



St Philip's
Come & See

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Sunday 22 November 2020

Christ the King

While the COVID19 restrictions are in place St Philip's is delighted to be celebrating the Eucharist online on [Facebook](#) at 8.00am this morning. It will then be available on either our [YouTube channel](#) or [Facebook](#). All links and details are on our web page www.stphilipsoconnor.org.au



Dear Friends,

Once again we come to the end of our Church's year. It has been, in many ways, a very different one and together as a Church and community and individually we have had to face a number of different challenges. As many of you know I go into Duntroon regularly to visit the gym and catch up with colleagues in Army Chaplaincy. Earlier in the year I became involved in situation with a soldier which was having an impact on his professional and personal life. I spoke to the Commanding Officer and he asked me about what my basic approach is to such a situation.

In society generally we are wary of change at many different levels. Some of our wariness is understandable. The changes that inevitably come with ageing and the loss of loved ones are difficult and often painful. The model that says "yesterday I was healthy, today I am sick, tomorrow

I will be well again" can rather dominate our thinking. It is model of health care in many settings. It is however unrealistic, change is one thing that we can be certain of. There can be no complete restoration or restitution.

As a Chaplain and priest I often become involved with folk in this period of change and chaos. There is frustration as folk feel stuck in an unbearable situation. There is an inability to accept the past or the present and envisage a future. Many seem devoid of hope.

The role of the pastoral carer is to help their companion, the one they are reaching out to, to see life as a quest, a pilgrimage, to help them find meaning and purpose, hope and security. To reconnect with family, friends and community and to discover or rediscover a sense in which we are on a journey together.

As we reflect on this year past, it is model that we might wish to consider. Things have changed, and in many ways they will not be the same again. Many continue to experience the chaos of lockdown, loss of health, the grief of loss and economic and social disruption. But it is not possible to look back and wish things could be the same and neither should we. The future is not what it used to be because we can no longer rely on the comforting assumption that it will resemble the past.

Go before us Lord in these and all our doings and accept our prayer and praise for the sake of Jesus Christ, your Son our Lord, who is alive and reigns with you and the Holy Spirit now and always, Amen.

Blessings to you all *Martin*
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Entrance Antiphon [Introit]

O Shout to the Lord in triumph all the earth. Serve the Lord with gladness and come before his face with songs of joy.

Psalm 100:1

Prayers of the Day

Let us pray:
God of power and love,
who raised your Son Jesus from death to life,
resplendent in glory to rule over all creation:
free the world to rejoice in his peace,
to glory in his justice, and to live in his love.
Unite the human race in Jesus Christ your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

Amen.

Today's Readings

A reading from the book of the prophet Ezekiel (34:11-16, 20-24)

For thus says the Lord God: I myself will search for my sheep, and will seek them out. ¹²As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. ¹³I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. ¹⁴I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. ¹⁵I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. ¹⁶I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

²⁰Therefore, thus says the Lord God to them: I myself will judge between the fat sheep and the lean sheep. ²¹Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide, ²²I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep.

²³I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. ²⁴And I, the Lord, will be their God, and my servant David shall be prince among them; I, the Lord, have spoken.

Psalm 100

O shout to the Lord in triumph, all the earth:
serve the Lord with gladness,
and come before his face with songs of joy.

Know that the Lord he is God:

**it is he who has made us and we are his;
we are his people and the sheep of his pasture.**

Come into his gates with thanksgiving, and into his courts with praise:
give thanks to him, and bless his holy name.

**For the Lord is good, his loving mercy is for ever:
his faithfulness throughout all generations.**

A reading from the letter of Paul to the Ephesians (1:15-23)

I have heard of your faith in the Lord Jesus and your love towards all the saints, and for this reason ¹⁶I do not cease to give thanks for you as I remember you in my prayers. ¹⁷I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, ¹⁸so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, ¹⁹and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. ²⁰God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. ²²And he has put all things under his feet and has made him the head over all things for the church, ²³which is his body, the fullness of him who fills all in all.

The Gradual

Alleluia, **Alleluia!** You, Christ, are the King of glory,
the eternal Son of the Father. **Alleluia!**
The Lord be with you.

And also with you.

The Gospel of our Lord Jesus Christ according to Matthew (25:31-46)

Glory to you Lord Jesus Christ.

'When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. ³²All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, ³³and he will put the sheep at his right hand and the goats at the left. ³⁴Then the king will say to those at his right hand, "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." ³⁷Then the righteous will answer him, "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ³⁹And when was it that we saw you sick or in prison and visited you?" ⁴⁰And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." ⁴¹Then he will say to those at his left hand, "You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; ⁴²for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, ⁴³I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me." ⁴⁴Then they also will answer, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not

take care of you?" ⁴⁵Then he will answer them, "Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me." ⁴⁶And these will go away into eternal punishment, but the righteous into eternal life.'

For the Gospel of the Lord,

praise to you Lord Jesus Christ.

Prayers of the People

In our prayers we remember those in need, particularly: Roger, Ros, Sam, Ben, Gage, Hugh, Beryl, Denise, Margot, Sarah, Tien and Myrle, those unable to gather with us, those in hospital, residential or home care.

We commend to God the recently departed especially Jason Page, *priest* and those whose year's mind falls at this time, Constance Morton (25/11/2001).

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.

Communion Antiphon

**Blessed is the King who comes in the name of the Lord.
Peace in heaven and glory in the highest heaven.**

Luke 19:38

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>]

For Reflection

This is an excerpt of an interview with New Testament scholar and former Bishop of Durham NT Wright on his book 'How God became King.' The interview can be read and heard at:

<https://learn.gcs.edu/mod/page/view.php?id=4461>

We have tended to slide downhill into Jesus simply providing a system of salvation which enables us later to leave the world or to escape the world in some way, either by our spirituality in the present

or by a salvation which will take us entirely away from the world in the future. Whereas the four Gospel writers, living as they did within the world of second-temple Judaism, believed that through Jesus, the one God of Israel, the creator of the world, had acted to reclaim the world, to redeem the world, to rescue the world, not to enable people to leave it behind.

This idea is scary for most people in the Western world, because for the last 200 years, Western thought in general and Christianity along with that has tended to think in terms of splitting apart things that are “worldly” (whether we call them political or social or whatever) and then “religious” (or spiritual things) over there. So we have read the Gospels through a grid of interpretation which is systematically and at every point denying one of the main things that the Gospels are trying to affirm. I don’t know how to say that except by doing it rather sharply: I think we’ve all been getting it wrong.

A passage which many Western Christians know well (because they may hear it read in church at Christmas time and so on) is the beginning of John’s Gospel: “In the beginning was the Word and the Word was with God and the Word was God.” What John is doing in that passage — hooking up with what he does in his story of Jesus’ resurrection — is to tell the story of Jesus as the story of a new Genesis, a new beginning. Genesis is all about the creation and about God’s beautiful world, and the story John tells in his Gospel from beginning to end is not about Jesus telling people to leave the world behind and go somewhere else, but a story about how in and through Jesus, the one God of creation is rescuing creation and enabling his people to live as new-creation people. That’s a way of telling the story which I never heard when I was growing up in church and when I was being taught as a student. We need to recapture it.

This comes to a climax in John’s Gospel in that extraordinary scene in chapters 18 and 19 — when Jesus confronts Pontius Pilate — here we have the kingdom of God squaring off against the kingdom of Caesar. But it isn’t Jesus saying, “Well, all this kingdom stuff is a waste of time.” It’s Jesus and Pilate arguing about different visions of kingdom, truth and power.

We see that also in the beginning of Luke’s Gospel, in chapter 2, where Luke spends some time setting up the chronology in terms of the Roman emperor of that time, Augustus Caesar, who was emperor when Jesus was born. Luke describes that in detail, that Jesus was born in Bethlehem because Augustus Caesar wanted to have a census so he could get more tax and do all that stuff which was standard practice at that time.

Anyone living at that time and a Jew living at that time would know this story — of somebody being born in the royal house of David in Bethlehem precisely the moment when the Roman Empire is flexing its muscles — is bound to lead to a sense of, “Which kingdom are we going to go with, then?” The story ends for Luke, not at the end of Luke’s Gospel but the end of Acts, with Paul announcing God as King and Jesus as Lord in Rome openly and unhindered, and Luke says to us, “You do the maths, you figure out what’s going on here.”

One third example: In Mark 10, when James and John say they want to sit one at Jesus’ right and one at his left, Jesus explains, not only do they not have a clue what they’re talking about, but that there are two different ways of doing power. The rulers of the nations, he says, boss people about and bully them and so on. He says, “We’re not going to do it like that — we’re going to do it the other way — by the power of servanthood. The Son of Man didn’t come to be served but to serve and to give his life as a ransom for many.”

In other words, the gospel isn’t about an other-worldly dream, it’s about a different way of doing stuff in and for *this* world — because it’s God’s world and God loves it and has come to rescue it. One of the most famous verses in Scripture, John 3:16, doesn’t say: God so *hated* the world that he sent his Son. God so *loved* the world, and that’s the whole purpose — God is re-claiming his rights as Creator over the whole world.

News

The ACT Chief Officer regularly updates information regarding interstate COVID19 outbreaks.

Below is the link to the site which outlines areas of risk in Australia

<https://health.act.gov.au/sites/default/files/2020-11/Advice%20on%20interstate%20COVID->

[19%20outbreaks_16112020.pdf](#) [The latest guidance on this site dated 16 November is in the church foyer].

The NSW CHO's site provides detailed information on the situation in NSW.
<https://www.nsw.gov.au/covid-19/latest-news-and-updates>

Thank you to all those who supported our **Garage Sale Trail** yesterday. The weather was good and we managed to sell some books and other items. As someone pointed the shelves are empty in the shed...a good sign. Plenty of folk came through Pandoras too.

Pandora's will hold its famous **Festive Fashions** in COVIDSafe style! On Saturday, 28 November 10am-1pm. There will be champagne and lovely clothes as well as fabulous jewels and accessories. Come and have a happy morning and perhaps find something special for Christmas!

International Mission: Zambia Gender & Governance Project

As we head towards the end of the year, we now shift our support to the ABM's international mission. This year, St Philip's is focusing on the Zambian Anglican Council Outreach Program (ZACOP).

ZACOP's mission is to end child marriage, the conditions of poverty and ignorance, and the lowly status of women. The Gender & Governance project is currently at work in four large villages in Eastern Zambia. The type of goals ZACOP strives for includes:

- **decrease in Gender-Based Violence (GBV),**
- **greater access to legal advice about GBV,**
 - **training to prevent GBV; &**
- **greater access to micro loans to establish small businesses.**

Click this link to find out more: <https://youtu.be/pqccmfjD4tY> Please give generously via the St Philip's envelopes in Church or an electronic transfer with the details below:
Account Name – St Philip's Anglican Church BSB Number: 702-389; Account No: 05202512;
Reference/description: International Mission

Bridging the Gap - Breaking the Cycle

Each week St Philip's donates non-perishable food items to **St John's Care** in Reid. Thank you to those who continue to donate. The baskets at the back of the church are ready to receive your donations! Please refer to the list of suggested items and if you would like to know more about this important outreach visit www.stjohnscare.org.au. As well as food, items such as shampoo, conditioner, deodorant, toothbrushes and toothpaste (especially for children) are needed at this time. Thank you.

We are looking forward to the **Advent Dinner** next Saturday evening. I hope that you have all received an email with all the details and have booked in. The weather & RSVP's are looking promising!

This week @ St Philip's

Today	<i>Christ the King</i>
8am	Eucharist - Livestreamed
10am	Eucharist with music
Thursday 26 November	<i>Feria</i>
10am	Eucharist
Saturday 28 November	<i>Feria</i>
10am – 1pm	Pandora's 'Festive Fashions'
6pm	Advent Dinner – <i>Only those who have RSVP'd!</i>
Sunday 29 November	<i>Advent 1</i>
8am	Eucharist - Livestreamed
10am	Eucharist with Music

Dates for your Diary

Saturday 19 & Sunday 20 December 7pm Christmas Concert – Christmas Services
More details soon

Roster

		22-Nov-20	29-Nov-20
	Sunday of Month	4th	5th
	Liturgical Season	Christ the King	First Sunday of Advent
	Flowers	Flower team	Flower team
8am	Celebrant	Rev'd Martin	Rev'd Martin
	Preacher (if different to Celebrant)		
	Sidespeople & Welcomer	Tim & Shane	Nirmal F & helpers
	Liturgical Assistant	Peter W	Lisa C
	Bible Reader	Shane W	volunteer
10am	Celebrant	Rev'd Martin	Rev'd Martin
	Preacher (if different to Celebrant)		
	Sidespeople & Welcomer	Fred A, Janene B & helper	Denise M & helpers
	Liturgical Assistant	Philippa W	Tim G
	Musician(s) & Singers/Soloist	Colin F	Colin F
	Bible reader	Kerry-Anne C	Pete L