



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

email: [comeandsee@stphilipsoconnor.org.au](mailto:comeandsee@stphilipsoconnor.org.au)

ph: 02 6161 7334

[www.stphilipsoconnor.org.au](http://www.stphilipsoconnor.org.au)

 @stphilipsoconnor

**Sunday 26 September 2021**

## *Eighteenth 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)



*We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic.*

Dear Friends,

Our lockdown continues and for some the daily briefings from our leaders continue to be watched with eager anticipation. Numbers of cases, vaccination rates, hospitalisations etc etc, statistics are pored over and analysed. We even seem to think about time differently...ah yes that was pre COVID, and we certainly engage with each other differently and are increasingly realising the

importance of community and gathering.

One thing that has remained unchanged has been the celebration of the Eucharist. Although we are not able to gather those familiar words continue to be recited and actions performed. This will continue and is a reminder to us of God's presence, particularly and most especially, at this time, with those in need: the sick, the lonely, the frightened and the grieving.

Among my favourite 'purple passages' is in a long book published in 1945 called *The Shape of the Liturgy* by Dom Gregory Dix which I thought was worth sharing. About the Eucharist he writes:

Was ever a command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacles of earthly greatness to the refuge of fugitives in the caves and dens of the earth. Men have found no better thing than this to do this for kings at their crowning and for criminals going to the scaffold; for armies in triumph or for a bride and bridegroom in a little country church; for the proclamation of a dogma or for a good crop of wheat; for the wisdom of the Parliament of a mighty nation or for a sick old woman afraid to die; for a schoolboy sitting an examination or for Columbus setting out to discover America; for the famine of whole provinces, or for the soul of a dead lover; in thankfulness because my father did not die of pneumonia; for a village headman much tempted to return to fetich because the yams had failed; because the Turk was at the gates of Vienna; for the repentance of Margaret; for the settlement of a strike; for a son for a barren woman; for Captain so-and-so, wounded and prisoner of war; while the lions roared at the nearby amphitheatre; on the beach at Dunkirk; while the hiss of scythes in the thick June grass came faintly through the windows of the church; tremulously, by an old monk on the fiftieth anniversary of his vows; furtively by an exiled bishop who had hewn timber all day long in a prison camp near Murmansk; gorgeously, for the canonisation of S Joan of Arc – one could fill many pages with the reasons why men have done this, and not tell a hundredth part of them. And best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unfailingly, across all the parishes of Christendom, the Pastors have done this just to *make the plebs sancta Dei* – the holy common people of God.

We could add many more things to this great litany, including now 'via Livestream during a Pandemic.' As Eucharistic people I hope you are finding opportunities to pause and give thanks. We are nothing if not hopeful and it is for this, if not for any other reason, that we are grateful.

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

## *Eucharist for the Eighteenth Sunday after Pentecost*

### **Entrance Antiphon**

**Salt is good; but if salt has lost its saltiness, how can it be seasoned? Have salt in yourselves, and be at peace with one another.**

*Mark 9.50*

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.**

**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,

your son has taught us that those who give even a cup of water in his name will not lose their reward:

open our eyes to see those that are in need,  
and teach us to set no store by riches and earthly rewards,  
so that, in surrendering ourselves to serve you in your children,  
we may labour for the treasure that endures;  
through Jesus Christ our Lord,

**Amen.**

### **Today's Readings**

*A reading from the book of Numbers (11:4-6, 10-16, 24-29)*

The rabble among them had a strong craving; and the Israelites also wept again, and said, 'If only we had meat to eat! <sup>5</sup>We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; <sup>6</sup>but now our strength is dried up, and there is nothing at all but this manna to look at.'

<sup>10</sup>Moses heard the people weeping throughout their families, all at the entrances of their tents. Then the Lord became very angry, and Moses was displeased. <sup>11</sup>So Moses said to the Lord, 'Why have you treated your servant so badly? Why have I not found favour in your sight, that you lay the burden of all this people on me? <sup>12</sup>Did I conceive all this people? Did I give birth to them, that you should say to me, "Carry them in your bosom, as a nurse carries a sucking child", to the land that you promised on oath to their ancestors? <sup>13</sup>Where am I to get meat to give to all this people? For they come weeping to me and say, "Give us meat to eat!" <sup>14</sup>I am not able to carry all this people alone, for they are too heavy for me. <sup>15</sup>If this is the way you are going to treat me, put me to death at once—if I have found favour in your sight—and do not let me see my misery.' <sup>16</sup>So the Lord said to Moses, 'Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting, and have them take their place there with you.'

<sup>24</sup>So Moses went out and told the people the words of the Lord; and he gathered seventy elders of the people, and placed them all around the tent. <sup>25</sup>Then the Lord came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again.

<sup>26</sup>Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and

so they prophesied in the camp. <sup>27</sup>And a young man ran and told Moses, 'Eldad and Medad are prophesying in the camp.' <sup>28</sup>And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, 'My lord Moses, stop them!' <sup>29</sup>But Moses said to him, 'Are you jealous for my sake? Would that all the Lord's people were prophets, and that the Lord would put his spirit on them!'

*Psalm 19:7-14*

The law of the Lord is perfect, reviving the soul:  
the command of the Lord is true, and makes wise the simple.

**The precepts of the Lord are right, and rejoice the heart:  
the commandment of the Lord is pure, and gives light to the eyes.**

The fear of the Lord is clean, and endures for ever:  
the judgements of the Lord are unchanging, and righteous every one.

**More to be desired are they than gold, even much fine gold:  
sweeter also than honey, than the honey that drips from the comb.**

Moreover, by them is your servant taught:  
and in keeping them there is great reward.

**Who can know his own unwitting sins?:  
O cleanse me from my secret faults.**

Keep your servant also from presumptuous sins, lest they get the mastery over me:  
so I shall be clean, and innocent of great offence.

**May the words of my mouth and the meditation of my heart  
be acceptable in your sight:  
O Lord, my strength and my redeemer.**

*A reading from the letter of James (5:12-20)*

Above all, my beloved, do not swear, either by heaven or by earth or by any other oath, but let your 'Yes' be yes and your 'No' be no, so that you may not fall under condemnation.

<sup>13</sup>Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. <sup>14</sup>Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. <sup>15</sup>The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. <sup>16</sup>Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. <sup>17</sup>Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. <sup>18</sup>Then he prayed again, and the heaven gave rain and the earth yielded its harvest.

<sup>19</sup>My brothers and sisters, if anyone among you wanders from the truth and is brought back by another, <sup>20</sup>you should know that whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins.

Alleluia!

**Alleluia!**

'Have salt in yourselves, and be at peace with one another.'

*Mark 9:50*

**Alleluia!**

The Lord be with you.

**And also with you.**

*Hear the Gospel of our Lord Jesus Christ according to Mark (9:38-50)*

**Glory to you Lord Jesus Christ.**

John said to him, 'Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.' <sup>39</sup>But Jesus said, 'Do not stop him; for no one who does a deed of power in my name will be able soon afterwards to speak evil of me. <sup>40</sup>Whoever is not against us is for us. <sup>41</sup>For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.

<sup>42</sup>'If any of you put a stumbling-block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. <sup>43</sup>If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. <sup>45</sup>And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. <sup>47</sup>And if your eye causes you to stumble, tear it out; it is better for you to enter the

kingdom of God with one eye than to have two eyes and to be thrown into hell, <sup>48</sup>where their worm never dies, and the fire is never quenched.

<sup>49</sup> 'For everyone will be salted with fire. <sup>50</sup> Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.'

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, 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 Jill Isbister, those whose anniversaries fall at this time, Sandra Boddington (28/9/2020), Robert Dixon (29/9/1989), Coralie Sawyer (29/9/1991), Peter Andersson (1/10/2019), 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.**

It is indeed right,

It is our duty, our joy and our salvation,  
that we should at all places  
give thanks to you, almighty and everlasting God,  
through Jesus Christ your only Son our Lord.

For he is the true high priest,

who has freed us from our sins  
and made us a royal priesthood  
to serve you our God and Father.

Therefore with angels and archangels,

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

**Holy, holy, holy Lord, God of power and might,**

**Heaven and earth and full of your glory.**

**Hosanna in the highest.**

**Blessed is he ✠ who comes in the name of the Lord.**

**Hosanna in the highest.**

Holy and gracious God,

All creation rightly gives you praise.  
All life, all holiness, comes from you  
through your Son, Jesus Christ our Lord,  
whom you sent to share our human nature,  
to live and die as one of us,  
to reconcile us to you,  
the God and Father of all.

Hear us merciful Lord:

through Christ accept our sacrifice of praise;  
and, by the power of your word and Holy Spirit,  
sanctify this bread and wine,  
that we who eat and drink them  
may be partakers of Christ's body and blood.

Who, when his hour had come,

on the night before he went up to the cross  
to make full atonement for the sins of the whole world,  
took bread and gave you thanks;  
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.'

In the same way after supper,

he took the cup and gave you thanks;  
he gave it to them, saying,  
'Drink 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.'

In faith we acclaim you O Christ:

**We remember his death on the cross.  
We proclaim the resurrection to new life.  
We await his coming in glory.**

Therefore in obedience to his command,  
we commemorate and celebrate  
his saving passion and death,  
his mighty resurrection and glorious ascension into heaven  
and we eagerly await his coming again in glory.

We thank you that by your grace alone  
you have accepted us in Christ;  
and here we offer you a spiritual sacrifice  
holy and acceptable in your sight.  
Through Christ receive this our duty and service,  
and grant that we who eat and drink these holy gifts  
may, by your Holy Spirit,  
be one body in Christ,  
and serve you in unity and peace.

In your grace and mercy,  
Bring us to the joy of your eternal kingdom  
with the Blessed Virgin Mary, St Philip our Patron,  
and all the company of the redeemed.  
May we praise you in union with them,  
and give you glory through your Son, Jesus Christ

Through him, with him, in him,  
in the unity of the Holy Spirit,  
all glory and honour is yours, gracious Father,  
for ever and ever.  
**Amen.**

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

### **The Breaking of Bread and Communion**

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

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

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

### **Communion Antiphon**

**More to be desired than gold, even much fine gold:  
sweeter also than honey, than the honey that drips from the comb.**

*Psalms 19.10*

### **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:  
Bountiful God,  
at this table you graciously feed us  
with the bread of life and the cup of eternal salvation.  
May we who have reached out our hands to receive  
this sacrament  
be strengthened in your service;  
we who have sung your praises  
tell of your glory and truth in our lives;  
we who have seen the greatest of your love  
see you face to face in your kingdom  
and come to worship you with all your saints 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***

Recently I was involved in a discussion with a group of priests about the boundaries of the church – what are the boundaries and do grace and salvation exist beyond the canonical limits of the church. It is a question with which the church has struggled from its beginning. Some in our group took the position that there is no grace or salvation outside the boundaries of the church. One priest who is from Lebanon, without debate or argument, offered a simple observation. He said that in his country the majority of people are Muslim and he knows many Muslims who are more holy and live better lives than some Christians. His response raises some challenging questions.



- What do we do when we encounter difference?
- Where do we stand with regard to those who do not follow us?
- How do we see, perceive, or judge the other?

The disciples in today's gospel are facing these very same questions. They encounter someone who is casting out demons in Jesus' name. The irony is that just a few verses earlier Mark describes how the disciples failed at casting out a demon (Mk. 9:17-18, 28) and then they argued with each other about who was the greatest (Mk. 9:33-34). To make matters worse this guy – who is not one of them – comes along and is doing what they could not do. So they try to stop him "because he was not following us." Maybe he does not speak, think, act, or look like them – we do not know. But we do know this. He is not part of their group and they see him as getting in the way. They judge him to be a stumbling block to their faith and ministry. And when they cannot stop him they tell on him. They report him to Jesus.

I cannot help but believe they were disappointed with Jesus' response. Jesus does not support them in their action. He does not criticize or condemn the man. He does not accept their judgment of the man as a stumbling block. It seems the disciples have crossed a line – the line between protecting the faith and claiming ownership of the faith. It is a line each of us has to negotiate as we encounter the other, encounter differences of opinion, encounter different practices and understanding.

Jesus is less focused on the man casting out demons and more focused on his disciples. In fact, Jesus takes the disciples' judgment and turns it back on them.

If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where their worm never dies, and the fire is never quenched. (Mk. 9:42-48).

The encounter with the other, with difference, should cause us to first examine our own life. Jesus is asking us to consider what causes us to stumble or become a stumbling block for another.

In the physical world stumbling blocks are external – the shoe in the middle of the floor, the curb or bedpost that catches our toe, water that causes us to slip, uneven ground that causes us to lose our balance. But in the spiritual world stumbling blocks are a part of us. They are as much a part of us as are our hands, feet, and eyes.

Stumbling blocks are the patterns of life we have created for ourselves or to which we have been subjected by others but which we perpetuate. They are the habits of seeing, thinking, and acting that blind us to who we, our neighbours, and God really are. They distort reality so that we cannot respond appropriately. We trip and fall. Sometimes we trip another.

These stumbling blocks are not so much specific behaviours but rather, ways of relating to God, the world, our neighbour, and ourselves. They are things like fear, anger, resentment, gossip, envy. Perfectionism, our need for approval and to be liked, or to be in control often cause us to stumble. Sometimes it is our prejudice, indifference, or apathy. Other times our attachments and addictions trip us up.

Every time we stumble or cause another to stumble we have denied life – our own or another's. We have diminished the kingdom of God and ultimately destroyed love. Jesus' concern and desire is that we would, as the collect for today says, "become partakers of the heavenly treasure." And so his remedy is drastic – amputation. Cut it off. Tear it out. This is not about punishment. It is about healing and it is a matter of life and death. The spiritual gangrene must be removed in order that we might be whole. Authentic spirituality always involves letting go. As stumbling blocks are removed the boundaries of life, love, the church, and God's presence are expanded.

So I wonder.... What causes you to stumble? How have you tripped another?

*Mike Marsh is a priest of the Episcopal Church of the US.  
He has served as rector of St. Philip's Episcopal Church – Uvalde,  
a parish in the Episcopal Diocese of West Texas, since 2005.*

## News

In the ACT recently one of the latest close exposure sites has been the **Malkara Special Needs School**. As a result, over 50 families are in quarantine during lockdown, all of whom have high needs children with disabilities.

The Embracing Ministries Team, (EM) under the leadership of The Reverend Andrea de Vaal Horciu, and working with ACT Health, has set up a base of operations to distribute emergency food and equipment at St George's Anglican Church, Pearce. We thank The Reverend Jason Clift and his congregations for assisting us at this time.

We are now looking for suitably trained volunteers to help us to respond to this urgent need in Canberra in a COVID safe way. To be able to volunteer, you need to:

- Have a current Working With Vulnerable People (WWVP) registration;
- Have completed your Diocesan Safe Ministry Training;

You can do it online here:

<https://anglicancg.org.au/safe-ministries/safe-ministry-unit/safe-ministries-training-and-workshops/>

- Be double vaccinated against COVID-19

If you wish to volunteer, please call Andrea on: 0404 256 714.

Regardless of whether you are able to volunteer or not at this time, please pray for:

- The safety of affected families and our EM staff and volunteers.
- For strength, energy and wisdom for Andrea and the EM team.
- For the love of Jesus to shine brightly through everyone involved.
- Especially pray against COVID spreading through the Disability Community.

If you are able to donate to help with the purchase of food and equipment, you can do it by a direct deposit to Embracing Ministries. (Mark your donation COVID.)

BSB: 702 389

ACC: 0520 9842

Also, for more information and to donate via Facebook, go to:

<https://www.facebook.com/104782548620643/posts/108617078237190/?d=n>

Please see below a link with instructions 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>

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.

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!

Dear Reverend 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/>

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.

*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*

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

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

Today	<i>Eighteenth 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 27 September	<i>Vincent de Paul, priest and worker with the poor (d.1660)</i>
8am	Morning Prayer – Livestreamed on Facebook
4.30pm	Evening Prayer – Livestreamed on Facebook
Weds 29 September	<i>Michael and All Angels</i>
8am	Morning Prayer – Livestreamed on Facebook
10am	Funeral – Jill Isbister <sup>RIP</sup>
4.30pm	Evening Prayer – Livestreamed on Facebook
Thursday 30 September	<i>Jerome, priest and biblical scholar (d.420)</i>
10am	<b>Eucharist</b> – Livestreamed on Facebook
Friday 1 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. <a href="https://adcq.zoom.us/j/99182316280">https://adcq.zoom.us/j/99182316280</a>
Sunday 3 October	<i>Nineteenth Sunday after Pentecost</i>
8am	<b>Eucharist</b> – Livestreamed on Facebook
9am	<i>Readings: Genesis 2:18-24, Psalm 8, Hebrews 1:1-4; 2:5-12, Mark 10:2-16</i> 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>

## *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

---

Reflecting still on the reading from a weeks ago when Jesus asked his disciples 'who do you say that I am.' A piece of graffiti in an American university read: Jesus said to them, 'who do you say that I am?' And they replied 'You are the eschatological manifestation of the ground of our being, the kerygma of which we find the ultimate meaning in our interpersonal relationships. And Jesus said, 'What?'