



St Philip's
Come & See

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Sunday 3 October 2021

Nineteenth Sunday after Pentecost

Today 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



Netherlandish School, *"Let the Little Children Come to Me"*, oil on canvas, 122 x 104 cm Sold for €1,525,000, on 17th May 2014

Everyone in the Old Master market is talking about the astonishing price achieved for this Netherlandish School painting. This multi-figured large composition on canvas is thought to be a work by the great master Rembrandt himself, hence the sale price of 1.5 million Euros against an estimate of 15,000 - 18,000 Euros. If it is right, then it must be a very early work by Rembrandt when he used a colourful palette, compared to the earthy and darker tones he is known for. There is also a theory that the artist painted himself into the composition, the young male in a

white shirt at the back. Research and study will tell if this painting will be added to Rembrandt's oeuvre - it is exciting to see new important discoveries still being made in the Old Master area!

Dear Friends,

The ACT Government has released some details of its pathway forward:

- From 15th October places of worship can operate with a capacity of 25 people or one person per four square metres, whichever is less
- From 29th October places of worship can operate with a capacity of 100 people or one person per four square metres, whichever is less

I envisage that we will need to be wearing masks and there will no congregational singing, but it is an important beginning. Let's hope and pray that as our vaccination rates rise our restrictions will be lifted further. Whilst we are under restrictions we will continue to Livestream the Eucharist at 8am on Sundays. The Parish Council will meet on 13th October and we can ensure that our COVIDSafe Plan is updated and advise you all by email how we shall progress.

Our readings this morning concerning marriage and divorce present challenges to us in our context. Divorce is commonplace today in our society and marriage in many, if not most western nations, is open to all irrespective of gender. The Church in all its traditions and denominations continues to wrestle with these issues, among many others. Texts and traditions are read in differing ways through many different 'lenses.' This is not new the Church has always had to engage with the society and culture in which it is placed. Some believe that the church should fall in step with the prevailing culture, others that we should be profoundly counter cultural. There are no simple answers to these issues as much as we might want there to be.

One thing I do know is that the prevailing culture around us is one in which divisiveness seems to be prevailing; the language of division in public discourse is strong, offensive. This is surely one area in which we can be truly counter cultural. I am alarmed at talk of schism in our own national Church, aware that it is happening in many others places in the Anglican Communion. The tragedy is that so often the issues that divide are so often those which are meant to be unifying. The Doctrine of marriage is a case in point: look at today's Collect 'you have consecrated the covenant of marriage so that in it is signified the spiritual marriage between Christ and his Church.'

Unity is paramount for the mission of the Church and is a visible sign to the prevailing culture of a different way of living. I hope and pray that we in our communion can live out our foundational ethic that of the Via Media the 'middle way' not as simply the middle ground between opposing theologies or ideas but in the idea of comprehensiveness experienced in participation, dynamism, dialogue, reciprocity, humility and giftedness.

We need to get back to basics, in what are we united? The creed suggests in 'one baptism;' how then can we possibly anathematise those with whom we have been made one?

Blessings to you all, *Martin*

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rector@stphilipsoconnor.org.au

*The flowers in church this morning are in memory of Jill Isbister.
Rest eternal grant unto her, O Lord. And let light perpetual shine upon her.*

Eucharist for the Nineteenth Sunday after Pentecost

Entrance Antiphon

Whoever does not receive the kingdom of God as a little child will never enter it.

Mark 10.15

In the name of the Father, ✠ and of the Son, and of the Holy Spirit.

Amen.

The Lord be with you.

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

Let us pray:

Loving God,

you have made us in your own image,

creating us male and female,

and you have consecrated the covenant of marriage

so that in it is signified the spiritual marriage between Christ

and his Church:

pour your grace upon all who are called to this holy state,

that, keeping their promise of faithfulness to each other,

they may reflect in their lives your love for us all;

through Jesus Christ our Lord,

Amen.

Today's Readings

A reading from the book of Genesis (2:18-24)

Then the Lord God said, 'It is not good that the man should be alone; I will make him a helper as his partner.'¹⁹So out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called each living creature, that was its name. ²⁰The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. ²¹So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. ²²And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. ²³Then the man said,

'This at last is bone of my bones

and flesh of my flesh;

this one shall be called Woman,

for out of Man this one was taken.'

²⁴Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. ²⁵And the man and his wife were both naked, and were not ashamed.

Psalm 8

O Lord our Governor:

how glorious is your name in all the earth!

**Your majesty above the heavens is yet recounted:
by the mouths of babes and sucklings.**

You have founded a strong defence against your adversaries:
to quell the enemy and the avenger.

**When I consider your heavens, the work of your fingers:
the moon and the stars which you have set in order,**

What are we, that you should be mindful of us:

what are we, that you should care for us?

**Yet you have made us little less than a gods:
and have crowned us with glory and honour.**

You have given us dominion over your handiwork:

and have put all things in subjection beneath our feet,

**All sheep and oxen:
and all the creatures of the field,**

The birds of the air and the fish of the sea:

and everything that moves in the pathways of the great waters.

**O Lord our Governor:
how glorious is your name in all the earth!**

A reading from the letter to the Hebrews (1:1-4, 2:5-12)

Long ago God spoke to our ancestors in many and various ways by the prophets, ²but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. ³He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, ⁴having become as much superior to angels as the name he has inherited is more excellent than theirs.

⁵Now God did not subject the coming world, about which we are speaking, to angels. ⁶But someone has testified somewhere,

'What are human beings that you are mindful of them,
or mortals, that you care for them?

⁷ You have made them for a little while lower than the angels;
you have crowned them with glory and honour,

⁸ 'subjecting all things under their feet.'

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, ⁹but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honour because of the suffering of death, so that by the grace of God he might taste death for everyone.

¹⁰It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. ¹¹For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, ¹²saying,

'I will proclaim your name to my brothers and sisters,
in the midst of the congregation I will praise you.'

Alleluia!

Alleluia!

'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs.'

Mark 10:14

Alleluia!

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to Mark (10:2-16)

Glory to you Lord Jesus Christ.

Some Pharisees came, and to test him they asked, 'Is it lawful for a man to divorce his wife?' ³He answered them, 'What did Moses command you?' ⁴They said, 'Moses allowed a man to write a certificate of dismissal and to divorce her.' ⁵But Jesus said to them, 'Because of your hardness of heart he wrote this commandment for you. ⁶But from the beginning of creation, "God made them male and female." ⁷"For this reason a man shall leave his father and mother and be joined to his wife, ⁸and the two shall become one flesh." So they are no longer two, but one flesh. ⁹Therefore what God has joined together, let no one separate.'

¹⁰Then in the house the disciples asked him again about this matter. ¹¹He said to them, 'Whoever divorces his wife and marries another commits adultery against her; ¹²and if she divorces her husband and marries another, she commits adultery.'

¹³People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. ¹⁴But when Jesus saw this, he was indignant and said to them, 'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. ¹⁵Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.' ¹⁶And he took them up in his arms, laid his hands on them, and blessed them. 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, Myrle, David, Otto, Mandy, Bob, Noel, and Claudia, 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 anniversaries fall at this time Clive Lowes (2/10/2009), Ian Neville Hall (5/10/2020), Lionel Bruce Holgate (5/10/2002), 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.

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.

God of all power, Ruler of the Universe,
you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of
interstellar space, galaxies, suns, the planets in their courses,
and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race,
and blessed us with memory, reason, and skill. You made us
the rulers of creation. But we turned against you, and betrayed
your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets
and sages you revealed your righteous Law. And in the
fullness of time you sent your only Son, born of a woman, to
fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you, joining with the heavenly
chorus, with prophets, apostles, and martyrs, and with all
those in every generation who have looked to you in hope,
to proclaim with them your glory, in their unending hymn:

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.

And so, Father, we who have been redeemed by him, and
made a new people by water and the Spirit, now bring before
you these gifts. Sanctify them by your Holy Spirit to be the
Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the
blessing, broke the bread, and gave it to his friends, and
said, "Take, eat: This is my Body, which is given for you.
Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and
said, "Drink this, all of you: This is my Blood of the new
Covenant, which is shed for you and for many for the
forgiveness of sins. Whenever you drink it, do this for the
remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

**We celebrate his death and resurrection,
as we await the day of his coming.**

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ:

Open our eyes to see your hand at work in the world about us.

Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal.

Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honour, glory, and worship, from generation to generation.

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

He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word.

Hebrews 1.3

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:
Gracious God,
we thank you that in this sacrament
you assure us of your goodness and love.
Accept our sacrifice of praise and thanksgiving
and help us to grow in love and obedience
that we may serve you in the world
and finally be brought to that table
where all your saints feast with you for ever.
Most loving God, **you send us into the world you love.**

Give us grace to go thankfully and with courage in the power of your Spirit.

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

In his book *Habits of the Heart*, the renowned sociologist Robert N. Bellah describes his extensive study of how Americans view themselves in relationship to the community at large. What he found was that while at times we can be a very generous people, there is confusion and ambivalence among us when it comes to having any genuine and consistent sense of social justice, an innate sense of responsibility for the well-being of others. Apparently, we like to accommodate and get along with others so long as it does not seriously inconvenience us. But we do not generally view ourselves as our brother's or our sister's keeper.

The book of Genesis lays down the foundation of how human beings are constituted and intended to be, by God. According to Scripture, we are not created to be autonomous but rather to be in relationship. Recall the words of Genesis: *Then the Lord God said, "It is not good for man to be alone; I will make him a helper to be his partner."* The helper given to him by God would be so kindred to him that he could describe the partner "as bone of my bones and flesh of my flesh." There was, in effect, a profound bond of unity and commonality between the two. And it was precisely in and through this bond of unity and commonality that the man's own spell of isolation and loneliness was broken. He could name all the other creatures God had made, but in none other could he find a kindred spirit.

In his classic work *I and Thou*, Martin Buber makes a wonderfully insightful statement. He says, "Egos appear by setting themselves apart from other egos; persons appear by entering into relations with other persons." We are called by God, of course, to become persons, not egos. And the creation story of Adam and Eve is the bible's way of telling us how to do that. It tells us that our very existence as persons is discovered and constituted in and through our relationships with each other.

Becoming persons and not just isolated egos is the fundamental truth of God's revelation, a truth that becomes more and more important the more we tend to move as a nation into worlds of privacy, self-enclosure, and unrelatedness. We are flesh of each other's flesh and bones of each other's bones. If we fail to recognize and act upon this truth of Genesis, we risk jeopardizing our

very existence as human beings. If we are so closely related to each other in our common humanity that we can say of one another, *this, at last, is bone of my bone and flesh of my flesh*, then we can also say that because of who Jesus is and what he has done for us, we, even now, in our humanity, are related to God.

That sounds strange. But it is true. It is a revelation of Jesus. Remember the scene in the Gospel where Jesus is inside a house, instructing people in the ways of the Gospel and the ways of God. Some of his disciples come up to him and say, "Your mother and brothers are outside looking for you." And Jesus replies, "Who are my mother and brothers? Whoever hears the Word of God and keeps it, is mother and brother and sister to me."

We all know how Jesus addressed God. He called him *Abba*—"father," "papa." And he instructed us to call him the same: "Our Father (our "Abba," our "Papa") who art in heaven." It would be scandalous, almost ridiculous to even think of God in these terms if it were not for the fact that this is precisely what Jesus told us to do. We are related to God and God is related to us.

The author of the Letter to the Hebrews tells us that Jesus was our pioneer, the one who went before us, on our behalf, in our humanity, living our life and even suffering our death. And the result of all this is that the one who sanctifies (namely, Jesus) and those who are sanctified (namely, us) all have one Father. For this reason, Jesus is not ashamed to call us brothers and sisters. And the letter goes on to say that since the children share flesh and blood, Jesus himself likewise shares the same things. He had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God.

When the celebrant prepares the chalice for the Eucharist, he pours a few drops of water into the wine, and as he does, he prays, "By the mystery of this water and wine, may we come to share in the divinity of Christ, who humbled himself to share in our humanity." In a few brief words, this prayer describes the meaning and the mystery of the Incarnation, the story of Christmas. There is something wonderful and astounding about ourselves that Jesus has accomplished. He has given our humanity, our flesh and blood, the dignity and sacredness of being daughters and sons of God, of being sisters and brothers of Jesus, of sharing in the divine life of God; in other words, of being related. Christian theologians and mystics have pondered this mystery for centuries and have written about it in many diverse ways in an effort to make its meaning more comprehensible, although it is ultimately incomprehensible.

I recently came across a beautiful homily written by Peter Chrysologus, a bishop of the early church. In the homily, he describes God's appeal to humankind and the kind of relationship that now exists between ourselves and God:

In me, I want you to see your own body, your members, your heart, your bones, your blood. You may fear what is divine, but why not love what is human? You may run away from me as the Lord, but why not run to me as your father? Perhaps you are filled with shame for causing my bitter passion. Do not be afraid. This cross inflicts a mortal injury, not on me but on death. These nails no longer pain me but only deepen your love for me. I do not cry out because of these wounds, but through them draw you into my heart. My body was stretched on the cross as a symbol not of how much I suffered but of my all-embracing love. I count it no loss to shed my blood. It is the price I paid for your ransom. Come then, return to me and learn to know me as your father who repays good for evil, love for injury, and boundless charity for piercing wounds.

This is the Gospel, the incredible Good News of our faith. We are so close to God—so intimately related to him, and he to us—that we can legitimately imagine him gathering us up with affection, the men and women he has created, and embracing us in union with his risen son as he exclaims, *This at last is flesh of my flesh and bone of my bone*.

Ed Burns is a licensed marital and family therapist living in Litchfield, Connecticut, where he maintains a private practice treating individuals, couples, and families.

News

Dear Rev'd Martin Johnson,

I am a director of **Youthcare Canberra trading as Raw Potential Canberra**. On behalf of the Board, I wish to formally thank you and the generous Parish of St Philips in O'Connor, for the recent \$2,000.00 donation.

Raw Potential has been helping Canberra's at risk and vulnerable young people for over 34

years. During that time we estimate that we have helped more than local 10,000 kids have a bright future.

Both Raw Potential and St Philips have similar values - a strong commitment to outreach and connection to the immediate community.

Despite the difficulties of Covid -19, Raw Potential's mobile outreach program has continued to work hard help Canberra's disadvantaged youth

As a volunteer board we understand the challenges of fund raising, especially during a pandemic. The fact that your local, yet very generous Parish was able to raise \$2,000.00 is amazing. Importantly 100% of your Parish donation is being used to help Canberra's most vulnerable kids.

Below is an extract from our Outreach worker's recent report, which I hope gives you some sense of how Raw Potential works to create a bright future for Canberra's most at risk young people.

Kindest Regards,

Paul Kane Board Director – Chair

Chelsea has been a previous young person to Raw Potential who reached out to reconnect. Chelsea reconnected with Raw Potential in mid May 2021.

Chelsea was 32 weeks pregnant when she reconnected and had not had any pre natal care provided to her. Chelsea only found out she was pregnant at 20 weeks and at that time was scared and isolated not knowing what to do next.

Chelsea finally opened up about her struggles as a child and Child and Youth Protection Services (CYPS) being involved with her as a child. She was suffering PTSD about what will happen to her and her baby and disclosed that she thought the baby was going to come early.

We were able, with Chelsea, to organise her a midwife and get her emergency scans and appointments done just in time and a baby girl came into the world in mid June, two months premature.

CYPS did get involved with an appraisal for baby and this was a very stressful time for Chelsea not knowing what the future was about to hold for her.

Raw Potential was able to quickly and gently wrap supports around this new family, including Chelsea to be able to be supported by her mum at her mum's home, a nurse who was committed to coming to Chelsea's home weekly to monitor and mentor her and baby, CYPS weekly visits and also our youth worker doing weekly visits. It was agreed that Chelsea could take her baby home and start her bonding experience, one that without these intense supports in place mum and baby wouldn't be able to get back again.

We are happy to report that baby is growing so fast and Chelsea is growing into a wonderful mum, CYPS have closed the file and we are staying close to this entire family to offer all the supports we can in this crucial time.

If you would like to know more check out the website at: <https://rawpotential.com.au/about-us/>

Flowers @ St Philip's You may wish to remember a loved one, a special anniversary or celebration. Please speak to the Rector or place your request in one of the 'flower envelopes' which can be placed with the offertory. The flower roster can be found in the Narthex ~ please speak to Susan if you would like to join the team!

Although our plans are tentative, we are still hoping to celebrate the **60th anniversary of the Dedication of St Philip's** on Thursday 16th December. It is hoped that Bishop Mark will be able to join us for a celebration and dinner in the courtyard – As restrictions are eased we will have a better idea of how we might be able to celebrate this milestone in the life of the parish. Clearly the **Spring Fling** cannot be held as planned, we will have to think again about how we might hold a Fundraiser in the future – perhaps an Autumn Market.

This week @ St Philip's

You can find all Zoom links on the calendar page of the website.

<https://stphilipsoconnor.org.au/news/calendar.php>

Today	<i>Nineteenth Sunday after Pentecost</i>
8am	Eucharist – Livestreamed on Facebook
9am	Breakfast Catch-up, join us on Zoom to catch up and discuss the sermon! https://adcq.zoom.us/j/97199501164
Monday 4 October	<i>Francis of Assisi, friar & preacher (d.1226)</i>
8am	Morning Prayer – Livestreamed on Facebook
4.30pm	Evening Prayer – Livestreamed on Facebook
Wednesday 6 October	<i>William Tyndale, biblical scholar (d.1536)</i>
8am	Morning Prayer – Livestreamed on Facebook
4.30pm	Evening Prayer – Livestreamed on Facebook
Thursday 7 October	<i>Feria</i>
10am	Eucharist – Livestreamed on Facebook
Friday 8 October	<i>Feria</i>
8am	Morning Prayer – Livestreamed on Facebook
4.30pm	Evening Prayer – Livestreamed on Facebook
5-6pm	St Philip's Lockdown Catch-up, join us on Zoom for a catch up while we are in lockdown and cannot meet in person. https://adcq.zoom.us/j/99182316280
Sunday 10 October	<i>Twentieth Sunday after Pentecost</i>
8am	Eucharist – Livestreamed on Facebook
9am	<i>Readings: Amos 5:6-7, Psalm 91:9-16, Hebrews 5:1-10, Mark 10:35-45</i> Breakfast Catch-up, join us on Zoom to catch up and discuss the sermon! https://adcq.zoom.us/j/97199501164

Dates for your Diary

13 October	7pm	Parish Council – Via Zoom
24 October		Anglicare Sunday
1-5 November		Clergy Retreat, Galong
16 December		60th Anniversary of St Philip's Dedication
