



The Anglican
Disability Network

Disability Awareness Sunday 2025



**Te noho i roto i te tokotoru o te aroha
Being in the Trinity of Love**

Welcome, Nau mai, Haere mai, Bula

This package provides some resources that can be used on
Disability Awareness Sunday June 15th





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Introduction

How to use this Resource Package

This package contains liturgical and theme resources and activities for Disability Awareness Sunday, June 15.

We invite you to take what “speaks” to your community. Hopefully there is something that connects with your community, and you are encouraged to take what fits your situation.

Maybe take one or two of the ideas from the “Exploring the theme” and/or images to create a sermon, have a korero (discussion) or another activity around them.

Maybe you have people within your congregation who have some experience of disability and would be willing to share this, you are encouraged to weave this into this celebration.





Introducing the theme

Te noho i roto i te tokotoru o te aroha:

Being in the Trinity of love

The Trinity gives us a pattern for our relationships with each other where there is love that is mutual, equality, self-giving and looking out for each other. Within the Trinity, there are three persons with their different roles, within the relationship, there is unity and harmony. The Trinity is an eternal circle of love.

Rublev's famous icon of the Holy Trinity invites us to sit at table with the three persons of the Trinity. To enjoy the hospitality and experience the love between equals and embrace difference.

Caritas is Latin for love meaning kindness and generosity and selfless love describes the relationships within the Trinity.

Many disabled people are excluded from full participation in our society

because there are barriers in the environment such as stairs or information not being in a format that is accessible. At times attitudes can be hurtful because of low expectations, ignorance and fear of difference.

Although the word "Charity" comes from Caritas, over the years charity has changed to mean benevolent giving to those who are less fortunate. Many disabled people experience the charity of others as being patronising without mutuality and equality in relationships.

As we explore of being in the Trinity may we find caritas- self-giving love being together around the table in our faith communities. Disabled and non-disabled people can build relationships based on love, caritas not charity.





Liturgical Resources

Readings from Revised Common Lectionary

Proverbs 8:1-4;22-31

¹Does not wisdom call, and does not understanding raise her voice?

² On the heights, beside the way, at the crossroads she takes her stand;

³ beside the gates in front of the town, at the entrance of the portals she cries out:

⁴ 'To you, O people, I call, and my cry is to all that live.

²² The Lord created me at the beginning of his work, the first of his acts of long ago.

²³ Ages ago I was set up, at the first, before the beginning of the earth.

²⁴ When there were no depths I was brought forth, when there were no springs abounding with water.

²⁵ Before the mountains had been shaped, before the hills, I was brought forth—

²⁶ when he had not yet made earth and fields, or the world's first bits of soil.

²⁷ When he established the heavens, I was there, when he drew a circle on the face of the deep,

²⁸ when he made firm the skies above, when he established the fountains of the deep,

²⁹ 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,

³⁰ then I was beside him, like a master worker; and I was daily his delight,

rejoicing before him always,

³¹ rejoicing in his inhabited world and delighting in the human race.



Psalm 8

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?

⁵ Yet you have made them a little lower than God, and crowned them with glory and honour.

⁶ You have given them dominion over the works of your hands; you have put all things under their feet,

⁷ all sheep and oxen, and also the beasts of the field,

⁸ the birds of the air, and the fish of the sea, whatever passes along the paths of the seas.

⁹ O Lord, our Sovereign,
how majestic is your name in all the earth!



Romans 5:1-5

¹Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ,

²through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. ³And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, ⁴and endurance produces character, and character produces hope, ⁵and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

John 16:12-15

¹² 'I still have many things to say to you, but you cannot bear them now. ¹³When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. ¹⁴He will glorify me, because he will take what is mine and declare it to you. ¹⁵All that the Father has is mine. For this reason, I said that he will take what is mine and declare it to you.

Collects

Holy Wisdom, through the ages you call us through your gateway of love. You are our guide, willing to tread through the way of peace for us to follow. You are the bearer of grace, who turns our suffering into hope. Make us your holy people: who in our loving, caring for all of your creation. With Jesus we pray.

(Harrison J & McAlpine J; Our daily bread:2011: page 26.)

Trinity of Love,
maker of man and woman in your image help us to accept ourselves as we are, and to know our need for each other.
Hear this prayer for your love's sake.
Amen.

E te Tokotoru o te Aroha,
te kaihanganga o te ira tāne me te ira wahine kua rite nei ki tōu ake āhua,
āwhinatia mai mātou ki te whakaae ko mātou ēnei,
me te mōhio ki ō mātou atawhai tētahi ki tētahi.
Whakarongo ki tēnei inoi i runga i tōu aroha.
Āmine.

(A New Zealand Prayer Book 2020, pg 616)



Intercessions

Leader: Trinity of Love

***Response:* You hear our prayer.**

God who cares for all life, you hear us as we pray for the nations of the World

We pray for the increasing tensions in our world and give thanks for moments of self -giving love between people. We pray for the honouring of the Convention on the Rights of Persons with disabilities throughout the world, that all people will live lives of dignity.

Leader: Trinity of Love

***Response:* You hear our prayer**

God who teaches us how to and calls us to love we pray for your church:

We give thanks that you invite us into new ways of loving relationships. Help us to be open to gifts and challenges that differences and disability brings so together we can become more fully the body of Christ. We pray particularly for the work of the Disability Ministry Educators and all who challenge the Church with the demands of love.

Leader: Trinity of Love

***Response:* You hear our prayer**



God who calls us to love, you hear as we pray for the communities in which we live, work and play: We give thanks for the people we live among. We pray particularly today for a greater understanding the ways we can include all people in our communities as Jesus includes us. We pray for people who live with disability that all will have enough support to live well.

Leader: Trinity of Love

***Response:* You hear our prayer.**

Trinty of Love, you hear the prayers and longings our hearts. We give thanks that you call us on the journey of faith. In the silence we pray for awareness of being deeply loved to be present in our lives here and now.

Response: Give us courage to hope, and to risk disappointment. Teach us to pray expectantly, And when our prayers seem to fail, bring us to pray again and again;

For you are our God who loves us deeply, who acts and will act again.

Lords Prayer in Te Reo Māori - At The Abbey 2024

**The Lord's Prayer in Te Reo Māori: Ko te ĭnoi a te Ariki
(2 mins) with NZ Sign Language.**



Music Suggestions

Holy, Holy, Holy

Bing Videos

**God whose Almighty
Word**

Bing Videos

Ma Te Marie

70. Ma Te Marie

Stan Walker - Ma Te Marie

#maori, #polynesian

**Love is the touch of
Intangible Joy**

[https://www.bing.com/videos/riverview/relatedvideo?
q=love+is+the+touch+of+intan
gible+joy+youtube](https://www.bing.com/videos/riverview/relatedvideo?q=love+is+the+touch+of+intangible+joy+youtube)

**Sing a new world into
being**

Bing Videos

(Alternative Tune: Nettleton)

Draw the Circle Wide

Draw the Circle Wide





Exploring the Theme

Points of Reflection in the Readings

- All things are connected and given life in God's love.
- We are invited to be part of the on-going work of God.
- Wisdom delights in the whole world including human beings.
- Psalm 8:5: "Human being made a little lower than the God and crowned with glory and honour."
How does this verse help in understanding our relationship with God?
- The Spirit is distinct from Jesus and the Father.
- The Spirit is given so we can know more deeply the ongoing work of God's love.





The Trinity, Tikanga Māori

The Trinity believes that The Creator (God), the Redeemer (Jesus) and the Sustainer (the Holy Spirit) maintain mutual respect

Tikanga Māori values *kōtahitanga* and *unity*

The Trinity believes that none of the three identities have power over any other

Tikanga Māori values *Mana Tangata* and *dignity*

The Trinity believes each of the three identities love and care deeply for each other

Tikanga Maori values *Āwhina* and *mutual care*

The Trinity believes each of the three identities are totally honest with each other

Tikanga Māori values *whakawhānaungatanga* and *humanity*

The Trinity believes that mutual respect contributes to everyone flourishing in community

Tikanga Māori values *Kaitiakitanga* and *good guardianship*





Revd. Leo Te Kira offers thoughts about Caritas from Tikanga Māori

What happens at any tangi could be thought as “Caritas”.

My whānau taught me from a very young age that a "whānau pani"-grieving family at any funeral is always asked to appoint a holder of koha-donation envelopes who not only responsibly looks after monies donated but equally importantly keeps a meticulous record of how much was given in each envelope and by which individual, whānau or group.

At the end of any tangi the record is then given to the Whānau Pani to very carefully consider how the aroha expressed in the koha-envelope will be returned at the appropriate time of need in the appropriate amount to the person, family or group "hence that aroha (or love or caritas) can be maintained, cycled and honoured".





Sermon for Disability Sunday

Being in the Trinity of Love

On this Disability Awareness Sunday, we consider how disability may deepen our understanding of the Trinity. In the centre of the God is relationship between the Creator, Redeemer and the Spirit. The three persons has their distinctive roles, yet they are all equal in dignity, respect and humility. The relationships within the Trinity are undergirded by unity, peace, harmony and mutual love. The trinity gives us a pattern for our human relationships.

Our readings today are about sharing life in all its fullness, the deep understanding that all things are connected and given life in God's love. They invite us into the work of God.

The invitation for us to participate in the ongoing work of God's love is portrayed very clearly in Rublev's famous icon of the Holy Trinity.

Religious icons convey theological ideas in visual form. Icons are read and prayed with. They are windows into heaven. Rublev's icon shows a way of understanding the Trinity as being relationship between The Creator, Jesus the redeemer and the Holy Spirit.

This icon is referred to as the Hospitality of Abraham and the Holy Trinity. The icon depicts the story of three angels enjoying the Hospitality of Abraham in Genesis 18. It is also a metaphor for the Holy Trinity. The angels are the three persons of the Trinity: father/creator, Jesus the redeemer and the Holy Spirit.

The figures are seated around a table with their focus on the chalice and bowl.

The figures are the same form and size symbolising equality in the Trinity. Also, each figure is clothed differently symbolising the diversity within the Trinity





All three are engaging intently with each other. They are looking towards each other with reverence and fingers gently extending towards one another. In the Trinity there is a eternal circle of relationship where there is mutual self-giving love towards others allowing space for diversity and difference.

As we engage with the icon there is a place for us at the table we are invited into the eternal circle of relationship of self-giving love, based on equality and mutuality where diversity is celebrated. We are caught up in the self-giving love of the Trinity.

Caritas being the Latin word for love, describes the relationships between the persons of the Trinity the giving of self to the other in mutual love. As followers of Christ, we are given a new commandment to love one another as Jesus loves us. Love that is mutual, respectful, and giving to others- caritas. Caritas is where we get the word charity from. Over the years, charity has become a watered-down form of love.

It is a benevolent form of giving to other people who are less fortunate than us. Charity evokes pity and can leads us to fear of difference. It is not a relationship between equals round the table where all give and receive.

Disabled people are often restricted or excluded from participating fully in society because of barriers in society. Barriers maybe physical such as steps. Barriers such as information available only in one format written or spoken. Barriers of attitudes people are fearful of difference, embarrassed and do not know what to do.

As communities that follow Jesus, we are called to love one another as Jesus loves us. Instead of relationships based on charity we are to base our relationships on caritas the giving of self in mutual love- to each other. Where we sit around the table together, giving and receiving finding ourselves caught up in the Holy Trinity. *(There are practical suggestions as to how to do this on the next page).*





Some practical tips in helping us sit around the table together celebrating our diversity as people made in God's image.

Being welcoming

- Encourage parishioners to assist people who are new and may not know their way round the service.
- Inviting people to stand or sit as they are comfortable.
- Invite people to stay and enjoy each other's company after church.
- Offering a variety of food and drink.

Being comfortable

- People speaking clearly and using the microphone correctly.
- Large Copies of printed material including data projector slides.
- Have a variety of spaces for people using wheelchairs or walkers so people have a choice as to where they sit.

Being friends

- Saying hello
- sharing common interests.
- spending time together.

Being supportive

- Do not assume you know what is best.
- Ask people whether they need assistance
- Ask how you can support and then listen.
- Do not be afraid to seek advice or ask for help.
- Be prepared to both give and to receive.

Being part of the family

- Encourage people to be involved in church life.
- Help people to identify gifts.
- If someone shows interest in being involved in a particular ministry assist this to happen.

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Activities

Everyone uses the same entrance

This Sunday, encourage everybody to use the accessible entrance into church. For some churches this will not be an issue as everyone can enter through the door. If appropriate, you may like to invite a person who uses a walker or wheelchair or a parent of a child in a buggy to speak about their experience of being out and about in the community. However, if your church has steps at the main entrance and has a ramp at a side door. Consider blocking the main entrance off and have everybody enter up the ramp. If this proves challenging, you may like to talk about this as part of the service.





The Pepeha challenge in New Zealand Sign Language

New Zealand Sign Language Week was in May. One activity was to do a pepeha. There is a great video of Six60's pepeha in NZSL on the website.

[Six60's Pepeha in NZSL – New Zealand Sign Language](#)

Al Haitaitai took up the challenge and made a video on Facebook

<https://www.facebook.com/share/v/1CR8ucmq3N/>

So why don't you take up the challenge and do at least one pepeha in your ministry unit?





Reflection about Disability Support Funding

Revd. Graham Redding from University of Otago reflects theologically on the state of disability support funding in Aotearoa New Zealand.

<https://www.odt.co.nz/opinion/beyond-pool-rethinking-disability-aid>

Corrected figures from Ministry of Social Development to the article

The May 2025 Budget committed \$1 billion over four years to stabilise disability support services, not \$1.1 billion over five years.

This is in addition to the extra \$1.1 billion over 5 years in Budget 2024, making a total of an extra \$ 2.1 billion in new money committed over two Budgets.

And the freeze on residential care funding is due to end on 1 July.

References

Tataryn M. & Truchan-Tataryn M. Discovering Trinity in Disability; A Theology for Embracing Disability: Maryknoll, New York: Orbis Books: 2013.

Trinity (Andrei Rublev) Explained

<https://www.soulshpherd.org/enjoy-the-hospitality-of-the-trinity-with-rublevs-icon/>

(A shout out to thank the youth leaders who took up the challenge of making this video of The Lord's Prayer in all official languages of Aotearoa New Zealand)

