



Wesley Wellington  
**75 Taranaki Street**  
[www.wesleychurch.org.nz](http://www.wesleychurch.org.nz)

**Sunday 12 June 2022 Trinity Sunday**

***Haere mai ki tēnei Whare Karakia***  
***Welcome to this House of Prayer***



**We are a multi-racial Christian community:**  
**Methodist in affiliation – Ecumenical in intention**  
**Diverse in theology – Inclusive in outreach.**

**Kia ora koutou katoa — Talofa Lava**  
**Malo e lelei — Bula Vinaka Greetings to you all!**

**10am Congregation  
12 June 2022 Trinity Sunday**

**Leader: Philip Garside.  
Organist: Colin Scarf. Guitar: Heather Garside**

**Welcome & Introduction**

Kia ora tatou. Welcome.

Last Sunday was Pentecost and we focused on the Holy Spirit. Today is Trinity Sunday and we will explore the familiar three aspects of God, to which we will add a 4<sup>th</sup> aspect.

I also want to look at a part of one of our lectionary readings from Psalm 8 in three different Bible translations.

Let's now join in our call to worship.

**Call to Worship**

Today God calls us, and we respond.

**We respond with our prayers and our commitment.**

**We respond with our hopes and our dreams.**

**We respond with our hearts and our minds.**

Today Christ welcomes us, and we enter.

**We enter into this place of quiet and refuge.**

**We enter into this time of reflection and vision.**

**We enter into this space of inspiration and insight.**

Today the Spirit is alive in our midst, and we are thankful.

**We are thankful for opportunities to serve.**

**We are thankful for moments of personal renewal.**

**We are thankful for invitations to share the  
goodness of life with one another.**

Come, be nourished by the fellowship that we share  
and be thankful for all that God has done for us.

**We come, open to a future hope today.**

**We come, seeking to be a part of God's mission. Amen.**

## **Lighting the candles**

As we light these candles, we say together:

**Light of lights beholden  
we from days of olden  
sang this song  
for to understand  
that peace upon this planet  
was pledged to come.**

**Each to other, sister, brother,  
born for life and song,  
look towards the light and carry on:  
let the simple heart and hope among us  
keep our family strong. Amen.**

## **Opening Prayer**

Source of Life, we praise you,  
the Creator who put in motion  
the atoms and molecules that coalesced  
to create our beautifully interconnected planet-home.

Show us how to restore our beloved planet's health  
from the self-serving damage we've inflicted.

Grant that our children and our children's children  
may live in a world unharmed by extreme climate events.

This we pray, Gracious One, through Jesus Christ,  
our teacher, and the Holy Spirit, who motivates us  
to carry out your will for creation. **Amen.**

**Hymn: Jesu, thou joy of loving hearts** H&P 258. (Tune: Wareham)

1. Jesu, thou joy of loving hearts!  
Thou Fount of life, thou Light of all!  
From the best bliss that earth imparts  
We turn unfilled to thee again.
2. Thy truth unchanged hath ever stood;  
Thou savest those that on thee call;  
To them that seek thee thou art good;  
To them that find thee all in all.
3. We taste thee, O thou living Bread,  
And long to feast upon thee still;  
We drink of thee, the fountain head,  
And thirst our souls from thee to fill.
4. Our restless spirits yearn for thee,  
Where'er our changeful lot is cast;  
Glad, when thy gracious smile we see,  
Blest, when our faith can hold thee fast.
5. Jesus, ever with us stay;  
Make all our moments calm and bright;  
Chase the dark night of sin away,  
Shed o'er the world thy holy light.

**Prayer of Approach**

God of unfailing love,  
Saviour to whom we belong,  
Spirit of truth,  
we worship you – we love you – we trust you.

**We long for wisdom to live well and faithfully  
all the days of our lives.**

You know the fears that bind us.  
You know how lost we get sometimes.

**Yet, you search for us and find us;  
you never let us go.**

You pour grace upon grace into our lives.  
Then, you send us out  
into the world that needs your light.

**As we seek to be what you have called us to be,  
fill our minds so that we observe the world  
through the light and love of Jesus' cross and resurrection.**

**Then, grant us courage to follow the Way of Jesus,  
who is your Truth and your Life. Amen.**

### **Words of Assurance**

Hear now Words of Assurance:

As members of the community of Christ's followers,  
we have been given the gift of God's Holy Spirit.

You carry the power of the Holy Spirit  
within you into the world.

Begin each day by becoming aware  
of the gifts of God within and around you;  
then, live from there,  
for we are salt for the earth and light in the world.

The healing work that God does in the world  
begins here, now, among us. **Amen.**

## Story time / Introducing the Theme

Our reading from Psalm 8 this morning tells us that we have been given God's creation to look after and pass on to the coming generations.

In bag have some items that were given to me or Heather and have a value for us that we want to pass on to our children.

- Truck fixed by Dorothy
- Handkerchief crocheted by Dorothy
- Doily crocheted by me.
- Cross made of wood given to me by my grandfather that he says was made out of wood from John Wesley's chapel in London.
- A cross made from wood in our church when it was strengthened and rebuilt recently.
- A photo of our family including my mum and aunt Dorothy taken in 1985.
- A penny commemorating Queen Elizabeth's visit to New Zealand in 1953 which belonged to Dorothy.

These items are valuable because of the people and stories they remind me of.

Do you have something precious that you have with you here this morning or at home that is special because of the memories it has or the person who gave it to you. [Ask congregation too]

The Bible says that we need to do a good job of caring for our world so that we can pass it on to the next generations. We've all have a lot of work to do...

**Song: Bind Us Together.** Words & Music: Bob Gillman (1974)

*Refrain:*

Bind us together, Lord, bind us together  
With cords that cannot be broken  
Bind us together, Lord, bind us together Lord,  
Bind us together with love

1. There is only one God  
There is only one King  
There is only one body  
That is why we sing.

*Refrain:*

2. You are the family of God  
You are the promise divine  
You are God's chosen desire  
You are the glorious new wine

*Refrain:*

## Scripture Readings — NRSV

### Proverbs 8:1-4; 22-31

#### *The Gifts of Wisdom*

Does not wisdom call  
and understanding raise her voice?  
On the heights, beside the way,  
at the crossroads she takes her stand;  
beside the gates in front of the town,  
at the entrance of the portals she cries out:  
“To you, O people, I call,  
and my cry is to all who live.

#### *Wisdom’s Part in Creation*

“The LORD created me at the beginning of his work,  
the first of his acts of long ago.  
Ages ago I was set up,  
at the first, before the beginning of the earth.  
When there were no depths I was brought forth,  
when there were no springs abounding with water.  
Before the mountains had been shaped,  
before the hills, I was brought forth,  
when he had not yet made earth and fields  
or the world’s first bits of soil.  
When he established the heavens, I was there;  
when he drew a circle on the face of the deep,  
when he made firm the skies above,  
when he established the fountains of the deep,  
when he assigned to the sea its limit,  
so that the waters might not transgress his command,  
when he marked out the foundations of the earth,  
then I was beside him, like a master worker,  
and I was daily his delight,  
playing before him always,  
playing in his inhabited world  
and delighting in the human race.

## **Psalm 8**

*Divine Majesty and Human Dignity*

*(To the leader: according to The Gittith. A Psalm of David.)*

O Lord, our Sovereign,  
how majestic is your name in all the earth!  
You have set your glory above the heavens.

Out of the mouths of babes and infants  
you have founded a bulwark because of your foes,  
to silence the enemy and the avenger.

When I look at your heavens, the work of your fingers,  
the moon and the stars that you have established;  
what are humans that you are mindful of them,  
mortals that you care for them?

Yet you have made them a little lower than God  
and crowned them with glory and honour.

You have given them dominion over the works of your hands;  
you have put all things under their feet,  
all sheep and oxen,  
and also the beasts of the field,  
the birds of the air, and the fish of the sea,  
whatever passes along the paths of the seas.

O Lord, our Sovereign,  
how majestic is your name in all the earth!

**Sermon: What is man, that thou art mindful of him?**

“What is man, that thou art mindful of him?  
and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels,  
and hast crowned him with glory and honour.

Thou madest him to have dominion over the  
works of thy hands; thou hast put all things under his feet:”

Let’s pray

May the words of my mouth and the meditations of all our  
hearts and minds be acceptable to you, O God, our creator and  
our liberator. Amen.

I have titled this sermon **What is man, that thou art mindful of him? What is man, that thou art mindful of him?**

Today is Trinity Sunday, when we are invited to consider the nature of the God we worship. Traditional theology recognises three main aspects of God. God the father, the creator who has always been, is now, and will always be. Jesus who was both a human being like us and yet also fully divine. And the last of the three aspects of God, the Holy Spirit, who’s coming to the group of Jesus followers in Jerusalem at Pentecost a few weeks after Jesus died, we marked last Sunday.

The Methodist church uses a list of Bible readings called a lectionary. The word lectionary is probably related to the practise of delivering the readings from a lectern as [Fesilafai] did for us today.

The lectionary we use is called the Revised Common Lectionary. As the title Revised suggests this is not an original lectionary, but one which has been developed and refined over time. The word Common, recognises that the list of readings we follow is used by many Christian churches and denominations around the world. There are some variations in the specific lists used by churches, but knowing that this morning different churches and their preachers will be exploring the same gospel, psalm and other scripture readings, reminds

us that Wesley Wellington is not just an isolated group of Christians, but a part of a worldwide movement.

Our lectionary follows a three year pattern and features one of the first three gospels Mark, Matthew and Luke each church year. Readings from the Gospel of John are interspersed throughout the three years. For each Sunday there is also a Psalm, another Old Testament reading and a letter (also known as an epistle) from the New Testament. The lectionary is structured to include most of the key passages in the Bible at least once every three years. The lectionary doesn't include all the scripture in the Bible.

In selecting the verses for a given Sunday, the compilers of the lectionary choose a set of readings from different parts of the Bible, that have a common theme and are in some way related. As a preacher I sometimes find a fairly obvious theme linking the passages. At other times the connection between the readings is less clear. Preachers typically choose the Gospel reading for the day and one other lectionary passage, when preparing a service and their sermon. A week or so before I lead a service, I look at all four readings for the coming Sunday and see which texts I'm drawn to. Which texts give rise to meanings and messages which I feel it will be good to explore with our congregation.

I check the readings for the day in both the New Revised Standard Version (NRSV) and The Message. Then I copy and paste all the readings into a Word document on computer, make some initial notes, focussing on the two passages which most appeal to me, save and close the document, and let it lie fallow for a couple of days. A few days out from the service I write my sermon.

The reading that caught my eye for this Sunday is from Psalm 8:

“...what are humans that you are mindful of them, mortals that you care for them?”

as it appears in the NRSV. But the surprising thing is that the NRSV reading reminded me of the translation in the King James Version of the Bible,

“What is man, that thou art mindful of him? and the son of man, that thou visitest him?”

Those words from the King James Bible resonate with me, in a way that the more modern NRSV equivalent doesn't. They are deep in here somewhere [pat hand over heart].

My head notes that the King James text is both archaic, using old fashioned language, and not inclusive. It was written in the early 1600s when the words "man" and "him", were probably intended to include women and children as well as adult males. Today as a worship leader and preacher I am careful to use language which includes everyone. It is often a simple matter to tweak a word or two in a hymn or older song to make it inclusive. Did you notice that I changed the second line of our first hymn this morning, from:

"Thou Fount of life, thou Light of **Men!**"

in the hymnbook, to

"Thou Fount of life, thou Light of **all!**"

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I invite you to look at the sheet that was handed out with your orders of service, where I have shown the text of three translations of Psalm 8:4-9.

The first column shows the text from the King James Version dated from 1611, over 400 years ago. This translation was prepared on the instructions of King James the 1st of England (who was also James the 6<sup>th</sup> of Scotland). The Bible scholars and academics who created this version used the best and earliest Greek, Latin and Hebrew manuscript sources available to them, and it is a fine scholarly translation. What makes this version of the Bible so memorable is that the people compiling it also took a lot of care to make the text sound good. The text reads like poetry and I think that this is why it remains popular today. For many people the King James is still their favourite translation.

But today some of it also sounds odd. "thou art", instead of "you are". "hast crowned" instead of "have crowned". "Madest him" instead of "made him." We have to work just that bit harder today to understand the words and get the gist of the message.

The middle column shows the equivalent text from the NRSV. This is a contemporary translation from around 1990 which has also recently been

updated further. The NRSV is reckoned to be one of the most accurate modern scholarly translations. It is careful to use inclusive language wherever possible. So, we have ‘humans’, ‘them’ and ‘mortals’, in the place of ‘man’, ‘him’ and ‘son of man’. Notice that the first three blocks of text in the middle column have the same structure as the King James Version on the left. As does the last block of text in each column.

Eugene Peterson’s *The Message Bible* is a paraphrase. A paraphrase differs from a translation. A paraphrase puts the bible verses into very direct, colloquial language. It doesn’t ignore good scholarship, but getting the message across to readers, to you and me, is more important.

Another famous paraphrase was the *Good News for Modern Man* New Testament published by the American Bible Society in the mid-1960s. Eventually the Old Testament was added and the name was changed to the inclusive Good News Bible or Good News Translation. Heather gave me a Good News Bible when we were courting and it was the first time I read the whole New Testament. The Good News is still a favourite of mine and I use it sometimes when other translations aren’t clear.

Look at the first block of text in The Message in the right hand column. It asks very direct questions of God. “Why do you bother with us? Why take a second look our way?” Not only the words but the structure of the two sentences differs from the other two translations. Skipping to the third block of text Peterson replaces “dominion over” which could be interpreted a few different ways, with “in charge of.” Pretty clear. He then adds a new idea of us being “stewards of” creation. The structure of the 4<sup>th</sup> and 5<sup>th</sup> blocks of text is similar in all three translations. I like Peterson’s use of “God, brilliant Lord.” What a fresh use of language to offer praise.

You can find these and lots of other Bible translations online at the Bible Gateway. You can enter the reading: Psalm 8 verse 4 to 9, choose a translation, click search and the Bible text will appear. The website is free to use.

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What are some messages we can take from this section of Psalm 8?

First, God made us. Whether we think that one or both of the two creation stories at the start of the book of Genesis is historically true, or whether the idea of evolution makes more sense to us, we have somehow come to exist. How and when are a mystery. Rational thought (head stuff) can only get us so far back in time. We need to look to what we feel in our hearts for the answers.

We belong to God, we are bound together in God, and all people are of equal value, in God's eyes. Hallelujah. Why does God notice and care about us? Because we are like adult children of older parents – independent – but still loved and supported.

Second, God made us for a purpose. The book of Genesis echoes Psalm 8. We have been given dominion or control over the earth and all that it contains. We could use this scripture as an excuse for dominating the planet – and some people do. Gods' creation is in trouble. We have mined, polluted, overpopulated, and overfished our planet. We've messed it up for our children and their children and their children. We have narrowed their options.

A better understanding of dominion is that we are to be stewards of the planet, of creation, of all living things, of each other. A steward is not the queen or king who will come to reclaim their realm. A steward looks after things on behalf of the queen or king, until they return. This is the idea of guardianship, or kaitiakitanga. We have been given something precious, we look after and nurture it, then we hand it on in pristine condition to the next generation.

The treasures we are to hold and pass on include all the physical fabric of the earth, all the plants, all the animals. But we also pass on our traditions, our faith, our knowledge, our stories and our wisdom.

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Our reading from Proverbs talks about Wisdom – a female aspect of God, a 4<sup>th</sup> aspect added to the three we noted earlier. This female, wisdom aspect of God is also called Sophia in some traditions.

The NRSV says, “Does not wisdom call, and understanding raise **her** voice? And, “The Lord **created me at the beginning of his work**, the first of his acts of long ago. Ages ago I was set up, at the first, **before the beginning of the earth.**”

At the start of John's gospel, Jesus Christ is described as the Word. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God."

Add in the Holy Spirit and we have not just a Holy Trinity, but a Holy Quaternity.

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We don't just pass on wisdom with our words, but with our attitude to life, with our character and with our actions.

A couple of weeks ago, I delivered the Eulogy for my aunt Dorothy Fordyce who died in March, aged 91. She was my mother's sister, the last of a family of six children. As well as telling the important events in Dorothy's life, preparing her eulogy required me go a bit deeper to remember my personal memories of her and the way she impacted my life.

Dorothy was a dedicated primary school teacher, of younger children. Dorothy travelled to a lot of countries over the years, including to the Shetland Islands, where some of our Fordyce ancestors lived. Dorothy was a member of St Paul's Methodist church in Hamilton for 50 years. She gave 42 years of valuable service to St John's.

Dorothy was creative and a problem solver. She could turn her hand to fixing anything, such as the truck I showed you earlier, and made lovely, crocheted handkerchiefs. Dorothy never had children of her own, but she was always ready to help out the wider family. She took the opportunities that came her way. I have been fortunate to receive her gifts of wisdom, demonstrated by how Dorothy lived her life.

Is there someone special in your life, who has gifted or is gifting their wisdom to you? How will you share this wisdom and pass it on?

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I'd like to finish by showing you a short video of a moving sculpture which depicts male and female lovers. The photo on the front cover of your order of service is of the sculpture. It takes 10 minutes to go through a full cycle, but the video is a time lapse, taking 40 seconds.

[show video]

The Bible and our faith tradition offer us male and female aspects of God. There is value, meaning and wisdom in both coming together and in separateness.

God notices us.

We are important to God.

We have been gifted sufficient wisdom.

This morning we unite in praising God.

Then we go out to serve as good stewards of God's creation.

Amen.

**Song: He Hōnore** Words Ringatū karakia. Music: Taina Piripi Ngarimu

	<i>(English translation not sung)</i>
He Hōnore, he korōria	<i>Honour, glory and</i>
Maungārongo ki te	<i>peace to the land.</i>
whenua.	
Whakaaro pai e	<i>May good thoughts come</i>
Kingā tangata katoa	<i>to all people</i>
Ake ake, ake ake.	<i>for ever and ever, for ever</i>
Āmine	<i>and ever.</i>
Te Atua, te piringa,	<i>Amen.</i>
Toku ora.	<i>The Lord is the refuge</i>
	<i>and my life.</i>

## Community Time

### Sharing the Peace

Let's greet each other saying: **"God's peace be with you."**

### Notices

### Sharing Joys, Things we are Grateful for, Sorrows & Concerns

## **Prayers of Intercession**

To the bidding: "...God of glory, in your mercy,"  
please respond with: **"hear our prayer"**

### **Lord's Prayer [Sung]**

**Our Father in heaven  
holy be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us this day our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Do not put us to the test,  
  
but deliver us from evil.  
For the kingdom, the power,  
and the glory are yours now and for ever. Amen.**

### **Offering**

(We also acknowledge offerings made by automatic payment and online banking)

### **Blessing of Offering (said together)**

**Wondrous God, your love knows no end.  
As followers of your way, we, too, seek to extend love.  
May our offerings of money, time and energy  
be an expression of deep mercy and radical love.  
Help us to offer them with generous spirits.  
We give in the name of Jesus the Christ. Amen.**

## **Hymn: Ye Servants of God H&P 278(ii) (Tune: Laudate Dominum (Parry))**

1. Ye servants of God, your Master proclaim,  
And publish abroad his wonderful name;  
The name all-victorious of Jesus extol;  
His kingdom is glorious and rules over all.
2. God ruleth on the height, almighty to save;  
And still he is nigh, his presence we have;  
the great congregation his triumph shall sing,  
Ascribing salvation to Jesus our King.
3. 'Salvation to God, who sits on the throne!'  
Let all cry aloud and honour the Son;  
The praises of Jesus the angels proclaim,  
Fall down on their faces and worship the Lamb.
4. Then let us adore and give him his right:  
All glory and power, all wisdom and might,  
All honour and blessing, with angels above  
And thanks never-ceasing, and infinite love.

## **Benediction**

The blessing of God, who fashioned us to live with joy,  
the blessing of Jesus, whose footsteps lead us into the heart of life,  
and the blessing of Spirit's arms wrapped around us on our journey,  
the blessing of the Holy Three goes with us everywhere,  
this day, this night, and always.

## **The Grace (Said together)**

**The Grace of our Lord Jesus Christ, the love of God,  
and the fellowship of the Holy Spirit, be with us all. Amen**

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Liturgy for this service was adapted from:  
Gathering *Pentecost 1 2022 (Year C) Prayers for Worship*, United Church of Canada; and  
Let Us Pray, Janet Nelson 1999.

Cover Image: Moving metal sculpture titled Man and Woman or Ali and Nino:  
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