

**Welcome to worship at
Holy Trinity, Terrigal
Fifteenth Sunday after Pentecost
5th September, 2021**



**There will be no services at Church until the
NSW Government Stay at Home Order is lifted.**

Dear Parishioners

Many of you will know by now that my father, David Watson, died last Saturday 28th August. He lived a full and productive life and was a devoted, loyal and loving husband, father, grandfather, brother and friend. Our hope is in the Risen Christ who comforts us in our time of need. We will miss our Dad, but we give thanks for all he was and all he did for us.

Thank you to all who have expressed your condolences and assured us of your prayers. Your support, prayer and love mean so much and I appreciate it greatly.

Rest eternal grant to him, dear Lord, and let light perpetual shine upon him. Amen.

Fr Mark

Sentence

So speak and so act as those who are to be judged by the law of liberty.

James 2.13

Prayer of the Day

Almighty and everlasting God,
increase our faith, hope and love,
and, that we may receive all you promise,
make us love what you command;
through Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**

A reading from Isaiah Chapter 5 verses 4-7a

Say to those who are of a fearful heart,
'Be strong, do not fear!
Here is your God.
He will come with vengeance,

with terrible recompense.

He will come and save you.'

Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
then the lame shall leap like a deer,
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert;
the burning sand shall become a pool,
and the thirsty ground springs of water;
the haunt of jackals shall become a swamp,
the grass shall become reeds and rushes.

Hear the word of the Lord.

Thanks be to God.

Psalm 146

1 Praise the Lord, praise the Lord, O my soul:
while I live I will praise the Lord;

2 While I have any being:

I will sing praises to my God.

3 Put not your trust in princes:
nor in flesh and blood, which cannot save.

**4 For when their breath goes from them,
they return again to the earth:**

and on that day all their thoughts perish.

5 Blessed are those whose help is the God of Jacob:
whose hope is in the Lord their God,

**6 The God who made heaven and earth:
the sea, and all that is in them,**

7 Who keeps faith for ever:
who deals justice to those that are oppressed.

**8 The Lord gives food to the hungry:
and sets the captives free.**

9 The Lord gives sight to the blind:
the Lord lifts up those that are bowed down.

**10 The Lord loves the righteous:
the Lord cares for the stranger in the land.**

11 He upholds the widow and the fatherless:
as for the way of the wicked, he turns it upside down.

**12 The Lord shall be king for ever:
your God, O Zion, shall reign through all generations.
Praise the Lord.**

**A reading from the Letter of James
Chapter 2 verses 1 – 10 and 14 – 17**

My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, 'Have a seat here, please', while to the one who is poor you say, 'Stand there', or, 'Sit at my feet', have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonoured the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?

You do well if you really fulfil the royal law according to the scripture, 'You shall love your neighbour as yourself.' But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it.

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill', and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

Hear the word of the Lord.
Thanks be to God.

Alleluia, alleluia!

Jesus preached the Good News of the kingdom
and healed all who were sick.

Alleluia!

The Gospel of Our Lord Jesus Christ according to
Mark Chapter 7 verses 24-37

Glory to you Lord Jesus Christ.

From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, 'Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs.' But she answered him, 'Sir, even the dogs under the table eat the children's crumbs.' Then he said to her, 'For saying that, you may go—the demon has left your daughter.' So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, 'Ephphatha', that is, 'Be opened.' And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, 'He has done everything well; he even makes the deaf to hear and the mute to speak.'

For the Gospel of the Lord.

Praise to you Lord Jesus Christ.

Please pray for:

John Hart, Norm Williams, Tania Howlett, David Lamb and Gloria Townsend and Margaret Hassall.



HEARING IN THE SILENCE

FIFTEENTH SUNDAY AFTER PENTECOST 5th September 2021 Readings: Isaiah 35:4-7a; Psalm 125; James 2:1-10, 14-17; Mark 7:24-37

Educators talk about learning styles: auditory, visual and tactile. If you're an auditory learner, you learn by hearing and listening. If you're a visual learner, you learn by reading or seeing pictures. If you're a tactile learner, you learn by touching and doing. Other educators maintain there are seven learning styles: visual, logical, aural, verbal and physical, and the other two are whether you're social or solitary. Other educators say there is no scientific evidence that learning styles even exist.

There's a common conviction that communication happens mainly through the visual. Images rather than words, whether written or spoken, are primarily responsible for communicating a message. Again, this thesis has been challenged. There was a recent research project by an expert in brain scanning calling this into question. He found that the brain responds primarily to sound. If our brains don't like the advertisement with the annoying jingle or the whiny nasal excitable voice, we'll turn off, even if the visual image is one we like. Further evidence for this viewpoint is the role of music in our society. Everywhere you go there's music. People walk around with things stuck in their ears. Music is piped through shopping centres and individual stores.

This Sunday's Gospel records Jesus healing a deaf and mute man with the result that he 'spoke plainly' or 'spoke clearly'. The onlookers knew he'd been healed because of this. They heard him and they understood him. That meant he also could hear himself and speak clearly and with boldness.

Notice Jesus took the man "aside in private, away from the crowd" (v. 33a). During lockdown we are urged to avoid crowds. Jesus calls us to withdraw from the crowd, but not for fear of infection. Withdrawing from the crowd is the only way we can hear the voice of God. We hear God's voice in the silence, away from the clamour of the noisy world.

Jesus told the crowd, "ordered" them Mark says, not to tell anyone about it. The focus shifts from the man who is now able to hear and to speak, to the crowd and what they're likely to hear and to speak. Despite Jesus ordering them not to tell anyone about this they blab it everywhere. The more Jesus orders them not to, the more they do it. They are in a sense deaf to Jesus' orders. They're so keen to spread the news of Jesus' healing of this man that they're deaf to Jesus himself. And if they're deaf to Jesus, they cannot possibly share the good news with others. To share the gospel of Jesus with others we must first have heard it accurately.

We must have our ears opened in order to speak God's word truthfully.

Today, people are more eager to speak than to remain silent. There's noise everywhere. When we enter church on Sundays it's helpful to be still, to be silent. The word "attend" means to notice, to be aware, to be present. Let us hear Jesus calling us to come away from the crowd. Our ears need to be opened. Try to develop the habit, especially in Church, to hear Jesus' words, "Ephphatha. Be opened."

In our OT reading, Isaiah uses the image of creation to portray the importance of having our ears and mouths open. To hear and speak properly is like the desert blooming after rain. He says it's like springs of water gushing from a parched landscape. Isaiah pictures a world where there's no more bondage or oppression or injustice or sickness. The Israelites had firsthand experience of oppression, as slaves in Egypt, in exile in Babylon. A feature of oppression is silence. At times, prisoners were forbidden to speak their native language, sometimes forbidden to speak at all. When deliverance finally came, their tongues were loosed, they were able to sing and celebrate. God's salvation has come. Singing has long been a sign of celebration. The sheer exuberance of using our voices and our bodies is how God has made us.

The reading from James issues a warning. Jesus was concerned that the crowd would go off half-baked and spread the news without understanding its implication and without a full appreciation of who Jesus was. It is possible to proclaim a message that's actually harmful because it's false.

The scenario James pictures is of believers gathered for worship. In comes a rich man wearing fine clothes and jewellery. He's immediately shown to the best seat in the house. Then a poor man in rags comes in and is told he can sit on the floor. The warning is against making judgements based on appearance.

Jesus says in his Sermon on the Mount, "Judge not that ye be not judged." None of us knows all the facts. None of us can read the minds and hearts of others. When we set ourselves up as judges of others, we're making a distinction between them and us.

Throughout the course of our lives there are situations every day in which we are called to make judgements. That's normal and it's also necessary. If someone comes to our front door for whatever reason, we have to make judgements.

But there are those times when our judgements are skewed. We can be led into a false understanding of others, of ourselves and of Jesus. It is crucial that we not only grow in knowledge of God and of others, but also of ourselves. Not in some self-indulgent, narcissistic way, but becoming more honest in our self-understanding.

False judgements cause division because they're based on false premises, false information. Jesus calls us to unity, not division. James says that when a person has not heard the gospel message clearly, his or her ears are not open to the message, they cannot see other people for who they are. It's much safer to stay in blissful ignorance harbouring our false ideas of others than having them upset or challenged.

We're to look beyond the rich man's lavish clothes and jewellery and the poor man's rags. Then James reminds them that God has a special place in his heart for the poor and the oppressed of this world. "Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him?" (2:5).

Jesus' healings were not just physical healings, they were signs with deeper meanings, a surface meaning and depth meaning. Pray for our ears to be opened, for spiritual hearing so we can hear God. So many voices clamour for our attention. We are called

to be attuned to God's Word, so we can hear it in the midst of all that.

The way is silence. Also growing in our knowledge of the Bible, being regular at Sunday worship (when we can get back). When Jesus sticks his fingers in the man's ears and looks up to heaven, that's a beautiful picture of the church. God speaks through his Son. The Son receives the Father's power and transfers it to us. It's like he's plugged into heaven. The man receives the power. Through the Word of God, through the Eucharist, we are plugged into the power of heaven.

Fr Mark

Offertories during the Suspension of Services

I encourage all parishioners to still continue with their weekly offering whilst we are unable to gather. This can be done by continuing to place your offering in the envelopes and keep them aside at home until we are able to again meet and have services. Alternatively, parishioners can move to offering via direct debit. Direct debit details of account: ASDF Account Parish of Terrigal BSB:705-077 Account Number: 00040934
Terry Rowe, Treasurer.

'Whispers of Love' Meditation

Reflection:

Let nothing disturb you,
let nothing frighten you,
all things are passing;
God only is changeless.
Patience gains all things.
who has God wants nothing.
God alone suffices.

St Teresa of Avilla

Prayerfully, Reverend Ann.

Op Shop Closed

The Op Shop is closed until after the NSW Government lifts the Stay-at-Home Order.

Prayer of the week

O God,
you know us to be set in the midst
of so many and so great dangers
that by reason of the frailty of our nature
we cannot always stand upright:
grant to us such strength and protection
as may support us in all dangers
and carry us through all temptations;
through Jesus Christ our Lord. **Amen.**



ANGLICAN BOARD OF MISSION
Working for Love, Hope & Justice

Fifteenth Sunday after Pentecost [OS 23] – Sunday 5 September 2021

- Proverbs 22.1-2, 22.8-9, 22.22-23; Psalm 125;
either James 2.1-10, 14-17 *or* James 2.1-17; Mark 7.24-37

James warns us all today that we need to have a faith that is living and active – with the outward sign of doing good for others. It's completely useless to have enough faith to move a mountain without backing it up with practical help for others. That practical help is love made visible and points towards the one who is Love made visible, Jesus Christ our Lord.

- Pray that your faith will not be sluggish or dead, but alive, active, and transformative.

- Give thanks for the work and witness of the Anglican Alliance for Development, Relief and Advocacy.

Text: Robert McLean
ABM's Partnerships Coordinator
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Rosters for next week –

12th September – Sixteenth Sunday after Pentecost

There will be no rosters until after services resume when the NSW Government Stay-at-Home Order is lifted.

Next Sunday 12th September, 2021 – Sixteenth Sunday after Pentecost

8.00am – No service

Presiding & Preaching – *N/A*

Organist – *N/A*

9.30am – No service

Presiding & Preaching – *N/A*

Organist – *N/A*

Readings: Isaiah 50.4-9a, Psalm 116. 1-9, James 2.18-26

Gospel: Mark 8.27-38

This Week

Please note there will be no events until after the NSW Government has lifted the Stay-at-Home Order and Church has resumed.

Monday 6th September

Tuesday 7th September

Wednesday 8th September

Birth of Mary, Mother of the Lord

Thursday 9th September

Friday 10th September

Saturday 11th September

Mother Esther CHN, founder of the Community of the Holy Name, Melbourne (d. 1931)

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The Reverend Roy Hazlewood – 0418 290 192

The Reverend Dr Richard Harvey – 0422 109 262

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Sacristan - Coralie Taylor

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Messy Church Convenor - Rhonda Kiss 4363 5001

Pastoral Care - contact 4365 1115

Trinity Band & Cursillo – Libby Harvey 0431 315 085

Safety Officer - Mike Keaney 0412 370 716

Copyright Compliance Officer – Terry Rowe 4365 0430

Parish Bookshop – Ronda Kiss 4363 5001

Women's Fellowship – Pam Flegg 4384 5326

Market Day Co-ordinator – Ian Wolstenholme 0426 366 565

Parish Opportunity Shop

Carolyn Shields / Christine De Gans - 4365 1280

The Op Shop is closed until after the NSW Government lifts the Stay-at-Home-Order.