



**St Philip's**  
*Come & See*

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**Sunday 7 November 2021**

## *Twenty-fourth Sunday after Pentecost*

8am Eucharist

10am Eucharist with music

The 8.00am Eucharist 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)



*The Widow's Mite*, 1890 William Teulon Blandford Fletcher (1858-1936)  
Worcester City Museums, UK.

## *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, we are also required to wear masks whilst in church; we have some available if you do not have one. We are asking all folk to be aware of the restrictions, to be careful and thorough with their hand hygiene, to be mindful of social distance and not to attend church if they feel unwell.

**Pew sheet & Order of Service:** the Pew sheet including a complete order of service 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 service cards and a printed abridged Pew sheet is 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: 702-389 05202512. Giving cards are in the foyer if you wish to place something in the offertory bag after giving electronically.

**Communion:** if you are baptised you are welcome to receive communion, which at present is in 'one kind.' 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 on the Lamerton Centre deck, please join us - 'Come & See'

*The flowers in church this morning are in memory of Ros Dalziell,  
may she rest in peace, and rise in glory.*

Dear Friends,

With so many gatherings cancelled or restricted over the last eighteen months or more we have lost opportunities for retreats and conferences. The Clergy Retreat was cancelled this year and with it the chance to be refreshed and rested. The Bishop to the Defence Force has offered his Chaplains the opportunity for a virtual retreat and encouraged us to get away from our homes and workplaces for a few days. I have decided to take up his offer. The Retreat will involve virtual morning and evening prayer and a series of speakers to lead us in Bible Study and matters of self-care.

Susan and I will spend a few days in the Riverina during the week, where I can engage in the retreat and during free time venture to the Fivebough Wetlands for some birdwatching. Susan can also catch up with our daughter Jemma whilst Mitch is away harvesting.

The Thursday Eucharist will be presided over by The Rev'd Lyn Porritt, who is a member of that congregation and we thank her for leading that celebration.

Benjamin Franklin once said that "if you want something done, ask a busy person;" there's a great truth to that statement. I liken it to the parable of the widow's mite; she doesn't give out of what she has left over but she gives her all. We are entering a new phase in the life of our parish and of the church more widely. We have known it was coming for quite some time but like all significant change it is hard to prepare for because we don't know what the future will look like, we don't know what to prepare for. However, the COVID Pandemic and increasing concerns about the environment are giving us some hints that things are going to be different and these things are reflective of the ongoing changes in our lives.

The parable of the Widow's Mite is often used by preachers to encourage reflection on matters of stewardship. As we hear this reading today I am wanting us to consider carefully the stewardship of our time in the coming year(s). Next year's AGM will upon us soon enough and we will need to fill a number of vacancies. If you are too busy, then you are possibly the right person to fill a role as a Councillor, Treasurer or Churchwarden. Job descriptions are being created to enable you to make a decision.

Please consider this carefully, St Philip's is too great a treasure for us to allow it to decline. The changes in church and society offer opportunities that we haven't yet imagined. Please let me know if you would like to have a conversation about your role in the ongoing life of our parish, I'll be happy to chat with you.

## *Eucharist for the Twenty-fourth Sunday after Pentecost*

### **Entrance Antiphon**

**Give and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back.'**

*Luke 6:38*

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.**

**Kyrie eleison  
Christe eleison  
Kyrie eleison**

**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**

Let us pray: O God, whose blessed Son came into the world that he might destroy the works of evil and make us your children and heirs of eternal life:

grant that, having this hope, we may purify ourselves as he is pure;

that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom:

where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

### **Today's Readings**

*A reading from the first book of Kings (17:6-16)*

Then the word of the Lord came to him, saying, <sup>9</sup>'Go now to Zarephath, which belongs to Sidon, and live there; for I have commanded a widow there to feed you.' <sup>10</sup>So he set out and went to Zarephath. When he came to the gate of the town, a widow was there gathering sticks; he called to her and said, 'Bring me a little water in a vessel, so that I may drink.' <sup>11</sup>As she was going to bring it, he called to her and said, 'Bring me a morsel of bread in your hand.' <sup>12</sup>But she said, 'As

the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die.' <sup>13</sup>Elijah said to her, 'Do not be afraid; go and do as you have said; but first make me a little cake of it and bring it to me, and afterwards make something for yourself and your son. <sup>14</sup>For thus says the Lord the God of Israel: The jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends rain on the earth.' <sup>15</sup>She went and did as Elijah said, so that she as well as he and her household ate for many days. <sup>16</sup>The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the Lord that he spoke by Elijah.

*Psalm 146*

Praise the Lord, praise the Lord, O my soul:  
while I live I will praise the Lord;

**While I have any being:**

**I will sing praises to my God.**

Put not your trust in princes:  
nor in flesh and blood, which cannot save.

**For when their breath goes from them,  
they return again to the earth:  
and on that day all their thoughts perish.**

Blessed are those whose help is the God of Jacob:  
whose hope is in the Lord their God,

**The God who made heaven and earth:  
the sea, and all that is in them,**

Who keeps faith for ever:  
who deals justice to those that are oppressed.

**The Lord gives food to the hungry:  
and sets the captives free.**

The Lord gives sight to the blind:  
the Lord lifts up those that are bowed down.

**The Lord loves the righteous:  
the Lord cares for the stranger in the land.**

He upholds the widow and the fatherless:  
as for the way of the wicked, he turns it upside down.

**The Lord shall be king for ever:  
your God, O Zion, shall reign through all generations.**

**Praise the Lord.**

*A reading from the letter to the Hebrews (9:19-28)*

<sup>19</sup>For when every commandment had been told to all the people by Moses in accordance with the law, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the scroll itself and all the people, <sup>20</sup>saying, 'This is the blood of the covenant that God has ordained for you.' <sup>21</sup>And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. <sup>22</sup>Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. Thus it was necessary for the sketches of the heavenly things to be purified with these rites, but the heavenly things themselves need better sacrifices than these. <sup>24</sup>For Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. <sup>25</sup>Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; <sup>26</sup>for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. <sup>27</sup>And just as it is appointed for mortals to die once, and after that the judgement, <sup>28</sup>so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

Alleluia!

**Alleluia!**

Christ has entered into heaven itself, now to appear in the presence of God on our behalf.

*Hebrews 9:24*

**Alleluia!**

The Lord be with you.

**And also with you.**

Hear the Gospel of our Lord Jesus Christ according to Mark (12:38-44).

**Glory to you Lord Jesus Christ.**

As he taught, he said, 'Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the market-places, <sup>39</sup>and to have the best seats in the synagogues and places of honour at banquets! <sup>40</sup>They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation.'

<sup>41</sup>He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums. <sup>42</sup>A poor widow came and put in two small copper coins, which are worth a penny. <sup>43</sup>Then he called his disciples and said to them, 'Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. <sup>44</sup>For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on.'

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: Ben, Gage, Hugh, Sarah, Myrle, David, Otto, Mandy, Bob, Noel, Claudia, Denise and Margot, 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 especially Ros Daziell and Mary McGivern-Shaw, those whose anniversaries fall at this time: Joyce Webster (10/11/2010) all 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 one another a sign of peace.

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.**

### **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 glory and honour be yours always and everywhere,  
mighty Creator, ever living God.

We give you thanks and praise for your Son,  
our Saviour Jesus Christ,  
who by the power of your Spirit was born of Mary  
and lived as one of us.

By his death on the cross  
and rising to new life,  
he offered the one true sacrifice for sin  
and obtained an eternal deliverance for his people.

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

**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.**

Merciful God, we thank you  
for these gifts of your creation,  
this bread and wine,  
and we pray that by your word and Holy Spirit,  
we who eat and drink them  
may be partakers of Christ's body and blood.

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.

Great is the mystery of faith:  
**Christ has died.**  
**Christ is risen.**  
**Christ will come again.**

Renew us by your Holy Spirit,  
unite us in the body of your Son,  
and bring us with all your people  
into the joy of your eternal kingdom;  
through Jesus Christ our Lord,  
with whom and in whom,  
in the fellowship of the Holy Spirit  
we worship you, Father,  
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**

As this broken bread was once many grains,  
which have been gathered together and made one bread:  
**so may your Church be gathered from the ends of the earth into your kingdom.**  
**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**

**Christ, having been offered once to bear the sins of many, will appear a second  
time, not to deal with sin, but to save those who are eagerly waiting for him.**

*Hebrews 9:28*

### **A Prayer of Spiritual Communion**

*At this time if you are watching from home 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.

### **The Sending out of God's People**

Let us pray:

Father of all

we give you thanks and praise

that when we were still far off

you met us in your son and brought us home.

Dying and living, he declared your love,  
gave us grace, and opened the gate of glory.  
May we who share Christ's body live his risen life;  
we who drink his cup bring life to others;  
we who the spirit lights give light to the world.

**Keep us in this hope that we have grasped;  
so we and all your children shall be free,  
and the whole earth live to praise your name.**

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 the peace of Christ.

**Thanks be to God.**

### ***For Reflection***

Funeral of Dr Rosamund Dalziell (1951-2021), 3 November 2021

The Reverend Canon Professor Scott Cowdell, Hon. Associate Priest

*Psalm 121, John 14: 1-6*

+In the Name of the Father & of the Son & of the Holy Spirit. AMEN.

Jesus said, "Do not let your hearts be troubled. Believe in God, believe also in me."

If I had to think of one word to sum up the character of my friend and colleague Ros Dalziell it  
would be 'compassionate,' but I want to be careful here because it's a term that too readily  
descends into cliché. With Ros, compassion was a quality you could feel. She was what's been  
called a therapeutic personality. Being around Ros made you feel better. Compassion involves  
sensitivity to human frailty, graciousness, and lightness of touch, with a restraint and  
thoughtfulness that's not compatible with anything needy or intrusive. It's a humble virtue,  
though true compassion also has an aristocratic quality about it—it's elevating.

But there was nothing sentimental about Ros and her compassion. True compassion sees life  
clear and sees it entire. This was evident in the way her sharp eye ranged over difficult human  
topics in the papers Ros prepared for conferences of the Australian Girard Seminar and of our  
global body, the Colloquium on Violence and Religion. Compassion doesn't hide from complexity  
and it's not afraid of the dark.



A major focus of Ros's compassion was care and advocacy for asylum seekers. As a student of René Girard, she'd have seen them as scapegoats, helping maintain bipartisan togetherness for all the Australians who're disoriented by social change and afraid of losing advantage. But the Girardian insights came later for Ros. The refugees came first. I wonder if her later doctoral work on shame might have its roots in her earlier experiences with these unwelcome outsiders who'd craved a place of acceptance but hadn't found it.

Ros studied the autobiographies of Australian writers for her ANU doctorate, discovering that the key to unlocking so many of their life stories was shame. Hence the title of Ros's dissertation when it was published: *Shameful Autobiographies: Shame in Contemporary Australian Autobiographies and Culture*—a book that I read thirteen years ago, but you can still find and buy it online. And what exactly is shame? Here's a definition. Guilt is when you've done wrong, but shame is when you are wrong—that is, when you believe that you're a wrong-un, and hence when you can't accept yourself.

One category of shameful experience that Ros examined was that of the immigrant in Australia, and especially Jewish immigrants, hence my speculation about whether Ros found clues for this in her earlier work with refugees. But she also identified shame due to illegitimacy, to growing up in adopted families, to indigenous experience with the stolen generations, and of course there's always sexual shame in one form or another. The priority with shame is concealment and refusing to acknowledge it. The symptoms of shame centre on a desire to hide and be invisible, against which some of the shamed overcompensate by becoming insufferable braggarts or narcissists. To hide their shame, they behave shamelessly. There's also depression, addiction, cynicism and, often tragically, there's rage directed at oneself and/or at others.

Ros saw this shame at work under the surface in Australian culture and politics, naming fierce resistance from a few decades back to the so-called black armband view of history. Perhaps today we could add the stubbornly held delusion that our national asylum seeker policy is actually humanitarian, or that we're serious about becoming carbon neutral—also our recent reminder that any international criticism of Australia has to be denied at all costs.

Now, friends, the only cure for shame comes from compassion, which alone can touch this deepest well of human need, this darkest prison of human self-delusion, of acting out, and of self-destructiveness. And this compassion, if it's to have the power of healing, must be able to wear the defensive pushback that erupts in hostility whenever the truth comes too close and threatens to expose our shame, albeit in order to heal it.

And so, friends, I come back to those words of Jesus from today's Gospel reading: "Do not let your hearts be troubled. Believe in God, believe also in me." This is a subtle statement, associating freedom from fear and anxiety with belief in God, but also with belief in Jesus, and this last part is especially important. Ros's studies of René Girard taught her that belief in God can be part of an evolved, purely human mechanism of social control, of prohibitions and rituals and myths, manufacturing togetherness based on scapegoating people who we can all agree need to be cast out. Hence the key role for shame in traditional religious societies, shame and honour societies as they're called, and the legacy of this ugly religious cultural function is still with us. Belief in God has regularly been reduced to preserving sovereign social norms, with people who don't fit in often having to hide their shame and live a lie if they don't want to go under. As a result, recent generations have pushed back against this sort of belief in God. Resistance to being shamed over sexual matters helped empty churches from the 1960s though, in many places, God's still presented as the enemy of all kinds of human embodiedness, of human fragility, of human yearning for acceptance.

Which brings us to the final words of Jesus in this statement: beyond believing in God, he also invites us to believe in him. And here's the good news; here's the liberating way, truth and life that Jesus represents. The orthodox Christian view of God is not a figure of sovereign detachment, remote from the human condition. Instead, Jesus as God with us knew the joys and challenges of embodied human life, and he knew the shame and rejection of being branded an unacceptable outsider, consigned at last to the ancient world's most intentionally shameful of deaths.

The point I'm making is that if belief in God is to be good news, rather than bad news and best done away with, then Christians' conviction that Jesus is the human face of God provides a powerful testimony. If we've got ourselves to a place where we have to reject God to relieve us of being overburdened by shame, then Jesus himself is a corrective. God isn't like that; rather, God is like Jesus; God is compassionate love, and Jesus is that God with us.

Friends, shame gets hidden because it's the thing we hate and fear most. Yet, on Good Friday, Jesus took God into the deepest experience of human shame and failure, descending into hell with all the hopeless—and here's a metaphor that those who live with shame will understand. But then, on Easter Sunday the world changed for human beings, when the truth of our worth, of our acceptance, of our freedom from the burden of shame, was revealed in Jesus's resurrection—in God the Father's great vindication of the shamed and despised, starting with Jesus himself in the depths of hell among a beloved humanity.

So, friends, never again: never again the fear of an angry God who shames us, because, as Archbishop Michael Ramsey so beautifully put it, "God is Christlike, and in him is no un-Christlikeness at all." So, friends, never again the need to be defeated and made liars because we've accepted a lie about ourselves—from a parent, maybe, from a boss, from an abuser, or from our government, perhaps too from our own damaged hearts. But never again. Because instead we're invited to believe in Jesus Christ, and immediately we're in the presence of a compassion, of a trustworthiness, that redefines what God means and that has a long history of liberating burdened human lives. And how do we know that this is true? Because of compassionate Christians like Ros, who lived accordingly. The Lord be with you

## *News*

Thank you to those of you who assisted with **Ros Dalziell's funeral during the week**. Ian, Andrew and Ana were very appreciative of all that was done to support them and to honour and farewell Ros. The flowers in church this morning are a reminder to us of the funeral and have been left in church in memory of Ros.

**The ACT has begun a process of opening up as pandemic restrictions are eased** we have resumed two Sunday services at 8am and 10am and limits on numbers are eased. (1 person per 4m<sup>2</sup>). This restriction will ease further in the coming weeks. Please note that the wearing of masks remains mandatory indoors.

The Thursday Eucharist has resumed at 10am, all are welcome. At this stage we will continue to Livestream the Eucharist at 8am on Sundays. We have offered other opportunities for prayer and worship and fellowship during this time. If you have found these beneficial and are keen that they are retained, please let Martin know.

Please do not hesitate to contact the Rectory if you have any questions. More information will be provided as we progress on this 'Pathway.'

**Pandora's has reopened**, many thanks to all those who worked hard to ensure that the Boutique was ready to welcome customers. On Saturday 20 November we had hoped to link in with the 'Canberra Garage Sale Trail' but ongoing restrictions on gatherings have meant this event has been cancelled. We will conclude the year with Festive Fashions on 11 December.

Pastoral care is now once again being offered to **Canberra Aged Care (Kankinya), to Sir Leslie Morshead Manor and the Alamein Village**. Regular services have now resumed and we look forward to re-establishing our relationships with the residents and staff.

On Sunday 21<sup>st</sup> November we will celebrate **the Feast of Christ the King** and Bishop Stephen Pickard from the Australian Centre for Christianity and Culture will preside and preach at the 10am Eucharist. Bishop Stephen is soon to retire as Director of the Centre and we look forward to his coming among us before he begins another chapter of life.

**News from St John's Care** Christmas will be here in 51 days. If you are able to donate toys it would be wonderful to receive educational toys such as Lego and outdoor toys such as footballs, skipping ropes, softball kits, etc. For teenagers, the best gift is a gift card, e.g. Big W, Kmart and Ultimate Teen.

Please see our website for details on how to donate to SJC. [www.stjohnscare.org.au/donate](http://www.stjohnscare.org.au/donate)  
We would also appreciate your help by donating items that will go towards building a Christmas hamper for families and people in need.

- Bag of Lollies (Family Pack)
- 1 Litre Juice
- Tube of chips or pretzels

- Jelly (85grams)
- Christmas pudding/ Cake or mince pies
- Pancake mix
- Chocolates or shortbread biscuits
- Supermarket Gift Cards for people to purchase meat or other fresh items

We thank the many generous and kind people who assist us to help others during the Christmas Season.

## ***This week @ St Philip's***

Today	<i>Twenty-fourth Sunday after Pentecost</i>
8am	<b>Eucharist</b> – Livestreamed on Facebook
10am	<b>Eucharist</b>
Thursday 11 November	<i>Remembrance Day – St Martin of Tours</i>
10am	<b>Eucharist</b>
Saturday 13 November	<i>Feria</i>
10am – 1pm	Pandora's Fashions
11am	<b>Eucharist</b> - Kankinya
Sunday 14 November	<i>Twenty-fifth Sunday after Pentecost – Remembrance Sunday</i>
8am	<b>Eucharist</b> – Livestreamed on Facebook
10am	<b>Eucharist</b>
	<i>Readings: Daniel 12:1-3, Psalm 16, Hebrews 10:11-25, Mark 13:1-11</i>

## ***Roster***

	<b>November</b>	<b>7-Nov-21</b>	<b>14-Nov-21</b>	<b>21-Nov-21</b>	
	Sunday of Month	<b>1st</b>	<b>2nd</b>	<b>3rd</b>	
	Liturgical Season	24th Sunday after Pentecost	25th Sunday after Pentecost	Christ the King	
	Flowers	Flower Team	Flower Team	Flower Team	
<b>8am</b>	Celebrant	Rev'd Canon Scott	Rev'd Martin	Rev'd Martin	<b>8am</b>
	Preacher (if different to Celebrant)			Rev'd Canon Scott	
	Sidespeople	Margaret & Russell	Alison & Alistair	<i>volunteers</i>	
	Liturgical Assistant	Lisa C	Ellie P		
	1st Bible reader - OT	Margaret M	Alistair D	Rebecca P	
	2nd Bible reader - NT	Russell M	Alison D	Julianne S	
<b>10am</b>	Celebrant	Rev'd Martin	Rev'd Martin	Rev'd Canon Scott	<b>10am</b>
	Preacher (if different to Celebrant)	Rev'd Canon Scott		Bishop Stephen Pickard	
	Sidespeople & Welcomer	Denise M, Nirmal F & Fred A	Helen & Hardy P & helper	Janene B, Jeannette McH & Richard G	
	Liturgical Assistant		Rebecca K	Rev'd Martin	
	Musician(s) & Singers/Soloist	Colin F	Colin F	Colin F	
	1st Bible reader - OT	Richard G	volunteer	Sarah B	
	2nd Bible reader - NT	Ann M	Ashton R	Colin D	
	Morning Tea	Helen P	Janene B	Jan G	
	<i>Additional details/notes</i>				

## ***Dates for your Diary***

21 November		Christ the King
28 November		Advent Sunday
11 December	10am – 1pm	Pandora's 'Festive Fashions'
16 December		60 <sup>th</sup> Anniversary of St Philip's Dedication
24 December	11.30pm	Christmas Eve - Midnight Mass 1130pm
25 December	9am	Christmas Day - Eucharist 9am
26 December	9am	First Sunday after Christmas (one service only)