

**Welcome to worship at  
Holy Trinity, Terrigal  
Eighteenth Sunday after Pentecost  
26<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: I am writing this during week thirteen of the current lockdown and am looking forward to the time when as one of my friends who has worked for two years having completed a degree with honours from the university wrote to me "We just want FREEDOM!!!!" This reminded me of farmers and graziers whom I have known during a severe drought would come up with the comment "Oh well! It is one day closer to rain". How true it was and the same applies to our lockdown. We are one day closer to FREEDOM. This Pandemic has been a major event in our lives, no matter how old we are. As we look towards that renewed freedom it is wise to think about what we have learnt throughout this time that will help us to change the world to the betterment of all of God's creation.

During this lockdown I have spent a lot of time outside the house and around the garden. I have observed the bees, butterflies, and other insects around any flowers they come across. I have watched the variety of birds, some feeding off the flowers on native shrubs and trees that bloom during winter and spring. I have my hands dirty "playing" in the soil as I cleaned up some of the garden beds and the weeds that were there. I saw earth worms doing their work in the soil. In the meantime, in the house one afternoon, we were confronted with a large bluetongue lizard walking towards us down the hallway. We managed to turn it around and encouraged it to make its way to the front door that we opened for it to escape. How it found a way into the house we do not know. All of this may be of intense interest to me, but you may ask "What has that to do with freedom after the lockdown?"

First, it is a stark reminder that we are not alone on planet earth. Over the centuries there have been many human beings whose behaviour indicates that they are the only thing on earth that matters. There seems to be a constant search for more wealth and power. On the other hand, there is a greater loneliness in the big cities than ever before in our history. In this constant search

for wealth and power we are stripping this earth of animal and plant life at a remarkable rate. This is making us 'homesick' for the company of animal and plant life. Fortunately, there are people who have sufficient foresight to see what is happening and are doing something about it. There are movements advocating front yard and backyard gardens, community gardens, verge gardens, pot plants for those who live in apartments and rooftop gardens on skyscrapers and parks and gardens in new developments.

Secondly, The Scriptures constantly refer to this connection between humans and the other occupants of planet earth. The creation stories in Genesis speak of Adam being given the job in the garden to name the animals. A name was important then as it is now. It recognises that we are sharing together this world. There are many references in the Psalms to the connection between plant life, animals and humans and in Job to the monsters of the sea and Jesus referring to the farmers and their sheaves of produce. Mary Magdalene was in the garden on Easter morning, and she thought the resurrected Jesus was the gardener.

It is not surprising that these days animals are used to assist people who are recovering from traumatic situations and for children and others in a hospital bed. This is the connection of people with others of God's creation.

When we have the freedom we desire, will we practice the lessons we have learnt during the lockdown? Will we be fully human as God wants us to be fully at one with the rest of God's creation? Will we be prepared to practice a connection between human life and the animal and plant life that is an important part of God's creation?

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**

Salt is good: but if salt has lost its saltiness, how can it be seasoned? Have salt in yourselves, and be at peace with one another.

Mark 9.50

## **Prayer of the Day**

O God,  
your Son has taught us  
that those who give a cup of water in his name  
will not lose their reward:  
open our eyes to see those who are in need,  
and teach us to set no store by riches and earthly rewards,  
so that, in surrendering ourselves to serve you  
in your children,  
we may labour for the treasure that endures;  
through Jesus Christ our Lord. **Amen.**

## **A reading from Numbers Chapter 11 verses 4-6, 10-16 and 24-29**

The rabble among them had a strong craving; and the Israelites also wept again, and said, 'If only we had meat to eat! We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our strength is dried up, and there is nothing at all but this manna to look at.'

Moses heard the people weeping throughout their families, all at the entrances of their tents. Then the LORD became very angry,

and Moses was displeased. So Moses said to the LORD, 'Why have you treated your servant so badly? Why have I not found favour in your sight, that you lay the burden of all this people on me? Did I conceive all this people? Did I give birth to them, that you should say to me, "Carry them in your bosom, as a nurse carries a sucking child", to the land that you promised on oath to their ancestors? Where am I to get meat to give to all this people? For they come weeping to me and say, "Give us meat to eat!" I am not able to carry all this people alone, for they are too heavy for me. If this is the way you are going to treat me, put me to death at once—if I have found favour in your sight—and do not let me see my misery.'

So Moses went out and told the people the words of the LORD; and he gathered seventy elders of the people, and placed them all around the tent. Then the LORD came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again.

Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. And a young man ran and told Moses, 'Eldad and Medad are prophesying in the camp.' And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, 'My lord Moses, stop them!' But Moses said to him, 'Are you jealous for my sake? Would that all the LORD's people were prophets, and that the LORD would put his spirit on them!'

Hear the word of the Lord.

**Thanks be to God.**

### **Psalm 19.7-14**

7 The law of the Lord is perfect, reviving the soul:  
the command of the Lord is true,  
and makes wise the simple.

**8 The precepts of the Lord are right, and rejoice the heart:  
the commandment of the Lord is pure,  
and gives light to the eyes.**

9 The fear of the Lord is clean, and endures for ever:  
the judgements of the Lord are unchanging,  
and righteous every one.

**10 More to be desired are they than gold,  
even much fine gold:  
sweeter also than honey,  
than the honey that drips from the comb.**

11 Moreover, by them is your servant taught:  
and in keeping them there is great reward.

**12 Who can know their own unwitting sins?:  
O cleanse me from my secret faults.**

13 Keep your servant also from presumptuous sins,  
lest they get the mastery over me:  
so I shall be clean, and innocent of great offence.

**14 May the words of my mouth and the meditation  
of my heart be acceptable in your sight:  
O Lord, my strength and my redeemer.**

**A reading from the Letter of James  
Chapter 5 verses 12 – 20**

Above all, my beloved, do not swear, either by heaven or by earth or by any other oath, but let your 'Yes' be yes and your 'No' be no, so that you may not fall under condemnation.

Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. Elijah was a human being like us, and he prayed

ferverently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and the heaven gave rain and the earth yielded its harvest.

My brothers and sisters, if anyone among you wanders from the truth and is brought back by another, you should know that whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins.

Hear the word of the Lord.

**Thanks be to God.**

Alleluia, **alleluia!**

Your word, O Lord, is truth:  
make us holy in the truth.

**Alleluia!**

The Gospel of Our Lord Jesus Christ according to  
Mark Chapter 9 verses 38-50

**Glory to you Lord Jesus Christ.**

John said to him, 'Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.' But Jesus said, 'Do not stop him; for no one who does a deed of power in my name will be able soon afterwards to speak evil of me. Whoever is not against us is for us. For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.

'If any of you put a stumbling-block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell.' And if your eye causes you to stumble,



tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where their worm never dies, and the fire is never quenched.

'For everyone will be salted with fire. Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.'

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

**Please pray for:**

Norm Williams, Tania Howlett, David Lamb and Gloria Townsend,  
Val Stratford, Irene Neville, Graham Pattison and Margaret Hassall.



**ROOM AT THE TABLE**

**EIGHTEENTH SUNDAY AFTER PENTECOST**

**26<sup>th</sup> September 2021**



Readings: Numbers 11:4-6, 10-16, 24-29; 9:20-22; Psalm 19:7-14; James 5:12-20; Mark 9:38-50

Social researcher Hugh Mackay's 1993 book, *Reinventing Australia: The Mind and Mood of Australia in the 90s*, says the turbulence and rapid change of the previous twenty years had led to a craving for simple solutions to complex problems. People seek certainty, stability and security. ". . . nothing builds morale like the confidence that we have cracked the code, discovered the formula, and understood the meaning of life . . . . The appeal of fundamentalism is the appeal inherent in any point of view which offers the conviction that 'I'm right . . . and you're wrong'" (p. 251). "The rise of fundamentalism in the Christian churches around Australia is undeniable. Particularly in the outer suburbs of our major metropolitan areas, the booming churches are those which tend towards the simple certainties" (pp 252-3).

Today's Gospel describes an exchange between Jesus and his disciples who had come across a man who was casting out demons. But he had no license, no credentials. "Teacher, we saw a man driving out demons in your name and we told him to cut it out, because he's not one of us" (v. 38). In the Gospel narratives people seem to feel the need to protect Jesus. When the children were being brought to him, the disciples tried to stop them. A blind man cries out to Jesus as he walked along the road and the crowd tells him to hush up.

Since Hugh Mackay wrote his book, we've seen a hardening of views, people taking up extreme positions in the religious and political spheres. Extremist groups maintain they're the true believers, the true faithful, the remnant. All others are wrong or compromised at best.

Jesus says to them and to us, "Do not stop him, for no one who does a deed of power in my name will be able soon afterward to speak evil of me. Whoever is not against us is for us" (vv. 39-40).

Jesus crashes through the protective barriers others try to build around him. The Church must be characterised by the same open hospitality and graciousness and a celebration of good wherever we find it and by whomever it's done, even if they're "not following us." "Not being one is us" is not the sole criterion of judgement on a person's deeds.

The Anglican Communion claims to be a part of the Catholic Church, holding to the historic episcopal succession and the creeds, but we have also been through the Reformation. The ideal is that there's a place for Christians who identify as evangelical or catholic or liberal or conservative or charismatic. That ideal has almost been stretched to breaking point, particularly by issues of gender and sexuality. A way of dealing with this in some places has been to suppress discussion of any subject that may lead to dissension, a Basil Fawlty "don't mention the war" kind of thing. Theologian Stanley Hauerwas has called it a "conspiracy of cordiality." "Look at us, we all get along so well." But underlying divisions lurk beneath the fixed smiles.

James Alison has said that an issue that creates tension, like same sex relationships, is not the problem. The issue is how we talk about things. He says, "It seems to me that the current malaise over the gay issue in the Catholic Church is more than anything else a malaise produced by a clerical crisis of conscience concerning being able to talk. . . . in a natural and adult way . . ." (*Undergoing God*, pp. 165-66).

The 2015 Synod on the Family in Rome made some conservatives very nervous because the way Pope Francis opened the door to discussion was a new experience. Alison says that in our ecclesial discussions it's not how I defend my own position that counts, "but how I imagine, portray and engage with my adversary . . ." (p. 170).

He uses a beautiful phrase to express this: "creating Church with those whom we don't like" (*ibid.*). We can only do this if we recognise that we are all undergoing conversion, a change of heart together. If I believe I have nothing to learn, that I've got it all together, I'm closed to the work of God's Spirit within me. St Paul calls it "quenching the Spirit."

In saying whoever is not against us is for us Jesus breaks through the elitism of his disciples. But that doesn't mean we look down our noses at those poor narrow-minded people who haven't yet reached our stage of the journey where we've put all that behind us. That merely turns us into elitists of another kind.

Many of Jesus' parables compare the kingdom to a great banquet to which all are graciously invited. When I recognise that graciousness, I can't look down my nose at my fellow guests including those who look down their noses at me. James Alison says, "I am always going to have to be in communion with fundamentalists as a condition for staying at the party." ". . . never, ever let go of your fundamentalists if you wish to stay at the party." He says it's dangerous for both sides to be left to a cosy world of their own creating.

The Bishop of Rome has said this: "There is no 'do-it-yourself' in the church, no 'freelancers.'" How many times did we hear Pope Benedict describe the church as a 'we' church? Sometime you may hear someone say, 'I believe in God, in Jesus, but the church . . . I don't care.' How many times have we heard this? This is wrong. There are those who believe you can have a personal, direct and immediate relationship with Jesus Christ outside the communion and mediation of the church. Those temptations are dangerous and harmful. They are, in the words of the great Pope Paul VI, 'absurd dichotomies.' It's true that journeying together is challenging, and sometimes it can be tiring: it may be that some brother or sister (in the church) makes us face a problem or scandalizes us. But the Lord entrusted his message of salvation to

humans, all of us, as witnesses; and in our brothers and sisters, with their gifts and limits, who come to us and make themselves known. This means belonging to the church.”

Jesus says, “If any of you put a stumbling block before one of these little ones who believes in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea” (v. 42). Two lessons here: Jesus is welcoming and accepting of all, especially the weak, the vulnerable, the ‘little ones’ even if they’re “not one of us.” But Jesus also has high expectations of those who follow him, not just for our own good, but for the good of others. How we behave affects others and we are accountable, there are consequences. And they’re serious. Letting go of things that harm others like gossip or harmful speech can feel like losing a limb or an eye.

How are we living as disciples of Jesus in the way we live with others inside and outside the Church? What do we need to change about the way we live that will enable us to be salt and light and, as Jesus, “be at peace with one another?”

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:** Meditation is learning to be sensitive to, and be aware of, His presence within us. It is His presence within us that teaches us that each one of us is made whole by the power of His love and if we can make contact with those depths within us we discover that we are not just isolated persons. Each of us, in this mystery of Christ dwelling in our hearts, each of us is called to love and be loved beyond all division.

John Main

Prayerfully, Reverend Ann.

### **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.

### **Op Shop Closed**

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

## **Prayer of the week**

O God,  
you declare your almighty power  
chiefly in showing mercy and pity:  
mercifully grant us such a measure of your grace  
that, running in the way of your commandments,  
we may obtain your gracious promises,  
and be made partakers of your heavenly treasure;  
through Jesus Christ our Lord. **Amen.**



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

### **Eighteenth Sunday after Pentecost [OS 26]**

#### **– Sunday 26 September 2021**

- Esther 7.1-6, 7.9-10; 9.20-22; Psalm 124;  
James 5.12-20; Mark 9.38-50

Whether suffering or celebrating, James tells us that we should pray. Of course it's very easy to pray when things suddenly become tough – let's face it we all do that. But since Jesus calls us his friends, should we be the sort of friend who only makes contact when s/he wants a favour? Really, that's being a pretty poor friend. Much better to thank God for all the benefits we are shown and the grace we are freely given.

- Lord, help me always to remember with gratitude the kindness you show me day by day.
- Give thanks for the work and witness of the Anglican Church of Melanesia

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

### **3rd October – Nineteenth Sunday after Pentecost**

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

**Next Sunday 3rd September, 2021 – Nineteenth 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:** Genesis 2.18-24, Psalm 8, Hebrews 1.1-4, 2.5-12

**Gospel:** Mark 10.2-16

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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 27<sup>th</sup> September**

*Vincent de Paul, priest and worker with the poor (d. 1660)*

**Tuesday 28<sup>th</sup> September**

**Wednesday 29<sup>th</sup> September  
MICHAEL AND ALL ANGELS**

**Thursday 30<sup>th</sup> September**

*Jerome, priest and biblical scholar (d. 420)*

**Friday 1<sup>st</sup> October**

**Saturday 2<sup>nd</sup> October**

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

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