

**St. Thomas' Cardiff & All Saints Boolaroo**

**TRINITY SUNDAY**

**7th June 2020**



The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

**And also with you.**

Our help is in the Name of the Lord;  
The Maker of heaven and earth.

Almighty and everlasting God, you have given to us your servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine majesty to worship the Unity: keep us steadfast in this faith, and evermore defend us from all adversities, for you live and reign, one God, for ever and ever. Amen.

Proclaim the Name: 'The Lord, the Lord, a God who is merciful and gracious, slow to anger and abounding in steadfast love and faithfulness.'  
Exodus 34.6

**CONFESSION**

Heavenly Father, we confess to you our fears, our worries, and our anxieties. You have given us your perfect love which casts out all fear and your peace which transcends all understanding, but even still we feel dislodged, displaced, untethered, and uncertain during these times.  
We believe, Lord; help our unbelief.

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

O God, make speed to save us.  
O Lord, make haste to help us.

**READINGS**

First Reading

Exodus 34.1-8

A reading from the book of Exodus

The Lord said to Moses, 'Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. Be ready in the morning, and come up in the morning to Mount Sinai and present yourself there to me, on the top of the mountain. No one shall come up with you, and do not let anyone be seen throughout all the mountain; and do not let flocks or herds graze in front of that mountain.' So Moses cut two tablets of stone like the former ones; and he rose early in the morning and went up on Mount Sinai, as the Lord had commanded him, and took in his hand the two tablets of stone. The Lord descended in the cloud and stood with him there, and proclaimed the name, 'The Lord.' The Lord passed before him, and proclaimed, 'The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for the thousandth generation, forgiving iniquity and transgression and sin, yet by no means clearing the guilty, but visiting the iniquity of the parents upon the children and the children's children, to the third and the fourth generation.' And Moses quickly bowed his head towards the earth, and worshipped.

For the word of the Lord  
Thanks be to God

Blessed are you, the God of our forebears: worthy to be praised and exalted for ever.  
 Blessed is your holy and glorious name: worthy to be praised and exalted for ever.  
 Blessed are you, glorious in your holy temple: worthy to be praised and exalted for ever.  
 Blessed are you who behold the depths: worthy to be praised and exalted for ever.  
 Blessed are you on the throne of your kingdom: worthy to be praised and exalted for ever.  
 Blessed are you in the heights of heaven: worthy to be praised and exalted for ever.

Second Reading

2 Corinthians 13:11-13

A Reading From Paul's Second Letter to the Corinthians

Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

For the word of the Lord  
 Thanks be to God

Gospel

Matthew 28.16–20

The gospel of our Lord Jesus Christ according to Matthew chapter twenty eight beginning at the sixteenth verse.  
 Glory to you, Lord Jesus Christ.

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

For the gospel of the Lord  
 Praise to you Lord Jesus Christ

Talk: [Trinity Sunday](#) (Click)

Let us together affirm the faith of the Church

We believe in one God, the Father, the almighty,  
 maker of heaven and earth, of all that is, seen and unseen.  
 We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father,  
 God from God, Light from Light, true God from true God, begotten, not made,  
 of one being with the Father; through him all things were made.  
 For us and for our salvation he came down from heaven,  
 was incarnate of the Holy Spirit and the virgin Mary and became truly human.  
 For our sake he was crucified under Pontius Pilate; he suffered death and was buried.  
 On the third day he rose again in accordance with the Scriptures;  
 he ascended into heaven and is seated at the right hand of the Father.  
 He will come again in glory to judge the living and the dead and his kingdom will have no end.  
 We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son,  
 who with the Father and the Son is worshipped and glorified, who has spoken through the prophets.  
 We believe in one holy catholic and apostolic Church.  
 We acknowledge one baptism for the forgiveness of sins.  
 We look for the resurrection of the dead, and the life of the world to come. Amen.

For he has said, "I will never leave you or forsake you." So we can say with confidence, "The Lord is my helper; I will not be afraid. What can anyone do to me?" Hebrew 13:5-6

INTERCESSIONS

Let us pray

God in three persons, blessed Trinity, on this special day, we come before you to offer our praise and adoration. You are God, the creator, giving us richly all things to enjoy. You are Christ the Saviour of the world, made flesh to set us free. You are the Spirit of truth and love, willing to dwell in us. You are holy and blessed. One God, eternal Trinity, be near to us the people formed in your image, and close to the world, your love brings to life.

Lord, in your mercy: **Hear our prayer**

God in three persons, blessed Trinity, we pray for your church throughout the world and we give thanks for our parish and its people, and gladly acknowledge all the gifts you have given us through its life, we ask you to open wide our hearts that we may welcome the stranger and share our faith with others. Be with us as we reopen our churches and help us to remember that whatever changes have been made are to keep us all safe.

Lord, in your mercy: **Hear our prayer**

God in three persons, blessed Trinity, we remember all who bear the responsibility of leadership in our country especially our prime minister Scott Morrison and our state premiers. Guide them as they make decisions on how we move forward. Let your will for our country and the world be accomplished through the decisions they make and give them a vision of a better way of life for everyone.

Lord, in your mercy: **Hear our prayer**

God in three persons, blessed Trinity, we pray for peaceful protests in Australia and other parts of the world. create in us a love for peace, not peace that is absent from struggle, nor peace that is blind to injustice but the peace that makes whole what now is broken.

Lord, in your mercy: **Hear our prayer**

God in three persons, blessed Trinity, we remember those who are sick, sad or lonely and those who are brave and patient when things are going wrong. We pray that they may be aware of your comforting presence and know that in your hands they are safe and loved. We pray for those on our prayer lists and those we carry in our hearts.

Lord, in your mercy: **Hear our prayer**

God in three persons, blessed Trinity, we remember before God, those who have died and we pray for all whose life is saddened by the death of a loved one, be with them in their loneliness and let them know that Jesus Christ is the light of the world a light which no darkness can quench.

Lord, in your mercy: **Hear our prayer**

Father God, lead us into the coming week, Son of God, help us to believe that you are close to us, Spirit of God, keep us from making mistakes, Triune God, help us never to disappoint you, and when we face hard decisions or difficult work, when we enjoy ourselves and have fun with others may we know that you share these times with us.

Lord, in your mercy: **Hear our prayer**

Accept our prayers through Jesus Christ our Lord who taught us to pray

Our Father in heaven, hallowed be your name, your kingdom come,  
your will be done, on earth as in heaven.

Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial and deliver us from evil.

For the kingdom, the power, and the glory are yours  
now and for ever. Amen.

## **SPIRITUAL COMMUNION**

Jesus, Lamb of God, have mercy on us.

Jesus, bearer of our sins, have mercy on us.

Jesus, redeemer of the world, grant us your peace.

Thanks be to you, Lord Jesus Christ, for all the benefits you have given me, for all the pains and insults you have borne for me. Since I cannot now receive you sacramentally, I ask you to come spiritually into my heart. O most merciful redeemer, friend and brother, may I know you more clearly, love you more dearly, and follow you more nearly, day by day. Amen.

Lord, in these days of mercy, make us quiet and prayerful;  
in these days of challenge, make us stronger in you;  
in these days of emptiness, take possession of us;  
in these days of waiting, open our hearts to the  
mystery of your cross. Amen

May the Lord Jesus Christ be with us to protect us.  
May he go before us to guide us, and stand behind us to give us strength.  
May he look upon us, to keep us, and bless us. Amen

### **REFLECTIONS ON READINGS**

This year the focus of Trinity Sunday is on two complementary themes. In the first, we are called to recognise and open ourselves to the work of the Triune God in creation – in the act of creating, in revealing God's self to humanity, and in empowering humanity to participate with God in the care of the universe. Both the Genesis reading and the Psalm reflect this theme. In the second theme we are called to recognise the uniting, community-creating work of the God who is, within God's self, a Triune community. Paul's letter to the Corinthians speaks of the unity of the church and of the Trinity's gifts to bring us together and in Matthew's Gospel, Jesus calls his followers to bring others into the community of faith, giving them a place of belonging through the act of baptism in the name of the Triune God. Both themes – God's work in creation, and God's work in community – lead us to a recognition of the connectedness of all things, and of God's presence and life in all things. God is always creating and always connecting (or revealing the connections that are always there), and so we are called to participate in God's work by participating in God's community and bringing others – including all of creation – into the gracious, growing, interconnected, life-sharing, just and creative communion of the Trinity.

### **FR GARY'S SERMON**

In a very short Peanuts comic strip, called *Theology and the Dog*, Charlie Brown is watching Snoopy sitting behind a typewriter on top of his kennel and starts to read a piece of paper that Snoopy has typed up that says,

"As it says in the ninth chapter of Ecclesiastes, 'A living dog is better than it dead lion!'" Handing the piece of paper back to Snoopy, Charlie Brown asks, "What does that mean?" Looking at the piece of paper, Snoopy thinks to himself, *I don't know, but I agree with it!*

I think our approach to the doctrine of the Holy Trinity is a bit like Snoopy's approach to Scripture, because we don't really seem to understand the doctrine but most of us are happy to agree with it. And that's a good thing, because the doctrine of the Trinity is one of the most important of all the teachings of the church; so important that each year the Sunday after Pentecost is set aside to teach about it.

Trinity Sunday is an important reminder to those who have heard it all before—much as the words "I love you," even when said for the hundredth time, is important to the beloved. And for those who haven't heard it all before— it may bring new understanding and appreciation for what the church has proclaimed ever since the day Jesus told us to "go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

The doctrine of the Trinity asserts that we know God—and God reveals himself—in three persons. Three persons—one God. But the doctrine of the Trinity isn't a mathematical puzzle or academic formula for theologians to debate— as they have done for so many centuries. Instead, it is a belief born out of the experience of ordinary Christians as a real-life answer to the question, "Where do we find God?" It is an answer that we believe God has given us, because God has made himself known to us as Creator, Redeemer, and Sanctifier: the Father creates; the Son redeems; and the Holy Spirit sanctifies; and yet in each operation the three are present. The Father is preeminently a Creator, yet the Son and the Spirit are described as cooperating in the work.

The Son is preeminently the Redeemer, yet God the Father and the Spirit are described as sending the Son to redeem.

The Holy Spirit is the Sanctifier, yet the Father and the Son cooperate in that work. So, although God has

revealed himself to us in three different ways, the nature of each person of the Trinity is exactly the same. In other words—three persons one God.

Looking at God the Father, the Creator, we read in the book of Malachi, Chapter two verse ten, where it says, "Have we not all one Father? Has not one God created us?" The Scriptures make it very clear—God is our Creator and the Creator of the universe.

But sometimes people take so much pride in the creations of humankind that they lose sight of the wonder of God's creation.

Before we ever designed and built suspension bridges, God's spiders demonstrated engineering feats of amazing brilliance. Bird's nests display a high level of engineering skill in masonry, weaving, tunneling and structural strength necessary to build them. Bees, with their wings, "air-condition" their hives. And wasps manufacture paper. God's creation is indeed filled with wonder.

And scientists know that the universe is made entirely from atomic and subatomic particles, which behave in a way that defies conventional human understanding. By studying God's creation, scientists have shown us a God whose nature and purpose are beyond understanding.

But the early church held that the son had been God's agent in creation, and that in some way God had originally created the world through him. They were filled with the thought that the one who had created the world would also be the one who redeemed it. And redemption is just another name for recreation.

This is God's world and it is a redeemed world, for in some amazing way God in Christ was reconciling the whole universe of people and living creatures and even inanimate things to himself. And this was all achieved through the power of the cross. Jesus' final words on the cross, "It is finished," were indeed, a cry of victory. His task was accomplished, and his work was done.

And when Mark recorded the words of the centurion at the crucifixion when he said, "Truly this man was the son of God," he was no doubt inferring that the redemptive power of Christ's death had already begun its working in the life of the man who killed Jesus.

And Christ's redemptive work was continued through the lives of the disciples, who were filled with the Holy Spirit.

In Acts 1 -13 there are more than forty references to the Holy Spirit; the early church was a spirit-filled church, and that was the source of its power; a power that enabled it to fulfill the Great Commission we heard in Matthew's Gospel.

A commission that's very relevant for today as we're seeing a rise in racial tensions in Australia and different parts of the world. For just as the Trinity can be seen as a community of three persons but God, so too can humanity be seen as a worldwide community of different persons but one people. So, although the doctrine of the Trinity is primarily about God and his love us and the whole of creation, it can certainly teach us a lot about what it means to be fully human.

For the persons of the Trinity are bound together in love. A love that helps us to see the need for all people, regardless of age, gender, race, nationality, creed or religion, to embrace all the ways in which we are different as well as the same. And this vision for humanity would go a long way in healing a lot of the divisions in today's society.

The Trinity is a doctrine—and a mystery—but it is a doctrine that points to a living reality that is full of truth: A truth—and a power—and a way—like no other truth or power or way.

And Christ calls us—the Spirit calls us—the Father calls us—to share it! To share it by speaking of it. And to share it by living it.

In the name of the Father, and of the son, and of the Holy Spirit. Amen

*At our weekly Bible study, the leader asked an elderly gentleman, Walt, to open the meeting with prayer. Walt did so in a soft voice. Another man, straining to hear, shouted, "I can't hear you!" Walt replied, "I wasn't talking to you."*

On the phone with a 93-year-old neighbour in Wisconsin, I told him I thought it was time he paid someone to shovel snow for him. He suddenly grew indignant. "Why should I pay someone to shovel?" he demanded. "I can get my son to do it. He's only 70!"