

**Welcome to worship at
Holy Trinity, Terrigal
Nineteenth Sunday after Pentecost
3rd October, 2021**



The dates for the re-opening for services will be confirmed once we have received advice from the Diocese with regards to the new rules and that the Stay-at-Home Orders are removed.

THE LOSS OF CELEBRATING LOSS

In my twenties, a friend of mine who had been a piano student of my mother's, died of a brain tumour. After his funeral at Knox Grammar School Chapel and cremation at the Northern Suburbs Crematorium, my parents and I went into the Sydney CBD. My father had some business matters to attend to, my mother looked around the shops and I had afternoon tea with a friend. Knowing the mother of the young man who had died would be alone, we 'phoned and asked if she would like us to come around with an easy meal of fish and chips and a bottle of Riesling. She was delighted. When we arrived at her house, the lounge room was filled with floral tributes. Most had a small card with messages of condolence and sympathy. The overpowering fragrance and beauty of the flowers made the room like a florist shop. One felt surrounded by tangible signs of love, sorrow and support.

After my father's recent death, I received cards, messages, and flowers. Being surrounded by tangible signs of love and sympathy is comforting. The word "comfort" means more than a pat-on-the-back, "there, there" sort of feeling. It comes from the Latin *comfortare* meaning "to strengthen". Knowing our families and friends are supporting us gives us strength. Words are important, but so are tangible signs.

In Western cultures we have lost consensus about many things, including the way we mourn and deal with loss. More traditional cultures are far better at celebrating loss. This has nothing to do with morbidity, but rather letting go of the old to make way for the new. Good counsellors know that until a troubled person can let go of destructive and painful memories, habits, feelings and so on, he or she will carry them into the future. We call it 'baggage'.

Traditional cultures did this through ritual. We are at a disadvantage because we have jettisoned ritual as part of our regular experience. Yet human nature cries out for ritualized

means or 'rites of passage' marking the key milestones of life and death.

Traditional societies have established structures to help the individual and the community grieve death and loss. To hide loss is a form of deception. We would more likely call it denial. Also, because in these societies there is a greater sense of belonging to a community, there is a greater sense of the community as a whole sharing in the grieving process. The rituals surrounding death and loss then have value for the community as well as the individual, helping both to move on.

Marist priest and anthropologist Gerry Arbuckle who spoke at a clergy conference in the Diocese several years ago, highlights two functions of rites of passage. *First*, they have a *legitimizing* function; they acknowledge openly and publicly that loss has occurred and that, as a result, it is only right and proper that people grieve openly about their loss.

Second, rites of passage also have a *prescriptive* function, which means they prescribe "how people should feel and what practical steps mourners should take to disentangle themselves from what is lost. They are also told how they are to transfer its memory actively into the present and the future. This function ensures that people do not feel unduly anxious about how to act at crucial and fear-creating points in the life cycle. Chaos is kept under control" (*Grieving for Change* by Gerald A. Arbuckle, SM, p.31).

When I am asked to conduct a funeral, the family of the deceased may say something like, "We don't want it to be sad. We want to celebrate the life not mourn the death." Fair enough. But refusing to mourn is to avoid facing the fact that the person has gone. Without adequate time given to mourning, grieving family members and friends are denied the natural human process of letting go in order to take up life once again.

Our culture at large has no clearly thought through understanding of ultimate questions surrounding death, beyond some vague idea about “Mother being with the angels” or “Father at last being reunited with his dear wife whom he missed all those years” or “we’ll meet again, don’t know where, don’t know when”. Gerry Arbuckle says, the paschal mystery forms the basis of the Christian approach to death as it does to our whole life.

The paschal mystery is the theological term used to refer to the death and resurrection of Christ (paschal coming from the Hebrew *pascha* or Passover). St Paul’s great chapter on the resurrection, 1 Corinthians 15, outlines in bold and majestic terms the hope we have as Christians in the face of death. This chapter, or portions of it, is read frequently at Christian funerals. The basis of our hope of our own resurrection is the resurrection of Jesus. Without this hope not only do we have no hope for our own resurrection, we have no gospel to proclaim. In fact, we are misrepresenting God, bearing false witness, telling lies! “If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain” (1 Corinthians 15:13,14).

We experience this hope by undergoing death ourselves. In our baptism we are baptised into Christ’s death. Our old self is washed away, we are born again and made new creatures, citizens of the kingdom of God – a kingdom where, unlike the kingdoms of this world, death does not reign. Death holds no fear for us. Someone who is dead is free from all the pain and suffering of this life. Nothing and no one can harm or hurt the dead person. When we die to sin and self and are raised with Christ to newness of life, we no longer answer to the world where death is triumphant. Jesus said, “For those who want to save their life will lose it, and those who lose their life for my sake will find it” (Matthew 16:25). Investing all our effort in this life alone is the surest way to lose it all.

When we live out the grace of baptism, responding to the love of God demonstrated in the cross and resurrection of Christ by living lives of faith, holiness and gratitude, we grow more and more into the life of the Kingdom that never ends. Rather than live in fear of death and what may come after, we live in light of what Paul called the “blessed hope” of eternal life. Jesus said, “Very truly, I tell you, anyone who hears my word and believes in him who sent me has eternal life, and does not come under judgement, but has passed from death to life” (John 5:24). Notice Jesus does not say the one who hears and believes *will have* but *has* eternal life. Eternal life is not just life that goes on forever. It denotes a **quality** of life that begins here and now. Jesus also referred to it as **abundant life** or **life in all its fullness**. Notice he also said we receive it by believing, exercising faith – not by trying to be good by our own efforts. Salvation is a gift we freely receive, not something we can earn. Have you experienced that kind of life and are you living it now?

Fr Mark

Sentence

Whoever does not receive the kingdom of God as a little child will never enter it.

Mark 10.15

Prayer of the Day

Loving God,
you have made us in your own image,
creating us male and female,
and you have consecrated of marriage
so that in it is signified the spiritual marriage between Christ
and his Church:
pour your grace upon all who are called to this holy state,
that, keeping their promise of faithfulness to each other,
they may reflect in their lives your love for us all;
through Jesus Christ our Lord. **Amen.**

A reading from Genesis Chapter 2 verses 18 – 24

Then the LORD God said, 'It is not good that the man should be alone; I will make him a helper as his partner.' So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called each living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said,

'This at last is bone of my bones
and flesh of my flesh;
this one shall be called Woman,
for out of Man this one was taken.'

Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

Hear the word of the Lord.

Thanks be to God.

Psalm 8

1 O Lord our Governor:
how glorious is your name in all the earth!

**2 Your majesty above the heavens is yet recounted:
by the mouths of babes and sucklings.**

3 You have founded a strong defence against your adversaries:
to quell the enemy and the avenger.

**4 When I consider your heavens, the work of your fingers:
the moon and the stars which you have set in order,**

5 What are we, that you should be mindful of us:
what are we, that you should care for us?

**6 Yet you have made us little less than gods:
and have crowned us with glory and honour.**

7 You have given us dominion over your handiwork:
and have put all things in subjection beneath our feet,

**8 All sheep and oxen:
and all the creatures of the field,**

9 The birds of the air and the fish of the sea:
and everything that moves in the pathways of the great
waters.

**10 O Lord our Governor:
how glorious is your name in all the earth!**

**A reading from Hebrews
Chapter 1 verses 1 – 4, Chapter 2 verses 5 – 12**

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere, 'What are human beings that you are mindful of them, or mortals, that you care for them?

You have made them for a little while lower than the angels;
you have crowned them with glory and honour,
subjecting all things under their feet.'

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honour because of the suffering of death, so that by the grace of God he might taste death for everyone.

It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying,

'I will proclaim your name to my brothers and sisters,
in the midst of the congregation I will praise you.'

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

Alleluia, **alleluia!**
If we love one another,
God will live in us in perfect love.

Alleluia!

The Gospel of Our Lord Jesus Christ according to
Mark Chapter 10 verses 2 – 16

Glory to you Lord Jesus Christ.

Some Pharisees came, and to test him they asked, 'Is it lawful for a man to divorce his wife?' He answered them, 'What did Moses command you?' They said, 'Moses allowed a man to write a certificate of dismissal and to divorce her.' But Jesus said to

them, 'Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, "God made them male and female." "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.'

Then in the house the disciples asked him again about this matter. He said to them, 'Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.'

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, 'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.' And he took them up in his arms, laid his hands on them, and blessed them.

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.



DIFFICULT QUESTIONS

NINETEENTH SUNDAY AFTER PENTECOST 3rd October

2021 Readings: Genesis 2:18-24; Psalm 8; Hebrews 1:1-14; 2:5-12; Mark 10:2-16

Jesus is approached by the Pharisees and asked, "Is it lawful for a man to divorce his wife?" "Lawful" not in a civil sense but in a religious sense. They didn't ask, "Can a woman divorce her husband?" because the question wouldn't have even entered their heads.

Deuteronomy 24:1 says, "Suppose a man enters into marriage with a woman, but she does not please him because he finds something objectionable about her, and so he writes her a certificate of divorce."

Jesus answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of dismissal and divorce her" (Mark 10:3, 4). Well, there you have it. Doesn't that answer your question?

The rabbis had heated debates over what the “something objectionable” referred to. Some believed it was infidelity. Others took a broader approach and were open to other grounds for divorce, including trifling matters like burning the dinner or getting a few wrinkles.

There ended up two schools of thought: a strict and a more liberal interpretation, named after two rabbis – Shammai and Hillel. The question could have been an attempt to place Jesus in one of these two camps.

Jesus comes down on the strict side. He refers back to the original intent of God in creation: “So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.” There you have it.

But the disciples, after they got home, asked him again. Perhaps they wanted to make sure they’d got it right. So Jesus goes even further to drive home the point. “Whoever divorces his wife commits adultery against her; if she divorces her husband and marries another, she commits adultery” (Mark 10:11, 12).

In any congregation there are those who, like me, find themselves in a situation of divorce, *or* who know family members or friends who have suffered the pain of divorce, for a whole range of complex reasons. To hear these words of Jesus is hard and even painful. No one goes into marriage with the intention of ending it; you go into it with the intention of staying together for life. What about those who, for whatever reason, find themselves in a situation of divorce? Would Jesus tell a woman who’s being abused by her husband, “You have no choice; you made the promises – stay married.”? If she *did* have the courage to leave, would Jesus say, “Now you’re divorced, you can never remarry.”?

So this passage is a hard saying of Jesus and causes much pain and angst for many people. What is often not realised is the pain

that people (specifically women) went through that lies behind this teaching of Jesus.

In the societies of Jesus' day, women rarely owned property, so marriage was a guarantee of support for the most vulnerable members of society, viz., women and children. Women were pretty much under the control of their husbands and fathers. They were at their mercy. Jesus' teaching about divorce would have been good news for women. Jesus sided with the most vulnerable members of society, including women who could easily be discarded and placed in an even more vulnerable situation.

Jesus appeals to the beginnings of creation in Genesis 1. God intends marriage to be for life. God is on the side of unity and community and togetherness. Imagine a world where people refused to enter committed, lifelong partnerships, promising to love one another "for better, for worse, for richer, for poorer, until death parts us." It would be a heartless, soulless, unstable place. Commitment gives order, stability and confidence.

Of course, no-one has to tell us that often the world *is* a heartless and unstable and chaotic place, where there's a lack of commitment and people, especially children, suffer as a result. Jesus says, "From the beginning it was not so." That's *not* how God intended it to be.

So this teaching is not to restrict our freedom but to give us *greater* freedom. It's not designed to make us miserable but to enable us to live with joy. It's not to hamper or shrink our lives but to enlarge our lives.

Last Sunday, we saw Jesus as loving and warm and open and accepting. Novelist Reynolds Price said, "Jesus never turned anyone away." There *are* those who turn away from Jesus. He got into trouble for mingling with sinners and outcasts. When it

comes to the law, Jesus got into trouble for breaking it. He seems the enemy of legalism and literalism.

That's why it seems a shock to hear Jesus' seemingly black-and-white teaching on divorce and remarriage. It was all in answer to a question: is divorce permitted? Jesus goes back to the original intention for marriage in creation. "From the beginning it was not so."

But then he goes on in our reading to talk about the love and care of children. When separation and divorce happen, people are hurt. There is deep pain and vulnerability. And we know Jesus is always on the side of the hurt and the vulnerable, including children who are caught up in the pain of divorce.

The question put to Jesus was designed to find loopholes in order to get rid of unwanted wives. Jesus defends the weak and vulnerable. So to use this passage as a kind of bludgeon to beat up on divorced people and make them feel they've committed an unforgivable sin is actually to forget Jesus is on the side of the weak, the hurting, the defenseless and those whose marriages have failed. Who among us can say they've never failed, never made a mistake, never broken a promise? We live in a broken world and we are all broken people in some way.

Jesus came to heal our brokenness. God is the God of new beginnings, bringing life out of death. The promise of baptism is forgiveness, healing, restoration, and new life. We are invited as broken people to the table of the Lord to feed upon the broken bread. God takes the fragments of our broken lives and makes something new out of them. After death, God brought Jesus to new life in the resurrection. God does the same with us.

We can walk confident into the future as broken people – broken perhaps by the pain of divorce; having lost a spouse through death; seeing family members or loved ones hurt by divorce; being single while longing for someone to share our life. God is

present with us and walks with us into the future, bringing newness and wholeness.

Fr Mark Watson

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: This is part of a reflection written by Dietrich Bonhoeffer one of the leading theologians and martyrs of the twentieth century.

Father, set your Son Jesus Christ between me and my loved ones:

That I may see them as he sees them,
and love them with his love.

Set your Son Jesus Christ between me and my community:

That I may pray for them as he prays for them,
and care for it with his care.

Set your Son Jesus Christ between me and my world:

That I may serve it as he serves it,
And forgive as he forgives.

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 Update

Re-opening Dates will be confirmed once we have received advice from the Diocese with regards to the rules to reopen.

Prayer of the week

Generous God,
whose hand is open
to fill all things living with plenteousness:
make us ever thankful for your goodness,
and grant that we, remembering the account
that we must one day give,
may be faithful stewards of your bounty;
through Jesus Christ our Lord. **Amen.**



ANGLICAN BOARD OF MISSION
Working for Love, Hope & Justice

Nineteenth Sunday after Pentecost

Ordinary Sunday 27B [Pentecost 19]

– Sunday 3 October 2021

- Job 1.1; 2.1-10; Psalm 26;
Hebrews 1.1-4; 2.5-12; Mark 10.2-16

Jesus told his disciples to let the children come to him and not to stop them. He went on to say that we must all accept God with a childlike trust. Have you ever experienced a child climbing up on the couch and saying, “catch me daddy” as they leapt into the air? Poor dad must fly across the room, almost dislocating every bone in their body, but they catch their precious child. The child never doubted that dad would catch them. This childlike trust is,

I think, how Jesus encourages us to think about God and the kingdom of heaven. Do we fill our heads and hearts with adult questions, demanding proof before we leap, or do we leap out in faith, trusting that God is there?

- Pray that we may all have complete trust in God, even when we have questions.
- Give thanks for the work and witness of the Church of the Province of South East Asia.

Text: The Reverend Canon Matthew Jones
Ballina and Lennox Head Anglicans
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Rosters for next week –

10th October – Twentieth Sunday after Pentecost

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

Next Sunday 10th October, 2021 – Twentieth 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: Amos 5.6-7,10-15, Psalm 90. 12-17, Hebrews 4.12-16

Gospel: Mark 10.17-31

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 27th September

Francis of Assisi, friar and preacher (d. 1226)

Tuesday 28th September

Wednesday 29th September

William Tyndale, biblical scholar (d.1536)

Thursday 30th September

Friday 1st October

Saturday 2nd October

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The Reverend Dr Richard Harvey – 0422 109 262

The Reverend Bruce McAteer - 0417 229 296

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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.