

**SUNDAY DEVOTIONS**  
**7 June 2020 – Trinity Sunday**

OPENING PRAYER

Lord God, you who create us - and redeem us - and sustain us - we rejoice that you have chosen us to be your own and that you visit us and dwell with us and open to us the way to abundant life. We are full of awe and wonder at what you have done and what you continue to do. By your Word the heavens and the earth were made. By the bounty of your mercy in Christ Jesus we have been born to new life. Your Spirit fills the whole world with your loving kindness and gives us the power we need to be your witnesses and to lift up your Holy Name.

Blessed are you, O God, and blessed are all who live in you. Help us today to joyfully proclaim our faith and to worship you, as you deserve. Bring us closer to you and to one another and in our prayer and our thanksgiving, our hearing and our speaking, and our giving and receiving make us more completely thine. We ask it in the name of Jesus, who lives and reigns with you and the Holy Spirit, one God, now and forevermore. Amen.

SONG      [Facing a task unfinished \(We go to all the world\)](#) CCLI 7002026

PSALM 8

O LORD, our God, how splendid is your name in all the earth;  
***a radiance I will worship to the ends of the cosmos.***  
On weak infant babbling you have established strength  
***on account of your enemies,***  
***to subdue chaos and death.***  
I gaze at the night sky, and marvel at your handiwork;  
***the moon and stars which you have set in place.***  
Who am I that you remember me,  
***or the whole human family, that you care about us?***  
You have made us in your image, little less than yourself,  
***and surrounded us with the glory and splendour of your creating word.***  
Yet you have given us these works of your hands:  
***you have put the world at our feet;***  
sheep and cattle, herds and flocks,  
***birds of the air – blue wren and wedgetail eagle,***  
fish of the sea – fairy penguin and Southern Right whale  
***— all the creatures that live and move in the depths and shallows.***  
***O LORD, our God, how splendid is your name in all the earth***

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PRAYER OF ADORATION

Like creation on that first morning,  
may we tingle with anticipation  
of your goodness and wonder  
flowing into our lives,  
God who shapes all things.  
May we join all creation  
in worshiping you,  
who is as close as a heartbeat.

As God whispered into the silence,  
you ran forth with creatures  
of every size and shape at your side,  
Word of wonder,  
as river filled the valleys and ran to seas,  
as flowers sprang forth in meadows,  
as grace unfathomable sprang forth.  
May we join all creation  
in emulating you,  
who is as close as our flesh  
which you wore.

As God's mind overflowed with dreams,  
you brooded over the waters,  
stirred the clouds with your wind,  
breathed life into all that is,  
Spirit of fanciful faith,  
planting the seeds of peace.  
May we join all creation  
in dancing with you,  
who is as close to us  
as every breath we take.

May we join all creation  
in worshiping, emulating, dancing  
as we offer our prayer to you,  
God in Community, Holy in One. Amen.

#### PRAYER OF CONFESSION

Almighty God, we are aware that we fall short and we fail others. Sometimes we allow our failures and shortcomings to overwhelm us. We feel we are not good enough and that we cannot live up to the standards of the world around us.

Forgive us for our shortcomings, and help us to forgive ourselves, knowing your grace and peace are free gifts. You love us. Help us to know your love more deeply, to acknowledge your grace and to lift up one another. We are an imperfect people, but help perfect our ability to love and forgive.

In the name of Jesus the Christ, who gave himself for us because he loves us, we pray all things. Amen.

#### DECLARATION OF FORGIVENESS

All authority in heaven and on earth  
has been given to Jesus Christ,  
and it is on the authority of Jesus Christ  
that the forgiveness of sins is declared to you and to all.

Brothers and sisters in Christ,  
Be at peace.  
Your sins are forgiven.  
**Thanks be to God. Amen.**

SONG [How great is our God](#) CCLI 4348399

#### BIBLE READINGS

[Genesis 1:1-2:4a](#)

[2 Corinthians 13:11-13](#)

[Matthew 28:16-20](#)

SERMON [How majestic is your name](#) [sermon.mp3](#)

SONG [King of kings – majesty](#) CCLI 1581778

#### PRAYERS OF THE PEOPLE

Mighty One who formed us all, we ask your presence to still the chaos in the world you made. Be present in those places where chaos seems to rule:

in war-torn lands,  
in homes where people are being abused,  
on the street with the homeless and hungry,  
in schools where children fear their classmates,  
at work where employers take advantage of workers,  
in lives where income is scarce,  
in places where illness rules every thought.

Come again, dear Lord, and create peace, joy and harmony in these lives.

Lord Jesus Christ, be present with us today. Forgive our sins. Strengthen us to face the chaos of everyday life. Renew in us joy in your promise of eternity with you.

Holy Spirit, breathe on us. Inspire us to share with each person we meet our God's grace, peace and hope. Help us to reach out in love without asking anything in return.

Almighty God, three-in-one, be present to heal those who need your strength.

Today we especially remember...

Make yourself known in their lives through the peace only you can give.

Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy; through your Son, Jesus Christ our Lord. Amen.

SONG [10,000 reasons](#) CCLI 6016351

#### WORD OF MISSION AND BLESSING

Go out into the world and live in peace.  
Bear witness to the God of love and peace,  
and make disciples of all nations,  
teaching them to obey all that Christ has taught us.

And may God look upon you and take delight in you;  
May Christ Jesus be with you always, to the end of the age;  
And may the Holy Spirit lead you into the dance of love  
that is the life of the Trinity. Amen.

## HOW MAJESTIC IS YOUR NAME

Trinity Sunday Year A

Gn. 1:1-2:4a; Ps. 8; 2 cor. 13:11-13; Mt. 28:16-20

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The story is told of a man who returned to his home one evening, after having a really awful day at work. Everything had gone wrong. There was one interruption after another, and he was never able to complete his work.

When he entered the door at home that evening, he knew that his wife must have had a similar day. You could see it on her face. So, to set the process straight, he began. "I have had the worst day of my life; it's been bad news, bad news, bad news, bad news. I don't know what kind of a day you've had, but if at all possible, can you share some good news with me?"

His wife, a thoughtful and loving person, considered his request for a moment, and then said, "Of course I can. You know we have six beautiful children, right?" He agreed. "Well," she said, "five of them didn't break a leg today."

It's all about perspective, really, isn't it?

As you have probably worked out by now, today is Trinity Sunday. It's the only Sunday set aside during the entire year to honour a specific doctrine of the church. As all of you Bible scholars out there know, the word "trinity" is not found anywhere in scripture. However, the doctrine of the Trinity comes from a faithful reading of that scripture with an attempt to give a reasonably adequate understanding of God.

We find God the creator, making an entire universe out of nothing but a spoken word. We see God as redeemer in the person and work of Jesus Christ—God in human flesh. And we see God as Sustainer in the presence and power of the Holy Spirit. "God in three persons, Blessed Trinity," as the hymnwriter has it. It's all in the perspective.

Viewing things from a particular perspective helps us understand them better—and it is, of course, possible to view some things from many different perspectives. It's about context and gaining an appreciation of what it is we are trying to understand. Of course, no *one* perspective is going to cover everything. As the old adage goes: Any illustration taken to its logical conclusion, will end up in heresy. When we attempt, however, to understand God in his role of creator, redeemer and sustainer of all things—and as we attempt to understand God in relationship with us and his creation, we cannot help but gain a sense of fascination and awe.

And what that fascination and awe does for us, hopefully, is to bring us to the point of worship. As the psalmist writes:

*1 O Lord, our Sovereign,  
how majestic is your name in all the earth!  
You have set your glory above the heavens.  
2 Out of the mouths of babes and infants  
you have founded a bulwark because of your foes,  
to silence the enemy and the avenger.  
3 When I look at your heavens, the work of your fingers,  
the moon and the stars that you have established;*

*4 what are human beings that you are mindful of them,  
mortals that you care for them?*

*9 O Lord, our Sovereign,  
how majestic is your name in all the earth! (Psalm 8:1-4, 9)*

Psalm 8 is the first hymn or song of praise in the Hebrew psalter. Unlike other psalms that consist of an invitation to and reasons for praising God, Psalm 8 is unique in addressing God throughout in the second person. And by way of interest, Psalm 8 also has the distinction of being the first biblical text to reach the moon, via Apollo 11. This was clearly an appropriate choice, for it's both an eloquent proclamation of God's sovereignty over creation and a remarkable affirmation of the exalted status and vocation of the human creature.

The writer of the Psalm, David, we are told, begins by praising God, recognizing the awesome power and majesty of God—his creative energies and handiwork. This is clearly a moment of awe and wonder on the part of the speaker, who is overtaken by the sheer magnificence of God. But then he changes the tone of the psalm by following that wonderful declaration, with a question in verse 4, which he directs to God. *“what are human beings that you are mindful of them, mortals that you care for them?”*

This question takes the psalm beyond being merely a poem of powerful praise, wonder, and awe. It's also an intimate exploration of our sacred human calling. We humans are made a little lower than God (reminding us of the creation stories and how humankind is made in the image of God), and we are given dominion over the goodness of God's creation. As the work of God's hands, as part of creation, we have a responsibility to dance in tune with God—to be good stewards of what God has given us.

The psalmist says that God has given us dominion over the works of his hands—his creation. God is so big and we are so small—and yet we have a privileged position in the creation. *“Yet you have made them a little lower than God (or heavenly beings), and crowned them with glory and honour.”* (v. 5). We are “made in the image of God”—made to respond to God, to know him, to be loved by him, to love him, to hear his will for us, and to respond in glad obedience.

Of course, The word “dominion” should be considered here with great care. The psalmist does not use it in the same way many would understand the word today. We are not given dominion over creation to do with it whatever we wish. That would certainly not be in keeping with God's creative will. Instead, we are called to be careful stewards of creation, to work for the good of all of the created order: human, animal, vegetable, mineral, etc.

Even God's enemies, seen in the forces of chaos and evil, are subject to human dominion—even from the mouths of babies. Even the mumbled praise of babies, no less than the fully articulate praise of human adults, constitute the bulwark or fortification erected against evil. Not only the professionals but also little children participate in the duty and privilege of all humanity of combatting evil. The ongoing work of creation involves maintaining a cosmic boundary against anything that would cause death and destruction to God's creation. Evil exists in the world, and God actively battles the forces of this evil in continuous declarations of divine and creative power. And in this, all of us, including children and babies, created in God's image, have a part to play.

But in all of this, we are not simply left on our own and left to our own devices either. With Jesus' incarnation and example, and supported by the work of the Holy Spirit in our lives, we are called to participate in the restoration of all things. This is pretty heady stuff.

Every decision we make has an impact on our calling and our stewardship of all of life and creation. Whether we are attentive to how we manage our own personal resources, or whether we make our decisions based on the needs and concerns of our sisters and brothers around the world (or hopefully both), what we do matters. This is our God-given responsibility.

And in that dominion and caring for the creation God has given us, we are given the ability to understand and appreciate God's majesty, which is manifest in that creation—the work of God's fingers and hands—to gain an appreciation of God as creator, redeemer and sustainer of all his creation.

This leads us, then to our second human activity. Human beings speak and declare God's praise: "*O Lord, our Sovereign, how majestic is your name in all the earth*". In short, human beings recognise God's glory manifest in creation and so give praise to God.

Even though our dominion over God's creation is wonderful, it takes second place to our calling as servants and worshippers, to whose very children, God's glory and grace has been revealed. To leave God out of the equation invites disaster. Psalm 8 reminds us then, that praising God and caring for God's creation must be seen together.

Too often we simply focus on our dignity and our achievements and forget the majesty of God. We're inclined to note with pride all our discoveries and inventions and technology—to see human greatness throughout the world! But the psalmist is amazed that God should even care about us. Even when he thinks about being people appointed to rule over everything God has made, he concludes that it's God's greatness that we see in all the world!

God hasn't just left us guessing about himself! Yes, God is a mystery—a mystery so big, so awesome, so holy that our limited minds can never grasp the wholeness of it. Yet God has placed in us a capacity to appreciate and know the mystery that is God. And more. God has taken on flesh in our midst. In Christ, God reveals himself to us. In Christ God became Incarnate.

The God whose glory we see in all of creation has made himself known to us. He came into our human history in the person of his Son, Jesus Christ. He also comes into our lives in the person of his Spirit, the Holy Spirit.

God had been revealing himself and his will throughout the history of his chosen people, Israel. At the right time in history he then revealed himself through the coming of the Son, Jesus, to redeem us from sin. At Pentecost, he revealed himself in pouring out the Holy Spirit on all who believed in Jesus.

And so, along with the psalmist, we join in the unending song: *O LORD, our Lord, how majestic is your name in all the earth!*

To God, our creator, redeemer and sustainer, be all glory, honour, majesty and praise. Amen.