



**Welcome to worship at  
Holy Trinity, Terrigal**

**Seventeenth Sunday after Pentecost**

**19<sup>th</sup> September, 2021**



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

**Fr. Mark Writes:**

## **THE ECONOMY IS MORE THAN MONEY**

We have heard arguments for ending lockdowns that are based on the need for human connection, for the sake of our mental and physical health, and for the health of the economy. We have been conditioned to limit the word 'economy' to the financial realm.

The Greek word for household is *oikos*. The *oikonomia* from which we get our word 'economy' was the administration or management of the household. The Christian view of life and the world sees all things as interconnected and interwoven. *Faith and finances are not separate compartments*. Issuing from a limited view of economy is a subtle temptation, in both the Church and the world, to regard people as nothing more than consumers, functionaries or tools to be used and manipulated in reaching a goal or a strategy or a personal vision.

This utilitarian approach to humanity at its most extreme is what led Nazi scientists to carry out inhuman experiments on inmates at Dachau and Auschwitz. As citizens of the Kingdom of God, our attitude to the world and the Church as true *oikonomia*, or economies or households will be reflected in the way we act as stewards or managers – *oikonomoi* – of all that's been entrusted to us by God. A utilitarian view of humanity will have no place in the way people are treated, especially in the Church. Instead, people will be treated as those created in the image of God and according to Jesus' great commandment to love our neighbour as ourselves. Then they will be free – and motivated – to invest their resources material and spiritual in the work of God's kingdom.

Fr Mark

## **Sentence**

Whoever wants to be first must be last of all and servant of all.

Mark 9.35

## **Prayer of the Day**

God and Father of all,  
you have taught us through your Son  
that the last shall be first,  
and have made a little child the measure of your kingdom:  
give us the wisdom from above,  
so that we may understand that in your sight  
the one who serves is the greatest of all. **Amen.**

## **A reading from Jeremiah Chapter 11 verses 18-20**

It was the LORD who made it known to me, and I knew;  
then you showed me their evil deeds.

But I was like a gentle lamb  
led to the slaughter.

And I did not know it was against me  
that they devised schemes, saying,  
'Let us destroy the tree with its fruit,  
let us cut him off from the land of the living,  
so that his name will no longer be remembered!'  
But you, O LORD of hosts, who judge righteously,  
who try the heart and the mind,  
let me see your retribution upon them,  
for to you I have committed my cause.

Hear the word of the Lord.

**Thanks be to God.**

## **Psalm 54**

1 Save me, O God, by the power of your name:  
and vindicate me by your might.

**2 Hear my prayer, O God:  
and listen to the words of my mouth.**

3 For the insolent have risen against me:  
the ruthless, who have not set God before them,  
seek my life.

**4 But surely God is my helper:  
the Lord is the upholder of my life.**

5 Let evil recoil on those that would waylay me:  
O destroy them in your faithfulness !

**6 Then will I offer you sacrifice with a willing heart:  
I will praise your name, O Lord, for it is good.**

7 For you will deliver me from every trouble:  
my eyes shall see the downfall of my enemies.

### **A reading from the Letter of James Chapter 3 verses 1 – 12**

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the

likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

Hear the word of the Lord.

**Thanks be to God.**

**Alleluia, alleluia!**

God has called us with the gospel  
to share in the glory of our Lord Jesus Christ.

**Alleluia!**

The Gospel of Our Lord Jesus Christ according to  
Mark Chapter 9 verses 30-37

**Glory to you Lord Jesus Christ.**

They went on from there and passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, 'The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.' But they did not understand what he was saying and were afraid to ask him.

Then they came to Capernaum; and when he was in the house he asked them, 'What were you arguing about on the way?' But they were silent, for on the way they had argued with one another about who was the greatest. He sat down, called the twelve, and said to them, 'Whoever wants to be first must be last of all and servant of all.' Then he took a little child and put it among them; and taking it in his arms, he said to them, 'Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.'

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 and Margaret Hassall.



**WHO IS CENTRE-STAGE?**

**SEVENTEENTH SUNDAY AFTER PENTECOST –**

**19<sup>th</sup> September 2021** Readings: Jeremiah 11:18-20; Psalm 54; James 3:1-12; Mark 9:30-37

A verse in the book of Isaiah says, “For my thoughts are not your thoughts, nor are your ways my ways, says the LORD” (Isaiah 55:8). God’s ways are not human ways, neither is God’s wisdom like human wisdom. St Paul wrote to the Corinthians: “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1Cor. 1:18).

Our Gospel reading from Mark today has Jesus tell his disciples for the third time that he will suffer, be put to death and be raised from the dead the third day. This is the kind of Messiah Jesus was. It was the reverse of the kind of messiah his disciples were expecting. Their understanding of the messiah was of a conquering hero who would throw out the Romans and establish his own kingdom.

Jesus was constantly being pressured by his disciples to be that sort of messiah. Yet Jesus seems determined to follow a different path: a path of suffering instead of success; of humility instead of hubris; of self-destruction instead of self-promotion. Perhaps the top leaders of his movement need to take the lead. Everybody gets out their résumés.

They did this on their way to Capernaum. It results in quite an animated discussion, eventually turning into an argument. What leader worth his salt wouldn't try to promote himself by displaying his qualifications? The group is in crisis – someone has to take action.

Once they arrived at the house where they were staying, Jesus asked them what they'd been arguing about on the way. The disciples are a little embarrassed and hesitant to answer Jesus' question. Well they might be. Jesus appears to have had some idea what their argument was about. He sat down. Whenever a rabbi or teacher was about to give important instruction he sat down. He called the twelve to him and said, "Whoever wants to be first must be last of all and servant of all" (Mark 9:35). Then he called a child over and said, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me" (9:37).

Often what we see has a more lasting impact on us than what we hear. Jesus uses a little child, the least in importance in the culture of that day, to drive home the point of what he's saying about the way things are to be among his followers. The placement of the child – "he put it among them" – is like a sign or sacrament of what he's teaching. A child had no rights and occupied the lowest place in the society of that day. Yet Jesus places this child right in the middle of them – the most important place.

Jesus not only taught through the spoken word, he also used signs and symbols. In our worship, we not only hear words, but we also

enact through liturgy, sign and sacrament, the central truths of our faith. Jesus uses this child as an example. We learn by seeing and experiencing as well as by hearing. The danger is that we can become immune through repetition and familiarity.

When we hear the scriptures or listen to a sermon or even when we take into ourselves the very life of God through the precious body and blood of Christ, we can miss something vital and important if we allow ourselves to become blasé and even cynical. We hear the disciples arguing over who is the greatest with a sense of distance and detachment leading to a sort of tsk tsk attitude. We fail to enter the story ourselves and examine the ways we argue over who is the greatest, perhaps because our arguments are less obvious than theirs. In our society the arguments are indirectly communicated through symbols like income, houses, cars and trips.

Children remind us of the way things are in the kingdom of God. The church is being obedient to Jesus when it welcomes children. That's the case whenever a child is baptised.

But it doesn't end with baptism. Children are recognised as precious and valued in many other ways by the congregations that nurture them in the faith in different ways. Jesus says when we do this we are welcoming him and the Father who sent him. This is about more than basic human rights or doing the decent thing when it comes to children. To welcome a child is a sacred act.

Children teach us many things. One thing about getting older is that we may forget how to enjoy ourselves, to play, to engage in recreation with a sense of delight and fun and unselfconsciousness.

St Thomas Aquinas, the great Dominican theologian and thinker, said there are two kinds of activity that have no end or purpose in themselves. One is contemplation; the other is play. Usually our activities have some reason external to themselves, i.e., in

order to achieve some purpose other than its own existence. For example, we don't go through our morning routine of showering, dressing, making the bed, eating breakfast, just for the sake of it, even if we happen to enjoy those activities. Each has a purpose other than just doing it.

When we engage in play and contemplation, the activity itself is its own justification. I got this insight from Episcopal priest Charles Hoffacker. He says an activity characteristic of saints and an activity characteristic of children are very similar, perhaps identical. "Through contemplative play and playful contemplation we become aware of the tremendous secret, the great delight: that the holy One, God almighty, is himself playful, taking delight in the world he sustains. The world is God's play, which he regards as an end in itself. Before we ever contemplate God, God is contemplating us, and does this playfully because from God's perspective we are worthy as we are, his creatures created and redeemed."

There is something disturbing about the obsession with competition in our culture. You must be the best and nothing but the best, and anything less is failure.

I conclude with an excellent statement from Lutheran Pastor and Professor, Clayton Schmit: "Because of our concerns over greatness, because of our ambition to be the first, because of our drive to beat out the next person, we run the risk of not receiving what Jesus has in store for us as one of his disciples. Will we ever be able to forget the diplomas on our wall? Will we crush our oversized egos? Will we receive the rule of God which comes as pure unadulterated grace to hungry, helpless, powerless people at the crossroads and in the byways of life? Will we allow ourselves to become one of his disciples?"

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:**

For we are so preciously loved by God that we cannot even comprehend it. No created being can ever know how much and how sweetly and tenderly God loves them. It is only with the help of his grace that we are able to persevere in spiritual contemplation with endless wonder at his high, surpassing, immeasurable love which our Lord in his goodness has for us.

### **Julian of Norwich**

Prayerfully, Reverend Ann.

## **Op Shop remains 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**

Loving Father,  
whose Son Jesus Christ has taught us  
that what we do for the least of our brothers and sisters  
we do also for him:  
give us the will to be the servant of others  
as he was the servant of all,  
who gave up his life and died for us,  
and yet 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*

**Seventeenth Sunday after Pentecost [OS 25]**

**- Sunday 19 September 2021**

- Proverbs 31.10-31; Psalm 1;  
James 3.1-12; Mark 9.30-37

James warns us about how dangerous our tongues are – comparing them to a small fire that brings the whole forest down to ashes. May we always endeavour to use our speech to build others up, not to tear them down. Forgive us for any throw-away comments that cause long-term damage to others.

- Set a guard, O Lord, on my mouth: and keep the door of my lips. (Ps 141.3)
- Give thanks for the work and witness of the Church of the Province of Central Africa, especially in Zambia.

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

### 26<sup>th</sup> September – Eighteenth Sunday after Pentecost

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

**Next Sunday 26<sup>th</sup> September, 2021 – Eighteenth 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:** Number 11.4-6, 10-16,24-29, Psalm 19.7-14, James 5.12-20

**Gospel:** Mark 9.38-50

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

*John Coleridge Patteson, first bishop of Melanesia, martyr (d. 1871)*

**Tuesday 21<sup>st</sup> September**

**MATTHEW, APOSTLE, EVANGELIST AND MARTYR**

**Wednesday 22<sup>nd</sup> September**

**Thursday 23<sup>rd</sup> September**

**Friday 24<sup>th</sup> September**

**Saturday 25<sup>th</sup> September**

*Sergius of Moscow, abbot and teacher (d. 1392)*

**The Anglican Diocese of Newcastle - The Parish of Terrigal**

**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 closed until after the NSW Government lifts the Stay-at-Home-Order.**