

**Welcome to worship at  
Holy Trinity, Terrigal  
Twenty-First Sunday after Pentecost  
17<sup>th</sup> October, 2021**



**Church Services will resume Sunday  
24<sup>th</sup> October 2021**

**Fr. Mark writes:**

## **THE LOSS OF CELEBRATING LOSS II**

Recently I have noticed online advertisements featuring two young men wearing white T-shirts with the word *Bare* in black on the front. They are not celebrities, they don't own a café, they are funeral directors. They proudly express a deliberate aim to *not* look like conventional funeral directors. Their advertisements emphasize such features as affordability and individuality. They promote themselves as a cheaper and more personalized alternative to the "traditional" funeral industry.

In the last article I spoke about rites of passage and their value in society and culture. The funeral is an important rite of passage that not only enables us to look back at the life now ended. It also enables us to walk better into the future. I also mentioned the importance for Christians of the paschal mystery as the basis for our hope and confidence for the future.

Colin Brazier, writing in *The Spectator* in July 2018, wrote of the death of his wife from brain cancer. The funeral was to be a Requiem Mass. He spoke of the difference between a Christian funeral and the modern trend toward making the funeral a 'celebration' event. Colin Brazier said he had emailed friends and former colleagues with details of his wife's funeral, politely asking them to leave their Hawaiian shirts and pink helium balloons at home. "Black please, if you don't mind." Then he makes this insightful observation: "It's unfair on children to insist that a funeral should mean rejoicing in a life now passed. Maybe grown-ups can handle the cognitive dissonance required in 'celebrating' a life rather than, you know, being all morbid. But I seriously doubt children can."

He concludes by saying, "There's nothing funky about turning death into a fashion parade and a free-for-all of self-realisation. It's asinine and, if it inhibits the necessary catharsis of the grieving process, it may end up being a mental health time bomb. The old stuff – the black and the solemn – works because it distills the wisdom of the ages."

This does not mean we ignore the good things in a person's life. But for Christians, the proper attitude is one of 'thanksgiving' rather than 'celebration'. One focuses on the other; the other tends to focus on the self.

Greg Goebel, writing in *Anglican Compass* in August 2018, says, "Death is a terrible thing. The burial rite acknowledges the grief and pain of death. It doesn't hide away from sorrow and loss or need to pretend that death doesn't happen. Yet it includes both sorrow *and* joy." Remember Jesus wept at the grave of his friend Lazarus. He boldly proclaimed himself as the resurrection and the life to Martha, Lazarus' brother, but that didn't replace his grief at the death of his friend.

## **The Purpose of a Christian Funeral**

When seen considering the paschal mystery and what I said earlier about the poor job of mourning we do in western culture, we may begin to see the importance of the funeral service in a Christian context. Worship is the centre. It is about God. We gather and pray. We read the Scriptures. We hear eulogies and a homily. We may receive Holy Communion together. We are dismissed into the world to serve the Lord.

The introductory notes in *A Prayer Book for Australia* acknowledge the time necessary for grief to heal, and how the funeral service can help this process by enabling us to acknowledge our loss, give thanks for the life of the deceased person, make our last farewell and begin to continue the journey of our lives once again.

The Christian still faces death but believes God is the source and giver of life; that Jesus Christ laid down his life for us yet triumphed over death by being raised to new life by God. The Spirit of Christ is present with us, helping us in our weakness. These truths provide the foundation for the Christian funeral. The essential features are outlined as follows:

- We gather in the presence of God, and remember the person who has died.
- We listen and respond to the word of God and proclaim the death and resurrection of Christ.
- We give thanks for the life now ended, and pray for those in need.
- We leave the deceased in God's care, and we continue life's journey.

*(A Prayer Book for Australia, p.711)*

Provision is made in the Prayer Book for the funeral to include the celebration of the Eucharist. It is very appropriate if this option is taken up. The Christian has been sustained and strengthened in life by the Sacrament of Holy Communion, so it is fitting for this to be the context for the funeral. As members of the communion of saints, living and departed, we all share in the meal which is the foretaste of the heavenly banquet. The form of the Great Thanksgiving expresses the firm belief in God as "giver of life and conqueror of death." It celebrates the victory of Jesus over the grave by his sacrifice on the cross. It follows with a confident affirmation of the resurrection:

"Through his resurrection from the dead

you have given us new birth into a living hope,

into an inheritance which is imperishable,

undefiled, and unfading." *(A Prayer Book for Australia, p.726)*

Favourite hymns, readings and prayers of the deceased person and tributes from family members and/or friends are also fitting ways to honour him or her.

## **Conclusion**

I hope this brief article has been helpful in exploring some of the main themes of death from the perspective of the hope we have in Christ. If questions have been raised in your mind by any of the things you have read here, please do not hesitate to ask me for clarification. My aim has been to offer encouragement and to ground us further in the faith of Christ crucified and risen.

“When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled:

‘Death has been swallowed up in victory.’

‘Where, O death, is your victory?’

‘Where, O death, is your sting?’” (1 Corinthians 15:54, 55).

## **Sentence**

The Son of Man came not to be served but to serve, and to give his life as a ransom for many.

Mark 10.45

## **Prayer of the Day**

God of unchangeable power,  
when the heaven and earth were made,  
the morning stars sang together  
and the host of heaven shouted for joy:  
open our eyes to the wonders of creation  
and teach us to use all things for good,  
to the honour of your glorious name;  
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 53**  
**verses 4 – 12**

Surely he has borne our infirmities  
and carried our diseases;  
yet we accounted him stricken,  
struck down by God, and afflicted.  
But he was wounded for our transgressions,  
crushed for our iniquities;  
upon him was the punishment that made us whole,  
and by his bruises we are healed.  
All we like sheep have gone astray;  
we have all turned to our own way,  
and the LORD has laid on him  
the iniquity of us all.

He was oppressed, and he was afflicted,  
yet he did not open his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so he did not open his mouth.  
By a perversion of justice he was taken away.  
Who could have imagined his future?  
For he was cut off from the land of the living,  
stricken for the transgression of my people.  
They made his grave with the wicked  
and his tomb with the rich,  
although he had done no violence,  
and there was no deceit in his mouth.

Yet it was the will of the LORD to crush him with pain.  
When you make his life an offering for sin,  
he shall see his offspring, and shall prolong his days;  
through him the will of the LORD shall prosper.  
Out of his anguish he shall see light;  
he shall find satisfaction through his knowledge.  
The righteous one, my servant, shall make many righteous,  
and he shall bear their iniquities.  
Therefore I will allot him a portion with the great,

and he shall divide the spoil with the strong;  
because he poured out himself to death,  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and made intercession for the transgressors.

Hear the word of the Lord.

**Thanks be to God.**

**Psalm 91. 9 – 16**

9 The Lord himself is your refuge:  
you have made the Most High your stronghold.

**10 Therefore no harm will befall you:  
nor will any scourge come near your tent.**

11 For he will command his angels:  
to keep you in all your ways.

**12 They will bear you up in their hands:  
lest you dash your foot against a stone.**

13 You will tread on the lion and the adder:  
the young lion and the serpent  
you will trample under foot.

**14 'You have set your love upon me,'  
says the Lord, 'and therefore I will deliver you:  
I will lift you out of danger,  
because you have known my name.'**

15 'When you call upon me I will answer you:  
I will be with you in trouble,  
I will rescue you and bring you to honour.

**16 'With long life I will satisfy you:  
and fill you with my salvation.'**

## **A reading from Hebrews Chapter 5 verses 1 – 10**

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honour, but takes it only when called by God, just as Aaron was.

So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,  
'You are my Son,  
today I have begotten you';  
as he says also in another place,  
'You are a priest for ever,  
according to the order of Melchizedek.'

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

Hear the word of the Lord.

**Thanks be to God.**

Alleluia, **alleluia!**

The Son of Man came to serve  
and to give his life as a ransom for all.

**Alleluia!**

The Gospel of Our Lord Jesus Christ according to  
Mark Chapter 10 verses 35 – 45

**Glory to you Lord Jesus Christ.**

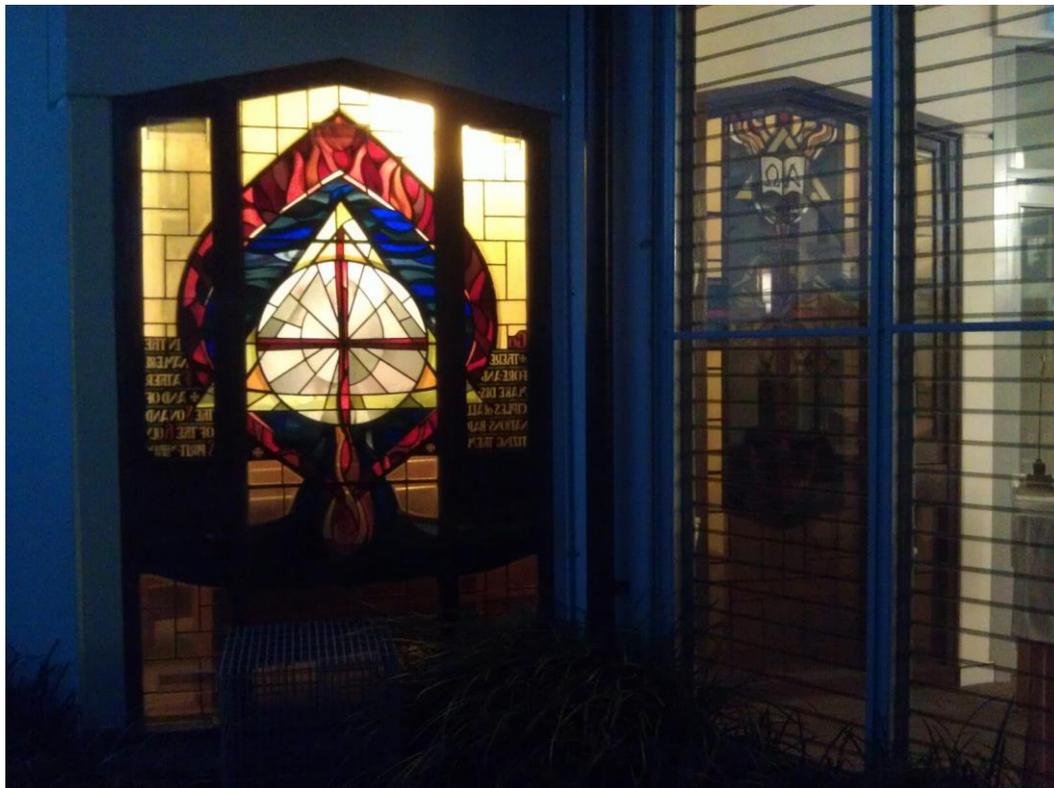
James and John, the sons of Zebedee, came forward to him and said to him, 'Teacher, we want you to do for us whatever we ask of you.' And he said to them, 'What is it you want me to do for you?' And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory.' But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?' They replied, 'We are able.' Then Jesus said to them, 'The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.'

When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, 'You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.'

For the Gospel of the Lord.  
**Praise to you Lord Jesus Christ.**

**Please pray for:**

Des Matthews, Tania Howlett, David Lamb and Gloria Townsend,  
Val Stratford, Irene Neville, Graham Pattison and Margaret Hassall.



## SEEKING THE TOP JOBS

**TWENTY-FIRST SUNDAY AFTER PENTECOST – 17<sup>th</sup> October 2021** Readings: Isaiah 53:4-12; Psalm 91:9-16; Hebrews 5:1-10; Mark 10:(32-34) 35-45

A strong young man who worked at a construction site was always bragging that he could outdo anyone in strength and stamina. He seemed to take especial delight in making fun of one of the older workmen.

After putting up with a morning of this young man's bragging, the older worker had had enough. "Why don't you put your money where your mouth is? I'll bet a week's wages that I can haul something in this wheelbarrow over to that building site that you won't be able to wheel back." "You're on old man," the braggart replied. "Let's see what you can do." The old man reached out and grabbed the wheelbarrow by the handles. Then nodding to the young man, he said, "Alright, get in!"

Someone said, "Egotism is the art of seeing in yourself what others cannot see." James and John ask Jesus, "Teacher, we

want you to do for us whatever we ask." Presumptuous and not a little arrogant.

Ken Blanchard, who writes on leadership and management in business, says there are two personality issues that prevent executives from becoming their best selves: "One is false pride – when you think more of yourself than you should. When this occurs, leaders spend most of their time looking for ways to promote themselves. The other is fear and self-doubt – when you think less of yourself than you should. When this occurs, leaders spend their time constantly trying to protect themselves." The root cause of both behaviours is the same: human ego. "Ego is the biggest addiction in the world."

Blanchard recommends asking 2 questions to address this issue of ego:

First, "Am I here to serve, or be served?" Your answer to this question will reflect a fundamental difference in the way you approach leadership. If you believe it's all about you, where you want to go, and what you want to attain, then your leadership by default will be more self-focused and self-centered. On the other hand, if your leadership revolves around meeting the needs of the organization and the people working for it, you'll make different choices that will reflect a more "others-focused" approach.

Second, "What are you doing on a daily basis to recalibrate who you want to be in the world?" "This could include how you enter your day, what you read, what you study – everything that contributes in a positive sense to who you are."

Jesus says in today's Gospel, "For the Son of Man came not to be served but to serve." Blanchard advises business leaders to spend time reading and studying and reflecting on who they want to become. The contemplative tradition in the Christian Church emphasises the importance of spending time with God,

spiritual reading and prayer. Is the business world catching on to some of the principles that have been part of our tradition? If so, that's encouraging.

But there's a subtle danger. It's possible to use the means to draw the focus away from the self to God in a self-serving way. Modern forms of spirituality are mainly to do with personal growth. There's a danger that the gospel can be approached in the same way. "Come to Jesus, he's the answer, he can give you what you've been looking for, he's got you covered."

Consultants tell churches the way to grow is to find a need and fill it. Years ago, I suggested to the parishioners that we do a survey of our neighbourhood to find out the needs people felt they or the community had. We asked what they felt the church could do to meet those needs. Apart from those that offered fairly standard suggestions such as play groups, there were some things that the church wasn't equipped or able to provide such as a new service station. If the church exists to meet people's needs, it becomes just one more service agency to gratify the inexhaustible needs that exist in our society, most of which are not needs at all.

What does today's Gospel have to say about all this? Mark is the earliest of the four Gospels to be written. Mark's Gospel begins, "The beginning of the good news of Jesus Christ, the Son of God" (Mk 1:1). Right from the start Mark tells us this is about Jesus.

Mark has almost nothing to say about our felt needs. For Mark, it's not about us, it's about Jesus. And Jesus is not there to answer our questions, meet our needs, and help us to reach our goals and make our dreams come true. As we saw last Sunday, Jesus, rather than answering our questions, may awaken within us even greater questions.

James and John ask Jesus a question. It's a request actually: "Grant us to sit, one at your right hand and one at your left, in your glory." When you take over and set up your kingdom, we want top cabinet posts.

Let's not be too hard on James and John. After all, they've left everything to follow Jesus. Unlike many others, they believed Jesus was the Messiah. He would kick out the Romans, establish his kingdom and restore Israel to its former glory. That's why they were following Jesus to Jerusalem. This is a takeover, right? Let's get in quick and take the best positions before anyone else. Jesus replies, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptised with the baptism with which I am baptised?" Are you guys up to this? Do you have what it takes? This is not about qualifications or experience. The "cup" Jesus is to drink is the sup of suffering and death. The "baptism" is his plunging beneath the overwhelming torrent of death on a cross from suffocation.

When they reply, "Sure, we can do that" they're not showing how courageous but how clueless they are. Jesus doesn't say, "You still don't get it do you?" Instead he says, yes, you will drink my cup and be baptised with the same baptism. But the top positions are not mine to give. Follow me and you'll be treated the same way I will – you will share in my sufferings. Jesus certainly can't be accused of false advertising.

Two men sit next to Jesus in glory, one on his right, one on his left. His "glory" is not a throne but a cross. On his left and his right are two thieves. Jesus and the church are not means for us to get what we want from God; they're God's way of getting what God wants from us. And the way God does that is not to bark orders at us, or make a list of rules and regulations, or send divine policemen to check on us, or run seminars on how to be a disciple. God redeems his world through ordinary people

like us who say, "Yes, I'll walk with Jesus, learn from him, and even to suffer with him if need be."

The shape that takes is dying and rising with Jesus. It begins in baptism: we die to the old life and are raised to the new life. We turn from darkness to live in the light. We are brought from death to life. Then we go from there to live each day as followers of Jesus – dying to the old and allowing the new to be raised up in us.

This little narrative in Mark isn't exclusively about leadership; it's about discipleship. Are we able to drink the cup? Are we able to be baptised with the baptism of Jesus?

Fr Mark Watson

### **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:**

God speaks in the silence of the heart.

Listening is the beginning of prayer.

*Mother Teresa*

Prayerfully, Reverend Ann.

## Op Shop Update

**Re-opening date: 19<sup>th</sup> October 2021**

### **Prayer of the week**

Almighty God,  
your Son has opened for us  
a new and living way into your presence:  
give us pure hearts and steadfast wills  
to worship you in spirit and in truth;  
through the same Jesus Christ our Lord. **Amen.**



**ANGLICAN BOARD OF MISSION**  
*Working for Love, Hope & Justice*

### **Twenty-First Sunday after Pentecost**

**Ordinary Sunday 29B [Pentecost 21]**

**– Sunday 17 October 2021**

- Job 38.1-7; Psalm 104.1-10, 26;  
Hebrews 5.1-10; Mark 10.35-45

The first two lines of the Servant Song (found in *Together in Song*) are “Brother, sister let me serve you, let me be as Christ to you”. Serving through acts of kindness does not expect anything in return. The acts of kindness are done with humility – “...and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve...” (Mark 10:44-45). The Song also reminds us “that I may have the grace to let you be my servant too.”.

- Pray that we will respond to each other with compassion and kindness, reflecting the love of Jesus.
- Give thanks for the work and witness of the Anglican Church of Korea, the *Daehan Seong Gong Hoe*.

*Text:* John  
Ballina and Lennox Head Anglicans  
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**Rosters for next week –**

**24<sup>th</sup> October – Twenty-Second Sunday after Pentecost**

**Next Sunday 24th October, 2021 – Twenty-Second Sunday  
after Pentecost**

**8.00am** – Presiding & Preaching – **Fr Mark Watson**  
Organist – Chris Sillince

**9.30am** – Presiding & Preaching – **Fr Mark Watson**

**Readings:** Jeremiah 31, 7-9, Psalm 126, Hebrews 7.21-28

**Gospel:** Mark 10.46-52

## This Week

**Monday 18<sup>th</sup> October**  
**LUKE, EVANGELIST AND MARTYR**

**Tuesday 19<sup>th</sup> October**

*Henry Martyn, missionary and Bible translator in India and Persia (d. 1812)*

**Wednesday 20<sup>th</sup> October**

**Thursday 21<sup>st</sup> October**

**Friday 22<sup>nd</sup> October**

**Saturday 23<sup>rd</sup> October**

*James of Jerusalem, brother of our Lord, martyr (d. c 62)*

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**The Church of the Holy Trinity**  
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Website – [www.terrigan.org.au](http://www.terrigan.org.au)

**Rector – The Reverend Canon Mark Watson – 4365 1374 or 0434 431 400**

**Email – [cyprian7@bigpond.com](mailto:cyprian7@bigpond.com)**

#### **Associate Priests**

**The Reverend Ann Watson –0427 135 771**

**The Reverend Roy Hazlewood – 0418 290 192**

**The Reverend Dr Richard Harvey – 0422 109 262**

**The Reverend Bruce McAteer - 0417 229 296**

#### **Parish Executive**

**Rector's Warden – Neil Ewer 0412 640 477**

**People's Warden – Terry Rowe 4365 0430**

**People's Warden – Kyara Newport 0400 994 779**

**Parish Secretary - Kyara Newport 0400 994 779**

**Parish Treasurer - Terry Rowe 4365 0430**

#### **Parish Ministries**

**Parish Organist - Chris Sillince 0422 225 849**

**Sacristan - Coralie Taylor**

**Office Co-Ordinator – Cal Priest 4365 1115**

**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**