



St Philip's
Come & See

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Sunday 15 August 2021

Mary, Mother of our Lord

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



Henri Matisse created this bare outline of the Virgin and Child for the wall of the Rosary Chapel in Vence, France. The child's arms are raised so that his body becomes a cross, recalling the traditional premonition of sorrow in so many earlier Nativity paintings. When light and shadow enter through the stained glass windows on the opposite wall, this Everywoman Madonna surrounded by clouds seems to hold her son in the heavens.

From the Rector

Dear Friends.

As many of us had feared we have returned to a state of Lockdown here in the ACT. Today our the Parish 'You Tube' Channel. On Tuesday evening we will also suspend our 'Winter Journey' as we will not be able to gather in the Lamerton Centre. Other elements of Parish Life, including

Pandora's will either be suspended or subject to restrictions. The Lockdown is due to be lifted next Thursday, however in other jurisdictions restrictions have continued beyond their initial timeframes and we must be prepared for this eventuality. The diary below is written in a spirit of hope but may of course need to be amended. If the lockdown continues we will no doubt consider a Zoom 'Happy Hour' and resumption of the 'Winter Journey' via Zoom, I will ensure that you are kept informed via email. Please write or call if you have any concerns or queries.

Today we celebrate the life of Mary, Mother of Jesus. We are invited to reflect on her as an archetype of Christian life and vocation. Although the gospel set for today describes the birth of Jesus, a unique event, we are asked to consider Mary's response to God's call and in turn our own. Whilst few of us can claim to have experienced a visitation by an angel, we can in hindsight recall a time when perhaps we were being called upon. How did we respond? Mary's response caused the birth of God into the world; ours, in our own way can do the same. There is no place of burial for Mary and by tradition she was assumed bodily into heaven, the hope of us all. So in these ways we find Mary is really one of us as an example, a model and as a sign of hope.

In our 'Winter Journey' we have been laying some theological foundations: God, Christ, cross and resurrection and I sense that the next stages on the journey will be a call on us to build on those foundations in new ways to inspire us in our concern over matters ecological. Our thinking has of course been given impetus by the report handed down by The Intergovernmental Panel on Climate Change.

It is times such as these that matters of Faith and Hope come to the fore. In the life of Mary we see a young woman who against the odds brought into the world the man Jesus. In his unique life, death and resurrection Jesus is revealed as the universal Christ who has cosmic implications. What of the world we inhabit today? Our faith and spirituality tells us that against the odds our seemingly insignificant actions have potentially universal ramifications. Mary was not the submissive young girl of popular piety, but the courageous woman whose response to God changed the course of history...what of us?

Please do not hesitate to contact me if you have any concerns.

Blessings to you all, *Martin*
0478 619 911
rector@stphilipsoconnor.org.au

Liturgy of the Day

Entrance Antiphon

When the fullness of time had come, God sent his Son, born of a woman, so that we might receive adoption as God's children.

Galatians 4:4-5

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.

The Lord has mercy on those that fear him from generation to generation.

Let us humbly confess our sins in penitence and faith, confident that God will raise us up.

Lord Jesus, you are mighty God and Prince of Peace:

Lord, have mercy.

Lord, have mercy.

Lord Jesus, you are Son of God and Son of Mary:

Christ, have mercy.

Christ, have mercy.

Lord Jesus, you are Word made flesh and splendour of the Father;

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: Loving God,

who chose the blessed virgin Mary to be the Mother of your incarnate Son:

grant that we, who are redeemed by his blood,

may share with her in the glory of your eternal kingdom;

through Jesus Christ our Lord, who lives and reigns with you,

in the unity of the Holy Spirit, one God, now and for ever.

Amen.

Today's Readings

A reading from the book of the prophet Isaiah (61:10-62:3)

¹⁰ I will greatly rejoice in the Lord,

my whole being shall exult in my God;

for he has clothed me with the garments of salvation,

he has covered me with the robe of righteousness,

as a bridegroom decks himself with a garland,

and as a bride adorns herself with her jewels.

¹¹ For as the earth brings forth its shoots,

and as a garden causes what is sown in it to spring up,

so the Lord God will cause righteousness and praise

to spring up before all the nations.

¹For Zion's sake I will not keep silent,

and for Jerusalem's sake I will not rest,

until her vindication shines out like the dawn,

and her salvation like a burning torch.

² The nations shall see your vindication,

and all the kings your glory;

and you shall be called by a new name

that the mouth of the Lord will give.

³ You shall be a crown of beauty in the hand of the Lord,

and a royal diadem in the hand of your God.

Psalm: The Magnificat (Luke 1:46-55)

My soul proclaims greatness of the Lord:

my spirit rejoices in God my Saviour,

Who has looked with favour on his lowly servant:

from this day all generations will call me blessed.

The Almighty has done great things for me:

and holy is his name.

**God has mercy on those who fear him:
from generation to generation.**

The Lord has shown strength with his arm:
and scattered the proud in their conceit,

**Casting down the mighty from their thrones:
and lifting up the lowly;**

God has filled the hungry with good things:
and sent the rich away empty.

**He has come to the aid of his servant Israel:
to remember the promise of mercy.**

The promise made to our forebears:
to Abraham and to his children for ever.

A reading from the letter of Paul to the Galatians (4:4-7)

⁴But when the fullness of time had come, God sent his Son, born of a woman, born under the law, ⁵in order to redeem those who were under the law, so that we might receive adoption as children. ⁶And because you are children, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!' ⁷So you are no longer a slave but a child, and if a child then also an heir, through God.

Alleluia!

Alleluia!

Hail, Mary, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb.

Luke 1:28,42

Alleluia!

The Lord be with you.

And also with you.

Hear Gospel of our Lord Jesus Christ according to Luke (2:1-7)

Glory to you Lord Jesus Christ.

In those days a decree went out from Emperor Augustus that all the world should be registered. ²This was the first registration and was taken while Quirinius was governor of Syria. ³All went to their own towns to be registered. ⁴Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. ⁵He went to be registered with Mary, to whom he was engaged and who was expecting a child. ⁶While they were there, the time came for her to deliver her child. ⁷And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

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 and Noel, those unable to gather with us, those in hospital, residential or home care and those from whom we are isolated. With Margot we give thanks for the gift of healing.

We commend to God the recently departed, Marilyn Brewin, those whose anniversaries fall at this time: Thelma Norton (15/8/1993), Linda Anchell, *Deacon* (16/8/2019); Donald Brown (17/8/1988) and John Gamble (22/8/1993) all whose memories are dear to us, and those who have no one to remember them.

The Greeting of Peace

Unto us a child is born, unto us a son is given,
and his name shall be called the Prince of Peace.

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 and good,
our duty and our salvation,
almighty Father, ever-living God,
to give you thanks and praise
for the work of your grace in the Blessed Virgin Mary.

For by the overshadowing of your Holy Spirit
she conceived and bore the Word made flesh.
At the cross she kept her vigil,
and saw the saving work of your Son brought to its perfection.

She rejoiced in his resurrection,
and joining her prayers with those of the apostles,
was filled with the gift of your promised Spirit.
In her you show us the greatness of your love,
and the wonderful purpose you intend for all your children.
Therefore we join our voice with hers,

and all the company of heaven,
as they sing with joy the hymn of your glory:

**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.**

Merciful God, we thank you
for these gifts of your creation,
this bread and wine,
and we pray that by your word and Holy Spirit,
we who eat and drink them
may be partakers of Christ's body and blood.

On the night he was betrayed Jesus took bread;
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.'

After supper, he took the cup,
and again giving you thanks
he gave it to his disciples, saying,
'Drink from 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.'

Therefore we do as our Saviour has commanded:
proclaiming his offering of himself
made once for all upon the cross,
his mighty resurrection and glorious ascension,
and looking for his coming again,
we celebrate with this bread and this cup,
his one perfect and sufficient sacrifice
for the sins of the whole world.

Great is the mystery of faith:
**Christ has died.
Christ is risen.
Christ will come again.**

Renew us by your Holy Spirit,
unite us in the body of your Son,
and bring us with all your people
into the joy of your eternal kingdom;
through Jesus Christ our Lord,
with whom and in whom,
in the fellowship of the Holy Spirit
we worship you, Father,
in songs of never-ending praise:
**Blessing and honour and glory and power
are yours 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.

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.

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

All generations will call me blessed, for the Lord has done great things for me.

Luke 1:48

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:

God most high,
whose handmaid bore the Word made flesh:
we thank you that in this sacrament of our redemption
you visit us with your Holy Spirit
and overshadow us by your power;
strengthen us to walk with Mary the joyful path of obedience
and so to bring forth the fruits of holiness;
through Jesus Christ our Lord.

Amen.

The Lord be with you.

And also with you.

Christ the Son of God, born of Mary, gladden our hearts by his coming to dwell among us, and fill us with joy and peace; 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

The place of Mary in the Anglican tradition is a topic which has generated much discussion and sometimes division. There are many different perspectives, many of them very important, in regards the place of Mary in our Church. I offer the following simply as the reflections of a student discovering a place for Mary in his own spirituality as he investigates both the scriptures and traditions of the Church. It is rather long, but I guess there are some of us with time on our hands! MJ

As someone who grew up evangelical Protestant, I always viewed the doctrinal distinctives of the Church of Rome with suspicion. To me, one of the stranger elements of Roman piety and practice was devotion to the Virgin Mary. I always believed Mary was important and special. She miraculously conceived our Lord, after all! However, because of Roman dogmas, such as her perpetual virginity or Immaculate Conception, and practices, such as invoking her in prayers using the rosary (all of which seemed strange and unbiblical to me), I and my tradition shied away from offering her significant attention outside of the Christmas season. Even then, I never spent much time thinking about her or her role in the Advent story directly.

As I have continued to develop my theology and have come into the Anglican Church, I have had some major shifts in the way I view Mary. I believe that Scripture and the history of the Church teach us that Mary ought to be remembered highly for three main reasons:

- Her role as the *theotokos*, the Mother of God
- Her typological fulfilment of figures in the Old Testament
- Her exemplary life of faith
-

Protestant recovery of these truths will lead to a deeper reverence in the faith and edification in our churches.

Theotokos

Theotokos is a Greek word meaning "God-bearer" that is applied to Mary as the mother of Jesus Christ. As the one who bore the Incarnate Son in her womb, Mary is called the Mother of God. This statement does not claim that God's existence somehow depends on Mary or that Mary is the source of God. Rather, it claims that the human child born to Mary was and is truly God. Calling Mary the *theotokos* or the Mother of God is one of the most powerful ways we can witness to the mystery of the Incarnation, without which we have no hope of salvation.

This is exactly the debate that occurred in the fifth century between St. Cyril of Alexandria and Nestorius. Nestorius was uncomfortable using the title *theotokos*—God-bearer—so he taught that the appropriate title for Mary ought to be *christotokos*—Christ-bearer. In this way, Nestorius thought, we more accurately describe what Mary did without diminishing God by claiming he could be borne in a human's womb. The problem, which St. Cyril vehemently challenged Nestorius on, is that doing so undermines our salvation by undermining the truth of the Incarnation, which is that God himself became a man. "The Word became flesh" (Jn 1:14). If the One to whom Mary gave birth is not God himself, the Incarnation is not able to save us because the one born is not the eternal Son of God.

Recovering the title *theotokos* allows us to witness to the mystery of the Incarnation by recognizing whom Mary gave birth to and what that means for us and for our salvation. Using the title *theotokos* for Mary points us to Christ as we are reminded of his Incarnation.

Typology

"In typology, certain people or things in the Old Testament have definite parallels with corresponding people or things in the New Testament, in the fulfilment of God's covenantal purposes in Christ" (Robert Letham, *Systematic Theology*, 249). Typology is a sort of theological

foreshadowing, where someone or something (the "type") points forward to someone or something (the "antitype") in the future of God's plan of redemption. As it pertains to Mary, we see in her and her life the typological fulfilment of Old Testament types. Two, in particular, are worth noting.

First, Mary is the new Eve. While Eve said "no" to God in the garden, choosing to follow the desires of her own heart in regard to the fruit forbidden to her, Mary said "yes" to God at the Annunciation when Gabriel announced she would give birth to a Saviour, choosing to submit to the will of God regarding the fruit of her womb. In this way, Mary fulfils Eve's role by accomplishing what Eve didn't. Mary obeys where Eve disobeyed; her choice leads to life where Eve's choice led to death.

Justin Martyr, in his *Dialogue with Trypho*, an early work of Christian apologetics, speaks of this connection between Mary and Eve:

[Jesus Christ] became man by the Virgin, in order that the disobedience which proceeded from the serpent might receive its destruction in the same manner in which it derived its origin. For Eve, who was a virgin and undefiled, having conceived the word of the serpent, brought forth disobedience and death. But the Virgin Mary received faith and joy, when the angel Gabriel announced the good tidings to her that the Spirit of the Lord would come upon her, and the power of the Highest would overshadow her... (Justin Martyr, *Dialogue with Trypho*, Chap. 100).

Mary is also a typological fulfilment of the Ark of the Covenant. As the Ark in the Old Testament was the space on earth where the revelation of God dwelt (the tablets of the Law), in Mary's womb, the fullness of God's revelation in Jesus dwelt within her (Col 1:19). The holy place wherein the revelation given to the people of Israel was kept safe and kept before the eyes and minds of the people corresponds to Mary's role as the bearer of God and the one who brings Christ, the Incarnate Word, before us on earth. Parallels in language used in the Old Testament of the Ark and in Luke's Gospel of Mary (e.g., the Holy Spirit covering the tabernacle in Exodus 40:34 and Mary in Luke 1:35) reinforce the comparison of the two.

A possible objection to viewing Mary as a typological fulfilment of Old Testament figures is that we should only apply typology to Christ himself. It may be that it is one thing to look to Abraham's sacrifice of Isaac and see typological connections to Christ's sacrifice on the cross and quite another to start pointing to mere human figures as types. However, the New Testament itself frequently uses typology for things and people other than Jesus. One example is the typological references to baptism. In Colossians 2:11-12, Paul links baptism with circumcision, indicating a foreshadowing in circumcision of Christian baptism. Peter links baptism with Noah's ark in 1 Peter 3:20-21. Both of these passages use typology to relate figures in the Old Testament to New Testament baptism. They show us how typology can be helpful in contexts other than learning about Jesus himself.

Exemplar of Faith

Finally, Mary serves as an exemplar of faith for us to look to and imitate. This is perhaps the most simple and yet most profound lesson that Mary can teach us. Mary stands as an exemplary figure of faith, worthy of imitation in that her faithful obedience points us to Christ and to our own faithfulness to God.

Mary's "yes" to God as she stands a young, poor virgin before the heavenly messenger revealing God's nearly unbelievable plan for her to take part in teaches us the posture of faith that we ought to have before God. She humbly submits to the will of God in her life, even as it comes to her in the form of a difficult, seemingly impossible event proclaimed by a being that almost certainly would have been a terrifying sight to behold. Despite the audacious manner of the Annunciation and the fact that saying "yes" almost certainly guaranteed social ostracization, as Mary became pregnant prior to consummating her marriage to Joseph, Mary's response is, "May it be done to me according to your word" (Lk 1:38). I'm not convinced there is a more beautiful posture of humility, reception, and submission to the God who uses the poor and marginalized, who confounds the wisdom of the wise, and whose power is perfected in weakness. Truly, may we all have the faith to say to God, "May it be done to me according to your word."

Potential Concerns

I have presented several theological reflections that provide compelling reasons to reconsider the lack of attention Protestantism—and especially evangelical Protestantism—has tended to give the Virgin Mary. Like all good things, however, attention to Mary can be misused and abused. There

are theological concerns that are important and valid and ought to be taken seriously in order to guard against.

Retrieving Mary in a Protestant context does not mean uncritically adopting Mariology from other traditions. The Roman dogma of the Immaculate Conception, for example, has serious implications for the Incarnation that ought to trouble Christians from any background. If Mary's flesh was immaculately conceived in such a way that she was protected from the natural fallen state caused by sin, how is it that Jesus receives a human nature from her that is the same as that of the rest of humanity? If Jesus has a different nature than I have, how can he save me? These questions only scratch the surface, and a full treatment of the Immaculate Conception is beyond the scope of this essay, not to mention the theological debate around whether Christ inherited a fallen or unfallen human nature. Whatever the conclusions one comes to on these various questions, it is clear that Mary and her role in the Incarnation are important considerations in the debates. These questions are also worth noting as an example of possible pitfalls if Protestants merely appropriate wholesale a view or a doctrine of Mary from a different tradition.

As with the memory of any saint, it can be tempting to put Mary on a pedestal due to her miraculous role in the Incarnation or her example of faith and obedience to God. As was made clear above, these are truths to meditate and reflect on in order to devote ourselves more fully to Christ. However, if these things cause us to elevate Mary in such a way that she becomes more than human, or if our spiritual gaze is directed away from Christ instead of toward him, that is problematic and ought to be avoided. Calling Mary blessed—as she declared all generations would in the Magnificat—is a statement about God and his grace before it is a statement about Mary as the recipient of that grace. It is vital to maintain that proper perspective on the life and role of Mary.

Conclusion

Protestants have, in many ways, forgotten the mother of Our Lord. Mary is presented in Scripture and the tradition of the church as the *theotokos*, the God-bearer, who God uses to bring his Incarnate Son into the world for us and for our salvation. She typologically fulfills figures in the Old Testament in a way that highlights God's plan of redemption in history. Finally, Mary's obedience to God gives us a profound model and example of what it means to serve God and listen to his plans in our lives.

Reflection on these truths ought to spur us on to further and deeper devotion to God and Christ, the Incarnate One who, from the foundations of the world, was slain in order to redeem his people who submit to his will for his glory and their benefit. In my own spiritual life, I have seen the drawbacks of being raised in a tradition that downplays Mary and the ways that retrieval of a biblical picture of Mary serves to edify Christians and form us theologically in a healthy way. I would ask every Christian to meditate on the story and words of Mary in the early pages of Luke's gospel as a devotional practice to direct our minds and hearts to the Lord.

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News

"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/>

On Sunday 26th September Bishop Stephen Pickard will preside and preach, at the 10am Eucharist. His visit coincides with the end of 'The Winter Journey' which provides an opportunity for folk to prepare for Confirmation and Reception at Bishop Stephen's hands.

Plans are underway to celebrate the **60th anniversary of the Dedication of St Philip's** on Thursday 16th December. It is hoped that Bishop Mark will be able to join us for Festal Evensong followed by dinner in the courtyard – Let us know if you have any ideas on how we might commemorate this milestone in the life of our Parish Community.

Flowers @ St Philip's You may wish to remember a loved one, a special anniversary or celebration. Please see 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 see Susan if you would like to join the team!

This week's flowers are given in memory of Deacon Linda Anchell on this the second anniversary of her death.

We commend her again to God's keeping and assure Fred of our prayers.



The August Anglican News is now out and can be found at these links:
<https://stphilipsoconnor.org.au/news/anglicannews/>

Spring Fling planning meeting We invite any interested people to attend our first planning meeting for our annual *Spring Fling*. The *Spring Fling* is St Philip's major community and fund raising event which is scheduled for Saturday 23 October. Please join us 11.30am next Sunday, 22 August. Thanks, Susan & Leighton, Co-ordinators.

Postponed, new date to be announced

St Philip's Rosters The Roster is open to anyone who would like to volunteer. The rostered tasks support our worship services each week, both 8am & 10am. Tasks include Flower arranging, Sidespeople/Welcomers, Liturgical assistants, Bible readers and Morning Tea. Training will be provided. Please talk to Leighton for more information. rosters@stphilipsoconnor.org.

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.

Key Points from the August Parish Council Meeting

- Parish Council agreed to proactively assist Parishioners who would like a COVID-19 vaccination, but who have found it difficult to organise.

- Contractors have been engaged to inspect and service the air-conditioning units at the Lamerton Centre and the rectory, to repair the lighting in the car park and to undertake the regular Testing and Tagging of our electrical appliances.
- The steps to the Lamerton Centre have been replaced with more durable and lower maintenance material.
- Council completed a stocktake and replenishment of the first aid kits in the church and Lamerton Centre. Alison Davidson has agreed to be the Parish First Aid Officer.
- As one of its strategic deep-dives, Council began discussing St Philip's online presence (website, Facebook and YouTube). It noted with gratitude the excellent work of our webmasters: Brian McKinlay, Chris Cheah and Leighton Mann.

Our future freedoms and health security are clearly dependant on as many folk as possible receiving a vaccine. As the inoculation program rolls out it is proving to be both safe and effective, for which we are very grateful. Up until this past week we have been very fortunate here in Canberra to have been spared from the worst of lockdowns and restrictions; our parish life has continued and we have been able to gather for prayer, worship, fellowship and study. I hope we are able to resume very soon. We will of course continue to follow our COVIDSafe Plan, these measures we have put in place will remain for the foreseeable future, but clearly we are now moving towards vaccination as our primary protection. If you have any concerns about how to get a vaccine and would like any assistance please do not hesitate to ask a Warden, Parish Councillor or member of the Clergy, we will be happy to help in any way we can.

This week @ St Philip's

Today *Mary, Mother of our Lord*
8am **Eucharist** – Livestreamed on Facebook

Tuesday 17 August *Feria*
10.30am Funeral – Marilyn Elizabeth Brewin
White Lady Funerals, Belconnen

Sunday 22 August *Thirteenth Sunday after Pentecost*
8am **Eucharist** – *livestreamed if lockdown still in place*
10am **Eucharist with Hymns** – *pending lockdown being lifted*
Readings – Joshua 24:1-2a, 14-18, Psalm 34:15-22, Ephesians 6:10-21, John 6:59-69
11.30am Spring Fling Planning meeting – *postponed, new date to be announced*

Rosters - pending lockdown being lifted

		22-Aug-21	29-Aug-21	5-Sep-21
	Sunday of Month	4th	5th	1st
	Liturgical Season	13th Sunday after Pentecost	14th Sunday after Pentecost	15th Sunday after Pentecost
	Flowers	Flower Team	Flower Team	Flower Team
8am	Celebrant	Rev'd Martin	Rev'd Martin	Rev'd Canon Scott
	Preacher (if different to Celebrant)			
	Sidespeople	Tim & Shane	?	Margaret & Russell
	Liturgical Assistant	Brian McK	?	Lisa C
	1st Bible reader - OT	Shane W	?	Margaret M
	2nd Bible reader - NT	Susan J	?	Russell M
10am	Celebrant	Rev'd Martin	Rev'd Martin	Rev'd Martin
	Preacher (if different to Celebrant)			Rev'd Canon Scott
	Sidespeople & Welcomer	Sally A, Fred A & helper	Leighton & helpers	Denise M, Nirmal F & Fred A
	Liturgical Assistant	Philippa W	Tim G	
	Musician(s) & Singers/Soloist	Colin F	Colin F	Colin F
	1st Bible reader - OT	Jeanette D-T	Kerry-Anne C	Richard G
	2nd Bible reader - NT	Tim G	<i>volunteer</i>	Vicki L
	Morning Tea	Ann M	Denise M	Helen P
	<i>Additional details/notes</i>			