

Saint Mary's Newsletter: June

Vicar: David Smithson 027 4213200 Fridays

07 8492761 Afterhours

Lay Minister: Charles Clark 021 02691764

Peoples Warden: Sally-Ann Riddell 022 107562

Vicars Warden: John Heaton 021 702871



SERVICES FOR JUNE



Sunday 1st:

NO SERVICE

Sunday 8th:

10am Pentecost Holy Communion Service

Refreshments: Trish

Prayers: Trish

Sunday 15th:

10am Trinity Sunday Holy Communion Service

Refreshments: Rosalie

Prayers: Rosalie

Sunday 22nd:

10am Holy Communion Service

Refreshments: Majella

Prayers: Majella

Sunday 29th:

10am Mission Sunday with Holy Communion

Refreshments: At a Café

Prayers: Helen



King's Birthday Weekend Sun 1st June: No service

Parish Giving

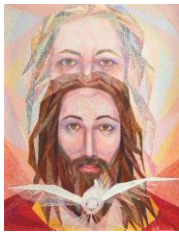
If you are not already doing so, please also consider giving to the parish via Automatic Payment. St Mary's has to pay for our vicar and all other costs of running a Parish, as well as giving a proportion to the Diocese. Please help us to be sustainable by giving via Automatic Payment. It is an easy way to give and is useful for the parish in running its budget. The Parish Bank Account is:

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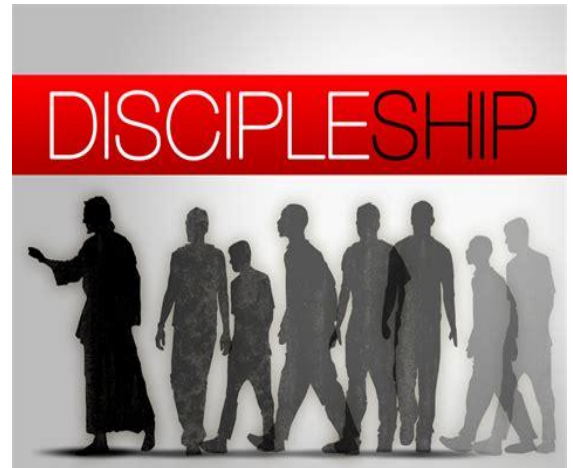
PENTECOST: Acts 2:1-21



What is the Godhead?



The term *Godhead* is found three times in the King James Version: Acts 17:29; Romans 1:20; and Colossians 2:9. In each of the three verses, a slightly different Greek word is used, but the definition of each is the same: “deity” or “divine nature.” The word *Godhead* is used to refer to God’s essential nature. We’ll take a look at each of these passages and what they mean. In Acts 17, Paul is speaking on Mars Hill to the philosophers of Athens. As he argues against idolatry, Paul says, “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device” (Acts 17:29, KJV). Here, the word *Godhead* is the translation of the Greek *theion*, a word used by the Greeks to denote “God” in general, with no reference to a particular deity. Paul, speaking to Greeks, used the term in reference to the only true God. In Romans 1, Paul begins to make the case that all humanity stands guilty before God. In verse 20 he says, “The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (KJV). Here, *Godhead* is *theiotés*. Paul’s argument is that all of creation virtually shouts the existence of God; we can “clearly” see God’s eternal power, as well as His “Godhead” in what He has made. “The heavens declare the glory of God; / the skies proclaim the work of his hands” (Psalm 19:1). The natural world makes manifest the divine nature of God. Colossians 2:9 is one of the clearest statements of the deity of Christ anywhere in the Bible: “In him [Christ] dwelleth all the fulness of the Godhead bodily.” The word for “Godhead” here is *theotés*. According to this verse, Jesus Christ is God Incarnate. He embodies *all* (“the fulness”) of God (translated “the Deity” in the NIV). This truth aligns perfectly with Colossians 1:19, “God was pleased to have all his fullness dwell in him [Christ].” Because the Godhead dwells bodily in Christ, Jesus could rightly claim that He and the Father are “one” (John 10:30). Because the fullness of God’s divine essence is present in the Son of God, Jesus could say to Philip, “Anyone who has seen me has seen the Father” (John 14:9). In summary, the Godhead is the essence of the Divine Being; the Godhead is the one and only Deity. Jesus, the incarnate Godhead, entered our world and showed us exactly who God is: “No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known” (John 1:18; cf. Hebrews 1:3).



By definition, a disciple is a follower, one who accepts and assists in spreading the doctrines of another. A Christian disciple is a person who accepts and assists in the spreading of the good news of Jesus Christ. Christian discipleship is the process by which disciples grow in the Lord Jesus Christ and are equipped by the Holy Spirit, who resides in our hearts, to overcome the pressures and trials of this present life and become more and more Christ-like. This process requires believers to respond to the Holy Spirit’s prompting to examine their thoughts, words and actions and compare them with the Word of God. This requires that we pray and be in the Word—studying it, praying over it, and obeying it. In addition, we should always be ready to give testimony of the reason for the hope that is within us (1 Peter 3:15) and to disciple others to walk in His way.

Matthew 16:24-26

- ²⁴ Then Jesus said to his disciples, “If anyone would come after me, he must deny himself and take up his cross and follow me. ²⁵ For whoever wants to save his life will lose it, but whoever loses his life for me will find it. ²⁶ What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?”