



St Philip's
Come & See

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Sunday 13 June 2021

Third Sunday after Pentecost



Welcome to St Philip's

Check-in: it is a requirement that everyone checks in via the *CBR Check In* app. If you need assistance the Sidespeople/Welcomers can check you in. If you are unsure of current restrictions the ACT Chief Health Officer's latest update (11 June) can be found at:

https://health.act.gov.au/sites/default/files/2021-06/COVID-19%20Advice%20for%20high%20risk%20settings_11062021.pdf

There is a printed copy in the porch.

Pewsheets & Order of Service: the Pewsheets including a complete order of service with hymns is available on our website. The QR code in the pews will direct you to the current edition, please use

your phone/tablet and follow along. Alternatively hymn books, service cards and this printed abridged Pewsheets are available.

Offertory: at the offertory when our gifts are brought forward, there is an opportunity for you to make your contribution. A self-serve Eftpos machine is available in the foyer, you can use it before or after the service. St Philip's EFT details are also available if you would like to make a direct transfer. Giving cards are in the foyer if you would like to place something in the offertory bag after giving electronically.

Communion: if you are baptised you are welcome to receive communion. If you would like to receive a blessing please cross your hands on your chest as you come forward.

Breakfast or Morning Tea: all our services are followed with hospitality in the Lamerton Centre, please join us - 'Come & See'

Dear Friends.

I hope that you have had a chance to consider the *Winter Journey* announced in last week's Pew sheet. We are embarking on a book reading and study during the winter months – details are in the 'News' section below.

If you would like to be part of the group, can you please drop me an email to register during this week. I am keen to know what times and days suits you and whether you would like me to order a copy of a book for you. We are offering this study via Zoom but please let me know if you would prefer a face to face gathering or if you are not able to connect to Zoom. Once I have heard from you we will plan the gatherings and the closing Sunday Eucharist, which will be presided over by Bishop Stephen Pickard. If you are interested in Confirmation, Reaffirmation or Reception into the Church please let me know and I can talk to you about what this entails. I am very much looking forward to reading and studying with you all during July and August.

On Wednesday last *The Australian* newspaper carried a story on the results of the National Anglican Family Violence Research Project. The 'headline' of the story noted that the teaching of Scripture has been (mis)-used to justify violence and the body of the story noted that the prevalence of intimate partner violence among Anglicans (both church-going and non-church going) is at least as high, in some instances, higher, than in the general community.

Bishop Mark has asked the clergy to be aware of the National Anglican Family Violence Research Project and the associated Ten Commitments issued by General Synod Standing Committee. The Ten Commitments and other documents can be accessed at www.anglican.org.au/our-work/family-violence

It is significant that at the heart of this issue is a misreading of our Sacred Scripture. It highlights for us the importance of sound preaching and teaching and the importance of education in preparing folk for this ministry. It is an area in which St Philip's has clearly been a leading light and it is my hope and prayer that we can continue to be a place of fine liturgy, teaching and preaching. How do we 'market' ourselves is an important question and in the news section you will read an article on Social Media, I'm keen to hear your views.

Blessings to you all, *Martin*

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Today's Liturgy

Introit Hymn 474 TiS (10am)

Here in this place, new light is streaming,
now is the darkness, vanished away,
see, in this space, our fears and our dreamings,
brought here to you in the light of this day.

Gather us in, the lost and forsaken;
gather us in, the blind and the lame;
call to us now, and we shall awaken,
we shall arise at the sound of our name.

We are the young, our lives are a mystery;
we are the old, who yearn for your face,
we have been sung throughout all of history,
called to be light to the whole human race.

Gather us in, the rich and the haughty;
gather us in, the proud and the strong;
give us a heart so meek and so lowly,
give us the courage to enter the song.

Here we will take the wine and the water,
here we will take the bread of new birth,
here you shall call your sons and your daughters,
call us anew to be salt for the earth.

Give us to drink the wine of compassion,
give us to eat, the bread that is you;
nourish us well, and teach us to fashion
lives that are holy and hearts that are true.

Not in the dark of buildings confining,
not in some heaven light years away,
but here in this space, the new light is shining,
now is the kingdom, now is the day.

Gather us in, and hold us forever;
gather us in, and make us your own;
gather us in, all peoples together,
fire of love in our flesh and our bone.

Marty Haugen 1950-

Entrance Antiphon

In Christ, God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us.

2 Corinthians 5:19

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.

Let us pray.

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen.

Let us confess our sins in penitence and faith, confident in God's forgiveness.

Merciful God, our maker and our judge, we have sinned against you in thought, word, and deed, and in what we have failed to do: we have not loved you with our whole heart; we have not loved our neighbours as ourselves; we repent, and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life; through Jesus Christ our Lord. Amen.

'Almighty God, who has promised forgiveness to all who turn to him in faith: pardon you ✠ and set you free from all your sins, strengthen you in all goodness and keep you in eternal life, through Jesus Christ our Lord.

Amen.

**Lord have mercy.
Christ have mercy.**

Lord have mercy.

Glory to God in the highest, and peace to God's people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Prayer of the Day

Almighty God,
without you we are unable to please you:
mercifully grant that your Holy Spirit
may in all things direct and rule our hearts;
through Jesus Christ our Lord.

Amen.

Today's Readings

A reading from the book of the Prophet Ezekiel (17:22-24)

Thus says the Lord God:

I myself will take a sprig
from the lofty top of a cedar;
I will set it out.

I will break off a tender one
from the topmost of its young twigs;

I myself will plant it
on a high and lofty mountain.

²³ On the mountain height of Israel

I will plant it,
in order that it may produce boughs and bear fruit,
and become a noble cedar.

Under it every kind of bird will live;
in the shade of its branches will nest
winged creatures of every kind.

²⁴ All the trees of the field shall know
that I am the Lord.

I bring low the high tree,
I make high the low tree;

I dry up the green tree
and make the dry tree flourish.

I the Lord have spoken;
I will accomplish it.

Psalms 92:1-4, 12-15

How good to give thanks to the Lord:
to sing praises to your name, O Most High,

**To declare your love in the morning:
and at night to sing of your faithfulness,**

Upon the lute, upon the lute of ten strings:
and to the melody of the lyre.

**For in all you have done, O Lord, you have made me glad:
I will sing for joy because of the works of your hands.**

The righteous shall flourish like the palm tree:
they shall spread abroad like a cedar in Lebanon;

**For they are planted in the house of the Lord :
and flourish in the courts of our God.**

In old age they shall be full of sap:
they shall be sturdy and laden with branches;

**And they will say that the Lord is just :
the Lord my Rock, in whom is no unrighteousness.**

A reading from the second letter of Paul to the Corinthians (5:6:17)

So we are always confident; even though we know that while we are at home in the body we are away from the Lord— ⁷for we walk by faith, not by sight. ⁸Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. ⁹So whether we are at home or away, we make it our aim to please him. ¹⁰For all of us must appear before the judgement seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil. ¹¹Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences. ¹²We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may be able to answer those who boast in outward appearance and not in the heart. ¹³For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. ¹⁴For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. ¹⁵And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them. ¹⁶From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. ¹⁷So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

Gradual Hymn 257 vv1-4 TiS (10am)
Alleluia, alleluia, alleluia, alleluia.

The Word of the Lord last forever,
what is the Word that is living?
It is brought to us through his Son,
Jesus Christ.
Alleluia, alleluia, alleluia, alleluia.

God brings the world to himself,
now through his Christ reconciling;
he has trusted us with the news
of redeeming love.
Alleluia, alleluia, alleluia, alleluia.

The Word of the Lord is alive,
the Word of God is active;
it can judge our thoughts,
bring us closer to the Father.
Alleluia, alleluia, alleluia, alleluia.

Father of all you are blessed,
creator of earth and heaven,
for the mysteries of the kingdom
shown to children.
Alleluia, alleluia, alleluia, alleluia.

Alleluia! (8am)

Alleluia!

For in all you have done, O Lord, you have made me glad:
I will sing for joy because of the works of your hands.

Psalms 92:4

Alleluia! (8am)

The Lord be with you.

And also with you.

The Gospel of our Lord Jesus Christ according to Mark (4:26-34)

Glory to you Lord Jesus Christ.

He also said, 'The kingdom of God is as if someone would scatter seed on the ground, ²⁷and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. ²⁸The

earth produces of itself, first the stalk, then the head, then the full grain in the head. ²⁹But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.' ³⁰He also said, 'With what can we compare the kingdom of God, or what parable will we use for it? ³¹It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; ³²yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.'

³³With many such parables he spoke the word to them, as they were able to hear it; ³⁴he did not speak to them except in parables, but he explained everything in private to his disciples.

For the Gospel of the Lord,

praise to you Lord Jesus Christ.

The Sermon

The Nicene Creed

Let us affirm the faith of the church

We believe in one God, the Father, the almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, ✠ and the life of the world to come. Amen.

Prayers of the People

In our prayers we remember those in need, particularly: Ros, Ben, Gage, Hugh, Sarah, Tien, Myrle, Margot, David, Otto, Joan, Mandy, and Bob, those unable to gather with us, those in hospital, residential or home care and those from whom we are isolated.

We commend to God the recently departed, those whose year's mind falls at this time Patricia Young (13/6/2001), Mira Barratt (18/6/2009) all those whose memories are dear to us, and those who have no one to remember them.

The Greeting of Peace

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also with you.

Let us offer each other the sign of peace.

Offertory Hymn 249 TiS (10am)

No weight of gold or silver
Can measure human worth
No soul secures its ransom
With all the wealth of earth
No sinner finds His freedom
But by the gift unpriced
The Lamb of God unblemished
The precious blood of Christ

Our sins our griefs and troubles
He bore and made His own

We hid our faces from Him
Rejected and alone
His wounds are for our healing
Our peace is by His pain
Behold the Man of sorrows
The Lamb for sinners slain

In Christ the past is over
A new world now begins
With Him we rise to freedom
Who saves us from our sins
We live by faith in Jesus
To make His glory known
Behold the Man of sorrows
The Lamb upon His throne

Blessed are you, Lord, God of all creation.
Through your goodness we have this bread to offer,
which earth has given and human hands have made.
It will become the bread of life.

Blessed be God for ever.

Blessed are you, Lord, God of all creation.
Through your goodness we have this wine to offer,
fruit of the vine and work of human hands.
It will become our spiritual drink.

Blessed be God for ever.

Blessed are you, Lord, God of all creation.
Through your goodness we have these gifts to share.
Accept and use our offerings for your glory
And for the service of your kingdom.

Blessed be God for ever.

Great Thanksgiving

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

All thanks and praise, glory and honour,
be yours at all times, in every place,
holy and loving father, true and living God.....

We praise you that through your eternal Word
you brought the universe into being
and made us in your own image.

You have given us this earth to care for and delight in,
and with its bounty you preserve our life.

We thank you that you bound yourself to the human race
with the promises of a gracious covenant
and called us to serve you in love and peace.

Above all we give you thanks for your Son,
our Saviour Jesus Christ:

born as one of us, he lived our common life
and offered his life to you in perfect obedience and trust.

By his death he delivered us from sin, brought us new life,
and reconciled us to you and to one another.

Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and singing:

**Holy, holy, holy Lord, God of power and might,
Heaven and earth and full of your glory.
Hosanna in the highest. Blessed is he who comes
in the name of the Lord. Hosanna in the highest.**

Holy God, we thank you
for these gifts of your creation, this bread and wine,
and we pray that we who eat and drink them
in obedience to our Saviour Christ,
by the power of the Holy Spirit,
may be partakers of his body and blood,
and be made one with him and with each other
in peace and love.

On the night he was betrayed Jesus took bread;
and when he had given you thanks
he broke it, and gave it to his disciples, saying,
'Take, eat. This is my body given for you.
Do this in remembrance of me.'

After supper, he took the cup,
and again giving you thanks
he gave it to his disciples, saying,
'Drink from this all of you.
This is my blood of the new covenant
shed for you and for many
for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.'

Therefore we do as our Saviour has commanded:
proclaiming his offering of himself
made once for all upon the cross,
his mighty resurrection and glorious ascension,
and looking for his coming again,
we celebrate with this bread and this cup,
his one perfect and sufficient sacrifice
for the sins of the whole world.

Let us proclaim the mystery of faith:
**Christ has died.
Christ is risen.
Christ will come again.**

As we eat and drink this holy sacrament,
renew us by your Holy Spirit
that we may be united in the body of your Son
and serve you as a royal priesthood
in the joy of your eternal kingdom

Receive our praises Father,

through Jesus Christ our Lord,
with whom and in whom,
by the power of the Holy Spirit
we worship you in songs of never-ending praise:
**Blessing and honour and glory and power
are yours for ever and ever. Amen.**

As our Saviour Christ has taught us, we are confident to pray,
**Our Father in heaven, hallowed be your name, your kingdom come, your will be
done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as
we forgive those who sin against us. Save us from the time of trial and deliver us
from evil. For the kingdom, the power, and the glory are yours now and for ever.
Amen.**

The Breaking of Bread and Communion

We break this bread to share in the body of Christ.
We who are many are one body,
for we all share in the one bread.

**Jesus, Lamb of God, have mercy on us.
Jesus, bearer of our sins, have mercy on us.
Jesus, redeemer of the world, grant us your peace.**

The Gifts of God for the People of God. Come let us take this holy sacrament of the body and blood
of Christ in remembrance that he died for us, and feed on him in our hearts by faith with
thanksgiving.

Communion Antiphon

**In Christ, there is a new creation: everything old has passed away; see, everything
has become new!**

2 Corinthians 5:17

The Sending out of God's People

Let us pray:
Living God,
In this holy meal you fill us with new hope.
May the power of your love,
which we have known in word and sacrament,
continue your saving work among us,
give us courage for our pilgrimage,
and bring us to the joys you promise.
Father, **we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send
us out in the power of your spirit to live and work to your praise and glory.**

The Lord be with you.
And also with you.

The peace of God which passes all understanding keep your hearts and minds in the knowledge and
love of God, and of his Son, Jesus Christ our Lord; and the blessing of God almighty, the Father, ✠
the Son, and the Holy Spirit, be among you and remain with you always.
Amen.

Go in peace to love and serve the Lord:
In the name of Christ. Amen.

Recessional Hymn 130 TiS (10am)

We plough the fields, and scatter
the good seed on the land,
but it is fed and watered
by God's almighty hand;
he sends the snow in winter,

the warmth to swell the grain,
the breezes and the sunshine,
and soft refreshing rain.

*All good gifts around us
are sent from heaven above;
then thank the Lord, O thank the Lord,
for such abounding love.*

We glorify the maker
of everything that is,
who gives to us to care for
the earth, the air, the seas,
who wills that all the peoples
might have their daily bread,
that we might share our plenty
as channels of God's love. [Refrain]

We thank you, gracious giver
of all things bright and good,
the seed-time and the harvest,
our life, our health, our food.
Help us in our thanksgiving
to use your gifts with care,
to serve as friends and neighbors
your children everywhere. [Refrain]

For Reflection

As a young Birdwatcher in the UK. I longed to see the very rare Red Kite. In recent years this species has made something of a comeback and this sermon caught my eye. MJ

Two years ago the Northern Kites project was set up in the Derwent Valley and by the spring of this year the imported Red Kites were attracting the attention of many admirers with their spectacular flying skills. But the project reached a new landmark this week when it was confirmed that two chicks had hatched. As English Nature's Regional Director said, 'It marks the opening of an exciting new chapter in the extraordinary story of these magnificent birds in the region.

'Exciting', 'extraordinary' and 'magnificent'. You can tell by the use of these words that this story is one that lifts the heart and the mind; that it catches the imagination in a very positive way.

And as I understand it, Jesus spoke in parables to achieve the same effect. To catch people's imaginations and to touch their hearts, to give them hope. He told them the parables of the kingdom not so much to *explain* about the kingdom of God as to announce its coming and to sharpen people's perceptions of its presence.

Jesus wanted people to understand about the kingdom of God, but the understanding that he was after was not so much an 'intellectual grasp' as a 'holistic apprehension'. It was something for which he wanted them to have a feel, a vision, a hunger and a thirst, a longing and so he told little stories, parables.

But it was no accident that Jesus told stories and parables. He told them because the story form, the parable, is deeply congruent with the kind of gospel that Jesus life and death, teaching and healing, passion and resurrection, were all revealing. The story is not just an effective method for communicating Jesus' 'message'. The form and shape of story, and the relationship it establishes between teller and listeners, is all of a piece with the kingdom of God. To put it bluntly, Jesus did not tell *stories* so that his followers could go around writing *instruction manuals*. His method, like his life, was far more graceful than that - both more *generous* and more *generative*.

Not every story works for every person, but that is not a bad thing. Rather it is part of the significance of having stories at the heart of our common faith. It gives us both permission and incentive to carry on telling stories. Part of the challenge to the Christian is to be, like Jesus, a storyteller. It is often by telling stories that we can participate in God's mission. Such stories can be 'made up' or telling anecdotes. Many will be life stories: remembrances and confessions,

biographies or obituaries, and among these the simple funeral sermon has an often overlooked significance. I have told many such stories and, on reflection today, there is one point that comes through very strongly. And it is this. In life stories of whatever kind it is the little things that matter.

Funeral addresses that do not remind people of some of the tiny particularities that made a person the individual they were, for better or worse, miss the mark. And if you listen to someone tell the story of their grief you find the same thing: tiny details mark the most significant, poignant moments. And stories of recovery from illness or depression will similarly be anchored in moments of almost microscopic particularity - hearing a certain piece of music, noticing a flower, seeing a mother bird feed its chick - such are the turning points in our lives.

These, it seems to me, are mustard seeds of a sort. These are the tiny, apparently insignificant, massively missable details that in retrospect have become the starting point of something great. Many mystics have found significance in the apparently tiny. For William Blake it was the grain of sand in which he saw infinity. For Julian of Norwich it was the small thing in the palm of the hand, like a hazelnut, which was remarkable simply for its existence. And in our generation the photographs of the earth taken from space had a similar effect. Once we had glimpsed the earth from that point of view our self-understanding changed. Once we had seen the earth as *small* our sense of stewardship became *great*.

These mustard seed moments are of immense personal and spiritual significance. But the difference between Jesus and some other sensitive observers lies, perhaps, in his insistence on putting the moment into story, into narrative context. For Jesus the apprehension of the mustard seed is the *beginning* which is then looking for a *middle* and an *end*.

Thus, when Jesus sees a mustard seed he not only sees something tiny he also sees its potential to unfold into something great. Thus he sees not only what is small but also what is not visible at all. He sees a detail of creation and perceives the full flourishing of new creation.

And maybe this is what we do when we think about those Red Kite chicks in Derwent Valley. Certainly we are touched by the vulnerability that we find in all young creatures. But if we are followers of Jesus we both rejoice in the 'as it is now' of things *and* in the 'what it might become' of things. For the kingdom of God is both.

Jesus said, the kingdom of God is like a tiny mustard seed that becomes a great bush which can provide for birds and their nests.

And I would say that the kingdom of God is like the Red Kites, returning to the Derwent Valley after 200 years. As those magnificent birds live and breed, as they feed and fly, they give glory to God and excite in us wonder and praise. Their daily existence speaks of redemption, of renewal and of hope: they are a parable of the kingdom.

*The Revd Canon Dr Stephen Cherry,
Residentiary Canon of Durham Cathedral*

News

Key points from June Parish Council meeting

- At its meeting on 9 June, the Parish Council considered the implications of new interstate COVID-19 community transmissions. Sidespeople are reminded to ask worshippers if they have been outside the ACT or in contact with anyone who has.
- Parish Council has reviewed the Parish computer and agreed to purchase a new one for the Parish Office to replace the existing one which is 10 years old. Council will continue reviewing the Parish's IT needs and infrastructure to better support our mission objectives.
- Council is exploring ways to resume weekly videoing of the Eucharist for Parishioners who are unable to join us in person and to connect with people around the world who are seeking to grow in their relationship with Jesus Christ.
- The next St Philip's Spring Fling will be held on Saturday 23 October 2021.
- The steps to the Lamerton Centre will be replaced with a more durable material to avoid the need for regular painting.

- The Diocese is organising clergy/ministry spouses' events during the coming year to facilitate their well-being in their own and their spouse's ministry, to meet up with colleagues in the Diocese and to say thank you. Parish Council agreed to support Susan's attendance at any of these events.

The June **Anglican News** is available, here are the links:

<https://stphilipsoconnor.org.au/news/anglicannews/>

Please ask if you'd like a printed copy.

Winter is now upon us. It is time to catch up on some reading, time to do some thinking. It is a time for growth in the Church's year, a time for renewal. To that end we are soon to begin a 7 week course of study – **Winter Journey**. In July and August we will be reading together a book by American theologian Elizabeth Johnson called 'Creation and the Cross: The Mercy of God for a Planet in Peril.' The book is divided into an introduction and six chapters and each week we will look at a chapter. We will gather together at the beginning and the end of the study, but the 7 weeks of conversation will be held via Zoom and each session will be around one hour.

This course is for all folk irrespective of your knowledge or experience. It endeavours to answer some of the important questions of Christian faith in the context of our current debates over the environment. If you are thinking about Confirmation, Reaffirming your faith, being received into the Anglican Church, or simply broadening your knowledge this is a great opportunity. Canon Scott and

I will co-lead the course and in September Bishop Stephen Pickard will join us for a Sunday celebration and come alongside those who wish take this next step in their Christian journey. The book is available for purchase on line, for your Kindle and also as an audiobook. Check it out at: <https://www.amazon.com.au/Creation-Cross-Mercy-Planet-Peril/dp/162698266X>

Bridging the Gap – Breaking the Cycle. Each week St Philip's donates non-perishable food items to **St John's Care** in Reid. The baskets at the back of the church are ready to receive your donations! This week there is a need for UHT milk, powdered milk, olive oil, Weet-bix and pasta meals. Please ensure that what you donate is new, and check the use by dates on foodstuffs, thank you.

Congratulations to Dr Fiona Dyer on being awarded a Professorship at the Centre for Applied Water Science at the University of Canberra. Fiona's work in water conservation is highly regarded and it is good to see her work recognised.

Our annual **Spring Fling** will be held this year on 23 October. Please put this date in your Diary and begin to plan how you can contribute to this event. Thank you.

For a number of months following the lockdown here in Canberra we **Livestreamed** the 8am Sunday Eucharist. As we opened up and returned to a level of normality we ceased our broadcast. The Parish Council resolved during the week to replace our ageing computer in the Parish Office and it has been suggested that this offers an opportunity to revisit our presence in Social Media, including the Livestream. For many of us of 'riper years' this is not our native country but for those coming after us it is the way they learn, communicate, purchase and indeed discern where to go to church. This is a project which will take some careful planning and thought, to begin it has been suggested that we resume the Livestream. If anyone is keen on coordinating this – you need a phone and access to Facebook, can you let me know, thank you, Martin.

As it is now June, we have moved on to advocating our local mission, **Raw Potential**. Sarah Gowty and Julianne Stewart are coordinating our missions and we look forward to hearing more about this project in the coming weeks. Watch this space.

This week @ St Philip's

Today	<i>Third Sunday after Pentecost</i>
8am	Eucharist
10am	Eucharist with Hymns
Thursday 17 June	<i>Feria</i>
10am	Eucharist
Friday 18 June	<i>Feria</i>

7pm	Youth Group
Saturday 19 June	<i>Feria</i>
10am-1pm	Pandora's - Open
11am	Eucharist – Kankinya
1.30pm	Pandora's Committee Meeting
Sunday 20 June	<i>Fourth Third Sunday after Pentecost</i>
8am	Eucharist
10am	Eucharist with Hymns
Readings: Job 38:1-11, Psalm 133, 2 Corinthians 6:1-13, Mark 4:35-41	

Dates for your Diary

24 June	Eucharist 10am – Birth of John the Baptist
14 July	Parish Council 7pm
22 July	Eucharist 10am – Mary Magdalene
23 October	St Philip's <i>Spring Fling</i>
24 October	Anglicare Sunday
1-5 November	Clergy Retreat, Galong
December	60 th Anniversary of St Philip's Dedication (More info soon)

Rosters

		13-Jun-21	20-Jun-21	27-Jun-21
	Sunday of Month	2nd	3rd	4th
	Liturgical Season	3rd Sunday after Pentecost	4th Sunday after Pentecost	5th Sunday after Pentecost
	Flowers	Flower Team	Flower Team	Flower Team
8am	Celebrant	Rev'd Martin	Rev'd Martin	Rev'd Martin
	Preacher (if different to Celebrant)		Rev'd Canon Scott	
	Sidespeople	Alison & Alistair	<i>volunteers</i>	Tim & Shane
	Liturgical Assistant	Ellie P		Brian McK
	1st Bible reader - OT	Alison D	Brian McK	Shane W
	2nd Bible reader - NT	Alistair D	Rebecca P	Julianne S
10am	Celebrant	Rev'd Martin	Rev'd Canon Scott	Rev'd Martin
	Preacher (if different to Celebrant)			
	Sidespeople & Welcomer	Helen & Hardy P & Laura W	Janene B, Jeannette McH & Richard G	Sally A, Fred A & Vicki L
	Liturgical Assistant	Rebecca K	Rev'd Martin	Philippa W
	Musician(s) & Singers/Soloist	Colin F	Colin F	Colin F
	1st Bible reader - OT	Colin D	David R	Denise M
	2nd Bible reader - NT	Fred A	Jeanette D-T	Kerry-Anne C
	Morning Tea	Janene B	Jan G	Ann M
		<i>Queen's Birthday Public holiday - Monday</i>		<i>School holidays</i>