



# St Philip's Come & See

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## Sunday 7 June 2020

### Trinity Sunday

Today the Eucharist will be celebrated at **8.00am** and will be live on [Facebook](#). Then it will be available on either our [YouTube](#) channel or [Facebook](#). All links and details are on our web page [www.stphilipsoconnor.org.au](http://www.stphilipsoconnor.org.au)



Dear Friends,

The Parish Council met last week. In this Pew Sheet are details of the main points of the Council's deliberations and details of our COVID19 Plan that enables us to begin to gather and worship and meet together. We hope and pray that by month's end we may be able to gather in greater numbers.

This morning I have convinced Colin to lead us in the great hymn known as 'St Patrick's Breastplate.' It is quite a sing, not for the faint hearted! There are many different versions of this hymn which began as a prayer known as the Lorica Litany. A Lorica is a shield or breastplate, hence the commonly used name. The prayer is part of the *Liber Hymnorum*, a collection of hymns found in two manuscripts kept in Dublin and published in 1903 in the *Thesaurus Paleohibernicus*. The document gives this account of how Saint Patrick used this prayer: *Saint Patrick sang this when an ambush was laid against his coming by Loegaire, that he might not go to Tara to sow the faith.*

The words that we sing today are those of C. F. Alexander (1818–1895) who wrote a poem based on St. Patrick's Breastplate in 1889 at the request of H. H. Dickinson, Dean of the Chapel Royal at

Dublin Castle. Dean Dickinson wrote about this: *I wrote to her suggesting that she should fill a gap in our Irish Church Hymnal by giving us a metrical version of St. Patrick's 'Lorica' and I sent her a carefully collated copy of the best prose translations of it. Within a week she sent me that version which appears in the appendix to our Church Hymnal."*

Mrs Alexander wrote the words only. The music to the hymn was written in 1902 by Charles Villiers Stanford for chorus and organ, using two traditional Irish tunes, St. Patrick and Gartan, which Stanford took from his own edition of George Petrie's Collection of the Ancient Music of Ireland of 1855. It is often sung during the celebration of the Feast of Saint Patrick as well as on Trinity Sunday. It is unique among standard hymns because the variations in length and metre of verses mean that at least three different tunes must be used, this is what makes it an interesting hymn to sing!

The hymn is a prayer seeking God's protection. We might feel that such a sentiment reflects an image of God that we might have left behind. Can I suggest that if we are engaged in reflection on God as Trinity we will find ourselves appreciating God as pure relationship. This is the inner life of God which is revealed to us in the great movements of creation, redemption and sanctification God's ongoing action into which we are swept up, and through which we brought into that relationship. This is how we might understand God's protection – by being drawn into the very inner life of God.

Blessings to you all on this Trinity Sunday

*Martin*

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### *Introit Hymn*

Holy, holy, holy! Lord God Almighty!  
Early in the morning to you our praise shall be.  
Holy, holy, holy! Merciful and mighty!  
God in three Persons, blessed Trinity!

Holy, holy, holy! All the saints adore thee,  
casting down their golden crowns around the glassy sea;  
cherubim and seraphim falling down before you,  
God everlasting through eternity.

Holy, holy, holy! Though the darkness hide you,  
though the sinful human eye your glory may not see,  
you alone are holy; there is none beside you  
perfect in power, in love, and purity.

Holy, holy, holy! Lord God Almighty!  
All your works shall praise your name in earth and sky and sea.  
Holy, holy, holy! Merciful and mighty!  
God in three Persons, blessed Trinity!

*Reginald Heber 1783-1826*

### *Sentence*

Proclaim the Name: 'The Lord, the Lord, a God who is merciful and gracious, slow to anger and abounding in steadfast love and faithfulness.

*Exodus 34:6*

### *Prayer of the day*

Almighty and everlasting God,  
you have given to us your servants  
grace by the confession of a true faith

to acknowledge the glory of the eternal Trinity,  
and the power of the divine majesty  
to worship the Unity;  
keep us steadfast in this faith,  
and evermore defend us from all adversities,  
for you live and reign, one God, for ever and ever. **Amen.**

### *Today's Readings*

*A reading from the book of Exodus (34:1-8)*

The Lord said to Moses, 'Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. <sup>2</sup>Be ready in the morning, and come up in the morning to Mount Sinai and present yourself there to me, on the top of the mountain. <sup>3</sup>No one shall come up with you, and do not let anyone be seen throughout all the mountain; and do not let flocks or herds graze in front of that mountain.' <sup>4</sup>So Moses cut two tablets of stone like the former ones; and he rose early in the morning and went up on Mount Sinai, as the Lord had commanded him, and took in his hand the two tablets of stone. <sup>5</sup>The Lord descended in the cloud and stood with him there, and proclaimed the name, 'The Lord.' <sup>6</sup>The Lord passed before him, and proclaimed, 'The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, <sup>7</sup> keeping steadfast love for the thousandth generation, forgiving iniquity and transgression and sin, yet by no means clearing the guilty, but visiting the iniquity of the parents upon the children and the children's children, to the third and the fourth generation.'  
<sup>8</sup>And Moses quickly bowed his head towards the earth, and worshipped.

*Psalm: Song of the Three Young Men*

Blessed are you, the God of our forebears:

**worthy to be praised and exalted forever.**

Blessed is your holy and glorious name:

**worthy to be praised and exalted forever.**

Blessed are you, glorious in your holy temple.

**worthy to be praised and exalted forever.**

Blessed are you who behold the depths

**worthy to be praised and exalted forever.**

Blessed are you on the throne of your kingdom

**worthy to be praised and exalted forever.**

Blessed are you in the heights of heaven

**worthy to be praised and exalted forever.**

*A reading from the second letter of Paul to the Corinthians (13:11-13)*

<sup>11</sup> Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. <sup>12</sup>Greet one another with a holy kiss. All the saints greet you.

<sup>13</sup> The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

*The Gospel of our Lord Jesus Christ according to Matthew (28:16-20)*

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. <sup>17</sup>When they saw him, they worshipped him; but some doubted. <sup>18</sup>And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.

## *Prayers*

We come boldly to the throne of grace, praying to the God, Father, Son, and Holy Spirit for mercy, and peace.

God, our heavenly Father, we pray for the world, created by your love, for its nations and governments; for the peoples of the United States at this time, and for our own nation and people, that we all may indeed be one as you are one. Extend to all your pardoning love, and peace; and in your mercy:

### **Hear our prayer**

Christ, our brother and friend:

We pray for the Church, your body on earth, for its mission and ministry to all. Give us humility as we reach out making known your love; we pray for our parish, our diocese and for Mark our Bishop. Extend to us your salvation and grace; and in your mercy:

### **Hear our prayer**

Holy Spirit, giver of life:

We pray for your people, created in your image, for all whose lives are marred by sickness, grief, estrangement or tragedy. We bring to you those known to us: Roger, Ros, Sam, Ben, Gage, Hugh and Sarah. Breathe on them the breath of life and bring them to your healing and hope; and in your mercy:

### **Hear our prayer**

Holy Trinity, one God, we pray for ourselves and for each other, Our families and friends, our communities and all those dear to us. Strengthen our bonds and our common life, make us one in the spirit as we seek the good of all. Help us to care one for another in these uncertain times. Gather us as one; and in your mercy:

### **Hear our prayer**

Lord God we thank you for those you have created, redeemed and sanctified: Draw to yourself those who died recently, those whose lives we recall, and those whose years mind falls at this time:

John Carnahan (2/6/17), Howard Quinlan (4/6/19), Marie Lewis (7/6/01), Mary 'Thelma' Stanley (7/7/18), Robert 'Gordon' Arthur *Bishop* (9/6/92), Rosemary Haseler (11/6/97), Mary Spencer (12/6/19), Patricia Ann 'Trish' Young (13/6/01). Gather us as one in your kingdom for all eternity, as we worship you, saying:

**Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest. Amen.**

## *A prayer of Spiritual Communion*

*[When the clergy make their communion, you may like to privately make the following prayer. It was believed from earliest times that Christians could receive the benefits of Holy Communion even if they were unable to be present at the Eucharist. This teaching was of particular comfort to so-called Confessors of the Faith, who were imprisoned and deprived of access to the sacraments].*

Jesus, you have given us in the Holy Eucharist your Body and Blood to be our spiritual nourishment through which we may have life everlasting.

I desire, with all my heart, to receive this living Bread which came down from Heaven.  
Send your Spirit upon me, come and refresh my soul.  
That, whilst I may be isolated from your sacramental presence and from your Body, gathered;  
I may know the peace and joy of communion with you and your body the Church, in my heart.

Increase my faith,  
strengthen my hope,  
kindle my love,  
that I may die to self and live but for you. Amen.

[If you are interested in the history and the theology behind Spiritual Communion this YouTube clip is helpful. <https://www.youtube.com/watch?v=9uBiqbTY7oA&feature=youtu.be>]

### *Offertory Hymn*

Firmly I believe and truly  
God is Three and God is One;  
and I next acknowledge duly  
manhood taken by the Son.  
And I trust and hope most fully  
in that manhood crucified;  
and each thought and deed unruly  
do to death, as he has died.

Simply to his grace and wholly  
light and life and strength belong,  
and I love supremely, solely,  
him the holy, him the strong.

And I hold in veneration,  
for the love of him alone,  
Holy Church as his creation,  
and her teachings as his own.

Adoration ay be given,  
with and through the angelic host,  
to the God of earth and heaven,  
Father, Son, and Holy Ghost.

*John Henry Newman 1801-90*

### *Recessional Hymn*

I bind unto myself today  
the strong name of the Trinity  
by invocation of the same,  
the Three in One and One in Three.

I bind this day to me forever,  
by power of faith, Christ's incarnation,  
his baptism in the Jordan river,  
his death on cross for my salvation,  
his bursting from the spiced tomb,  
his riding up the heavenly way,  
his coming at the day of doom,  
I bind unto myself today.

I bind unto myself today  
the virtues of the starlit heaven,  
the glorious sun's life-giving ray,  
the whiteness of the moon at even,  
the flashing of the lightning free,  
the whirling wind's tempestuous shocks,  
the stable earth, the deep salt sea  
around the old eternal rocks.

I bind unto myself today  
the power of God to hold and lead,  
God's eye to watch, God's might to stay,  
God's ear to hearken to my need,  
the wisdom of my God to teach,  
God's hand to guide, God's shield to ward,  
the word of God to give me speech,  
God's heavenly host to be my guard.

Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me.  
Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.

I bind unto myself the name,  
the strong name of the Trinity  
by invocation of the same,  
the Three in One and One in Three,  
of whom all nature has creation,  
eternal Father, Spirit, Word.  
Praise to the Lord of my salvation;  
salvation is of Christ the Lord!

*From 'St Patrick's Breastplate' Gaelic 5<sup>th</sup> - 7<sup>th</sup> cent  
attrib St Patrick c 389 - c481  
version by Cecil Frances Alexander 1818-1895*

### *For Reflection*

In Rublev's icon there are three primary colours, which illustrate facets of the Holy One, all contained in the Three. Rublev considered *gold* the colour of "the Father" — perfection, fullness, wholeness, the ultimate Source. He considered *blue* the colour of "the Human" — both sea and sky mirroring one another — and therefore God in Christ taking on the world, taking on humanity. Thus, Rublev pictures the Christ as blue, displaying his two fingers to tell us that he has put spirit and matter, divinity and humanity, together within himself — and for us!

And then there's *green*, easily representative of "the Spirit". Hildegard of Bingen, the German Benedictine abbess, musical composer, writer, philosopher, mystic, and overall visionary, living three centuries before Rublev, called the Spirit's endless fertility and fecundity *veriditas* — a quality of divine aliveness that makes everything blossom and bloom in endless shades of green. Hildegard was likely inspired by the lushness of her surroundings at her Rhineland monastery, which I was recently able to visit. Rublev, in similar reverence for the natural world, chose green to represent, as it were, the *divine photosynthesis* that grows everything from within by *transforming light into itself* — precisely the work of the Holy Spirit.

IS THAT good or what? The Holy One in the form of Three — eating and drinking, in infinite hospitality and utter enjoyment between themselves. If we take the depiction of God in *The Trinity* seriously, we have to say, "In the beginning was the Relationship."

This icon yields more fruits the more you gaze on it. Every part of it was obviously meditated on with great care: the gaze between the Three; the deep respect between them as they all share from a common bowl.

And note the hand of the Spirit pointing toward the open and fourth place at the table! Is the Holy Spirit inviting, offering, and clearing space? If so, for what? As magnificent as this icon — and this fellowship — is . . . there's something missing. They're circling a shared table, and if you look on the front of the table there appears to be a little rectangular *hole* painted there. Most people just pass right over it, but art historians say that the remaining glue on the original icon indicates that there was perhaps once a *mirror* glued to the front of the table!

If you don't come from an Orthodox, Catholic, or Anglican background, this might not strike you as odd, but you should know that this is a most unusual feature for an icon. One would normally not put a real mirror on the front of a holy icon. If so, it is entirely unique and courageous.

This might have been Rublev's final design flourish. Or maybe it was added later — we're not sure. But can you imagine what its meaning might be? It's stunning when you think about it — there was room at this table for a *fourth*. The observer. You!

At the heart of Christian revelation, God is not seen as a distant, static monarch but a *divine circle dance*, as the early Fathers of the Church dared to call it (in Greek *perichoresis*, the origin of our word *choreography*). God is the Holy One presenced in the dynamic and loving action of Three. But even this Three-Fullness does not like to eat alone. This invitation to share at the divine table is probably the first biblical hint of what we would eventually call "salvation".

Jesus comes forth from this Eternal Fullness, allowing us to see ourselves mirrored, as a part of this table fellowship — as a participant at this banquet and as a partner in God's eternal dance of love and communion. The mirror seems to have been lost over the centuries, both in the icon and in our on-the-ground understanding of who God is, and who we therefore are, created in God's "image and likeness" (Genesis 1.26–27).

*This is an edited extract from The Divine Dance: The Trinity and your transformation, by Richard Rohr with Mike Morrell, published by SPCK.*



## Calendar @ St Philip's

Today	following 8am Eucharist – <b>Breakfast chat:</b> catch up over coffee and toast with other parishioners on Zoom <a href="https://us02web.zoom.us/j/88040030322">https://us02web.zoom.us/j/88040030322</a>
Tuesday 9 June 2pm	<b>Prayer and Counsel</b> (Zoom) – Leslie Morshead Manor
Thursday 11 June 10am	<b>Eucharist</b> – Feast of St Barnabas
Friday 12 June 5pm -7pm	<b>Happy Hour online,</b> for those who wish to catch up. <a href="#">St Philip's Happy Hour link</a>
Sunday 14 June 8am	Corpus Christi <b>Eucharist:</b> streamed live on <a href="#">Facebook</a> and then available on either our <a href="#">YouTube</a> channel or <a href="#">Facebook</a> . All links and details are on our web page: <a href="http://www.stphilipsoconnor.org.au">www.stphilipsoconnor.org.au</a>

## News

CALL FOR DONATIONS. Toora is a womens' refuge in our neighbourhood. We have helped Toora for many years through our donations of Pandora vouchers and everyday household necessities. Toora is asking for donations of linen such as bedlinen and towels, dining and cookware and office and school equipment for those working at home. If you have been cleaning out cupboards and have any of these items in good condition you could leave them with Susan at the Rectory or Valerie Kirk (m) 0450 840021/ (h) 5248 9059 and they will see that they get to the right place. As you will understand it is necessary to maintain discretion about Toora because of the sensitive nature of its work in the community. Kerry-Anne



From the Bishop: The latest in my weekly reflections on the Gospel reading for this Sunday is available on YouTube. There is also a link to the video on the Diocesan website on the 'Keep Connected at a Distance' page: <https://anglicancg.org.au/keep-connected/>

By now you may have surmised that our Diocesan Synod is most unlikely to meet in its normal form in September. I do ask that Synod weekend is kept free as we are keen to explore innovative ways to keep you informed of all that God has been doing amongst us in these most unusual times. More details will follow shortly.

I continue to be grateful for your fellowship and your service.

In Jesus, +Mark



I hope you are enjoying the latest edition of *Church Chat*. Thank you to all who contributed and thanks to Laura Wood our Editor for putting it all together. We would love to receive input from as many people as possible and are open to any suggestions. Please email Laura at [yourlaurawood@gmail.com](mailto:yourlaurawood@gmail.com) with your content and ideas

## Parish Council News

### Key Points from the June Parish Council meeting

- The worship and prayer life of the Parish continues unabated. The Eucharist is celebrated three times a week by Rev'd Martin and the offices of the Church are said morning and evening.
- Current ACT regulations allow a maximum gathering of 20. The Bishop has given his imprimatur for this, the proviso being that a COVID19 plan is in place.
- Parish Council is developing such a plan and working through the issues for the resumption of public services such as social distancing, hygiene and cleaning, managing arrivals and departures, recording of attendees, communion, singing and the non-use of prayer and hymn books.
- There will continue to be no public services for the time being and the church will remain

locked. The 8am Sunday service will continue to be livestreamed with numbers present kept below the allowed maximum.

- The first change in public services will be the resumption of the small Thursday Eucharist from 11 June. It will be held in the church NOT in the Lamerton Centre meeting room.
- The ACT Recovery Plan 2.2 allows for numbers to increase to 50 from 11.59pm on Friday 19 June. Given that NSW have already moved to 50, Parish Council believes the Bishop will give his permission for ACT parishes to follow suit. Unless there is a change of ACT Government intentions and/or advice from the Bishop, the normal pattern of public Sunday services is planned to be resumed from Sunday 28 June.
- Further more detailed advice on how the public services will operate will be provided prior to 28 June.
- The Lamerton Centre meeting room will remain closed until further notice. Parish Council and Pandora's are discussing the issues around the reopening of Pandora's. No date has yet been set for the reopening.
- Please reach out to Martin or others if you need assistance or wish to talk.



***During this time when we are unable to gather please consider giving to St. Philip's using electronic transfer.***  
***EFT details: Account Name – St Philip's Anglican Church***  
***BSB Number: 702-389 Account No: 05202512***  
***Reference/description: St Phil Offering***  
***Thank you***



*When I was preparing for ordination in Wangaratta one of the Cathedral Canons said that he would give a \$1000 if the Pew Sheet was completely free of error. His money remained completely safe! There was an error in last week's Pew Sheet which you may have noticed – the dates were wrong in the calendar. I think this week we have got it right, but you never know someone might find an error, let's hope not!*

