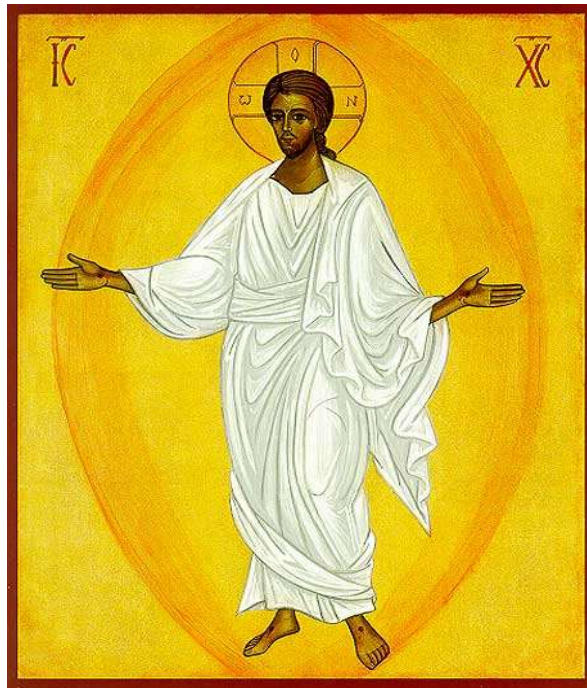


**Welcome to worship at Holy Trinity, Terrigal  
Fifth Sunday of Easter  
10<sup>th</sup> May, 2020**



**~~7.30am – Sung Eucharist – Presiding & Preaching – Fr Mark Watson~~**

**~~Organist – Chris Sillince~~**

**~~Hymns: TIS~~**

~~English Organ Postlude:~~

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

**~~Trinity Band and Singers~~**

**~~Hymns: TIS~~**

[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.

## **“LORD, SHOW US THE FATHER”**

**10<sup>th</sup> May 2020**

Many of you have said how much you miss being in church on Sundays. A primary reason we go to church is to meet God. Yet God is by definition invisible and infinite. “No one has ever seen God” says the Apostle John, twice (John 1:18; 1 John 4:12).

In the Old Testament it was a fearful thing to look upon God. Moses was allowed to see only God’s back as he passed by Moses hidden in the cleft of a rock. Jacob wrestled with a stranger at the river Jabbok and said, “I have seen the face of God and have lived to tell about it.” The Almighty was holy and inaccessible and unapproachable. To see someone face-to-face was to know them and have the potential to control them. To know someone’s name was to know them. To actually give someone their name was to have control over them. That’s why God refused to give Moses his name at the burning bush. All he said was I AM THAT I AM. God will not be controlled or manipulated.

John opens his Gospel with a clear statement of God’s otherness. “No one has ever seen God.” When Jesus healed a man on the Sabbath and was criticised for it, he said to his critics, “You have never heard his voice or seen his form” (John 5:37).

In our relationships and interactions with each other, we have the possibility of knowing someone. That includes knowing their name and what they look like so we recognise them. With God it’s different. This unknowability of God, this lack of a visual, tangible image of God, makes it difficult for us to relate to God

However, say the word “God” and immediately an image forms in our minds. It may be a kindly old man in the sky. It may be Michelangelo’s painting on the Sistine Chapel ceiling of God creating Adam. It may be more abstract, like light or a kind of emanation. We understand that these are only pale symbolic representations of the divine, none of which gives us a complete picture of who God is. God is always much more than we can attempt to represent. There is always more to be said than anything we say, any one word or image.

The second of the Ten Commandments forbids the making of “graven images” as no image could adequately and truthfully represent God.

Yet the very foundation of the Christian faith rests on the belief that we have a complete and definitive image of God in Jesus Christ. St Paul in his letter to the Colossians draws the invisibility of God and God being seen in Jesus Christ together: “He is the image of the invisible God” (Col. 1:15).

Jesus said the Father and he are one. In his incarnation, his life and teachings, his crucifixion and resurrection, we believe we have seen God. This is the gospel, the Good News. Emmanuel – God with us. John speaks of the Word becoming flesh pointing to God as one who communicates and reveals himself.

These two articles of faith have at times in the history of the church resulted in disputes and even acts of violence and destruction. Conflicts have arisen throughout the church’s history between those who find the use of icons and images helpful in devotion and prayer and those who oppose their use on the grounds of idolatry. One view emphasises the truth of the incarnation: God dwelling in human flesh which could be apprehended and seen and touched. St John said: “We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life” (1 John 1:1).

The iconoclasts on the other hand, emphasised the inadequacy of any icon, painting or statue to represent the divine. Later during the Reformation, reformers like Karlstadt and Zwingli and John Calvin ordered the removal of religious images quoting the second commandment. Cromwell’s armies did the same during the Commonwealth although in a much more drastic and violent way.

Yet Martin Luther saw the value of religious art in the service of the gospel. He said regarding the crucifix, “Whether I want to or not, when I hear of Christ, a human form hanging upon a cross rises up in my heart: just as I see my natural face reflected when I look into water. Now if it is not sinful for me to have Christ’s

picture in my heart, why should it be sinful to have it before my eyes?"

We yearn for a God we can see and hear and touch. Our faith holds these two truths of the invisibility of God and God incarnate in Jesus Christ. God loves us and refuses to remain aloof and distant from us. Jesus said in today's Gospel reading: "If you know me, you will know my Father also. From now on you do know him and have seen him" (14:7). Philip, still not entirely convinced says: "Lord, show us the Father, and we will be satisfied" (14:8). Jesus tells him, "Whoever has seen me has seen the Father" (14:9).

Such claims may not sit well with many today. Especially when Jesus says, "I am the way, the truth and the life. No one comes to the Father except through me" (14:6). In today's climate of religious pluralism and tolerance such claims sound exclusive and even arrogant.

The thing is, if Jesus is not the way to God then what image or concept will replace him? There has to be something. Even atheists reject God as something, some concept. In fact, in conversations with atheists I find I reject the "god" they reject. Remove Jesus from the equation, something or someone will take his place. There are plenty of competing "gods" around.

After John introduces the Word made flesh, he goes on to tell us Jesus reached the unreachable, touched the untouchable, healed the sick, criticised the rich, challenged the powerful, and unsettled the status quo. People saw God alright and they weren't too sure they liked what they saw and heard. When God comes close, we may find that we see God a little too well and we may not like what we see.

So we put him to death on a cross. Keep "religion" vague and private and concerned only with the "spiritual" realm. No. At Easter we discovered that he was not only God in human flesh but also eternal life, life that cannot be destroyed by death.

It's not arrogant or exclusivist to say that Jesus is the full revelation of God and the way, the truth and the life. Because the "way" of Jesus is anything but arrogant. It's the way of humble

and loving service. It's anything but exclusivist; it's the way of inclusive, all-embracing love that drives no one away. Christians believe that in Jesus we see God.

We don't begin with some theoretical, fixed-in-concrete idea of God that remains safely aloof from involvement with us or getting too close. Rather, we look at Jesus and see the Father.

Fr Mark Watson

## **Sentence**

'I am the way, and the truth, and the life,' says the Lord. 'No one comes to the Father except through me.'

*John 14.6*

## **Prayer of the Day**

Everliving God,  
whose Son Jesus Christ is the way, the truth and the life:  
give us grace to love one another,  
to follow in the way of his commandments,  
and to share his risen life;  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

## **A reading from the Acts of the Apostles Chapter 7, verses 55 – 60**

But filled with the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. 'Look,' he said, 'I see the heavens opened and the Son of Man standing at the right hand of God!' But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, 'Lord Jesus, receive my spirit.'

Then he knelt down and cried out in a loud voice, 'Lord, do not hold this sin against them.' When he had said this, he died.

Hear the word of the Lord

**Thanks be to God**

**Psalm 31 verses 1 – 5, 17 – 18**

To you, Lord, have I come for shelter:  
let me never be put to shame.

**O deliver me in your righteousness:  
incline your ear to me and be swift to save me.**

Be for me a rock of refuge, a fortress to defend me:  
for you are my high rock and my stronghold.

**Lead me and guide me for your name's sake:  
bring me out of the net that they have secretly laid for  
me,  
for you are my strength.**

Into your hands I commit my spirit:  
you will redeem me, O Lord God of truth.

**All my days are in your hand:  
O deliver me from the power of my enemies  
and from my persecutors.**

Make your face to shine upon your servant:  
and save me for your mercy's sake.

## **A reading of the first letter of Peter Chapter 2, verses 11 – 25**

Beloved, I urge you as aliens and exiles to abstain from the desires of the flesh that wage war against the soul. Conduct yourselves honourably among the Gentiles, so that, though they malign you as evildoers, they may see your honourable deeds and glorify God when he comes to judge.

For the Lord's sake accept the authority of every human institution, whether of the emperor as supreme, or of governors, as sent by him to punish those who do wrong and to praise those who do right. For it is God's will that by doing right you should silence the ignorance of the foolish. As servants of God, live as free people, yet do not use your freedom as a pretext for evil. Honour everyone. Love the family of believers. Fear God. Honour the emperor.

Slaves, accept the authority of your masters with all deference, not only those who are kind and gentle but also those who are harsh. For it is to your credit if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, where is the credit in that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

'He committed no sin,  
and no deceit was found in his mouth.'

When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

Hear the word of the Lord

**Thanks be to God**

**Alleluia, alleluia!**

**Alleluia!**

The Gospel of our Lord Jesus Christ according to John  
Chapter 14, verses 1 – 14

**Glory to you Lord Jesus Christ**

'Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.' Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?' Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him.'

Philip said to him, 'Lord, show us the Father, and we will be satisfied.' Jesus said to him, 'Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, "Show us the Father"? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.'

For the Gospel of the Lord

**Praise to you Lord Jesus Christ**



**Prayer in time of life-threatening illness** (*A Prayer Book for Australia*, p. 691)

God our refuge,  
when human resources fail,  
you alone remain our sure hope and defence.  
In the knowledge of your love, grant us courage.  
We place ourselves in your hands,  
confident that nothing can separate us from your love,  
in Christ Jesus our Lord. **Amen.**

**Prayer for those suffering severe illness** (adapted from *A Prayer Book for Australia*, p. 692)

Healing Spirit,  
we pray for those suffering from serious diseases  
and for those who are terminally ill,  
and those living with the COVID-19 virus.  
We pray for skill and patience for the doctors and nurses who  
care for them. We pray that their relatives and friends may be  
strengthened and comforted.  
May their faith not falter as they support each other through  
testing times.  
We pray for those engaged in research  
that by your inspiration and their skill  
the scourges of this generation may be overcome.  
Help us to live in your way  
and to seek health in body, mind and spirit. **Amen.**

## **FINANCIAL GIVING WHILE SERVICES ARE SUSPENDED**

Brothers and sisters in Christ, during the COVID-19 pandemic and the suspension of church activities – including worship services – the church worldwide has had to adapt to different ways of functioning. Live-streaming services, video messages, innovative use of YouTube, 'Zoom' and other media have enabled churches to continue to some extent a great many of their activities, meetings, liturgies and Bible studies. Holy Trinity Parish has maintained communication by emailing the weekly bulletins including the Sunday readings and collects, topical articles and news items. The Parish Facebook page has been used to provide messages – both written and recorded – and photos to help us feel connected and to provide information and updates. The Parish Council meeting the week before last took place via 'Zoom'.

While recognising the value of technology, several church leaders have cautioned about its downsides. The Rev'd Dr Ephraim Radner, Episcopal priest and professor of historical theology at Wycliffe College, an Anglican Seminary affiliated with the University of Toronto, warns of the "siliconization" of the church. "Be creative! Innovate! Try new things!"

There can be a focus on the media rather than the message. ([livingchurch.org/covenant/2020/03/20/should-we-live-stream-worship-maybe-not/](http://livingchurch.org/covenant/2020/03/20/should-we-live-stream-worship-maybe-not/)).

The Bishop of Rome has said that our forced isolation "was presenting the danger of people living the faith only for themselves – detached from the sacraments, the Church and the people of God." Online Masses and prayers can never replace our relationship with Jesus, which is intimate, personal and takes place in community ("Pope warns of danger of online Masses", *Catholic News Service* April 20, 2020). Many of you have expressed how much you miss being in church with your brothers and sisters in Christ.

The current measures for our protection are temporary, not permanent. The Church, the sacraments and the people of God are tangible, material, physical. This includes our financial stewardship. Jesus spoke about the use of material possessions more than any other subject. During this time, churches are affected by the economic stress felt by the rest of society.

Last month, the income for the Parish was \$8,870.74, expenditure was \$18,272.91 leaving a shortfall of \$9,402.17. Expenses have not ceased since social isolation. Op Shop and market days have been suspended. The Bishop recently said in a meeting with the clergy that electronic giving is the key to sustaining financial viability. Approximately 35% of our parishioners give electronically. Across the Diocese parishes range from 83% of parishioners giving electronically to nil. Holy Trinity has the chance to not only survive but thrive. We can emerge from this stronger. I encourage you to prayerfully consider giving electronically.

Direct debit details of accounts:

ASDF Account

Parish of Terrigal

BSB:705-077

Account Number: 00040934

Or

Westpac Bank

Account Name: Anglican Church of Australia, Parish of Terrigal

BSB: 032-545

Account Number: 16-9152

If you require help transferring to electronic giving please do not hesitate to contact our treasurer Terry Rowe and/or wardens for assistance. If you have any questions, please ask me or one of the Wardens.

Every blessing  
Fr Mark

**Please pray for**

Barb Matthews, Graeme Patterson, Ken Hope, Norm Williams, Emma Horton, Isobel Hargraves, Daniel Kristensen, Gail Lyndon, Joyce Taylor, Jason Newton, Sue Wilkinson, Jean Jackson, Marian French, Aaron Lane, Pat Lindsay, Toby Lindsay, Gloria Townsend, Kath Connor-Brown, Fred Luxford.

**'Whispers of Love' Meditation –**

**Reflection**

A prayer from Lincoln Cathedral

*The doors of the house where the disciples had met were locked.  
(John 20.19)*

Ever present God,  
be with us in our isolation,  
be close to us in our distancing,  
be healing in our sickness,  
be joy in our sadness,  
be light in our darkness,  
be wisdom in our confusion,  
be all that is familiar when all is unfamiliar,  
that when the doors reopen  
we may with the zeal of Pentecost  
inhabit our communities  
and speak of your goodness  
to an emerging world.  
For Jesus' sake.  
Amen.

Prayerfully Reverend Ann

## Prayer of the Week

Saving God,

who called your Church to witness

that you were in Christ reconciling the world to yourself:

help us to proclaim the good news of your love,

that all who hear it may be reconciled to you;

through him who died for us and rose again

and reigns with you and the Holy Spirit,

one God, now and for ever. **Amen**



Bishop Peter Stuart - Diocesan  
Bishop

### Reflections from Bishop Peter

Throughout human history people have known periods of plague and pandemic. It is part of the warp and weave of creation. Yet every time it occurs there is a wave tragedy and grief.

Julian of Norwich lived nearly 650 years ago in a nation ravaged by the bubonic plague and which also endured ongoing war and religious extremism. As she herself was gravely ill she had a series of visions which are infused by her religious training and reflection. In her writing we capture a sense of hope based on confidence in God's love. She wrote, "All shall be well, and all shall be well, and you shall see it for yourself, that every manner of thing shall be well."

Another way of reflecting on the experience of pandemic is to consider other times of considerable suffering. We have a great treasury of reflection in the Old Testament or Hebrew Bible in the literature associated with the

exile and the return from exile - both narrative and prophecy.

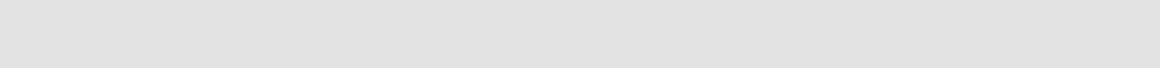
This literature reminds us to -

**Remember who we are** - during our difficulties and afterwards we are invited to recall identity as God's people. We do this by reading the scriptures, sharing in the liturgy, listening to hymns and speaking about our faith. Some significant symbols are born in time of tragedy. Almost every tradition is now comfortable in lighting a candle as an outward expression of faith.

**Be Faithful** - we see in the post-exilic literature both an attempt to establish strict rules designed to avoid God's wrath and pushback when those rules appear to forget the essential truths of God's hospitality and generosity. In both strands there is a clear expression of the call to live right with God. Fundamentally, in acknowledging the reality of God we embrace a commitment to live in ways that honour God.

**Reflect God** - God is loving, just and merciful and his people are called to reflect his character in their dealings with each other and creation.

There is much for us to embrace as we live in and through the COVID-19 crisis.



## Thinking through episcopal ministry - what will the next 18 months bring

With the minor intrusion of Bishop Peter's dog "Maddie" the bishops joined for another conversation this week via Zoom.

The bishops focus on the highs and lows of their ministry. They also think through what the next 18 months will bring for our Diocese. Their conversation forms part of our work of **building a recovery mindset** as we move through our experience of COVID-19.

Each week they have been using the [Canticle of Anselm](#). These beautiful words provide a reminder of God's watchful care of his people.

The prayers and conversation are available on the [Cathedral youtube](#) from Sunday morning.



The bishops on Zoom

## **Parish Directory**

**The Church of the Holy Trinity – 92 Serpentine Rd, Terrigal, 2260**

**Parish Postal Address – P.O. Box 167, Terrigal, 2260**

**Office Telephone - 4365 1115.**

**Parish Email – [admin@terrigalanglican.org.au](mailto:admin@terrigalanglican.org.au)**

**Website - [www.terrigalanglican.org.au](http://www.terrigalanglican.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 – 4365 1065 or 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**

**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**

**Trinity Band & Cursillo – Libby Harvey – 0431 315 085**

**Safety Officer - Mike Keaney**

**Copyright Compliance Officer – Terry Rowe**

**Parish Bookshop – Kyara Newport**

**Women’s Fellowship – Pam Flegg – 4384 5326**

**Market Day Co-ordinator – Ian Wolstenholme**

### **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**