

**Welcome to worship at
Holy Trinity, Terrigal
Eleventh Sunday after Pentecost
8th August, 2021**



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

IDOLATRY

During the pandemic many of us have had some time to reflect on the place of family and friends in our lives. I have heard the phrase, "we are social animals" several times. It reflects the importance of social interaction and being with others that is part of our humanity. Jesus commanded us to love our neighbours as ourselves. The first two of the Ten Commandments warn against false gods: "You shall have no other gods before me" and "You shall not make for yourself a graven image" (Ex. 20:3,4). They provide the foundation for the rest. If we break other commandments, we have already broken the first two for, as spiritual writer Kathleen Norris puts it: "We have already elevated ourselves and our perceived desires above all else."

Our love can be possessive. To practise idolatry doesn't require us to bow before a golden calf or a pagan statue. Idolatry is a failure to fulfill the great commandments of Jesus to love God with all our heart, soul, mind and strength and our neighbour as ourselves. Loving ourselves too much is a form of idolatry. So is loving others in a possessive way. Even love for God, when it is misguided and turns into zeal that hurts or violates others, is idolatrous.

One of the dangers in our fast-food culture is shallow love. What does that mean? It means that love requires time to grow into a mature, non-possessive love relationship. Young people are being conditioned by media images of possessive love. Perhaps one of the gifts older people can give the young is to model loving relationships. Possessive, clinging love doesn't really see the person, only an image or ideal of that person. It doesn't give space for the other to be the 'other' but a projection of the desires of the one with the feelings. It is an ideal rather than reality. The words "idea", "ideal" and "idol" are related.

One reason for this form of idolatry is control. It is safer, less risky and gives us a greater sense of control if we love the idol or ideal rather than the real person who is not under our control, who may surprise us, and who is free to love us or leave us. It makes sense in this context when someone who has murdered their spouse or boyfriend/girlfriend swears how much they love them, and so they do – in a possessive, destructive way that would rather destroy the object of love than lose him or her. As Kathleen Norris says, “Idolatry makes love impossible.”

Fr Mark

Sentence

Be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us.

Ephesians 5.1-2

Prayer of the Day

Grant, O Lord,
that we may see you in the fulfilment of all our need,
and may turn from every false satisfaction
to feed on the true and living bread
that you have given us in Jesus Christ;
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

A reading from 1 Kings Chapter 19 verses 4-8

But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: 'It is enough; now, O Lord, take away my life, for I am no better than my ancestors.' Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, 'Get up and eat.' He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the Lord came a second time,

touched him, and said, 'Get up and eat, otherwise the journey will be too much for you.' He got up, and ate and drank; then he went in the strength of that food for forty days and forty nights to Horeb the mount of God.

Hear the word of the Lord.

Thanks be to God.

Psalm 34.1-8

1 I will bless the Lord continually:
his praise shall be always in my mouth.

**2 Let my soul boast of the Lord:
the humble shall hear it and rejoice.**

3 O praise the Lord with me:
let us exalt his name together.

**4 For I sought the Lord's help and he answered:
and he freed me from all my fears.**

5 Look towards him and be bright with joy:
your faces shall not be ashamed.

**6 Here is a wretch who cried, and the Lord heard me:
and saved me from all my troubles.**

7 The angel of the Lord encamps round those who fear him:
and delivers them in their need.

**8 O taste and see that the Lord is good:
happy are they that hide in him!**

A reading from the Letter of Paul to the Ephesians Chapter 4 verse 25 to Chapter 5 verse 2

So then, putting away falsehood, let all of us speak the truth to our neighbours, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil. Thieves must give up stealing; rather let them labour and work honestly with their own hands, so as to have something to share with the needy. Let no evil talk come out of your mouths, but only what is useful for building up, as there

is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tender-hearted, forgiving one another, as God in Christ has forgiven you. Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

Hear the word of the Lord.

Thanks be to God.

Alleluia, **alleluia!**

I am the living bread from heaven, says the Lord;
whoever eats this bread will live for ever.

Alleluia!

The Gospel of Our Lord Jesus Christ according to John
Chapter 6 verses 35 and 41-51

Glory to you Lord Jesus Christ.

Jesus said to them, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.

Then the Jews began to complain about him because he said, 'I am the bread that came down from heaven.' They were saying, 'Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, "I have come down from heaven"?' Jesus answered them, 'Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, "And they shall all be taught by God." Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever

believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. 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.'

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

Please pray for:

John Hart, Tania Howlett, David Lamb and Gloria Townsend and Margaret Hassall.

Friends and Parish Family.

Many of you would have already been advised of the passing of Shirley Taylor. As we are currently in lockdown and funerals are limited to ten we are not able to farewell Shirley as we would have liked.

Shirley's funeral was held last Wednesday 4th August at 1:00pm, you may all like to think of Coralie at this difficult time.

It would be wonderful if all could take a few moments to pray for Shirley.

Thanking you all

Kyara Newport



THE HIGHS AND LOWS OF LIVING

ELEVENTH SUNDAY AFTER PENTECOST 8th August 2021

Readings: 1 Kings 19:4-8; Psalm 34:1-8; Ephesians 4:25-5:2; John 6:35, 41-51

During lockdown some people have observed that, even though they have more time at their disposal, including more leisure, they nevertheless feel more tired. It's not a tiredness from doing too much but rather a sense of listlessness or boredom or what the French call *ennui*. Our first reading today shows Elijah, God's prophet, who fearlessly stood up to political power and religious idolatry, fleeing from the daunting Queen Jezebel who had put out a contract on his life. Why? Because Elijah had defeated the priests of the pagan god Baal. He and they took turns in performing great miracles on Mount Carmel. The God of Israel won the contest over Baal. This shows a stage in the religious understanding of Israel of a God who demonstrates his superiority by being more powerful and impressive than his enemies. What really made Jezebel's blood boil was that after this display of divine machismo, Elijah took a sword and hacked the prophets of Baal to death. There is no command from God in the text to do that. Was Elijah so impressed by his defeat of the prophets of Baal that power went to his head?

After this mountain-top experience, we find Elijah in today's reading wandering out into the wilderness and asking God to end his life. What happened? We all go through highs and lows in our lives. We prefer the highs naturally, thinking they are what life is all about, that they are the character-building events that give us the power and authority to make life worth living, to give life meaning. Then come the down times, the moments of losing self-confidence, losing control, feeling deceived by the peak experiences that didn't provide what we hoped for.

Elijah goes from feeling powerful to feeling despondent. Jezebel's power and determination exhaust Elijah to the point of defeat and devastation. "Just end it all, Lord!" We might expect the Lord to stand there with his arms folded and saying, "Well you really made a mess of that, didn't you?" Instead, the story reveals God as merciful. He provides Elijah with what he needs: a good sleep and a good meal. After asking God to end his life, Elijah lays down under a broom tree, no doubt hoping he doesn't wake up again.

But then an angel, a messenger of God, tapped him on the shoulder and told him to eat. Right next to his head Elijah found a cake baked on hot stones and a jar of water. He ate and drank then had another sleep. A second time an angel came and asked him to eat and drink, which he did. He then journeyed to another mountain, Horeb, and hid himself in a cave. God called Elijah out of the cave so he could see God. There were three signs: a violent wind, an earthquake, and fire. But God was not in any of those impressive and powerful signs. After the wind, earthquake, and fire, God was revealed as a "still small voice" or "sheer silence." God then commands Elijah to anoint Elisha as Elijah's successor. Elijah, after all he has been through, is about to be replaced. God's purposes turn out to be greater than Elijah's triumphs or tragedies, his successes or failures.

The Gospel reading is also about a great sign – the feeding of five thousand with two fishes and five barley loaves. That would have

been something to behold. It was impressive; it was dazzling. However, did it change them? It took away their hunger, certainly, but did it change them? The next day they race to get to Jesus, hoping for another party trick. They succeed in finding Jesus who exposes their insatiable materialism and consumerism. Just like us really. They eat all they want, then fill twelve baskets full of leftovers. Then, in order to guarantee a supply line for the future (“give us this bread always”) they try to make Jesus king.

Jesus points them in another direction entirely. “Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you” (Jn 6:27). They reject his claim to be the bread from heaven. The supplier must conform to the consumer’s expectations. How can this man, whose parents we know, claim to be the bread from heaven?

The “mountain-top experience” of the loaves and fishes didn’t change – convert – them because they were sure they knew what it was all about. People who know all the answers, who have it all sewn up, become oblivious to what is actually happening among them. Their vision becomes distorted.

The reading from Ephesians speaks of the struggle to live the Christian life in our daily lives. This includes being truthful, not allowing angry thoughts to control us, letting go of bitterness and gossip and unforgiveness. We are called “Temples of the Holy Spirit.” God lives within us, inhabits us.

Jesus, the bread of life, feeds us by his word and sacraments. Elijah had to go through depression and find sustenance in simple things like rest and food. Jesus comes to us in unexpected ways. Even throughout this lockdown period, we can feed upon him and be nourished by him. Through making a spiritual communion and reading the Bible we can know Jesus and become more like God, which is what we desire, even if we don’t know it.

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

'Whispers of Love' Meditation

Reflection:

Ronald Rolheiser writes on *Sustaining Ourselves in the spiritual life*:

To pray, I think, does not mean to think about God in contrast to thinking about other things, or to spend time with God instead of spending time with other people. Rather, it means to think and live in the presence of God.

All our actions must have their origin in prayer. Praying is not an isolated activity; it takes place in the midst of all the things and affairs that keep us active. In prayer a "self-centred" monologue; becomes a "God-centred dialogue".

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

Grant to us, Lord, we beseech you,
the spirit to think and do always such things as are right,
that we, who cannot do anything that is good without you,
may by you be enabled to live according to your will;
through Jesus Christ our Lord. **Amen.**



ANGLICAN BOARD OF MISSION
Working for Love, Hope & Justice

Eleventh Sunday after Pentecost [OS 19]

– Sunday 8 August 2021

- 2 Samuel 18.5-9, 18.14, 18.31-33; Psalm 130;
either Ephesians 4.25 – 5.2 *or* Ephesians 4.17 – 5.2;
John 6.35, 6.41-51

Today St Paul gives the Church at Ephesus rules for behaviour to ensure that their community life really reflects the new life into which they have been called. These rules for behaviour are good for the Church today – as St Paul says, 'Do not make room for the devil'.

- Give thanks for all who build up the body of Christ by their encouragement and example.
- Give thanks for the work and witness of the Episcopal Church of South Sudan.

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

15th August – Twelfth Sunday after Pentecost

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

Next Sunday 15th August, 2021 – Twelfth 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: Proverbs 9.1-6, Psalm 34.9-14, Ephesians 5.11-21

Gospel: John 6.51-58

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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 2nd August

Mary Sumner, founder of the Mothers' Union (d. 1921)

Tuesday 3rd August

Laurence, deacon and martyr at Rome (d. 258)

Wednesday 4th August

Clare of Assisi (d. 1252)

John Henry Newman, cardinal and theologian (d. 1890)
)

Thursday 5th August

Friday 6th August

Jeremy Taylor, bishop and spiritual writer (d. 1667)

Saturday 7th August

Twentieth Century martyrs including Grand Duchess Elizabeth of Russia (d. 1918), Maximilien Kolbe, friar (d. 1940), Maria Skobtsova, abbess in Russia (d. 1945), Martin Luther King, worker for civil liberties (d. 1968), Jamani Luwum, archbishop of Uganda (d.1977), Oscar Romero, archbishop of San Salvador (d. 1980).

The Anglican Diocese of Newcastle - The Parish of Terrigal
The Church of the Holy Trinity
92 Serpentine Rd, Terrigal, 2260
Parish Postal Address – P.O. Box 167, Terrigal, 2260
Office Phone: 4365 1115 (Office open Tuesday and Thursday 10am – 2pm)

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 – 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

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