

**Welcome to worship at Holy Trinity, Terrigal
Fourth Sunday in Lent – Mothering Sunday
31st March, 2019**



**7.30am - Sung Eucharist - *Presiding & Preaching – Fr Mark Watson*
Organist – Chris Sillince**

Hymns: TIS 217 (ii), 448, 585, 576.

Baroque Organ Postlude: ***Prelude & Fugue in E Minor (The Cathedral)*** - J S Bach

9.30am - Holy Eucharist - *Presiding & Preaching – Fr Mark Watson*

Organist – Chris Sillince

Hymns: TIS 217 (ii), 448, 585, 576.

Baroque Organ Postlude: ***Prelude & Fugue in E Minor (The Cathedral)*** - J S Bach

[All hymns are from Together in Song unless otherwise specified.]

Prayer and anointing for healing are available at each Eucharist. If you would like prayer and anointing, please move in front of the step, at the left side of the altar, after receiving communion and a priest will come and minister to you.

Sentence

While he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him.

Luke 15.21

Prayer of the Day

God of compassion,
you are slow to anger, and full of mercy,
welcoming sinners who return to you with penitent hearts:
receive in your loving embrace all who come home to you,
and seat them at your bountiful table,
that, with all your children,
they may feast with delight on all that satisfies
the hungry heart.

We ask this in the name of Jesus Christ our Saviour,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **Amen**

A reading from Joshua chapter 5, verses 2 – 12

At that time the Lord said to Joshua, 'Make flint knives and circumcise the Israelites a second time.' So Joshua made flint knives, and circumcised the Israelites at Gibeath-haaraloth. This is the reason why Joshua circumcised them: all the males of the people who came out of Egypt, all the warriors, had died during the journey through the wilderness after they had come out of Egypt. Although all the people who came out had been circumcised, yet all the people born on the journey through the wilderness after they had come out of Egypt had not been

circumcised. For the Israelites travelled for forty years in the wilderness, until all the nation, the warriors who came out of Egypt, perished, not having listened to the voice of the Lord. To them the Lord swore that he would not let them see the land that he had sworn to their ancestors to give us, a land flowing with milk and honey. So it was their children, whom he raised up in their place, that Joshua circumcised; for they were uncircumcised, because they had not been circumcised on the way.

When the circumcising of all the nation was done, they remained in their places in the camp until they were healed. The Lord said to Joshua, 'Today I have rolled away from you the disgrace of Egypt.' And so that place is called Gilgal to this day.

While the Israelites were encamped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

Hear the word of the Lord.

Thanks be to God.

Psalm 32

Blessed are those whose sin is forgiven:
whose iniquity is put away.

**Blessed are those to whom the Lord imputes no blame:
and in whose spirit there is no guile.**

For whilst I held my tongue:
my bones wasted away with my daily complaining.

**Your hand was heavy upon me day and night:
and my moisture was dried up like a drought in summer.**

Then I acknowledged my sin to you:
and my iniquity I did not hide;

**I said 'I will confess my transgressions to the Lord':
and so you forgave the wickedness of my sin.**

For this cause shall everyone that is faithful
make their prayer to you in the day of trouble:
and in the time of the great water-flood,
it shall not come near them.

**You are a place to hide me in,
you will preserve me from trouble:
you will surround me with deliverance on every side.**

'I will instruct you, and direct you in the way that you should
go:

I will fasten my eye upon you, and give you counsel.

**'Be not like horse or mule, that have no understanding:
whose forward course must be curbed with bit and
bridle.'**

Great tribulations remain for the ungodly:
but whoever puts their trust in the Lord,
mercy embraces them on every side.

**Rejoice in the Lord, you righteous, and be glad:
and shout for joy, all you that are true of heart.**

**A reading from the Second letter of Paul to the
Corinthians chapter 5, verses 16 – 21**

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Hear the word of the Lord.

Thanks be to God.

Praise and honour to you, Lord Jesus Christ!

Praise and honour to you, Lord Jesus Christ!

I will rise and go to my father and tell him:

Father, I have sinned against heaven and against you.

Praise and honour to you, Lord Jesus Christ!

The Gospel of our Lord Jesus Christ according to Luke , Chapter 15, verses 11 – 32

Glory to you Lord Jesus Christ.

Then Jesus said, 'There was a man who had two sons. The younger of them said to his father, "Father, give me the share of the property that will belong to me." So he divided his property between them. A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, "How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.' " So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." But the father said to his slaves, "Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!" And they began to celebrate.

'Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, "Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound." Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, "Listen! For all these

years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!" Then the father said to him, "Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found." ' "

For the Gospel of the Lord

Praise to you, Lord Jesus Christ

Please pray for

Barbara Matthews, Maureen H, Joan and Norman Williams,
Bill Howard, Joel, Paul C, Pat Jessup, Jean Easy, Paul Naylor,
Sue Wilkinson, Isabel Horsley, Ken Hope, Carmen McGee,
Bill Moss, David Franklin, Emma Horton, Simon Argue,
Julie Davies, Tony Cronin, Beth Allwood

ANGLICANS AND CONFESSION

In the Anglican tradition, confession and absolution usually form a part of corporate worship. In the 1662 Book of Common Prayer there is a form of confession and absolution at the Services of Morning and Evening Prayer and Holy Communion. The current prayer book in use, *A Prayer Book for Australia*, basically continues this pattern.

Private (or auricular) confession to a priest has also been part of Anglican practice from the beginning. The end of one of the exhortations at the 1662 Communion Service contains these words: "And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

The 1662 Order of the Visitation of the Sick contains these words: "*Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him (if he humbly and heartily desire it)*"

A Prayer Book for Australia contains an order for 'The Reconciliation of a Penitent'. The introduction says: "The Scriptures teach that whenever a sinner turns to God in penitence and faith, forgiveness is given (1 John 1:9f.). Such reconciliation is central to the gospel of Jesus Christ (Romans 5:6-11; 2 Cor. 5:18-21), and is operative whenever the word of God is proclaimed. The ministry of reconciliation is signified in the gospel sacraments of Baptism and Holy Communion. It is made visible in and through the care of Christians for each other and for all sinners in obedience to Christ's call to repentance (Mark 1:14-15; Luke 13:1-5). It is proclaimed in all our forms of public worship, and at the personal level through the priesthood of the Church

and its ministers declaring God's forgiveness. The ministry of individual reconciliation is part of Anglican tradition (see *The Book of Common Prayer* Visitation of the Sick and the Exhortations in Holy Communion).

"Reconciliation not only involves our relationship with God, but also with the fellowship of the faithful, the Church. The priest exercises this ministry on behalf of the whole Christian community by declaring God's forgiveness, and may, at the request of the penitent, offer guidance, counsel and encouragement" (*A Prayer Book for Australia*, page 774).

This Introduction recognises that it is part of a priest's duty and office to proclaim the forgiveness of sins. The words spoken by the bishop to a newly-ordained priest include these: "Whose sins you forgive, they are forgiven; whose sins you retain, they are retained." (*A Prayer Book for Australia*, page 797).

A few years ago, the Most Rev'd Justin Welby, Archbishop of Canterbury advised churchgoers that it could be an "enormously powerful" experience to unburden themselves to a confessor, even if it was not always a "bunch of laughs."

"It is enormously powerful . . . through it God releases forgiveness and absolution and a sense of cleansing."

The venue for confessions in common practice is either in the church or a chapel or the priest's study. There is no requirement for private confession, but a common understanding that it may be desirable depending on individual circumstances. An Anglican aphorism regarding the practice is "All may; none must; some should".

Fr Mark

MOTHERING SUNDAY – FOURTH SUNDAY IN LENT

Because today we are halfway through our Lenten journey, it is sometimes called 'Mid-Lent Sunday'. It is traditionally a day to ease up on the Lenten discipline, hence another common name, 'Refreshment Sunday'. This tradition is seen in the simnel cake, and, in some churches, the wearing of rose-coloured vestments instead of purple ones.

In Latin, the name of the day is Laetare Sunday, from the opening word of the introit used on this day in the old Roman Missal: *Laetare*, or 'rejoice'.

In the sixteenth century, people were encouraged to return on this day to worship in the church in which they were baptised - their 'mother' church. If they still regularly worshipped at their home church, they would visit the cathedral instead, the mother church of their diocese. Hence the name 'Mothering Sunday'. In the Middle Ages, this day became a time when apprentices working away from home could visit their villages and perhaps take a present to their mothers, thus giving Mothering Sunday a family as well as a religious emphasis.

Another name sometimes used is 'Sunday of the Rose'. Formerly, the popes would send a golden rose to Roman Catholic sovereigns, and the rose was blessed on this day. Henry VIII of England received a golden rose on two occasions. Needless to say this was before his dispute with the pope and the separation of the Church of England from Rome!

Fr Mark

MISSION REPORT 31st March 2019

ABM LENT APPEAL

ST JOHN'S ANGLICAN SEMINARY

ABM has supported St John's Seminary for almost a decade. It is the national seminary of the Anglican Church in Zambia, training ordinands and clergy from all five Anglican dioceses. The seminary does not charge tuition fees, in order to enable students from poor dioceses to attend. The seminary is dependent on donor aid to cover salary support, maintenance, Internet facility and books for the library and students, u stealing the diploma and degree courses in Theology.

THE ABORIGINAL AND TORRES STRAIT ISLANDER MISSION FUND

Aboriginal and Torres Strait Islander Mission Grants support missional activities led by Aboriginal and Torres Strait Islander people. With guidance from NATSIAC, ABM makes small grants available to projects which express the marks of mission and benefit of Aboriginal and Torres Strait Islander people.

Last year, grants from the Aboriginal and Torres Strait Islander Mission Fund were used to strengthen youth ministry in Cape York, establish a new Aboriginal church, support young expectant mothers, and host a reconciliation art exhibition.

GENDER & GOVERNANCE INITIATIVE IN ZAMBIA

ABM works with the Zambia Anglican Council Outreach Program (ZACOP) to end child marriage and to end the conditions of poverty and ignorance, and the low status of women that sustain it.

ZACOP is educating people about the rights of women and children, helping them to claim these rights, and providing services to support victims of gender-based violence (GBV).

Coralie Taylor - Mission Secretary.

'Whispers of Love' Meditation

Reflection: *Whispers of Love'*

We all need to learn that we do not have to create silence. The silence is there within us. What we do have to do is to enter in to it, to become silent, to become the silence.

The purpose of meditation and the challenge of meditation is to allow ourselves to become silent enough to allow this interior silence to emerge. Silence is the language of the

Spirit

John Main

Prayerfully Reverend Ann

Next Sunday 7th April – 6.00pm – Dinner at the Bowlo

Please add your name to the list if you plan to attend



Preparations for Palm Sunday 14th April

Palm fronds are required at the Church Thursday Evening on the 11th April, to enable time to clean and prepare the fronds.

Decoration of the worship space

Help is required for the decoration of the worship centre with the palm fronds. Please speak to Coralie Taylor if you are able to assist by providing fronds, or with the decorations

Sunday 7th April – Daylight Saving finishes

Don't forget to adjust your clocks back one hour!

Rosters for 7th April 2019 – Fifth Sunday in Lent

7.30am

Greeter	Sidesperson	Readers	Servers
Terry Rowe	Toni Stanley		Rhonda Kiss Jan Bolte

9.30am

Greeter	Sidesperson	Readers	Servers
Libby Harvey David Harvey	Laurie Meakins		Coralie Taylor
Morning Tea	Counting Roster		Flowers
Irene Neville Evelyn White	Albert Townsend Kyara Newport		

Next Sunday – 7th April 2019

Fifth Sunday in Lent

7.30am – Sung Eucharist - Presiding & Preaching – Fr Mark Watson
Organist – Chris Sillince

9.30am – Holy Eucharist - Presiding & Preaching – Fr Mark Watson
Organist – Sharon Sandstrom

Readings: Isaiah 43. 16-21, Psalm – 126, Philippians 3. 3-14

Gospel John 12. 1-8

This Week

Monday 1st April

Meditation – Whispers of Love – *Rev Ann*

3.00pm - Monday Tarragal Manor & Tarragal Glen Eucharist

Tuesday 2nd April

8.00am – Morning Prayer – *Rev Ann*

7.00pm - Trinity Band and Singers

7.30pm – Parish Council **Meeting**

Wednesday 3rd April

Richard of Chichester, bishop (d. 1256)

8.00am – Morning Prayer [*Fr Mark*]

5.00pm - Holy Eucharist (*Fr Roy*)

5.30pm - Sacred Reading (*Fr Roy*)

Thursday 4th April

8.00am – Morning Prayer – *Fr Mark*

7.00pm – Lenten Study - *Fr Mark* Rectory

Friday 5th April

8.00am – Morning Prayer – *Fr Mark*

10.30am - Holy Eucharist [*Fr Mark*] and morning tea

Readings – Wisdom 2.1. 12-22, Psalm 34. 15-22; John 7. 1-2, 10. 25-30.

11.45am – Lenten Study – *Fr Mark*

11.00am – Eucharist at Woodport Aged Care

Saturday 6th April

Frederic Barker, bishop and pioneer of Moore Theological college and

General Synod (d. 1882)

The Parish of Terrigal warmly welcomes you.

We offer many opportunities for meeting together ...

to worship and pray; to study Scripture and theology; to share fellowship, caring and support; and to celebrate real relationships which are divinely life-giving.

These opportunities normally include ...

Sunday Worship at Holy Trinity

7.30am - Sung Eucharist and 9.30am – Holy Eucharist

3rd Sunday in the month - Messy Church

between 3.30pm and 5.30pm

Weekly Worship at Holy Trinity

Tues to Friday - 8.00am - Morning Prayer

Friday at 10.30am – Eucharist

1st Monday at 3.00pm Monday Tarragal Manor & Tarragal Glen Eucharist

Every Wednesday at 5.00 pm - Eucharist

3rd Thursday at 10.30am - Eucharist at The Pod [Aurrum]

4th Friday – 11.00am – Eucharist at Woodport Aged Care

VARIOUS PARISH MINISTRIES

‘Whispers of Love’ - a meditation (Monday at 10.00am); Women’s Fellowship (2nd Monday at 1.00pm); Parish Council (2nd Tuesday at 7.30pm); Trinity Band (Rehearsal - Tuesday at 7.00pm) (Playing at the 9.30am Service - 2nd and 4th Sundays); Sacred Reading (Wednesday at 5.30pm); Pastoral Care (2nd Thursday at 10.00am); Bible Study (Friday at 11.45am); Messy Church Planning Meeting (as arranged) ; Gardening (2nd Saturday from 8.00am); Market Day (3rd Saturday from 8.00am)

Parish contact - (02) 4365 1115 or mobile 0427 135 771

Holy Trinity Opportunity Shop ... contact (02) 4365 1280

Parish Website – www.terrigalanglican.org.au

The liturgical text we are using for this service is from *A Prayer Book for Australia* (Sydney: Broughton Books, ©1995,

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Parish Directory

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Parish Postal Address – P.O. Box 167, Terrigal, 2260
Office Telephone - 4365 1115.

Parish Email – admin@terrigalanglican.org.au

Website - www.terrigalanglican.org.au

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

Email - cyprian7@bigpond.com

Associate Priests

The Reverend Ann Watson – 4365 1065 or 0427 135 771

The Reverend Roy Hazlewood - 4393 0114

The Reverend Dr Richard Harvey – 0422 109 262

The Reverend Bruce McAteer - 0417 229 296

Parish Executive

Neil Ewer (0412 640 477) – Rector’s Warden

Terry Rowe (4365 0430) - People’s Warden

Kyara Newport (0400 994 779) - People’s Warden

Parish Secretary - Kyara Newport (0400 994 779)

Parish Treasurer - Terry Rowe (4365 0430)

Parish Ministries

Parish Organist - Chris Sillince - 0422 225 849

Sacristan and Mission Secretary - Coralie Taylor

Messy Church Convenor - Rhonda Kiss – 4363 5001

Pastoral Care - contact - 4365 1115

Cursillo – Libby Harvey – 0431 315 085

Safety Officer - Mike Keaney

Copyright Compliance Officer – Terry Rowe

Parish Bookshop – Kyara Newport

Market Day Co-ordinator –

Parish Opportunity Shop

Carolyn Shields / Christine De Gans - 4365 1280

**The Op Shop is open Tuesday to Friday from 9.00am to 4.00pm
and each Saturday from 10.00am to 1.00pm**