



**The Feast of
the Most Holy and Undivided Trinity**

30 May, 2021

THE MOST HOLY AND UNDIVIDED TRINITY: GOD FOR US

I once recall hearing a sermon on Trinity Sunday in which the preacher (following what he thought, I suppose, was a good *Book of Common Prayer* precedent) quoted the Athanasian Creed:

‘And the Catholick Faith is this: That we worship one God in Trinity and Trinity in Unity; Neither confounding the Persons: nor dividing the Substance. For there is one Person of the Father, another of the Son: and another of the Holy Ghost.’ And the preacher concluded, with what he thought was an ‘amusing’ final addition of his own: “ ‘The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible’ ... and the whole jolly lot incomprehensible!!”

While that may be good for a laugh, it goes with the same erroneous and basically misleading ‘chestnut’ that used to be trotted out, along the lines of “Trinity Sunday is the only day in the Church’s year in which we commemorate a doctrine!”

What we commemorate and celebrate on Trinity Sunday is, indeed, a ‘mystery’ – and it is, by definition, ‘incomprehensible’. But we certainly don’t commemorate a ‘doctrine’. Today, we celebrate what God has, out of the great love God has for us, revealed about Godself – that is, that God, eternally, exists in a relationship of mutual love. The ‘doctrine’ or ‘teaching’ about the Holy Trinity is a way fallible human beings have attempted to express, in human language, the mystery or ‘incomprehensible’ understanding of who God is that God has shown to us: shown us through the life, death and resurrection of Jesus, and invites us into through the sending of the Holy Spirit.

A very impressive book about the Holy Trinity was written by Catherine Mowry LaCugna. The title was simply, *God for Us*. When we try to speak about God as Trinity, we begin with the sense that Jesus was (as Matthew’s gospel puts it) ‘God *with Us*’. The giving of the Holy Spirit is, as St Paul often makes clear, the gift of ‘God *within Us*’. And the reason God is with us and within us is, precisely, as LaCugna recognised, because God is **for** us. Existing eternally as a relationship of constant outflowing love, God wants us – and all creation – to be caught up in that same loving relationship forever. So, God the Son becomes fully human as Jesus of Nazareth, so that humanity is held within the eternal relationship. And God the Holy Spirit is poured out upon us so that, when we allow the Spirit to speak in and through us, we can become part of the eternal love song that God sings to Godself.

“Incomprehensible”? Well, given that it is *God* we are attempting to talk about, of course the nature of God is incomprehensible: otherwise, it wouldn’t be God. But, strangely (and as I said last week), sometimes we’ve got no idea how to talk about a love we feel remarkably deeply either. But the reality of the God we worship is that God is *for us*: God wants to share God’s life and love with us, eternally.

Today we are, again, in a time when it isn’t possible for us to meet or share communion (either literally or sacramentally) face-to-face. But it is worth remembering that the God who is *for us*, has already brought us into an eternal relationship and communion with God the holy and undivided Trinity. So, this temporary separation is nothing in comparison with the eternal mystery of love our baptism allows us to share with God forever. That is worth celebrating!

Collect

O blessed Trinity,
in whom we know the Creator of all things, seen and unseen,
the Saviour of all, both near and far:
by your Spirit, enable us so to worship your divine Majesty
that with all the company of heaven
we may magnify your glorious Name, saying:
Holy, Holy, Holy. Glory to you, O Lord Most High. **Amen.**

First Reading

A reading from the prophecy of Isaiah:

In the year that King Uzziah died, I saw the Lord sitting on a throne,
high and lofty; and the hem of his robe filled the temple.
Seraphs were in attendance above him; each had six wings:
with two they covered their faces, and with two they covered their feet,
and with two they flew.

And one called to another and said:

“Holy, holy, holy is the Lord of hosts;
the whole earth is full of his glory.”

The pivots on the thresholds shook at the voices of those who called,
and the house filled with smoke.

And I said: “Woe is me! I am lost, for I am a man of unclean lips,
and I live among a people of unclean lips;
yet my eyes have seen the King, the Lord of hosts!”

Then one of the seraphs flew to me,
holding a live coal that had been taken from the altar with a pair of tongs.
The seraph touched my mouth with it and said:

“Now that this has touched your lips,
your guilt has departed and your sin is blotted out.”

Then I heard the voice of the Lord saying,
“Whom shall I send, and who will go for us?”

And I said, “Here am I; send me!”

Isaiah 6: 1–8

For the Word of the Lord.

Thanks be to God.

PSALM 29

Response: In God's temple all cry, 'Glory!'

Ascribe to the Lord, you gods,
ascribe to the Lord glory and strength.

Ascribe to the Lord the glory due to his name;
worship the Lord in the beauty of holiness.

R

The voice of the Lord is upon the waters;
the God of glory thunders,
the Lord is upon the mighty waters.

The voice of the Lord is a powerful voice;
the voice of the Lord is a voice of splendour.

R

The voice of the Lord breaks the cedar trees;
the Lord breaks the cedars of Lebanon;

He makes Lebanon skip like a calf,
and Mount Hermon like a young wild ox.

R

The voice of the Lord splits the flames of fire;
the voice of the Lord shakes the wilderness;
the Lord shakes the wilderness of Kadesh.

The voice of the Lord makes the oak tress writhe and strips the forests bare.
And in the temple of the Lord, all are crying, 'Glory!'

The Lord sits enthroned above the flood;
The Lord sits enthroned as king for evermore.

The Lord shall give strength to his people;
The Lord shall give his people the blessing of peace.

R

Second Reading

A reading from the letter of Paul to the Church in Rome:

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh
— for if you live according to the flesh, you will die;
but if by the Spirit you put to death the deeds of the body, you will live.
For all who are led by the Spirit of God are children of God.
For you did not receive a spirit of slavery to fall back into fear,
but you have received a spirit of adoption.

When we cry, "Abba! Father!" it is that very Spirit

bearing witness with our spirit that we are children of God,
and if children, then heirs, heirs of God and joint heirs with Christ —
if, in fact, we suffer with him so that we may also be glorified with him.

Romans 8:12–17

For the Word of the Lord.

Thanks be to God.

Gospel

Alleluia, Alleluia!

Glory to the Father, the Son, and the Holy Spirit:
the God who is, who was, and who is to come.

Alleluia.

The Lord be with you.

And also with you.

Hear the gospel of our Lord Jesus Christ according to John.

Glory to you, Lord Jesus Christ.

Now there was a Pharisee named Nicodemus, a leader of the Jews.

He came to Jesus by night and said to him,

“Rabbi, we know that you are a teacher who has come from God;
for no one can do these signs that you do apart from the presence of God.”

Jesus answered him,

“Very truly, I tell you,

no one can see the kingdom of God without being born from above.”

Nicodemus said to him, “How can anyone be born after having grown old?

Can one enter a second time into the mother’s womb and be born?”

Jesus answered,

“Very truly, I tell you, no one can enter the kingdom of God
without being born of water and Spirit.

What is born of the flesh is flesh, and what is born of the Spirit is spirit.

Do not be astonished that I said to you, ‘You must be born from above.’

The wind blows where it chooses, and you hear the sound of it,

but you do not know where it comes from or where it goes.

So it is with everyone who is born of the Spirit.”

Nicodemus said to him, “How can these things be?”

Jesus answered him,

“Are you a teacher of Israel, and yet you do not understand these things?

“Very truly, I tell you,

we speak of what we know and testify to what we have seen;
yet you do not receive our testimony.

If I have told you about earthly things and you do not believe,

how can you believe if I tell you about heavenly things?

No one has ascended into heaven except the one who descended from heaven, the
Son of Man. And just as Moses lifted up the serpent in the wilderness,

so must the Son of Man be lifted up,

that whoever believes in him may have eternal life.

“For God so loved the world that he gave his only Son,

so that everyone who believes in him may not perish but may have eternal life.

“Indeed, God did not send the Son into the world to condemn the world,

but in order that the world might be saved through him.

John 3: 1–17

For the gospel of the Lord.

Praise to you Lord Jesus Christ.

INTERCESSIONS FOR THIS WEEK

For the Anglican Church

La Iglesia Anglicana de Mexico; Locums and all retired clergy; St Michael's Grammar School; Upper Yarra Parish; St Paul's Canterbury; Holy Trinity Balaclava; Christ Church Essendon.

For all in need

Jenny, Sam, Milroy, Coral, David, Tony, Paul, Christine, Lei and her family, Keith, Peter, Leon, Erica, Josh, Tim, Vincent, Clive.

For the Faithful Departed

Those who have died recently: Edna Constance Green and Rowan Blogg; together with those whose anniversary of death occurs this week: Isabel Doreen Jager-Glover, Herbert William Satchell, John Lockwood Morrison, Auther Mansell, Noel Willsmore, Dorothy Valentine, Jocelyn Margaret Ray, Robina Bisset

THE WEEK AHEAD

is observed by many churches in Australia as the Week of Prayer for Reconciliation (in fact, it began on Thursday last). The Christian faith has Reconciliation at its heart: in Jesus, we believe, God the Holy Trinity reconciled the whole of creation to God, a work that the Holy Spirit continues to bring into being. To that end, prayers for Reconciliation between the first nations people of this land, and subsequent incomers, are an important part of the work of the Church: work that can also be carried out through actions.

Please consider using this prayer as part of your own prayers during the coming week:

Lord God, bring us together as one,
reconciled with you and with each other.
You made us in your likeness,
you gave us your Son, Jesus Christ.
He has given us forgiveness from sin.
Lord God, bring us together as one,
different in culture, but given new life in Jesus Christ,
together as your body, your Church, your people.
Lord God, bring us together as one,
reconciled, healed, forgiven,
sharing you with others as you have called us to do.
In Jesus Christ, let us be together as one. **Amen.** (c.f. *John 17*)

Weekdays Monday-Saturday	9:00am 5:00pm	Morning Prayer Evening Prayer
Monday, 31 <i>The Visitation of the Blessed Virgin Mary to Elizabeth</i>		
Tuesday, 1 June <i>Justin Martyr (at Rome)</i>		
Thursday, 3 June <i>Thanksgiving for the Holy Communion or Corpus Christi</i>		
Next Sunday, 6 June Second Sunday after Pentecost	8:00am 10:00am 5:00pm	Holy Eucharist Holy Eucharist with Hymns Eucharist with Meditation

During the remaining days of lockdown, the Vicar will continue to offer Morning and Evening Prayer for the whole parish, our area, city and state (as well as the world) in St Martin's Chapel – given that it is his 'home', and within the state regulations. You might consider joining in prayer at the same time, using the Orders of Service for the Daily Offices in *A Prayer Book for Australia* (pp. 383 – 424).

The Psalms for each day (in APBA) are as follows:

	<u>Morning Prayer</u>	<u>Evening Prayer</u>
Monday 31	84 (or the Magnificat, p. 9)	127, 128
Tuesday 1	74	75, 76
Wednesday 2	77	78: 1–15
Thursday 3	78: 16–38	78: 39–70
Friday 4	80	81
Saturday	82, 84	85, 87

Alternatively, you might use the 'Order for Morning and Evening Prayer Daily Throughout the Year' as found in the *Book of Common Prayer*. The psalms are for the appointed day and time (e.g., Day 30, Morning – we have to use Day 30 on Monday as there is no provision for Day 31! – or Day 3 Evening.). The Collect for the week is that for Trinity Sunday.

Bible Readings next week

1 Samuel 8: 4–20; 11: 14–15
2 Corinthians 4: 13 – 5: 5

Second Sunday after Pentecost

Psalm 138
Mark 3: 20–35

NOTICES

Looking Ahead

Please place the following dates in your diary:

1. Sunday June 13 will be the last Sunday that Fr Bill Michie will be with us at St George's. A faithful priest and member of our parish, Fr Bill and Stephen are moving and no longer able to be with us week by week. Fr Bill will be the deacon at next Sunday's 8:00 am eucharist, and there will be an opportunity to thank him for his years of faithful ministry, and to say 'farewell' to him and Stephen.

2. Servers' supplementary course: Sunday June 20

Following the 10:00 am eucharist, this will be an opportunity for those already on the Servers' roster, and others who may be interested in joining this ministry (especially needed at 10 am) to 'refresh' their knowledge (or adapt to the new vicar's idiosyncracies!) of this important role in the life of the parish.

3. Readers' refresher course: Sunday June 27

Again, following the 10:00 am eucharist, those on the readers' roster, or interested in joining it, will meet for a refresher in reading in public – not least, managing the PA system, now that we are able to meet in Church again.

For both of these, please bring along some lunch so that we can chat together after the time. Please also let Nisha or the Vicar know if you are attending.

4. Première of *Missa Gracia* by Calvin Bowman Sunday August 15

Commissioned jointly to celebrate the 150th anniversary of St George's, and in honour of the late Ann Stewart, Calvin Bowman's congregational setting of the eucharist will first be heard at 10:00 am on Sunday, August 15 (the Feast of the Blessed Virgin Mary).

Please enter this important date in your diaries now, and plan to be here.

Access to the church

A reminder that the church is no longer open until we hear further from both the government and the Diocese. But Church ('ekklesia') literally means a group of people 'called out' (from 'ek – kaleō) to be the people of God ('laos Theou') in a place, and to offer prayers for the whole of God's creation. So... while we cannot meet face-to-face, we can continue to join with the whole Church on earth and in heaven in prayer and praise of the God who calls us into eternal communion with the Triune God, and therefore with each other. And we continue to anticipate the day when we all may gather again in person, as the Body of Christ.

Notices and information for the pew sheet

Please be advised that all notices and information for the pew sheet must reach Nisha by 9.00am on Wednesday each week, as they are printed later that day.

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If visiting the office, please observe all protocols relating to Covid 19, including signing in and sanitizing your hands.

WARDENS

Jenny Weller-Newton

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We acknowledge the Boon Wurrung and Wurundjeri people of the Kulin nation as the Traditional Custodians of the land upon which we meet.

We pay our respects to their Elders past and present, acknowledge their continuing spiritual connection to Country, and affirm our commitment to walk together the path of reconciliation.