

**Welcome to worship at  
Holy Trinity, Terrigal  
Sixteenth Sunday after Pentecost  
12<sup>th</sup> September, 2021**



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

**Fr. Roy writes:** The crazy times in which you are living with the COVID-19 pandemic continues for everyone. I read and hear of the difficulties under which many people are living, and many people are struggling to not stress out or be anxious and to suffer mentally. I hear of single parents who are working from home, home schooling the children, and who are concerned for their own mental health and the mental health of their children who are anxious about their schoolwork and are missing their friends because of the lockdown. The stories will continue to be told in the weeks to come from those who have lost their job, lost family members to the pandemic. As we look at the Covid-19 pandemic over this couple of years, we realise how vulnerable we, human beings, are in the face of infectious diseases. We look at the figures for new cases each day and are unsure what to-morrow will bring. Likely we ask two questions, who will be next and where is God in all of this? I cannot answer the first question. This virus does not discriminate, it knows no borders.

As I thought about this, three words kept coming into my mind. The three words are "Faith, Hope and Love" and how do they fit into a pandemic? First, faith or belief in God. This may wane momentarily for a person, but it is quickly retrieved. Faith is a gift of the Spirit that is given at baptism and is present for us to open our hearts and use the gift. The suffering and death that arises by contracting the virus is not eased by not believing in the God's existence, but the person of faith or belief knows that God is ever-present with them and God hears our prayers and intercessions and strengthens us and gives us grace to bear the suffering and hope that things will change for the better.

We know that Jesus suffered throughout his lifetime on earth and especially during his Passion, Crucifixion, Death, and Burial for our salvation and for hope for us of resurrection and life eternal in the presence of God. We realise that this earth is no heaven and that all people know and experience suffering, pain, and sin and that

we, a people of faith, have the hope of eternal life through the death of Jesus and his resurrection and ascension.

One of the basic tenets of Christianity is to love God and to love our neighbour. The global pandemic should remind us of global cooperation in the sharing of goods and services for the benefit of all countries and people and for peace to reign throughout the world. We are seeing the benefits of science and especially medical research in making available a vaccine against COVID-19 and now in its global distribution. Science, then should be used for the benefit of all people in all countries and not for the destruction of their neighbours whom they should love.

A life with faith, hope and love in God is a journey undertaken with the hope of reaching the destination of being with God forever. Ups and downs are normal in this "arduous" journey, and it is through ups and downs that we grow in faith.

We have been taught that when we are in the midst of pain, sickness, anxiety and the unknown, God will give us the strength to go through it and the way out of it. Our prayer for one another is that God will help us to know his peace, comfort, and healing through all the suffering and sorrow we experience in life.

Keep well, keep safe, keep social distancing, and wear a mask and the blessing of God be upon you and on all who you love and pray for and may your days and nights be holy, good, and peaceful.  
AMEN.

## **Sentence**

Those who want to save their life will lose it, and those who lose their life for the sake of the gospel will save it.

Mark 8.35

## **Prayer of the Day**

God of mercy,  
help us to forgive as you have forgiven us,  
to trust you, even when hope is failing,  
and to take up our cross daily  
and follow you in your redeeming work;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

### **A reading from Isaiah Chapter 50 verses 4-9a**

The Lord GOD has given me  
the tongue of a teacher,  
that I may know how to sustain  
the weary with a word.

Morning by morning he wakens—  
wakens my ear  
to listen as those who are taught.

The Lord GOD has opened my ear,  
and I was not rebellious,  
I did not turn backwards.

I gave my back to those who struck me,  
and my cheeks to those who pulled out the beard;  
I did not hide my face  
from insult and spitting.

The Lord GOD helps me;  
therefore I have not been disgraced;  
therefore I have set my face like flint,  
and I know that I shall not be put to shame;  
he who vindicates me is near.

Who will contend with me?  
Let us stand up together.

Who are my adversaries?  
Let them confront me.

It is the Lord GOD who helps me;  
who will declare me guilty?

All of them will wear out like a garment;  
the moth will eat them up.

Hear the word of the Lord.  
**Thanks be to God.**

### **Psalm 116.1-9**

1 I love the Lord, because he heard my voice:  
the voice of my supplication;

**2 Because he inclined his ear to me:  
in the day that I called to him.**

3 The cords of death encompassed me,  
the snares of the grave took hold on me:  
I was in anguish and sorrow.

**4 Then I called upon the name of the Lord:  
'O Lord, I beseech you, deliver me!'**

5 Gracious and righteous is the Lord:  
full of compassion is our God.

**6 The Lord preserves the simple:  
when I was brought low, he saved me.**

7 Return, O my soul, to your rest:  
for the Lord has rewarded you.

**8 For you, O Lord, have delivered my soul from death:  
my eyes from tears and my feet from falling.**

9 I will walk before the Lord:  
in the land of the living.

### **A reading from the Letter of James Chapter 2 verses 18 – 26**

But someone will say, 'You have faith and I have works.' Show me your faith without works, and I by my works will show you my faith. You believe that God is one; you do well. Even the demons believe—and shudder. Do you want to be shown, you senseless person, that faith without works is barren? Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? You see that faith was active along with his works, and faith

was brought to completion by the works. Thus the scripture was fulfilled that says, 'Abraham believed God, and it was reckoned to him as righteousness', and he was called the friend of God. You see that a person is justified by works and not by faith alone. Likewise, was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another road? For just as the body without the spirit is dead, so faith without works is also dead.

Hear the word of the Lord.

**Thanks be to God.**

Alleluia, **alleluia!**

My only glory is the cross of our Lord Jesus Christ,  
which crucifies the world to me and me to the world.

**Alleluia!**

The Gospel of Our Lord Jesus Christ according to  
Mark Chapter 8 verses 27-38

**Glory to you Lord Jesus Christ.**

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, 'Who do people say that I am?' And they answered him, 'John the Baptist; and others, Elijah; and still others, one of the prophets.' He asked them, 'But who do you say that I am?' Peter answered him, 'You are the Messiah.' And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For

you are setting your mind not on divine things but on human things.'

He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'

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 and Margaret Hassall.





## **SIXTEENTH SUNDAY AFTER PENTECOST 12<sup>th</sup> SEPTEMBER 2021**

Readings: Isaiah 50.4-9a, Psalm 116.1-9, James 2.18-26, Mark 8.27-38.

### **REACHING A CROSSROAD**

There are times in our lives when we reach a fork in the road, a cross-road, or a place of decision, a point where we must make a choice. Which way should I go? Somebody pops the question: "Will you marry me?" Will the answer be yes or no or maybe?

Someone is offered the prospect of an exciting career opportunity, but far away from where they live, meaning a major move for their family. Do you go or not? It's a crossroad. Someone receives a medical result that's not favourable. One of the options is surgery but there are no guarantees and a number of risks. Do you go ahead or not?

These big decisions, and others like them, are pivotal moments in our lives. They're pivotal because the decision we make and which way we choose to turn when we reach that fork in the road will affect the rest of our lives. Your life will never be the same again. You can't go back to the way things were before.



The last section of the 8<sup>th</sup> chapter of Mark's Gospel is a crossroad, a pivotal point in the narrative. Things have been going well for the disciples. Their time with Jesus has been something of an adventure: healings, miracles, stories. They come to a place called Caesarea Philippi for a bit of a break. Jesus asks the disciples what people are saying about him. What's the consensus out there? What's the gossip?

"Well, some say you're John the Baptist, others say you're Elijah or one of the prophets." Notice these are all figures from the past. We naturally form judgements based on what we already know. Then Jesus asks the disciples, "Alright, that's what others are saying. Now who do *you* think I am?" Peter jumps in as usual, boots and all, "You're the Messiah (8:29)."

In the understanding of Israel, and Peter would have shared this understanding, the Messiah would be a conquering hero, a political leader who would free his people from Roman oppression. That being the case, what are we waiting for? Let the revolution begin. When do we march on Jerusalem? When do we beat the Romans and restore power to the people? Jesus "sternly ordered them not to tell anyone about him" (v. 30).

Just when things seem to be coming together, just when Peter and the other disciples seem to be getting a handle on who this Jesus is, Jesus orders them not to tell anyone about it. I remember back in the 1990s when a phase of the Church Growth movement was in full swing that emphasised seeker services and books with titles like *User-Friendly Churches* were being devoured by pastors everywhere. Another was called *Marketing the Church*. It suggested that Jesus was a great marketer. Well it seems to me a strange marketing strategy to tell your followers to purposely *not* promote your product.

Until now, Mark says the only ones to recognise Jesus for who he is, are the demons. They know from experience the full force of

Jesus' messianic power as Son of God. But he tells them basically to shut up. He doesn't want them to be the ones who reveal his identity. Their motives are malevolent. So don't tell anyone.

Jesus goes against normal marketing strategy in another way. In marketing you want to attract the masses. Jesus seems to have a particular aversion to crowds, especially when their enthusiasm begins to show signs of adulation and wanting to make Jesus the new ruler. He didn't want anyone getting the wrong idea about him, then building false expectations about what this Messiah will be.

Immediately before this, Jesus heals a blind man in Bethsaida. After putting saliva on his eyes and laying his hands on him, Jesus asks him, "Can you see anything?" The man replies that, yes, he can see the people around him but they look like trees walking around. Like that man, the disciples have a grasp on who Jesus is, but it's an incomplete picture. Their view of the Messiah is the conventional one and that's why Jesus doesn't want them to pass on their knowledge to anyone.

Unfulfilled expectations cause a great deal of suffering and remorse. We have high hopes and expectations about a relationship, a job, a politician, a church, a product – and it/he/she fails to meet our expectations. Things don't turn out as expected. We end up feeling disappointed, disillusioned and even betrayed and angry.

Jesus didn't come sword in hand, leading a great army. He didn't free his people from Roman oppression. After Peter acknowledges him as Messiah, Jesus begins to talk about rejection and suffering and being killed, then rising again. Peter is horrified. "What did Jesus just say? We've been walking along in the sun for some time, maybe it's got to him. He must be delusional." Peter can't handle this so he takes Jesus aside to try and talk some sense into him, set him straight.

Jesus tells Peter it's he who needs to be set straight. He's the one who's got it wrong. Peter's thinking, not from God's point of view, but from a human point of view. Earthly rulers are served and honoured. Jesus came, as he says later, "to serve and give his life as a ransom for many" (10:45). Jesus in his humanity was just as prone to the temptation of power as any of us. That's why his rebuke of Peter is so sharp. "Get behind me Satan" (v. 33a). Jesus sees this as nothing less than a demonic trap. To manipulate Jesus into being something other than whom he is as the suffering servant is to play Satan's game.

He turns to the other disciples, including us, and tells them to get in line. We are called to get behind Jesus, to follow Jesus on his way, not to get *in* his way. The Church is called to challenge many of the human points of view that go against the way of Jesus which is the way of suffering and servanthood. If the Church is to be faithful to its calling, it must follow that way.

Finally, Jesus, having told the disciples what's in store for him, goes on to outline what it will involve for all who follow him. "He called the crowd with his disciples" (v. 34) – this is for who read this Gospel and all of us who have become believers subsequently. First, they must be prepared to "deny oneself" then take up the cross and follow Jesus. Any other goals, aspirations, plans and desires must be measured against the higher demands of our discipleship. This begins in baptism and continues our whole life long, as we die daily to self, then putting on the new self, created in the image of Christ. It's a bit like a snake, shedding its old skin.

We mustn't blame Peter for getting it wrong. He represents us – thinking from a human instead of a divine perspective. This cross-roads Peter has reached would change his perceptions, his outlook, his whole life. The old way, the human way, the common way of using force and coercion and control, motivated by fear – of loss, of being overpowered, of death – will give way to a new way of self-denial, taking up the cross and following Jesus.

Our instinct is to avoid suffering. But there are two kinds of suffering. Yoda, the Jedi master of the *Star Wars* movies, says, "Fear is the path to the dark side. Fear leads to anger. Anger leads to hate. Hate leads to suffering." St John, in his first letter which we've been reading at Evening Prayer on weekdays recently, says perfect love casts out fear. That kind of love also involves suffering, but not the suffering that comes from fear, anger and hate. The suffering involved in following Jesus issues from knowing that death holds no fear for us. That's a life of freedom. And freedom brings confidence. And confidence squeezes out fear.

Jesus calls Peter and the other disciples and us to follow, dying to self and the old life, and putting on the new self from God. Bearing the cross is voluntary. It's not the common misunderstanding of "Oh well, we all have our cross to bear," whether that be arthritic knees, noisy neighbours, or a downtown in our super.

Jesus invites us daily to conversion, change, baptism, transformation and new birth. Ultimately, that means union with him for ever.

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:**

Thomas Merton reflects that contemplation is an awareness and realization, even in some sense the *experience* of what each Christian obscurely believes. 'It is no longer I that live but Christ lives in me'.

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,  
without you we are not able to please you:  
mercifully grant that your Holy Spirit  
may in all things direct and rule our hearts;  
through Jesus Christ our Lord. **Amen.**



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

**Sixteenth Sunday after Pentecost [OS 24]**  
**– Sunday 12 September 2021**

- *Either* Proverbs 1.20-33 *or* Wisdom 7.26-8.1; Psalm 19:  
James 2.18-26; Mark 8.27-38

James continues his warning to the Church that faith without works is dead. How do we show that what we believe has an effect on how we deal with others? How can we make a positive difference today?

- Give thanks for all whose faith is not dead, and pray that your own faith may propel you into positive action
- Give thanks for the work and witness of the Church of North India.

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

**19<sup>th</sup> September – Seventeenth Sunday after Pentecost**

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

**Next Sunday 19<sup>th</sup> September, 2021 – Sixteenth 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:** Jeremiah 11.18-20, Psalm 54, James 3.1-12

**Gospel:** Mark 9.30-37

## **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 13<sup>th</sup> September**

*Cyprian of Cathage, bishop and martyr (d. 256)*

**Tuesday 14<sup>th</sup> September**

**Wednesday 15<sup>th</sup> September**

*John Oliver Feetham, bishop and bush brother (d. 1947)*

**Thursday 16<sup>th</sup> September**

*Ninian of Galloway, bishop and missionary (d. 432)*

**Friday 17<sup>th</sup> September**

*Hildegard of Bingen, abbess, spiritual writer (d. 1179)*

**Saturday 18<sup>th</sup> September**

*John Ramsden Wollaston, priest and missionary of Western Australia (d. 1856)*

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**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@terrigoanglican.org.au](mailto:admin@terrigoanglican.org.au)

Website – [www.terrigoanglican.org.au](http://www.terrigoanglican.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 –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**

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