



# St Philip's Come & See

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

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

ph: 02 6161 7334

 @stphilipsoconnor

## Sunday 19 July 2020 Seventh Sunday after Pentecost

**8am Eucharist**

**10am Eucharist with music**

The 8.00am Eucharist will still be live on [Facebook](https://www.facebook.com/stphilipsoconnor). Then it will be available on either our [YouTube channel](https://www.youtube.com/channel/UC...) or [Facebook](https://www.facebook.com/stphilipsoconnor). All links and details are on our web page [www.stphilipsoconnor.org.au](http://www.stphilipsoconnor.org.au)



Dear Friends,

Joni Mitchell in her song Big Yellow Taxi, reminds us 'you don't know what you've got till it's gone!' A song which despite being over 50 years old still resonates. However where it has resonated with me recently has been in the changes we have had to make to our worship and gathering over these past months. Gathering with you all on a Sunday morning, greeting each other in peace and enjoying breakfast or morning tea in the close confines of the Lamerton Centre seemed to me as natural as breathing, it's what we did! At the moment these things can no longer be part of our routine, these things that we so much took for granted. But perhaps the thing that I miss the most is the opportunity to sing lustily!

Hymns, whilst they are now so much a part of what we do, were in the period following the reformation held in suspicion. The public singing of texts not directly from the Bible was still regarded by many as an 'error of popery!' Fortunately with the advent of the Wesleys and the rediscovery of a wealth of ancient hymns and their translation into English, congregational singing became the norm in churches of the Anglican tradition.

They are of course so much more than just songs of worship, they speak of our theology and our poetical imaginings; as an example look at hymn 398 'Come down O Love Divine.' Coupled with Vaughan Williams tune Down Ampney it is a wonderful example of hymnody, is there any finer? Little wonder we miss it so. You don't know what you've got till it's gone!

Bishop Mark is only too aware of this, clearly it is the subject of much discussion. He has written to the clergy this week with a reflection on the subject of singing, I have reproduced it in part below. I am hoping over these coming weeks to broaden our musical diet at the 1000am Eucharist, we will still have some hymns, can I encourage you to 'Come and hum.'

Blessings to you all

*Martin*

0478 619 911

[rector@stphilipsoconnor.org.au](mailto:rector@stphilipsoconnor.org.au)

*Front cover: van Gogh, Peasant Woman Binding Sheaves (after Millet), 1889*

### *Entrance Antiphon [Introit]*

**You, O Lord, are a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness.**

*Psalm 86:15*

### *Prayer of the Day*

Saving God,  
in Jesus Christ you opened for us  
a new and living way into your presence:  
give us pure hearts and constant wills  
to worship you in spirit and in truth;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

### *Today's Readings*

*A reading from the book of the Prophet Isaiah (44:6-8)*

Thus says the Lord, the King of Israel  
and his Redeemer, the Lord of hosts:  
I am the first and I am the last;  
besides me there is no god.  
<sup>7</sup> Who is like me? Let them proclaim it,  
let them declare and set it forth before me.  
Who has announced from of old the things to come?  
Let them tell us what is yet to be.  
<sup>8</sup> Do not fear, or be afraid;  
have I not told you from of old and declared it?  
You are my witnesses!  
Is there any god besides me?  
There is no other rock; I know not one.

*Psalm 86:11-17*

Show me your way, O Lord,  
and I will walk in your truth:  
let my heart delight to fear your name.  
**I will praise you, O Lord my God, with all my heart:  
and I will glorify your name for ever.**  
For great is your abiding love toward me:  
and you have delivered my life from the lowest depths of the grave.  
**The insolent, O God, have risen against me:  
a ruthless band seek my life:**

**they have not set God before their eyes.**

But you, Lord, are a God gracious and compassionate:  
slow to anger, full of goodness and truth.

**Turn to me and be merciful,  
give your strength to your servant:  
and save the child of your handmaid.**

Show me some token of your goodness:  
that those who hate me may see it and be ashamed,  
because you, Lord, are my helper and my comforter.

*A reading from the letter of Paul to the Romans (8:1-11)*

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—<sup>13</sup>for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup>For all who are led by the Spirit of God are children of God. <sup>15</sup>For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' <sup>16</sup>it is that very Spirit bearing witness with our spirit that we are children of God, <sup>17</sup>and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

<sup>18</sup>I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. <sup>19</sup>For the creation waits with eager longing for the revealing of the children of God; <sup>20</sup>for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope <sup>21</sup>that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. <sup>22</sup>We know that the whole creation has been groaning in labour pains until now; <sup>23</sup>and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. <sup>24</sup>For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? <sup>25</sup>But if we hope for what we do not see, we wait for it with patience.

## *The Gradual*

Alleluia! **Alleluia!**

May the Father of our Lord Jesus Christ enlighten the eyes of our mind, so that we can see what hope his call holds for us. **Alleluia!**

The Lord be with you.

**And also with you.**

*The Gospel of our Lord Jesus Christ according to Matthew (13:24-30, 36-43)*

**Glory to you Lord Jesus Christ.**

He put before them another parable: 'The kingdom of heaven may be compared to someone who sowed good seed in his field; <sup>25</sup>but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. <sup>26</sup>So when the plants came up and bore grain, then the weeds appeared as well. <sup>27</sup>And the slaves of the householder came and said to him, "Master, did you not sow good seed in your field? Where, then, did these weeds come from?" <sup>28</sup>He answered, "An enemy has done this." The slaves said to him, "Then do you want us to go and gather them?" <sup>29</sup>But he replied, "No; for in gathering the weeds you would uproot the wheat along with them. <sup>30</sup>Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn." <sup>36</sup>Then he left the crowds and went into the house. And his disciples approached him, saying, 'Explain to us the parable of the weeds of the field.' <sup>37</sup>He answered, 'The one who sows the good seed is the Son of Man; <sup>38</sup>the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, <sup>39</sup>and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. <sup>40</sup>Just as the weeds are collected and burned up with fire, so will it be at the end of the age. <sup>41</sup>The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, <sup>42</sup>and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. <sup>43</sup>Then the righteous will shine

For the Gospel of the Lord

**Praise to you Lord Jesus Christ**

## *Prayers*

In our prayers this week we remember all those in need, particularly: Roger, Ros, Sam, Ben, Gage, Hugh, Beryl, Sarah and Joan.

We commend to God the recently departed and recall those whose years mind falls at this time: Carola Parke (19/07/2012), Dot Mayo (22/07/2002), Merv McInnes (22/07/2011), Michael Gamble (24/07/1997)

## *A Prayer of Spiritual Communion*

*[When the clergy make their communion 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.

*[If you are interested in the history and the theology behind Spiritual Communion this YouTube clip is helpful. <https://www.youtube.com/watch?v=9uBiqbTY7oA&feature=youtu.be>]*

## *Communion Antiphon*

**Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me.**

Rev 3:20

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.**

## *For Reflection*

### **To sing or not to sing: a pastoral and theological reflection**

God's people have always been singers. From Miriam rejoicing on the shore of the Red Sea to the saints in Revelation praising the Lamb the Scriptures witness to a God whose mighty acts can't be confined to speech and prose. Because corporate singing is an expression of who we are in Christ forgoing or choosing to forgo it for a time is difficult. The following is designed to help clergy and ministry units think through this issue from a theological and missional perspective.

Many of you will be feeling the responsibility of having to deal with these matters from a public health or workplace safety perspective, neither of which are at the core of our vocation. Hence it may be helpful to think how the following biblical and theological principles apply in this situation so that we might rightly assess the pastoral and missional risks that may be involved.

*There is precedent for laying aside our 'rights' for the sake of mission*



In Corinthians 9 Paul discusses how he has chosen not to use some of his rights as an apostle for the sake of his mission of gospel proclamation (see verses 15 to 18). In 10:31-11:1 he encourages the Corinthians to follow his example in this regard, as he in turn seeks to follow the example of Christ.

*There is precedent for a Christian community accommodating its 'weaker' members*

In Romans 14 Paul is addressing a Christian community that probably includes both Jewish and Gentile believers. Some of their number, who Paul calls the 'strong' are flexible in their eating habits and in whether they treat one day as more special than the others (verses 5 to 6) while others, who Paul calls the 'weak' have more reservations or scruples about these matters. Paul encourages believers not to pass judgement on one another and not to act in such a way that places stumbling blocks before each other.

*There is precedent for a Christian community adjusting its worship to make it more accessible to outsiders*

In 1 Corinthians 14 Paul is teaching on prophecy and tongues. He acknowledges that un-interpreted tongues may edify the speaker. Yet they should not be practiced in the public assembly in part because of their impact on the outsider (v23) who may conclude that Christians are out of their mind and hence miss an opportunity to hear the clear word of God calling them to repentance (v24)

In light of that, let me suggest some questions around 'missional' risk that should be asked and answered before resuming congregational singing, at least in the ACT

while we might have the legal right to resume congregational singing, is now the right time to do so from a missional perspective?

• might the resumption of congregational singing at this time reduce our ability to include the 'weaker' brother or sister, who for reasons of health or scruple feels unable to be present in a worship service where singing takes place?

• might the resumption of congregational singing at this time reduce our ability to welcome and evangelise the outsider who concludes from its practice that we are unconcerned about public health?

+Mark



## News

**After the 10am service today - 19 July**, there will be an election to fill the remaining vacancies in Synod representatives and alternates for the period 2020 to 2022.

**Our Local Mission Outreach** this year is to Companion House in Cook. Companion House is a non-government community based organisation working with adults and children who have sought safety in Australia from persecution, torture and war related trauma to ensure access to services that respect, empower and promote recovery. Services include Medical, Counselling, Complementary Therapy, Community Development, Training and Professional Development, Policy Advice and Awareness Raising and Migration Advice. Envelopes to contribute to this ministry can be found at the back of the church.

**Rectory Solar Panel and Heat Pump Project** Following on from the AGM decision in February, Parish Council is now inviting donations towards the cost of the Rectory Solar Panel Project. The project involves 24 solar panels and a heat pump for hot water at a total cost of \$13,565. It is an important project as we position the Parish for ministry into the future, by ensuring careful stewardship of our resources. The project also ensures that we are minimising our emissions and thus helping to protect the environment.

If you are in a position to contribute and wish to, you can make a donation via electronic funds transfer to St. Philips noting "Solar Panels" in the reference line or place an envelope in the retiring collection bowl marked "Solar Panels". Thank you.

Watch out for more information on the Rectory 'Solar Farm' in the next edition of *Church Chat*.

**I hope you are enjoying *Church Chat***, our occasional newsletter. Thank you to all who contributed and thanks to Laura Wood our Editor for putting it all together. We would love to receive input from as many people as possible and are open to any suggestions. Please email Laura at [yourlaurawood@gmail.com](mailto:yourlaurawood@gmail.com) with your content and ideas for the next issue.

### *Calendar @ St Philip's*

Today Sunday 19 July	<i>Seventh Sunday after Pentecost</i>
8am	<b>Eucharist - Livestreamed</b>
10am	<b>Eucharist with Music</b>
Tuesday 21 July	
2pm	<b>Eucharist</b> – Sir Leslie Morshead Manor
Thursday 23 July	
10am	<b>Eucharist</b>
Friday 24 July	
5pm - 6pm	Happy Hour online, for those who wish to catch up. <a href="#">St Philip's Happy Hour link</a>
Sunday 26 July	<i>Eighth Sunday after Pentecost</i>
8am	<b>Eucharist - Livestreamed</b>
10am	<b>Eucharist with Music</b>

### *Roster*

	<b><u>July</u></b>	<b>19-Jul-20</b>	<b>26-Jul-20</b>
	Sunday of Month	<b>3rd</b>	<b>4th</b>
	Liturgical Season	Seventh Sunday after Pentecost	Eighth Sunday after Pentecost
<b>8am</b>	Celebrant	Rev'd Martin	Rev'd Martin
	Preacher (if different to Celebrant)	Rev'd Canon Scott	
	Sidespeople & Welcomer	Vicki L & helpers	Tim W
	Liturgical Assistant	Lisa C	Peter W
	Bible Reader	Rebecca P	Shane W
<b>10am</b>	Celebrant	Rev'd Canon Scott	Rev'd Martin Johnson
	Sidespeople & Welcomer	Jeannette M, Leighton M & helper	Nirmal F, Sally A & helper
	Liturgical Assistant	Rev'd Martin	Philippa W
	Musician(s) & Singers/Soloist	Colin F	Colin F
	Bible reader	Fred A	Jack A