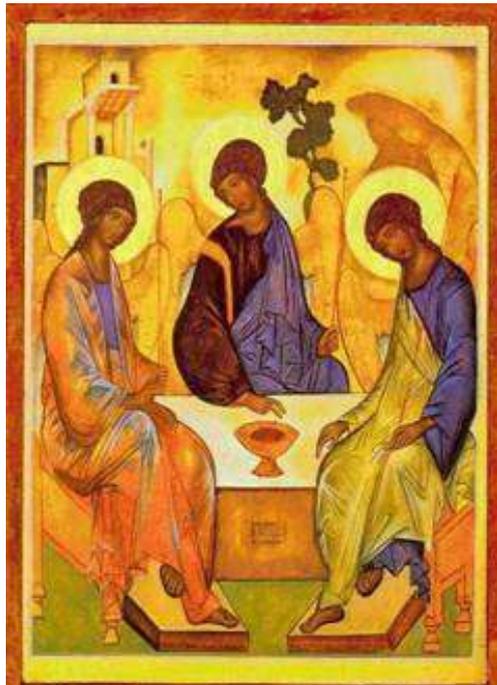


**Welcome to worship at Holy Trinity, Terrigal
Trinity Sunday (First Sunday after Pentecost)
7th June 2020**



~~**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.

THE HOLY TRINITY

Trinity Sunday celebrates a doctrine of the Church, rather than an event. We relate to events and stories, but the Trinity seems abstract and vague. God-in-Jesus living, teaching, healing, dying and rising touches us where we live. The Trinity seems to turn God into an idea, a dogma.

From the beginning of the biblical narrative, we know God is Creator. We are creatures. God is the originator. We are stewards of what God had created, not owners. This has ethical implications. The planet doesn't exist for our exploitation of its resources or inhabitants. All our relationships make sense only in reference to the prior relationship to the Creator. St Paul said, "We do not live to ourselves" (Romans 14:7).

That's a good reminder in our world of "self-made people." I once read that self-made people often have to overcome great obstacles to achieve their goals. They attain their success through education, hard work, and sheer willpower, not external help or special relationships. Yet without a special relationship between two people, viz., parents, the self-made person would not exist. Education, even if it comes from one's own reading and study, was written by someone who thought the ideas up. The fantasy that we are self-creators results in the rape of the environment, and the exploitation and manipulation of people, especially the disadvantaged and the marginalised who are seen as shirkers who are not making an effort to improve themselves. It has also given birth to the history of racism in the United States, here in Australia and in other places. "We do not live to ourselves" (Romans 14:7). We are the result of God's continuing creative work within us. This has implications for the way we see ourselves, both in the world and the church. Do we see ourselves as consumers or as creatures (in the strict sense of created beings)? God's work of creation as continuous is vastly different from the idea of God finishing the job then checking out and leaving us to our own devices. It gives us hope and helps us face the future with confidence instead of

dread. If God's work of creation is ongoing, we can ask "Where is God working right now", then "Where can I join God in his work of creation?"

God is also redeemer. The greatest work of continuing creation was the resurrection. Back in Easter the disciples thought the death of Jesus was the end. But the same God who created all things raised Jesus from the dead. The angel at the tomb didn't say, "Sorry fellas, it's all over. You're too late" but "He is going ahead of you to Galilee; there you will see him" (Mark 16:7). We can't go anywhere God hasn't been before us.

Theologian Jurgen Moltmann in his *Theology of Hope* says that some of our worst contemporary sins are fear and timidity. "Among the sinners whose future is eternal death in Revelation 21:8, the 'fearful' are mentioned before unbelievers, idolaters, murderers, and the rest." If the more theologically conservative churches have a tendency towards triumphalism and pride, the more mainline churches may be prone to despair and timidity. Has COVID-19 caused us to lose the sense of God being in charge and active in his world?

When Jesus gave his Great Commission to the disciples in today's Gospel, he did not send them forth to "carry" him or his message to the world. He promised, "And remember, *I am with you always*, to the end of the age" (Matthew 28:20). He said before that: "All authority in heaven and earth has been given to me. Go *therefore...*" (v. 18).

Last Sunday's celebration of Pentecost reminded us that the Holy Spirit is active in both the world *and* the church. God continues to create and to redeem. Jesus doesn't hang around the cemetery. He's off to Galilee. Remain in the safety of the cemetery and you'll miss him. What cemeteries are we stuck in at the moment?

God is continually creating, redeeming and sanctifying. Don't believe all the bad news stories about the church dying. If a church *is* dying that's good because there's no resurrection without death. We are commanded to go because Jesus himself is on the

move! We can't follow him without moving also. We can't be with Jesus if we don't go with Jesus.

There is constant movement in God the Holy Trinity. God's ongoing creation issues from God's being which is relational. For some time now the word *perichorisis* has been used to describe this movement, this dance. It means in the Greek, "to dance around." The Cappadocian Fathers, Basil of Caesarea, Gregory of Nyssa and Gregory of Nazianzus, developed this relational understanding of the Trinity. We are invited to participate in this dance, this movement which is unceasing. The life of the Trinity is characterised by mutual, self-giving love. As I read during the week, too often in our culture, "I love you" means "I love me and want to use you to love me more."

A final implication of our faith of God as Trinity then, is that being a Christian cannot happen in isolation. In baptism we're asked to be in community with people we don't know and may not even like. Like the Trinity, we're then to reach out and gather others into this never-ending dance, this movement that fills the whole universe.

Fr Mark

THE OLD TESTAMENT TRINITY

The Book of Genesis tells the story of Abraham being visited by three angelic beings as he sat under the oak of Mamre. This has been seen as a *theophany* or manifestation of God the Holy Trinity. Andrei Rublev, a famous Russian monk and iconographer of the fifteenth century, created a simple and beautiful visual portrayal of this event. It is not a realist or historical portrait but an icon containing symbolism.

The three angelic visitors have identical faces and are gender neutral. Their heads are tilted toward each other, reflecting their mutual affection and adoration. Above the figure on the left is a building, symbolizing the Church and the worship of God. Above

the one in the middle is the Oak of Mamre mentioned in the Genesis account but also symbolic of Christ's crucifixion. Above the figure on the right is a mountain, symbolic of the spiritual journey (many biblical encounters with God took place on a mountain) or spiritual ascent toward salvation.

On the table is a dish containing the meat Abraham prepared for his guests. It rests at the focus of the circular arrangement as a symbol of the Holy Eucharist, the continuing renewal of the covenant between God and humanity. On the front of the table is a small, rectangular hole, symbolizing the "narrow door" to salvation (Luke 13:24).

Fr Mark

Fr. Roy writes: This is the third week that I have written about LOVE. Love is at the very centre of The Holy Trinity. God the Father loves God the Son, God the Son loves God the Holy Spirit, God the Holy Spirit loves God the Father and so each loves the other Persons of the Holy Trinity. It is love that binds the Trinity together.

Now let us look at the world of to-day. What chaos! What suffering! What pain is experienced everywhere! What grief is experienced! What unrest there is throughout the world! What lack of love! I want to look even closer to home, to our community on the Central Coast. The isolation that we have experienced for weeks has led to an increase in mental illness and an increase in the suffering and sometimes death caused by domestic violence. Pray for those who you know are suffering from any form of mental illness and for the victims and perpetrators of domestic violence Pray that all may know the love of God, Father, Son and Holy Spirit in their lives and that God is with them always.

The blessing of God be upon you and may your days and nights be holy, good and peaceful.

Sentence

Proclaim the Name: 'The Lord, the Lord, a God who is merciful and gracious, slow to anger and abounding in steadfast love and faithfulness.'

Exodus 34.6

Prayer of the Day

Almighty and everlasting God,
you have given to us your servants
grace by the confession of a true faith
to acknowledge the glory of the eternal Trinity,
and in the power of the divine majesty
to worship the Unity:
keep us steadfast in this faith,
and evermore defend us from all adversities,
for you live and reign, one God, for ever and ever. **Amen.**

A reading from Exodus, chapter 34, verses 1 – 8

The LORD said to Moses, 'Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. Be ready in the morning, and come up in the morning to Mount Sinai and present yourself there to me, on the top of the mountain. No one shall come up with you, and do not let anyone be seen throughout all the mountain; and do not let flocks or herds graze in front of that mountain.' So Moses cut two tablets of stone like the former ones; and he rose early in the morning and went up on Mount Sinai, as the LORD had commanded him, and took in his hand the two tablets of stone. The LORD descended in the cloud and stood with him there, and proclaimed the name, 'The LORD.' The LORD passed before him, and proclaimed, 'The LORD, the LORD,

a God merciful and gracious,
slow to anger,
and abounding in steadfast love and faithfulness,
keeping steadfast love for the thousandth generation,
forgiving iniquity and transgression and sin,
yet by no means clearing the guilty,
but visiting the iniquity of the parents
upon the children
and the children's children,
to the third and the fourth generation.'

And Moses quickly bowed his head towards the earth, and worshipped.

Hear the word of the Lord

Thanks be to God

Psalm – Song of the Three

'Blessed are you, O Lord, God of our ancestors,
and to be praised and highly exalted for ever;

**And blessed is your glorious, holy name,
and to be highly praised and highly exalted for ever.**

Blessed are you in the temple of your holy glory,
and to be extolled and highly glorified for ever.

**Blessed are you who look into the depths from your
throne on the cherubim,
and to be praised and highly exalted for ever.**

Blessed are you on the throne of your kingdom,
and to be extolled and highly exalted for ever.

**Blessed are you in the firmament of heaven,
and to be sung and glorified for ever.**

**A reading from the second letter of Paul to the
Corinthians chapter 13, verses 11 – 13**

Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you.

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

Hear the word of the Lord
Thanks be to God

Alleluia, **alleluia!**

Glory be to the Father, and to the Son, and to the Holy Spirit:
to God who is, who was, and who is to come.

Alleluia!

The Gospel of our Lord Jesus Christ according to Matthew
Chapter 28, verses 16 – 20

Glory to you Lord Jesus Christ

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

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 UPDATE

Brothers and sisters in Christ, just a reminder that the current measures during the COVID-19 pandemic for our protection are temporary, not permanent. The world and the church have been through challenging times before and we will survive this too. Things will probably be different after. Many church leaders are asking, "What is God showing us during this time?"

While technology is a wonderful gift and enables us to see and hear our families and loved ones and to share to some degree in the prayer and worship of the church, we remember that 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.

A number of people have taken up the invitation to use electronic giving. As I said, expenses have not ceased since social isolation. Op Shop and market days have been suspended. As stated previously, the Bishop said that electronic giving is the key to sustaining financial viability. I encourage you to prayerfully consider giving electronically.

Direct debit details of accounts:

ASDF Account
Parish of Terrigal
BSB:705-077
Account Number: 00040934

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

One of the great English Christian mystic of all times was Julian of Norwich.

She wrote:

Know it well, love was his meaning. Who reveals it to you? Love. What did he reveal to you? Love. Why does he reveal it to you? For love. Remain in this, and you will know more of the same.

Prayerfully Reverend Ann

Prayer of the Week

O Lord, from whom alone all good things come:
grant that by your holy inspiration
we may think those that are good,
and by your merciful guiding
may perform them;
through our Lord Jesus Christ. **Amen**

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

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 – 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**