

**Welcome to worship at  
Holy Trinity, Terrigal  
Ninth Sunday after Pentecost  
25<sup>th</sup> July, 2021**



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

## REFLECTIONS ON LOCKDOWN

Last week I read an article in TIME magazine by theologian, biblical scholar, and Anglican bishop N. T. Wright. It was called, **Christianity Offers No Answers About the Coronavirus. It's Not Supposed To.** I had also been reading some poetry. One of the poems I read was one I had wanted to read for some time, but it is exceptionally long, so lockdown afforded me a bit of time to go through it. It was *The Ballad of Reading Gaol* by Oscar Wilde. It's about his imprisonment which included hard labour and solitary confinement. N. T. Wright says in his article, "There is a reason solitary confinement is such a severe punishment." Being cut off from our fellow human beings may be quite pleasant for a little while, especially for those who are introverted by temperament, but after some time it becomes almost unbearable.

When God created Adam, he said, "It is not good for the man to be alone." We may not blame God for our isolation. The lockdown is imposed by governments. And there are good reasons for it. It isn't to punish us but to protect us. But what of the coronavirus itself? Is God punishing us? There are those who answer "Yes" to that. They say God is warning us, trying to get our attention by giving us a sign. They seek an explanation for everything. Wright calls them "the usual silly suspects."

Wright refers to "Christian rationalists" who want explanations, and "Christian romantics" who want a sigh of relief. Wright says what we may need is to recover the biblical tradition of *lament*. Lament is when people ask "why" and don't get an answer. It's moving beyond our self-centred worry and speculation about our sins and failings and looking more broadly at the suffering of the world. We suffer in lockdown to be sure. But what about crowded refugee camps or Gaza or India or Indonesia?

There are examples in the Bible of lament in times of suffering. We have a long tradition of reciting the psalms as part of the Daily Offices of Morning and Evening Prayer. Psalm 6 asks, "Be gracious to me, Lord for I am languishing; O Lord heal me, for my bones are shaking with terror." Psalm 10 asks, "Why do you hide yourself in time of trouble?" Or Psalm 13: "How long, O

Lord? Will you forget me for ever?" Then Psalm 22 which Jesus quoted on the cross, "My God, my God, why have you forsaken me?"

The point of lament is not to have a whinge, or to vent our frustration, our loneliness, and inability to understand what's happening and why. The biblical narrative shows that *God too, laments*. Some see God as so far above all that, above the fray, remote and distant and even uncaring. That isn't how the Bible portrays God and certainly is not how God is revealed in Jesus Christ. God was grieved by the wickedness of his people. Jesus wept at the tomb of his friend Lazarus. St Paul says the Holy Spirit "groans" within us as we groan within the pain of the created order.

Rather than seek to explain what's happening and why, our call as Christians is to lament. Then we can become, even in our isolation, in Wright's own words, "small shrines where the presence and healing love of God can dwell." Out of that can emerge new possibilities, new hope, and new acts of kindness. Lament becomes love.

Fr Mark

## **Sentence**

'I am the living bread that came down from heaven,' says the Lord. 'Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.'

John 6.51

## **Prayer of the Day**

Gracious God,  
you have placed within the hearts of all your children  
a longing for your word and a hunger for your truth;  
grant that, believing in the one whom you have sent,  
we may know him to be the true bread of heaven  
and the food of eternal life,  
Jesus Christ our Lord,  
to whom with you and the Holy Spirit be glory and honour  
for ever and ever. **Amen.**

## **A reading from 2 Kings Chapter 4 verses 42-44**

A man came from Baal-shalishah, bringing food from the first fruits to the man of God: twenty loaves of barley and fresh ears of grain in his sack. Elisha said, 'Give it to the people and let them eat.' But his servant said, 'How can I set this before a hundred people?' So he repeated, 'Give it to the people and let them eat, for thus says the Lord, "They shall eat and have some left."' He set it before them, they ate, and had some left, according to the word of the Lord.

Hear the word of the Lord.

**Thanks be to God.**

## **Psalm 145.10-18**

10 All creation praises you, O Lord:  
and your faithful servants bless your name.

**11 They speak of the glory of your kingdom:  
and tell of your great might,**

12 That the whole earth may know your mighty acts:  
and the glorious splendour of your kingdom.

**13 Your kingdom is an everlasting kingdom:  
and your dominion endures through all generations.**

14 The Lord upholds all those who stumble:  
and raises up those that are bowed down.

**15 The eyes of all look to you in hope:  
and you give them their food in due season;**

16 You open wide your hand:  
and fill all things living with your bounteous gift.

**17 The Lord is just in all his ways:  
and faithful in all his dealings.**

18 The Lord is near to all who call upon him:  
to all who call upon him in truth.

**A reading from the Letter of Paul to the Ephesians  
Chapter 3 verses 14-21**

For this reason I bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

Hear the word of the Lord.

**Thanks be to God.**

Alleluia, **alleluia!**

A great prophet has appeared among us;  
God has visited his people.

**Alleluia!**

The Gospel of Our Lord Jesus Christ according to John  
Chapter 6 verses 1-21

**Glory to you Lord Jesus Christ.**

After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming towards him, Jesus said to

Philip, 'Where are we to buy bread for these people to eat?' He said this to test him, for he himself knew what he was going to do. Philip answered him, 'Six months' wages would not buy enough bread for each of them to get a little.' One of his disciples, Andrew, Simon Peter's brother, said to him, 'There is a boy here who has five barley loaves and two fish. But what are they among so many people?' Jesus said, 'Make the people sit down.' Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, 'Gather up the fragments left over, so that nothing may be lost.' So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, 'This is indeed the prophet who is to come into the world.'

When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

When evening came, his disciples went down to the lake, got into a boat, and started across the lake to Capernaum. It was now dark, and Jesus had not yet come to them. The lake became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the lake and coming near the boat, and they were terrified. But he said to them, 'It is I; do not be afraid.' Then they wanted to take him into the boat, and immediately the boat reached the land towards which they were going.

**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, Helen Quinn and Margaret Hassall.





## **GETTING WHAT GOD WANTS**

### **NINTH SUNDAY AFTER PENTECOST 25<sup>th</sup> July 2021**

Readings: 2 Kings 4:42-44; Psalm 145:10-18;  
Ephesians 3:14-21; John 6:1-21

Roberta Smith is a journalist and art critic for the New York Times. She has often been critical about the state of art museums, saying they have become driven by the desire to be financially successful. They mount exhibitions that are terminally afflicted by what looks like a “certifiable fear of art”. They often behave less and less like museums. They represent the failure to simply “let art be art” and to allow it to work its effect. It is as though for those in charge of museums and exhibitions these days, art is not enough.

The same could be said of a number of venerable institutions in our society, including the church. There is a crisis of identity, a desire for “success” and a willingness to cater to consumerist demands.

The Rev. Dale Rosenberger, a minister of the United Church of Christ in the USA and writer on mission and outreach, echoes Roberta Smith: “What do art museums want?” He asks, “What do churches want?” then changes the question to “What does God want for the church?” He suggests that it’s become unclear

who the church is. "In too many cases we want to be anything and everything but the church. Much of what we do evinces a certifiable fear of Jesus, crucified and resurrected" just as the museums seem to have a certifiable fear of art and have become driven by the desire for financial success and have as a result lost their original identity.

This isn't new. Throughout its history, the church has periodically forgotten its identity and become side-tracked and had to be brought back to its original purpose through various reform movements, e.g., the founding of monastic communities, the Protestant Reformation, the Catholic Reformation, the charismatic movement, the second Vatican Council. Then those reform movements themselves become sort of encased in concrete, rigid and stultified, until another one arises and so on.

The last few decades have seen a shift in the church's role and influence in society. We have been pushed to the margins. As Christians face persecution in many places, we in the West are more likely to be ignored. One reaction to that is panic. "How can we regain our place in society? How can we survive? How can we increase our numbers? How do we communicate in a 'relevant' way?" These are probably the wrong questions. They lead to wrong solutions like taking desperate measures, anything to draw a crowd. Or to look for quick fixes. Do they work? You bet. At least some of them do. That's what makes them so attractive.

But many of them can be implemented without asking the foundational questions about the church's identity and what God wants for the church.

For some time now there has been an emphasis on the ministry of all the baptised, not just those who are ordained. This ministry of all the baptised, lay and ordained, is to be built on a firm theological foundation, not on the whim of the moment or what's currently in vogue or on the "way we've always done it."



The goal is not to staunch our numerical decline or our financial downturn but to share the Good News of Jesus and to assist us in thinking theologically. Many Anglicans have a woeful ignorance when it comes to their faith. Many have never really joined the church; they've just never left. They've remained in a state of spiritual infancy, of retarded development. Then any challenge to move forward or to go deeper or broader in their faith is seen as a risk or even a threat. Jesus said the truth will make you free, not bound up. Yet the predominant mood in many churches is one of abject fear.

Our focus is not the church itself or the priest or the people. It's Jesus. If we know Jesus, if Jesus is our friend, should we feel awkward and fearful in his presence?

Dale Rosenberger says, "We are too embarrassed to proclaim Christ's reign and too awkward to unabashedly glorify God. For neither of those acts would answer the question that more impresses and obsesses us: "What's in it for me? . . . Too often we want to be anything but the church of Jesus Christ."

Today's Gospel pictures a Jesus of compassion who feeds the multitude and meets their physical need – their hunger. We, the church, are called to minister to the needs of people. We're called to feed the hungry, to heal the sick, to care for the afflicted, to support the weak and the vulnerable, to fight injustice.

After giving bread to the crowd – more than they could eat – twelve baskets of leftovers were collected, then the crowd tried to make Jesus king. He gets out of there as quickly as possible. The crowd has badly misunderstood who Jesus is. The same thing happens today. Jesus is about more than filling our deep hunger, healing our hurts and meeting our needs.

Then we move from the hillside to the sea which is rough due to a strong wind. It's dark. Jesus comes to the disciples in the boat,

walking on the sea. The disciples were terrified. Were they terrified because they saw Jesus walking on the sea? Someone walking on the surface of the water is not something you see every day. Or was it, as one commentator has suggested, because Jesus was "coming near the boat" as John tells us?

Could this be the reason for the prevailing fear in many churches? Could it be the reason for our inhibition and self-consciousness in sharing our faith and in our worship? Are we terrified that Jesus may get too close? Often chatter and conversation is a way people use to cover their discomfort. Or changing the subject as quickly as possible. Quick, let's talk about something else. Keeping Jesus from getting too close. It scares us.

It may be a fearful thing to realise that Jesus is not our cosmic therapist or our life-coach or self-help guru or feel-good expert. Jesus is not only the one who feeds and heals. Jesus is also the one who saves, who rescues us from sin and all that degrades and defaces God's image in us. He calls us to change, to repent, to be converted, to baptism, to new life.

We'll be spending time in this sixth chapter of John over the next few weeks. For now, let me ask you to ponder two questions based on today's Gospel:

1. In our mission and outreach, what do we offer people that they couldn't find anywhere else?
2. Are Jesus and the church a means for you to get what you want or a way for God to get what God wants?

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 accounts: ASDF Account Parish of Terrigal BSB:705-077 Account Number: 00040934  
Terry Rowe, Treasurer.

## ***'Whispers of Love' Meditation***

### **Reflection:**

*Come to me, all you that are weary and carrying heavy burdens, and I will give you rest.*

*Take my yoke upon you and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light. Matthew 11:28-30*

O God, you are my strength when I'm weary, and you never cease to love me.

help me live this day belonging completely to you.

Prayerfully, Reverend Ann.

## **Op Shop Closed**

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

## **Samaritans**

When we are able to return to church, some suggestions for donations are clean blankets, roll-on deodorant and shampoo.

Thank you.

Margaret MacLachlan.

## **Prayer of the week**

O God, the fount of wisdom,  
you have revealed to us in Christ  
the hidden treasure and the pearl of great price;  
grant us your Spirit's gift of discernment,  
that, in the midst of the things of this world,  
we may learn to value the priceless worth of your kingdom,  
and be ready to renounce all else  
for the sake of the precious gift you offer.  
We ask this through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**



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

### **Ninth Sunday after Pentecost [OS 17]**

#### **– Sunday 25 July 2021**

- 2 Samuel 11.1-15; Psalm 14;  
Ephesians 3.14-21; John 6.1-21

St Paul prays for the Christians at Ephesus that Christ may dwell in their hearts. May it be our prayer too, because wherever Christ dwells there is love. May love for Christ and love for his people flood our lives, impelling us to show them that love in Christ's name.

- Pray that Christ may enter our hearts and fill us with love, compassion and joy.
- Give thanks for the work and witness of the Church of the Province of Myanmar

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

### 1<sup>st</sup> August – Tenth Sunday after Pentecost

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

8.00am

Readers	Intercession	Servers

9.30am

Readers	Intercession	Server
Flowers	Morning Tea	

### **Next Sunday 1<sup>st</sup> August, 2021 – Tenth 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:** Exodus 16.2-4, 9-15, Psalm 78.22-28, Ephesians 4.1-16

**Gospel:** John 6.24-35

## 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 26<sup>th</sup> July**

*JAMES, APOSTLE AND MARTYR*

*Anne, mother of the Blessed Virgin Mary*

### **Tuesday 27<sup>th</sup> July**

### **Wednesday 28<sup>th</sup> July**

### **Thursday 29<sup>th</sup> July**

*Mary and Martha of Bethany*

### **Friday 30<sup>th</sup> July**

*William Wilberforce, social reformer (d. 1833)*

### **Saturday 31<sup>st</sup> July**

*Joseph of Arimathea*

*Ignatius of Loyola, priest and founder of the Society of Jesus (d. 1556)*

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**The Church of the Holy Trinity**  
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**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**

The Op Shop is open Tuesday to Thursday from 9.00am to 4.00pm

Fridays open from 9.00am to 10.15am and from 11:15am to 4.00pm

(Please note Friday between 10.15am-11.15am the Op Shop is CLOSED)

Saturdays open from 10.00am to 1.00pm