

Please pray for

Bishop Steve and Lorraine, Ministry Educator– Michael Godfrey, CYF Educator - John Graveston, the Diocesan office staff and Council.
For the global effort to contain the Covid19 pandemic
For the end of racial discrimination and prejudice

For those whose anniversaries fall at this time.

Those who are sick: Alec, Ashley, Bill, Bridget, Brian, Chris, Cruz and Mason, Deborah, Denise, Dorothy & Dick, Dorothy H, Ellen, Eric, Graham, Jan HV, Jan Y, Jean V, Jenny, Jim L, Les & Myrtle, Louise, Marilyn, Margaret, Mark S, Murray, Nick D, Pat G, Philip, Sarah, Sharron M, Stephen, Stewart, Ruby, Val S, Yvonne B, Claire Christie.

Worship Schedule

Brighton No services until repairs are completed.

Green Island 10.30a.m.

Mornington 9.30a.m.

St Kilda 11a.m. (morning tea from 10.15am)

Midweek service

Wednesday at Holy Cross @ 1pm

Southern Coastal Deanery

St Margaret's 4 Seaview Road, Brighton - St Mark's 27 Shand St, GI
St Mary's 3 Whitby St, Mornington
Holy Cross 5 Bellona St. St Kilda

Southern Coastal Deanery web page: scd.org.nz

Regional Dean: Jan Clark 455-6032 or 027 3515171
janclark8260@gmail.com

Administrator: Phone 488-0020 email to janclark8260@gmail.com

Regional Dean's Warden: Catherine Caley 0211432974

Green Island Warden: Pam Brown 488-1909

Mornington Warden: Alyson Manning 455-0163

Southern Coastal Deanery

Green Island - Brighton, Mornington, St Kilda

7th June, 2020.

Trinity Sunday

Trinity Sunday speaks to the abiding presence of the Trinity, told through God's love for Creation. In this Earth-centred framework, humans are called to a dual responsibility of care and wonder. In these readings, we see the overriding call to love Earth as God loves it and to see God's love and abiding presence in it. "The mountains are calling, and I must go," wrote American naturalist John Muir. Trinity Sunday's readings, read together, echo this call, highlighting the dynamic, trinitarian presence of God who delights in nature's order and patterns and beckons to us through nature.

Genesis 1:1—2:4a shows God creating a beautiful and intricate order out of a formless void. God speaks the world into being. God as breath, or spirit, carries out the spoken plans. Later, the memory of God in human flesh inspires Paul's community toward restoration and peace. In Genesis, days come and go steadily as God creates: "and there was evening, and there was morning," one reads six times, until the seventh day of rest. This passage stresses that the intricate order of nature can give daily comfort and signs of God's active and abiding love of creation.

What of humans in this created order? Some, today, interpret this passage as giving humans licence for earthly domination, but a closer reading shows otherwise. God creates humans last, putting off their creation until an entire world of beauty already exists. The command for humans to have "dominion" might, to our ears, conjure ideas of domination over the land, but this interpretation is actually "peculiarly modern."

Pre-Enlightenment era interpretations of this text assumed that "total control obviously belonged to God alone" (Bauckham, Bible and Ecology, 6). Dominion does not refer to limitless power, but to the steadfast care of a sovereign or caretaker for a domain or common home.

Filled with wonder, the psalmist in **Psalms 8** asks, “what are human beings that you are mindful of them?” (v. 4). The psalm ends with a grand exclamation of wonder—“O Lord, our Sovereign, how majestic is your name in all the earth”(v. 9). Again, this passage highlights that humans exist not for dominance, but for active wonder, honouring God through the earth. This love, coupled with the repeated emphasis on harmony and order in creation in Genesis 1, finds an echo in 2 Corinthian’s discussion of human relations.

2 Corinthians 13:11–13 calls for harmony between people: “Put things in order, listen to my appeal, agree with one another, live in peace” (v. 11). In other words, the true restoration of Earth goes hand in hand with a restoration of peaceful human relations. Through restorative actions, writes Paul, “the God of Love and Peace will be with you,” highlighting again God’s abiding presence that appears in the very first sentences of the Bible.

Matthew 28:16–20 The gospel of Matthew concludes with an invitation to humans to invoke Trinity’s power across the world through baptism, coupled with a dramatic reminder of God’s abiding presence: “and remember, I am with you always, even to the end of the age” (v. 20). The dynamic, reliable presence of the Trinity endlessly invites humans to care for one another and Earth with wonder and humility.

Trinity Sunday is a reminder to see God’s word, presence, and active and redeeming love in Creation. In response, we are called to care for creation as humble servants and admirers. What kind of attention and service can you give to Earth? How does God speak to you through Earth and its creatures?

Call to worship

Living God, our caring Creator, we are amazed by the beautiful world you have made that we call our home.

Christ our friend who struggles with us and wraps us in redeeming love, we thank you for the compassion you have modelled for all living creatures, human and nonhuman.

Listening God, Holy Spirit of breath and presence, we are sustained by your active movement in our lives and your radiating presence throughout the world. Come, let us worship.

Opening prayer

God of many blessings, you speak to us through Earth. We hear you in the mountains, in the dance of life, suffering, joy, death, and new life, and in our innermost hearts. You were there when the stars burst forth,

you have lived among us, and you are with us now. Help us to hear and care for your beloved Earth and its creatures, our neighbours. Amen.

Sentence: 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*

Collect: Blessed Trinity, we know you as a community of love. Grant us such worship of you that we are transformed after your likeness; to be creative, caring, life enriching people. For you reign in the glory of the power that is love. This we ask through Christ our Mediator. Amen

Readings: Gen 1:1-2:4a, Ps 8, 2 Cor 13:11-13, Matt 28:16-20

Hymns: HTC 231 Come down, O love divine, NJ 19 Celebrate each generation HTC 417 Take our bread, HTC 583 Praise the Lord, you heavens adore him.

Notices:

Faith Thinking Series via ZOOM. Free sessions offered by the University. Wednesday **June 10:** 7.30-8.30pm James Harding, The Bible in the Time of Jesus

Tuesday **16 June:** 7.30-8.30pm Paul Trebilco, Jesus in the Gospel of Mark

<https://www.otago.ac.nz/continuingeducation/index.html>

Note - the sessions are free but you need to register so that we can email you the Zoom link

Covid19 Alert Level Update.

With the lessening of restrictions as we moved into Alert level 2 and the likely move to level 1 soon our buildings are able to open for use again. We need to follow hygiene, social distancing and in Level 2 contact tracing. We are organizing a QR code for our buildings so those of you with smart phones will be able to keep a record of where you have been. Thank you to all those who have helped with following the guidelines and keeping one another safe.