



St Philip's Come & See

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Sunday 28 June 2020 Fourth Sunday after Pentecost

8am Eucharist

10am Eucharist with music

The 8.00am Eucharist will still 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



Dear Friends,

For many of you today is perhaps your first time worshipping in person for months. Welcome back! Because of the size of our building and the normal size of our congregations we are able to function well, albeit within the constraints of the regulations, which I hope you have had an opportunity to look through during the week. We are of course committed to ensuring that St Philip's is open for prayer and worship but in a way that ensures, as much as possible, the safety and well-being of us all.

In our gospel today Jesus reminds us that something as simple as a cup of water, if offered in the right spirit, is often sufficient. The same applies to our COVID Plan. Whilst there may seem to be many different requirements what we are asking of folk is quite simple, quite sensible and is really what we might normally expect of one another. Do not attend Church if you are unwell, ensure your hands are clean and sanitised before entering and maintain an appropriate distance from one another... there!

There has been much talk of a 'second outbreak,' many are relaxing, forgetting the commitment that has been asked of us, an outbreak it seems could become a self-fulfilling prophecy. In today's Old Testament from Jeremiah he reminds us that many of the prophets prophesied war, famine, and pestilence. But it's the prophet who speaks of peace who should be heard. Let us hope and pray that we can, by our actions, ensure that we do not experience a second outbreak and enjoy the ongoing peace of gathering once again.

For those of you returning you will notice some changes to our liturgy. The peace greeting remains muted and distant, and we will continue to receive communion in one kind. Other than these matters the 8.00am Sunday Eucharist, like the Thursday gathering, remains largely unchanged. The 10.00am Eucharist is different in that we are restricted with music etc. We are looking at creative ways in which can enjoy our worship and celebrate the musical gifts of many of our number. The 8.00am Sunday Eucharist will continue to be livestreamed for those of you unable to attend.

This way of being together will be our 'new normal' for the foreseeable future. I hope that we can all work together to ensure that we fulfil our obligations not just to regulations but to each other. A huge amount of work has been done to ensure that our Parish plan meets the ACT Health regulations as well as the Diocesan guidelines. Many thanks are due to the Wardens and Parish Councillors and in particular Ian Cousins, our Chair, who has guided us through the process. Even managing to deal with a rebellious Rector!

Thank you and blessings to you all

Martin

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Entrance Antiphon [Introit]

The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Romans 6:23

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

And also with you.

Prayer of the Day

O God,
your Son has taught us
that those who give a cup of water in his name
will not lose their reward:
open your hearts to the needs of your children
and in all things make us obedient to your will,
so that in faith we may receive your gracious gift,
eternal life in Jesus Christ. **Amen.**

Today's Readings

A reading from the book of the Prophet Jeremiah (28:5-9)

Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and all the

people who were standing in the house of the Lord; ⁶and the prophet Jeremiah said, 'Amen! May the Lord do so; may the Lord fulfil the words that you have prophesied, and bring back to this place from Babylon the vessels of the house of the Lord, and all the exiles. ⁷But listen now to this word that I speak in your hearing and in the hearing of all the people. ⁸The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. ⁹As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the Lord has truly sent the prophet.'

Psalm 89:1-4, 15-18

Lord, I will sing for ever of your loving-kindnesses:
my mouth shall proclaim your faithfulness
throughout all generations.

**I have said of your loving-kindness that it is built for ever:
you have established your faithfulness in the heavens.**

The Lord said 'I have made a covenant with my chosen:
I have sworn an oath to my servant David.'

**'I will establish your line for ever:
and build up your throne for all generations.'**

Happy the people who know the triumphal shout:
who walk, O Lord, in the light of your countenance.

**They rejoice all the day long because of your name:
because of your righteousness they are exalted.**

For you are their glory and their strength:
and our heads are uplifted by your favour.

**Our king belongs to the Lord:
he that rules over us to the Holy One of Israel.**

A reading from the letter of Paul to the Romans (6:12-23)

Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. ¹³No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. ¹⁴For sin will have no dominion over you, since you are not under law but under grace. ¹⁵What then? Should we sin because we are not under law but under grace? By no means! ¹⁶Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, ¹⁸and that you, having been set free from sin, have become slaves of righteousness. ¹⁹I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. ²⁰When you were slaves of sin, you were free in regard to righteousness. ²¹So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. ²²But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. ²³For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

The Gradual

Alleluia! **Alleluia!** You are a chosen race, a royal priesthood, a holy nation; announce the praises of him who called you out of darkness into his wonderful light. **Alleluia!**

1 Peter 2:9

The Lord be with you.

And also with you.

The Gospel of our Lord Jesus Christ according to Matthew (10:40-42)

Glory to you Lord Jesus Christ.

'Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. ⁴¹Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of

the righteous; ⁴²and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.’

For the gospel of the Lord

Praise to you Lord Jesus Christ

Prayers

In our prayers this week we remember all those in need, particularly: Roger, Ros, Sam, Ben, Gage, Hugh and Sarah.

We also recall those who have died, and anniversary falls at this time: Howard Percival (28/6/2001) and George Forbes (2/7/2004) RIP.

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>]

For Reflection

As we begin to round the corner on this time of isolation by cautiously lifting restrictions and slowly easing ourselves back into normality, I am only too conscious of the work of rebuilding and restoration that lies ahead. We must be prepared not just for the physical and economic restoration that our societies will require, but also heed the call to help with restoring psychological, spiritual and emotional wellbeing. Here is where religion can continue to be a positive force for good. Whether as religious leaders or educators, we should view this as an invitation to help construct rather than simply instruct communities of practice. As we begin to take leave of isolation, we should not forget how incredibly close we all came, across our various divides — religious, cultural, ideological — to unite behind a common, and global, cause.

As someone who takes the ecological challenges to our world seriously, I wonder whether the unintended side-effects of isolation — among others, reduced fuel consumption and air travel, lower carbon emissions and pollution — are images of a world “post-apocalypse.” Having been granted a vision of a world in which, for instance, less travel sometimes resulted in no less efficiently run business meetings with the aid of technology, will we dare to make such practices that are kinder on our environment more permanent? Or will we return to our former ways of over-production and over-consumption, much-needed though they will be to jump-start economies around the world?

That will be the challenge once this crisis has passed. We have been privileged to witness heroic acts of human selflessness and solidarity in the face of adversity. We witness it now, we witnessed it not too long ago during the bushfires. In Australia (and New Zealand), we remember annually the acts of bravery of our forebears in conflicts that engulfed the world. But will we remember to remain true to the sacrifices that have been made for us when the quotidian normality of our lives resumes?

My favourite passage of the Easter season is of the resurrection appearance on the road to Emmaus found in the Gospel of Luke (24:13–35). In that narrative two despondent disciples encounter a stranger on their walk away from Jerusalem in the aftermath of the Crucifixion. As this stranger enters into conversation with them for the remainder of their journey, they end up inviting him into their home when they reach the village of Emmaus. There, as he breaks bread, they recognise that he is in fact the Risen Jesus, and at that moment he vanishes from their sight.

While the narrative, and most of Christian interpretive tradition, is drawn to that moment of recognition, what often goes under-emphasised is that these disciples learn to recognise God in a stranger. It is a stranger whom they invite into their home and to whom they show hospitality. If there is indeed to be a moment of apocalypse — that is to say, of *revelation* — then it is surely this: it is the stranger who “reveals” the transcendent ‘Other’ to us. Just as then, so too now. Receiving the stranger in our midst goes beyond mere words and sympathy, but manifests itself in concrete actions and deeds. And, as recent months have shown, our world is a smaller, less isolated, place when we respond to that call.

Emmanuel Nathan

*Senior Lecturer in Biblical Studies and Comparative Theology at the Australian Catholic University
and Associate Dean (Research) of the Faculty of Theology and Philosophy.*

News

I hope you are enjoying *Church Chat*, our occasional newsletter. 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 with your content and ideas for the next issue.



ACCOMMODATION WANTED

The Rev'd Peter Kuot is looking for accommodation. A room in a house, unfurnished if possible. Peter is the leader of the South Sudanese Anglican Ministry and currently studying at St Marks. He is looking to move as soon as possible. If you have or know of anything that might be suitable, please contact Peter directly on 0401 281 372.

Blessings

The Venerable Dr Wayne Brighton
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With the resumption of services we will be revisiting our Rosters. I hope that many of you will be able to resume your roles. We will be publishing the Rosters again once they are re-established, thank you for your patience in the meantime.



Calendar @ St Philip's

Today Sunday 28 June	<i>Fourth Sunday after Pentecost</i>
8am	Eucharist (live on Facebook)
10am	Eucharist with Music
Thursday 1 July	
10am	Eucharist
Friday 2 July	

5pm - 6pm

Happy Hour online, for those who wish to catch up:
[St Philip's Happy Hour link](#)

Sunday 5 July
8am
10am

Fifth Sunday after Pentecost
Eucharist (live on Facebook)
Family Eucharist with Music