



# Trinity Sunday

## Worship@Home June 7, 2020



### Call to worship:

God who invites us into the dance.  
We hear your summons into the  
relationship of yourself.  
We come to dance with you in worship.  
We come to hear your call into ever  
deeper and surprising connections.  
All creation sings of your love.  
And so we sing of it now.

### Hymn: At the Dawning of Creation TIS 392

At the dawning of salvation;  
in the morning of the world  
Christ is raised, a living banner  
by the love of God unfurled  
Through the daylight,  
through the darkness  
Christ leads on his great array:  
all the saints and all the sinners  
he has gathered on his way.

He is risen in the morning  
he is risen from the dead;  
he is laughter after sadness  
he is light when night has fled.  
He has suffered, he has triumphed  
life is his alone to give:  
as he gave it once he gives it  
evermore, that we may live.

For the glory of salvation  
in the dawn of Easter day  
we will praise you, loving Father;  
we rejoice to sing and pray  
with the Son and with the Spirit.  
Lead us on, your great array  
saints and sinners celebrating  
your triumphant love today.

<sup>1</sup>Jock Curle



### Acknowledgment of Country

We pay our respects to the First Peoples  
and to their elders past and present, and to  
those emerging. May we seek ever deeper  
relationships together with each other and also  
with the land and the waters.  
May we learn new steps in the dance with  
our peoples and our environment as we seek  
reconciliation together.



### Welcome

God invites us all to this moment of worship.  
Welcome whoever you are and wherever you  
are from, our Shearwater congregations and  
those in the wider community. All are welcome  
here whatever your ability and capability, culture,  
sexuality, gender, hair colour, faith system or  
theological stance.





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### Today's Theme

Today is Trinity Sunday. The liturgical colour for today is white. It is a symbol of glory and rejoicing and celebration. We are invited into the majesty and mystery of the Divine this day (and all days).

We see this relational God present as the creative process. God is present as the Christ and the Spirit and the Creative Essence in all of our history, revealed to us as the fullness of Love. This God is revealed to us through creation's majesty and intricacy. We are invited to participate in the care of this creation and empowered as humans to be in intimate relationship with this Divine force of Love. This Relational God calls us into unity with one another and we are given gifts and graces to enable us. We all belong and are interconnected in the web of Life.

### Let's read Psalm 8 - aloud

#### Prayer of praise, confession & reconciliation.

O Lord our Lord your majesty astounds us. Your name is great and we marvel at your glory, reflected throughout the earth. We are staggered when we think of all that you are, all that you invite us to be.

We are aware that we let you down as we let down ourselves and those around us. Yet you invite us into ever deeper and ever more intimate love. You tell us that we are forgiven and made clean.

What are we as mortals, as very human humans, that you care so much for us? You show us your love by bringing us next to you, close by your side. Reconcile us to you, loving God, and reunite us with our neighbours and our friends, bringing us into full relationship again.

We are loved and forgiven, cherished and reconciled.

#### Thanks be to God

#### The Readings

- Genesis 1: 1- 2:4a
- Matthew 28: 16-20

For these words of faith,  
and Jesus the Word:

**Thanks be to God.**





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### Reflection

**Rev. Ian Turnnidge**

The church celebrates Pentecost and then contemplates the Mystery of God. Trinity Sunday: God Sunday. Mystery Sunday. The Universe Sunday. We are dressed in red one week for presence and power, the fire of the Holy Spirit and White the next, the symbol of the Light of God, the dazzling glory of the Christ, the 'relationship of God': celebration and rejoicing.

We start again!

Let's start again! It's a monastic truism. "How's it going Fr Michael?" I would ask. He would reply, every time "Ian, we fall down, we get up again." We start again! Press the Refresh button!

On the ABC religion and spirituality programme 'Compass' a few weeks ago, we saw the story of the poster boy priest of the Roman Catholic church, Fr Rob Galea. I'm a bit naughty when I say 'poster-boy': because that's not fair, except that he did appear, on the TV programme 'The X Factor' and caused quite a sensation. This Maltese young priest is a creative man, a talented and capable musician, a person deeply touched by the presence of Jesus and passionately shaped in his tradition, breathing new life into Christian practice to a whole generation of young Catholics – and older ones too! But for all his passion, and past decade of working as a priest, he is humble enough to say 'I don't know much about God, but I know enough to want to follow, to pursue.' That's a paraphrase, but it struck me as such a helpful thing today as we reflect upon the God as Trinity.

For we know only in part, as through a glass darkly. When you look through a dark glass, what do you see? What colour is green through the long neck bottle? How does the gum tree look in the curvature of the brown glass bottle?

We read today's Scriptures as a 'refresh button'. The narrative of creation from 1st Genesis shows us a child-like God, at play creating and making, following the creative spark. Like a child with the next idea, God makes the heavens and the earth. Like a child, God creates one thing to the next, and idea following an idea, linking every next thing with and... and...and.

And then...And then...And then...It was so... It was so...It was so...

And God saw that it was good.  
It was good.  
It was good.

Then an idea like no other!

"Let us make...Let us make human-kind in our image: let us make humankind according to our likeness! An idea like never before: audacious: outrageous: amazing!

I am the image of my father.  
I am according to a likeness. You are too!

You are an image of the parent,  
you are according to a likeness.

And, of all creation, you are blessed. Not just made: but blessed, blessed of all creation.

You have been given all this creation, the trees, the yielding fruits, and everything that has breath that surrounds you: God saw and indeed, it was very good.

Like a child God made you: as a child you come into creation: as a child of God you are baptised: as a child you receive the Kingdom of heaven.

In your life and mine: who is God?

*Reflection continued P4*

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*Reflection continued*

Is the mystery still there, drawing you? Drawing you to new life? Do you wonder anymore?

As one Episcopalian Priest said:

“No one can ultimately define God, not even as the Holy Trinity. The height of human arrogance is to suggest otherwise. All any of us can do is define not God, but our experience with God. There is a vast difference between those two things. The Trinity is a definition of our experience, nothing more. Those that make this definition of our experience the definition of God, and call it the ‘bedrock belief of Christianity’ are not well informed.”

*Spong Newsletter, 2008*

What is your experience of God?

What has been your experience of the ‘Holy, Holy, Holy’ this week?

The Greek word that tries to explain the ‘persons’ of God: Father, Son, Spirit: Creator, Redeemer, Sustainer, is a word that in English means ‘mask’: like a theatrical mask. God comes to us, calls to us, reveals God’s self to us, in these ways. 3 signs/costumes/masks of God.

I’ve been watching the TV series “The Crown”, and the remarkable casting of actors as the British Royal family: the mask of costume, the mask of hairstyle, of setting, of the colours of clothing, fashion, accent signal to us who each actor is depicting. We see these things only through the glass darkly: as context and culture is, which is so blind to us when we live in it.

God is known to us in these three roles: a multifaceted sacredness creating, indwelling, sustaining, resisting, redeeming, recreating, challenging, guiding, liberating, completing us. Theologian Marcus Borg suggests that when we step away from a literalist understanding,

‘Trinity’ enables us to *experience* God, not a distant being but as near at hand: *relational*. God not primarily as a lawgiver or judge, but God the compassionate one, relational one, the loving one. And living Christian spiritually, is a life about relationship with the divine: we find in Word, Sacrament and in fellowship.

This relational image of God as the ‘experience of trinity’ then helps those of us for whom this doctrinal theology is a little bit ‘mumbo-jumbo’ and clarifies to us that our experiential relationship with God as the primary place of knowing.

In the words of Irish priest and theologian, Diarmuid O’Murchur: “How precisely the relatedness of Jesus differs from that of the Father and Spirit may well be one of the most meaningless questions ever asked.”

*<sup>2</sup>O’Murchur 2005:52*

Thomas Merton has been a spiritual companion of mine for many years. Merton became a Trappist monk and made an indelible mark in the Christian world for many years. Primarily, for me, through his journal writing, where he in all honesty, wrote of his spiritual life. In an early journal of his, he wrote:

“God talks in the trees. There is a wind, so that it is cool to sit outside. This morning at four o’clock in the clean dawn sky there were some special clouds in the west over the woods, with a very perfect and delicate pink, against the deep blue. A hawk was wheeling over the trees. Every minute life begins over again. Amen

*<sup>3</sup>The Sign of Jonas, 1953)*

All this talk of God as Trinity and Merton takes us back to a place of quiet stillness to experience and understand. The pre-dawn song of the birds, singing into the new day.

*Reflection continued P5*

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*Reflection continued*

It reminds me of standing in the street, in the darkness at my front path on Anzac Day. The dawn seemed a long way away that morning. God talked in the trees, in the breeze, in the bird-call, in the longing for dawn: the looking into the darkened sky for some hope of a new day. The mystery of what it is to be human, and acknowledge the longing to connect with creation and the Creator.

Australian author Helen Garner wrote of her friend (and writer) Tim Winton, who visited her home one day. One of her flatmates was very excited to meet Tim, because he was 'Saved', and he knew Tim was a Christian. Helen left the two men to talk, because she wasn't interested in participating in a theological discussion. When she returned, Tim and the Bible were still at the table, the flatmate had left. Tim Winton explained to Helen Garner "We talked. And in the end I said to him, "Why don't you give the book a rest? Why don't you let your life be your witness?"

It is in our lives and in our living that we experience God. And that experience of God is revealed to us in all Creation, in every redemption and the sustaining breath of the Spirit.

How do you experience God?

Like a Child? As a child you come into creation: as a child of God you are baptised: as a child you receive the Kingdom of heaven.

Can your heart again wonder at the mystery of this God who redeems and sustains?

For the child God who creates, is creating in you, still. You are blessed.

And I wonder when you dwell there, more and more and more, how you will be?

The wonders you will find. As through a glass darkly, but no less full of wonder and mystery to live and love. This is how we know.



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### Hymn: Holy, Holy, Holy TIS 132

Holy, holy, holy!  
Lord God almighty,  
early in the morning  
to you our praise shall be;  
holy, holy, holy!  
merciful and mighty  
God in three persons, blessed Trinity.

Holy, holy, holy!  
all the saints adore you,  
casting down their golden crowns  
around the glassy sea;  
cherubim and seraphim  
falling down before you,  
God everlasting through eternity.

Holy, holy, holy!  
though the darkness hide you,  
though the sinful human eye  
your glory may not see,  
you alone are holy,  
there is none beside you  
perfect in power, in love and purity.

Holy, holy, holy!  
Lord God almighty,  
all your works shall praise your name  
in earth and sky and sea;  
holy, holy, holy!  
merciful and mighty  
God in three persons, blessed Trinity.

<sup>4</sup>Reginald Heber,



### The Prayers of the People

God of majesty and mystery,  
Three in One, One in Three,  
In you we live, and move, and have our being,  
We bring before you today in prayer  
those who struggle to live:  
who struggle to live with diseases of the body  
and mind,  
who struggle to live with poverty and  
oppression,  
who struggle to live with violence and loneliness.

Bring your holy companionship  
to these places of hurt and despair  
in the form of outrageous kindness  
through your love in our lives.

God of majesty and mystery,  
Three in One, One in Three,  
in you we live, and move, and have our being.  
We bring before you today in prayer  
those who are struggling to move:  
struggling to move into new ways of thinking  
and being,  
even when the old ways no longer serve them  
well,  
struggling to move into leadership that is driven  
by courage and compassion  
even when the politics of aggression has shown  
to be futile,  
struggling to move into the dance of life  
even when you reach out a hand and invite  
them to join.

Bring your holy companionship  
to these places of inertia and resistance  
in the form of outrageous kindness  
through your love in our lives.

God of majesty and mystery,  
Three in One, One in Three,  
in you we live, and move, and have our being,  
We bring before you today in prayer  
the struggle of our planet, our very being.

*Prayer continued P7*

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*Prayer continued*

As we exist in intimate relationship with you,  
so it is with your creation,  
earth groans, waters rise,  
species diminish and disasters escalate.

Bring your holy companionship  
to all the places we inhabit  
and bring healing and wholeness  
in the form of outrageous kindness  
through your love in our lives.

**The Lord's Prayer**  
***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.***

## Offering

All things are given to us to enjoy. We are so very blessed. Let us also remember to share these blessings through our tithe and offerings. Let also remember to share the gifts we are given into the Body of Christ. AMEN

## Blessing

Go to be the very love of God. Take some time to watch the birds and give thanks that the God who created them loves you into life every day. Love and serve your community and share the invitation into the vitality and creativity of the Dance. Live in peace.  
The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all.

## Hymn: The Lord of the Dance

### TiS 242

I danced in the morning  
when the world was begun,  
and I danced in the moon  
and the stars and the sun;  
and I came down from heaven  
and I danced on the earth,  
at Bethlehem I had my birth:

Dance then, wherever you may be;  
I am the Lord of the dance, said he;  
and I'll lead you all where ever you may be  
and I'll lead you all in the dance, said he.

I danced for the scribe and the pharisee,  
but they would not dance  
and they wouldn't follow me.  
I danced for the fishermen,  
for James and John,  
they came with me and the dance went on:

Dance then, wherever you may be;  
I am the Lord of the dance, said he;  
and I'll lead you all where ever you may be  
and I'll lead you all in the dance, said he.

I danced on the Sabbath  
and I cured the lame:  
the holy people said it was a shame.  
They whipped and they stripped  
and they hung me high,  
and they left me there on a cross to die:

Dance then, wherever you may be;  
I am the Lord of the dance, said he;  
and I'll lead you all where ever you may be  
and I'll lead you all in the dance, said he.

*Hymn continued P8*

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*Hymn continued*

I danced on a Friday  
when the sky turned black;  
it's hard to dance  
with the devil on your back.  
They buried my body  
and they thought I'd gone;  
but I am the dance and I still go on:

Dance then, wherever you may be;  
I am the Lord of the dance, said he;  
and I'll lead you all where ever you may be  
and I'll lead you all in the dance, said he.

They cut me down and I leap up high,  
I am the life that I'll never, never die;  
I'll live in you as you live in me:  
I am the Lord of the dance, said he:

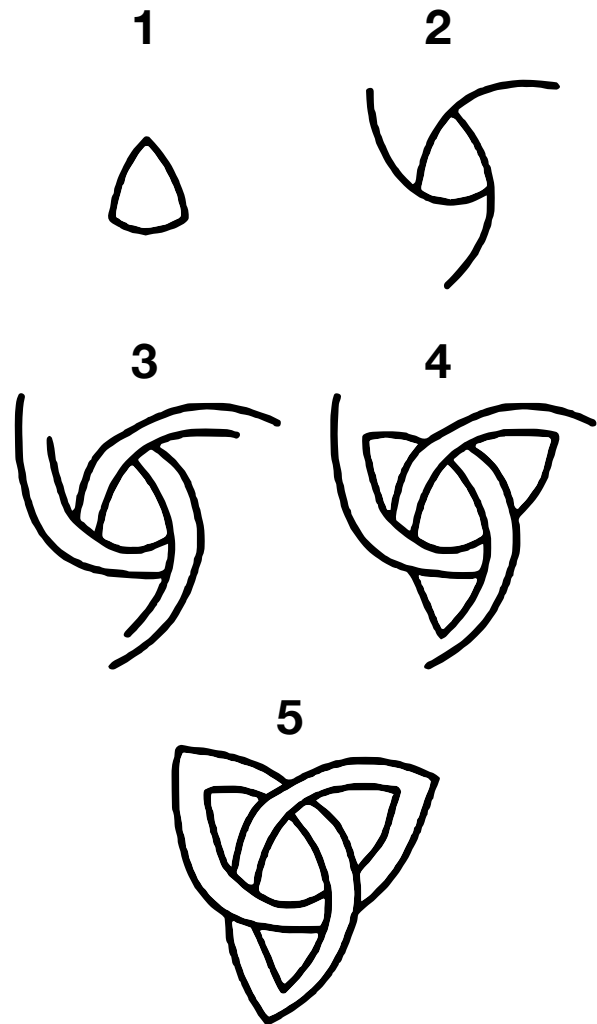
Dance then, wherever you may be;  
I am the Lord of the dance, said he;  
and I'll lead you all where ever you may be  
and I'll lead you all in the dance, said he.

<sup>5</sup>Sydney Carter

*Today's service has been prepared by  
Rev. Jennie Gordon, Rev. Deacon Wendy Elson,  
Rev. Ian Turnnidge (Reflection).*

*Shearwater Congregations: Toora: Fish Creek:  
Foster: Tarwin Lower: Inverloch: Wonthaggi:  
Phillip Island: Uniting Church in Australia*

### How to draw a Trinity Triangle symbol



Sermon Notes:

<sup>1</sup>Jock Curle 1919-Used with Permission CCLI 241 739

<sup>2</sup>O'Murchur, D. Catching Up With Jesus. A Gospel Story for our Time. New York. Crossroad Publishing, 2005.

Webb, V. Like Catching Water in a Net. Human Attempts to Define the Divine. New York. Continuum Press, 2007.

<sup>3</sup>Thomas Merton, The Sign of Jonas, Hollis & Carter, London, 1953.

<sup>4</sup>Reginald Heber, 1783 1826 alt. NICEA Used with Permission, CCLI 241 739

<sup>5</sup>Used with Permission CCLI 241 739 Sydney Carter 1915-2004

Borg, M. J. The God We Never Knew. Beyond Dogmatic Religion to a More Authentic Contemporary Faith New York. HarperCollins, 1997.

Tim Winton: Quoted in Julia Baird Phosphorescence: On Awe, Wonder & Things that Sustain you when the world goes dark, Forth Estate, HarperCollins,

Melbourne 2020, from Helen Garner, Everywhere I Look, Text Publishing, 2016, pp. 36-37

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