



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

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**Sunday 19 September 2021**

## *Seventeenth 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](http://www.stphilipsoconnor.org.au)



Dear Friends,

The announcements from the ACT Chief Minister and the Chief Health Officer this week were disappointing - we will remain in Lockdown until at least 15 October. There are no changes to restrictions on gatherings for worship so we will continue to offer prayer, worship and socialising online. I am very grateful that we have these opportunities.

However, I am mindful of those of you who don't use the internet so if we can assist by putting pew sheets, Church Chat etc in your letterbox please let me know. Please keep in contact with each other and the parish, if you do not have a copy of the Parish Directory let me know and I'll drop one into you.

You might well ask why is Fra Angelico's masterpiece *Transfiguration* (1440-42) on the front of the pew sheet? Well, last Sunday we heard the account of Jesus and the disciples on the road near Caesarea Philippi and the question at the heart of the gospel 'who do you say that I am?' This morning the gospel begins: 'They went on from there...' In between these two accounts is the account of Jesus on the Mount of Transfiguration. We don't hear it today because it is proclaimed at other times in the church calendar. But it is important to be reminded of this crucial event. The account on the road *and* today's gospel passage are reliant on our understanding of the Transfiguration event. The answers to the questions raised by our gospel readings: '*who do you say that I am*' - a question put by Jesus to his followers, and their questioning - *why does he have to die in this way*, are encompassed in this event. The Transfiguration reveals Jesus as God and his suffering and death reveals God's solidarity with us and with every living thing.

On Tuesday of this week past (14 September), I attended a virtual Eucharist of the Holy Cross sometimes known as The Triumph of the Cross. It is festival which celebrates the discovery of the True Cross in 326AD by St Helena, the mother of the Roman Emperor Constantine the Great, during a pilgrimage she made to Jerusalem. Whatever we might make of this event, the feast offers the opportunity to meditate on the cross and its significance in our spirituality.

In Fra Angelico's Transfigured Christ we see the suffering of the cross prefigured, but are also reminded of the hope and promise that is ours, we see the cross as triumph. As we reflect on our current situation, we are reminded that at the heart of Christian imagination is the understanding that our hope is always won through suffering.

Blessings to you all, *Martin*  
0478 619 911  
[rector@stphilipsoconnor.org.au](mailto:rector@stphilipsoconnor.org.au)

## *Eucharist for the Seventeenth Sunday after Pentecost*

### **Entrance Antiphon**

**Whoever wants to be first must be last of all and servant of all.**

*Mark 9.35*

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.**

Knowing the goodness of God and our failure to respond with love and obedience, let us confess our sins in penitence and faith:  
Lord God, you created this world, and made us in your own image.

Forgive us when we turn away from you. Lord have mercy.

**Lord have mercy.**

Lord God, through your Son you overcame evil and death.

Rescue us from slavery to sin. Christ have mercy

**Christ have mercy.**

Lord God, by your spirit, you restore us to fellowship with you and with one another.

Breathe your love and freedom into our lives. Lord have mercy.

**Lord have mercy.**

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.**

**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:

God and Father of all,

you have taught us through your Son

that the last shall be first,

and have made a little child the measure of your kingdom:

give us the wisdom from above,

so that we may understand that in your sight

the one who serves is the greatest of all.

We ask this through our Lord Jesus Christ,

who lives and reigns with you in the unity of the Holy Spirit,

one God, for ever and ever.

**Amen.**

### **Today's Readings**

*A reading from the book of the Prophet Jeremiah (11:18-20)*

It was the Lord who made it known to me, and I knew;

then you showed me their evil deeds.

<sup>19</sup> But I was like a gentle lamb

led to the slaughter.

And I did not know it was against me

that they devised schemes, saying,

'Let us destroy the tree with its fruit,

let us cut him off from the land of the living,

so that his name will no longer be remembered!'

<sup>20</sup> But you, O Lord of hosts, who judge righteously,

who try the heart and the mind,

let me see your retribution upon them,

for to you I have committed my cause.

### *Psalms 54*

Save me, O God, by the power of your name:

and vindicate me by your might.

**Hear my prayer, O God:**

**and listen to the words of my mouth.**

For the insolent have risen against me:  
the ruthless, who have not set God before them, seek my life.

**But surely God is my helper:  
the Lord is the upholder of my life.**

Let evil recoil on those that would waylay me:  
O destroy them in your faithfulness!

**Then will I offer you sacrifice with a willing heart:  
I will praise your name, O Lord, for it is good.**

For you will deliver me from every trouble:  
my eyes shall see the downfall of my enemies.

*A reading from the letter of James (3:1-12)*

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. <sup>2</sup>For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. <sup>3</sup>If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. <sup>4</sup>Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. <sup>5</sup>So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! <sup>6</sup>And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. <sup>7</sup>For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, <sup>8</sup>but no one can tame the tongue—a restless evil, full of deadly poison. <sup>9</sup>With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. <sup>10</sup>From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. <sup>11</sup>Does a spring pour forth from the same opening both fresh and brackish water? <sup>12</sup>Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

Alleluia!

**Alleluia!**

‘Whoever welcomes me welcomes not me but the one who sent me.’

*Mark 9:37*

**Alleluia!**

The Lord be with you.

**And also with you.**

*Hear the Gospel of our Lord Jesus Christ according to Mark (9:30-37)*

**Glory to you Lord Jesus Christ.**

They went on from there and passed through Galilee. He did not want anyone to know it; <sup>31</sup>for he was teaching his disciples, saying to them, ‘The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.’ <sup>32</sup>But they did not understand what he was saying and were afraid to ask him.

<sup>33</sup>Then they came to Capernaum; and when he was in the house he asked them, ‘What were you arguing about on the way?’ <sup>34</sup>But they were silent, for on the way they had argued with one another about who was the greatest. <sup>35</sup>He sat down, called the twelve, and said to them, ‘Whoever wants to be first must be last of all and servant of all.’ <sup>36</sup>Then he took a little child and put it among them; and taking it in his arms, he said to them, <sup>37</sup>‘Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.’

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, Joan, Mandy, Bob, Noel, Jill 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 especially Anna Targ (22/5/1957 - 3/9/2021), those whose anniversaries fall at this time Francis Lawrence (Lawrie) Keast (24/9/1990), 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.**

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.**

Jesus is the Lamb of God who takes away  
the sins of the world. Happy are those who are called to his supper.

**Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

### **Communion Antiphon**

**I will offer you sacrifice with a willing heart: I will praise your name, O Lord,  
for it is good.**

*Psalm 54.6*

### **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*

**Speech Ethics** by Richard Bauckham

Probably most readers of the New Testament, asked about the content of James, would remember the material on wealth and poverty. They are less likely to remember the material on speech ethics, which is in fact just as prominent in the text (1:19-20, 26; 3:1-12; 4:11-12; 5:9, 12). At the end of chapter 1, James places side by side two aphorisms which define true service of God by instancing crucial tests it must pass to be valid: one refers to practical concern for the poor (1:27), the other to control of the tongue (1:26). According to 3:2, anyone who could fully control the tongue would demonstrate thereby their ability to control the whole body and would be 'perfect': they would have attained the moral goal of human life. When New Testament scholar William Baker claims that 'James has made control of speech the premier ethical and spiritual task of man,' he may be wrong to place control of the tongue before solidarity with the poor, but it is at least equal in importance. That James is now known much better for his treatment of possessions than for his treatment of the tongue is a fine illustration of the way of our contemporary sense of what is important can influence the way we read biblical texts. Speech ethics is a topic rarely discussed today. Yet in the ancient world James' ethical concern with speech was not in itself at all unusual, even though the relative emphasis he gives it is. As Baker has amply documented, speech ethics was an important topic – not only in the Jewish but also in the ancient Mediterranean world generally: ancient Near Eastern societies and Graeco-Roman culture. This is less surprising than the absence of the topic from modern concerns, since, after all, verbal communication is a significant part of most interpersonal relations. Baker's suggestion that the difference is due to the predominantly oral character of ancient culture as contrasted with the way that the written world has supplanted the oral in many respects today can at most provide only a partial explanation. It is true that modern culture lacks ancient people's strong sense of the power of spoken words, which accounts for the great importance of rhetoric in ancient education and life. But oral communication is still of great importance in many contexts, while telephone, radio, film and television have surely now increased the role of the spoken word (admittedly in the context of visual communication in the two latter cases). The best instance in which a contemporary concern approaches James' moral interest in the tongue is that of the mass media, whose power to distort the truth and to do considerable harm to private (and royal) persons, as well as exerting considerable influence on political events, for good or ill, has become more and more evident, and recurrently a matter of serious public concern, in the recent past. This illustrates how the nature of communications in our society would require fresh thinking about speech ethics, while sharing and being inspired by James' concerns.

That cannot be attempted here. Instead, in order to stimulate reflection on the potential of words to do harm, which is so strongly emphasized in James (3:5-8) but so rarely given serious attention today, we could read alongside James the following passage by the novelist Ben Okri:

*It sometimes seems to me that our days are poisoned with too many words. Words said and not meant. Words said and meant. Words divorced from feeling. Wounding words. Words that conceal. Words that reduce. Dead words.*

*If only words were a kind of fluid that collects in the ears, if only they turned into the visible chemical equivalent of their true value, an acid, or something curative – then we might be more careful. Words do collect in us anyway. They collect in the blood, in the soul, and either transform or poison people's lives. Bitter or thoughtless words poured into the ears of the young have blighted many lives in advance. We all know people whose unhappy lives twist on a set of words uttered to them on a certain unforgotten day at school, in childhood, or at university.*



*We seem to think that words aren't things. A bump on the head may pass away, but a cutting remark grows with the mind. But then it is possible that we know all too well the awesome power of words – which is why we use them with such deadly and accurate cruelty.*

*We are all wounded inside in some way or other. We all carry unhappiness within us for some reason or other. Which is why we need a little gentleness and healing from one another. Healing in words, and healing beyond words. Like gestures. Warm gestures. Like friendship, which will always be a mystery. Like a smile, which someone described as the shortest distance between two people.*

## **News**

**The Return of Church Chat** You may have wondered, what ever happened to the St Philip's monthly newsletter? Originally created just after the first COVID lockdown in April 2020, *Church Chat* became a way to engage with one another when we could not meet in public or attend Church together. It was an outlet for providing recipes, movie reviews, gardening advice and tips to avoid lockdown boredom, among other things. After a year of publication, contributions for the

Church Chat began to dwindle. Understandably, there was less reason for the newsletter, particularly when we could meet in public and hold Autumn Fairs. Life was good with little sight of restrictions in Canberra. That was until Thursday, 12 August 2021 when lockdown 2.0 was initiated. Well, a month on and we are still in lockdown. As a result, content for the Church Chat

has returned which has allowed us to produce the thirteenth edition of *Church Chat*. We hope that you continue to keep safe and well. Don't forget, you can provide your submissions to this email: [comeandsee@stphilipsoconnor.org.au](mailto:comeandsee@stphilipsoconnor.org.au). Happy reading! – Laura

Please let us know if you didn't receive a copy via email

Please see below a link to access **a message from Her Excellency the Hon Margaret Beazley AC QC The Governor of NSW** to Anglican congregations throughout the Province.

<https://www.dropbox.com/t/vjVekSyP0WHJVOT7>

**The Anglican Board of Mission (ABM)** has signed up to a united Christian call for our Government to do more to assist Afghan refugees. More information on this initiative and the opportunity to sign on to the call can be found at: <https://www.unitedforafghanistan.com>

The site also features a number of Church leaders, including our own Metropolitan and also Bishop Philip Huggins from the National Council of Churches in Australia.

It seems likely that **Checking in with CBR App** will remain part of our future for a while to come. If you do not use a Smart phone you can apply for a card that works in the same way from the ACT HEALTH webpage – look under 'Check in Canberra Card.' If you do not have a computer you can ring ACT Health Digital Solutions Support Team 02 51245880 they will post out the card within a fortnight.

**St John's Care will remain open during the current Lockdown.** We will do what we can to support them within the restrictions currently in operation.

Although our plans are tentative, we are still hoping to celebrate the **60<sup>th</sup> anniversary of the Dedication of St Philip's** on Thursday 16<sup>th</sup> December. It is hoped that Bishop Mark will be able to join us for Festal Evensong followed by 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.

**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!

"On any given night, nearly 500 young people in Canberra are homeless. Some "couch-surf" with friends, others face a night on the streets or hidden away in the bushlands. No young person should feel like they have nowhere to go. **Raw Potential Canberra** actively provides outreach services to at- risk young people, of 12-25 years, in an effort to help those facing homelessness

and violence. They offer after hours support and a non-judgemental approach to helping those in need. They work in partnership with other local services to go out into the community and engage with young people who cannot, or will not, access services, working with them over time to re-connect them to mainstream society. Your donation to St Philip's Local Mission project will help Raw Potential to do this vital work." If you would like to know more check out the website at: <https://rawpotential.com.au/about-us/>

Unfortunately due to the lockdown restrictions we have had to postpone the visit to the Parish of **Bishop Stephen Pickard** next Sunday (26 September). We hope to set another date once we are able to gather again.

**The September 2021 Anglican News** is now available  
<https://stphilipsoconnor.org.au/news/anglicannews/>

Dear Friends **"Urgent request for sewing masks for our brothers and sisters in the Bathurst Diocese. Could you please make masks that are attractive for families, ie adults and children?"** Can you help with sewing and donating masks for people who are having problems accessing them, please? Cyrena Harris, a First Nations woman who lives in Dubbo, is leading an initiative of creating care packs for people in her area who either cannot afford masks and sanitiser or cannot access them due to supply problems. The packs include masks, hand sanitiser, and correct information about testing and vaccination. The Dubbo Anglican Church and the local Anglicare are supporting this important and urgent initiative. The Anglican Church at Dubbo and Anglicare would appreciate donations of homemade masks. **To ensure the masks are as effective as possible it is important to follow the Australian Government instructions on how to make a cloth mask, which can be found at:**  
<https://www.health.gov.au/resources/publications/how-to-make-cloth-mask>.

The aim is to help everyone stay healthy. With this in mind, could you please ensure the material used is clean and has not been used for other purposes and also that you are healthy and your hands are sanitised/cleaned every time you touch the masks? Please mail the masks directly to: Anglicare, PO Box 141, Dubbo NSW 2830. Mailing directly your donated masks to Anglicare will ensure there is no delay in the people who need them receiving them. Thank you for your generous donations and willingness to care for our brothers and sisters in Christ.

Here is a news release about this: [https://www.dailyliberal.com.au/story/7401668/cyrena-on-a-mission-to-protect-the-vulnerable-2000-mask-care-packs-go-out/72116523/?fbclid=IwAR3vPucOD3CtN8ry8ZEN7f\\_6noLcavBpOmwpRwQkALhgACZRrthK-vmPgJ4](https://www.dailyliberal.com.au/story/7401668/cyrena-on-a-mission-to-protect-the-vulnerable-2000-mask-care-packs-go-out/72116523/?fbclid=IwAR3vPucOD3CtN8ry8ZEN7f_6noLcavBpOmwpRwQkALhgACZRrthK-vmPgJ4) God bless you and thank you.

*The Revd Sarah Plummer, Executive Manager Mission and Culture - Anglicare and Dr Monica Short, Anglican Diocese of Canberra and Goulburn.*

***This week @ St Philip's*** <https://stphilipsoconnor.org.au/news/calendar.php>

Today	<i>Seventeenth Sunday after Pentecost</i>
8am	<b>Eucharist</b> – Livestreamed on Facebook
9am	Breakfast Catch-up, join us on Zoom to catch up and discuss the sermon! <a href="https://adcq.zoom.us/j/97199501164">https://adcq.zoom.us/j/97199501164</a>
Monday 20 September	<i>John Coleridge, first bishop of Melanesia, martyr (d.1871)</i>
8am	Morning Prayer – Livestreamed on Facebook
4.30pm	Evening Prayer – Livestreamed on Facebook
Weds 22 September	<i>Feria</i>
8am	Morning Prayer – Livestreamed on Facebook
10am	Funeral – Duntroon. Brig (Rtd) John Henry Robbins CSC RIP
4.30pm	Evening Prayer – Livestreamed on Facebook
Thursday 23 September	<i>Feria</i>
10am	<b>Eucharist</b> – Livestreamed on Facebook
Friday 24 September	<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 26 September Eighteenth Sunday after Pentecost  
8am Eucharist – Livestreamed on Facebook  
*Readings: Numbers 11:4-6, 10-16, 24-29. Psalm 19:7-14, James 5:12-20, Mark 9:28-50*  
9am 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	7.00pm	Parish Council – Via Zoom
23 October		'Spring Fling' Annual Parish Fair [TBC]
24 October		Anglicare Sunday
1-5 November		Clergy Retreat, Galong
16 December		60th Anniversary of St Philip's Dedication

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