

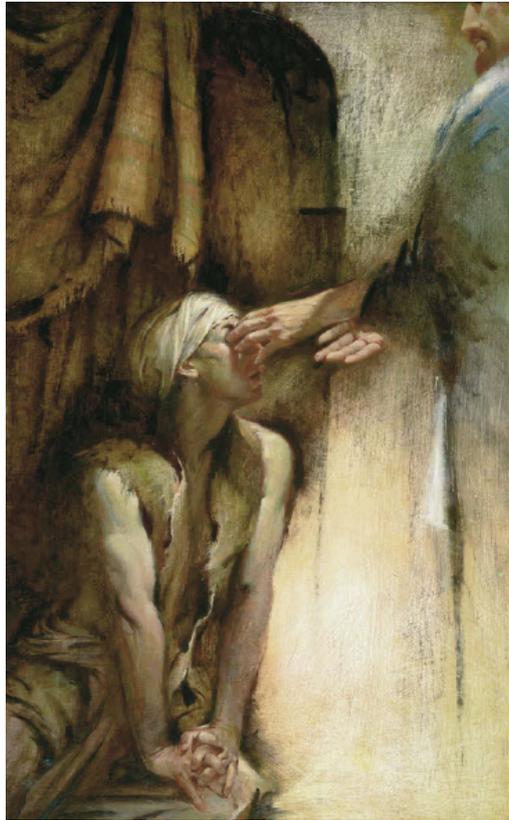


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Sunday 24 October 2021
Twenty-second Sunday after Pentecost
(Anglicare Sunday)

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



Welcome to St Philip's

Check-in: it is a requirement that everyone checks in via the *CBR Check In* app. If you need assistance the Sidespeople/Welcomers can check you in, we are also required to wear masks whilst in church; we have some available if you do not have one. We are asking all folk to be aware of the restrictions, to be careful and thorough with their hand hygiene, to be mindful of social distance and not to attend church if they feel unwell.

Pew sheet & Order of Service: the Pew sheet including a complete order of service is available on our website. The QR code in the pews will direct you to the current edition, please use your phone/tablet and follow along. Alternatively service cards and a printed abridged Pew sheet is available.

Offertory: at the offertory when our gifts are brought forward, there is an opportunity for you to

make your contribution. A self-serve Eftpos machine is available in the foyer, you can use it before or after the service. St Philip's EFT details are also available if you would like to make a direct transfer; BSB:702-389 Account No: 05202512. Giving cards are in the foyer if you wish to place into the offertory bag after giving electronically.

Communion: if you are baptised you are welcome to receive communion, which at present is in 'one kind.' If you would like to receive a blessing please cross your hands on your chest as you come forward.

Breakfast or Morning Tea: all our services are followed with hospitality on the Lamerton Centre deck, please join us - 'Come & See'

From the Rector

Dear Friends,

Strictly speaking next Sunday is the twenty-third Sunday after Pentecost, however it is also the vigil or the eve of All Saints, what is popularly known as Hallowe'en. As we will be able to gather in larger numbers over two services at 8am and 10am and begin the process of learning once again to live alongside one another – in new ways, I thought it appropriate that we celebrate All Saints. Unfortunately we won't be able to sing some of those well-known hymns but we'll hear the tunes!

Today is Anglicare Sunday, a day when we recognise and give thanks for the work of Anglicare – the principle welfare arm of the Anglican Church in Australia. Our very own Ann Munro is a senior member of the Anglicare staff for this region and I asked her to come along today and speak on the work of Anglicare and in particular the problems of dealing with the Pandemic as they reach out to some of the most vulnerable members of our community.

Today is also the day when we celebrate the inauguration of the United Nations in 1945. The UN of course is not an explicitly religious organisation, but freedom of religion or belief is guaranteed by Article 18 of the UN Universal Declaration of Human Rights, we remember all those who today are persecuted for their faith. There is no anthem or hymn specifically for the UN, but the poet WH Auden penned a poem to celebrate the 25th anniversary of its foundation. It begins:

Eagerly, musician,
Sweep your string,
So we may sing,
Elated, optative,
Our several voices
Interblending,
Playfully contending,
Not interfering
But co-inhering,
For all within
The cincture of the sound
Is holy ground,
Where all are Brothers,
None faceless Others.

On that note, I am looking forward to gathering with all the Saints next Sunday...see you there!

Blessings to you all, *Martin*

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Eucharist for the Twenty-second Sunday after Pentecost

Entrance Antiphon

The redeemed of the Lord shall return and come to Zion with singing; and everlasting joy shall be upon their heads.

Isaiah 51:11

The grace of the Lord Jesus Christ, and the love of God, ✠ and the fellowship of the Holy Spirit,

be with you all.

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,
you give light to the blind and comfort to the sorrowing,
and in your Son you have given us
a High Priest who has offered the true sacrifice for us
and yet can sympathise with us in our weaknesses:
hear the cry of your people
and lead us home to our true country
where with your Son and the Holy Spirit
you live and reign, one God, in glory everlasting.

Amen.

Today's Readings

A reading from the book of the prophet Jeremiah (31:7-9)

For thus says the Lord:

Sing aloud with gladness for Jacob,
and raise shouts for the chief of the nations;
proclaim, give praise, and say,
'Save, O Lord, your people,
the remnant of Israel.'

⁸ See, I am going to bring them from the land of the north,
and gather them from the farthest parts of the earth,
among them the blind and the lame,
those with child and those in labour, together;
a great company, they shall return here.

⁹ With weeping they shall come,

and with consolations I will lead them back,
I will let them walk by brooks of water,
in a straight path in which they shall not stumble;
for I have become a father to Israel,
and Ephraim is my firstborn.

Psalm 126

When the Lord turned again the fortunes of Zion:
then were we like those restored to life.

**Then was our mouth filled with laughter:
and our tongue with singing.**

Then said they among the heathen:

'The Lord has done great things for them.'

**Truly the Lord has done great things for us:
and therefore we rejoiced.**

Turn again our fortunes, O Lord:
as the streams return to the dry south.

**Those that sow in tears:
shall reap with songs of joy.**

They that go out weeping, bearing the seed:
shall come again in gladness, bringing their sheaves with them.

A reading from the letter to the Hebrews (7:21-28)

but this one became a priest with an oath, because of the one who said to him,

'The Lord has sworn

and will not change his mind,

"You are a priest for ever" —

²²accordingly Jesus has also become the guarantee of a better covenant.

²³Furthermore, the former priests were many in number, because they were prevented by death from continuing in office; ²⁴but he holds his priesthood permanently, because he continues for ever. ²⁵Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them.

²⁶For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. ²⁷Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. ²⁸For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

Alleluia!

Alleluia!

Truly the Lord has done great things for us: and therefore we rejoiced.

Psalm 126:4

Alleluia!

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to Mark (10:46-52).

Glory to you Lord Jesus Christ.

They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. ⁴⁷When he heard that it was Jesus of Nazareth, he began to shout out and say, 'Jesus, Son of David, have mercy on me!' ⁴⁸Many sternly ordered him to be quiet, but he cried out even more loudly, 'Son of David, have mercy on me!' ⁴⁹Jesus stood still and said, 'Call him here.' And they called the blind man, saying to him, 'Take heart; get up, he is calling you.' ⁵⁰So throwing off his cloak, he sprang up and came to Jesus. ⁵¹Then Jesus said to him, 'What do you want me to do for you?' The blind man said to him, 'My teacher, let me see again.' ⁵²Jesus said to him, 'Go; your faith has made you well.' Immediately he regained his sight and followed him on the way.

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, Mandy, Bob, Noel, Claudia and Denise, 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, those whose anniversaries fall at this time Irene Frances Smith (25/10/2019), David Reid (27/10/1994), Joan Anderson (28/10/2020), 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.

All glory and honour be yours always and everywhere,
mighty Creator, everliving God.

We give you thanks and praise for your Son,

our Saviour Jesus Christ,
who by the power of your Spirit was born of Mary
and lived as one of us.

By his death on the cross
and rising to new life,
he offered the one true sacrifice for sin
and obtained an eternal deliverance for his people.

Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and saying:

**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.

The Breaking of Bread and Communion

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

**They that go out weeping, bearing the seed: shall come again in gladness,
bringing their sheaves with them.**

Psalm 126:7

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

The Adventures of Alice in Wonderland seems to have a connection with today's gospel. Alice follows a rabbit down a hole and finds herself in a place where different values apply. She encounters animals with a superior air who treat her as inferior. The usual roles are reversed. Alice is trapped in her narrow, human way of viewing life and reality. It is a terrifying experience but her fear is unfounded as she moves from a narrow frame of reference to view reality and see the limitations of her assumptions, judgments and stereotypes about life and people. The disciples are also trapped within their inherited, rigid expectations of Jesus and his mission. Jesus shows them that reality is much deeper and filled with more possibilities than their assumptions permit. The Christian's life revolves around seeing – and seeing what others do not. In recent weeks, Jesus' encountered a rich young man obsessed with his own salvation by keeping the commandments. Jesus invited him to a change of focus from not only his wealth (his stuff) but also his beliefs, privileges, habits, and prejudices; to see that his wealth was connected to people, people who are poor; from all that he had not noticed before. We also saw how the disciples argued as to where they would sit in relation to Jesus when they realised their dreams of triumph and success. There was much that they did not see. As with the haemorrhaging woman who touched Jesus, Bartimaeus is marginalised and stands in stark contrast to the 'in-crowd' Jesus' inner circle who sought power and honour for themselves.

Though considered a 'nobody', sitting by the roadside, he defies the gate-keepers who try to silence him. They notice him but do not see him as is the case with people who are aged, living with disabilities, homeless, LGBTIQ+ and silence them. Jesus' question, '*What do you want me to do for you?*' is liberating. Gospel stories about Jesus' 'miracle cures' imply that all disabled people can be 'cured' if they had more faith and prayed more, and so if there was no cure it was because the person must be sinful, unbelieving, or unworthy of healing. For the disciples then and today, a person in need can be a nuisance along the way. People in authority prefer their own agendas and timetables and talk over listening to others. For Jesus, the cry of those pleading for help is not a nuisance but a challenge. How important it is for us to listen to life! In the past I encountered people with a disability touched and being prayed over though unwanted. Strangers have also imposed prayers over me. This is not to critique praying with people when invited and find it comforting but many do not want or need 'cures' as much as being welcomed, included and accepted. In practical ways it means access to venues such as churches and other building.

Jeremiah today proclaims God's promise to bring back God's people to their traditional land and waters. He describes the people who will be brought back: '(God) will gather them from the ends of the world / with the blind and the lame in their midst.' There is no suggestion of cured people

being brought back. We hear that the blind and the lame will be included just as they are. We are reminded that disability is neither new nor rare. It is commonplace and very present in God's realm. With Bartimaeus we see that Jesus is displacing the powers, not to occupy their place, but to make room for a different kind of reign or kin-dom where blind beggars are asked, 'What do you want me to do for you?' That is God's way who gets personally involved with preferential love for every person. Pope Francis rejects a purely doctrinal approach to ministry, even a purely charitable response not rooted in love. He opts for 'closeness,' for solidarity with the person to whom one is ministering: This closeness is being a neighbour where we bring the newness of God into the lives of our brothers and sisters. It is an antidote to the temptation of easy answers and fast fixes. It means stepping out of our circles and embracing those who are not 'one of us' or the temptation to wash our hands as did Pilate. The God Jesus reveals has dirty hands because this God holds our hands.

Despite Jesus saying the last shall be first in his way of doing things, his followers still push 'the other' to the edges of the road or the end of the line. We see this at the Mexican border. We have witnessed this as we push people to off-shore detention centres. We have seen this as we neglected First Nations people in country areas where they did not get vaccinations for Covid-19. Our churches, neighbourhoods, communities and families are filled with people living with endless challenges and suffering: grief, addictions, life-threatening illness, anxiety about loved ones, extreme poverty, unemployment and violence. Bartimaeus represents those people who are unwilling to remain on the margins, unwilling to listen to others who suggest that things cannot be different. We have seen that as women and men cry out to be heard, to be understood and seek justice when they have been abused in institutions in this country.

We are challenged today about what we see. Whom do we shun, rebuke or quieten? What games do we employ to avoid the perennial question: 'where is your brother or sister'? Who is crying out for understanding and compassion? Whose cries are we not hearing? Sri Lanka, Afghanistan, Syria, Iraq, West Papua, Palestine, trafficked children, women and men, youth and homeless people on our streets, people in the Philippines who lose their land to Australian mining companies, people who seek full recognition of who they are: Indigenous people, women, gay people. Was there not a deep disconnect in the Prime Minister's apology to people abused as children in our institutions and the ongoing abuse of children in offshore detention centres? Our leaders refuse to see and so do not need to respond.

Jesus comes to heal the blindness that immobilises and lead us to fuller vision and move us from being passive bystanders. Whereas Bartimaeus was discouraged from approaching Jesus, we see Jesus insisting on connection. Before making assumptions and acting, Jesus asks, 'What do you want me to do for you?' It is question of respect. People with disabilities know what they want and what is best for them and agency where they can make decisions about their bodies, minds, and spirits. Jesus prioritises relationship, human dignity and intimacy. He makes present the God who models and demands inclusion, access, and consent for disabled people. As Jeremiah proclaimed, we are called to make a level road for people with disability who are in our midst. This has not been all that evident with the National Disability Insurance Scheme. The scriptures today affirm the worthiness of people with disability.

Bartimaeus' cry is the subversive cry of children, women, sinners, and people in need of healing. These cries reach the heart of God. They are a refusal to remain powerless and passive. Bartimaeus' desire to see raises questions about moral insensitivity and blindness to injustice. Courage begins when we see through the eyes of God's love, touch that breaking heart as our hearts break to feel for another with God's compassion, and know God's grief and tears over injustice. We might give notional assent to the sacredness of every human being and every living thing, but action on the behalf of others can be brief and intermittent. Our vision can be dulled by the details of daily, life, the tasks before us, counting the cost and our fears. Arundhati Roy in ***Listening to the Grasshoppers*** writes on what it means to struggle against injustice: '*It means keeping an eagle eye on public institutions and demanding accountability. It means putting your ear to the ground and listening to the whispering of the truly powerless. It means giving a forum to myriad voices from the hundreds of resistance movements across the country which are speaking about real things – about bonded labour, marital rape, sexual preferences, women's wages, uranium dumping, unsustainable mining, weavers' woes, farmers' suicides. It means fighting displacement and dispossession and the relentless, everyday violence of abject poverty. Fighting it also means not allowing your newspaper columns and prime-time TV spots to be hijacked by their spurious passions and their staged theatrics, which are designed to divert*

attention from everything else'. [p.17]

So we might check our own vision and our attention. We might consider whom we might not be seeing or whom we might prefer not to focus or whose voices we may be silencing, at home or overseas. Let's cry out: I want to see... how prejudice blinds us to the goodness of people who are different to us; how living our safe and comfortable lives can distract us from the demands of justice for the poor and marginalised; how apathy and complacency allows evil to flourish because we do not want to get involved in opposing it. The hardest challenge is to learn to look differently, to look comprehensively, to see the world as God does: with empathy and compassion for all creation. Asking to see can be risky. To see can call into question many things we have believed. To follow Jesus is to see things as they really are and it might mean dismantling our beliefs, our theology and worldview. How do we survive seeing? When we see things with Jesus' eyes we will see suffering, betrayal, death, many broken places in our world. When we look at what is ugliest, hardest, and fragile in our world we also see (eventually) resurrection.

Pope Francis keeps emphasizing that mercy, tenderness and compassion made concrete are what make a difference to our world. What difference it would make to our communities if we took the time to encourage people in pain to talk about it, if we made the space for them to be heard?

A final challenging quote from Arundhati Roy: *'The trouble is that once you see it, you can't unsee it. And once you've seen it, keeping quiet, saying nothing, becomes as political an act as speaking out. There's no innocence; either way you are accountable.'*

*Fr Claude Mostowik
The Edmund Rice Centre, Sydney NSW*

News

The ACT has begun a process of opening up as pandemic restrictions are eased. For us at St Philip's this means that today we will Livestream the 8am Eucharist and limited numbers can gather in church at that service. Up to 25 are permitted in the congregation. From next Sunday 31st October we will resume two Sunday services at 8am and 10am and limits on numbers are eased. (1 person per 4m²)

The Thursday Eucharist has resumed at 10am.

This graduated return is enabling us to test and adjust our protocols and ensure our rosters are reinstated. Please note that the wearing of masks remains mandatory.

Please do not hesitate to contact the Rectory if you have any questions. More information will be provided as we progress on this 'Pathway.'

At this stage we will continue to Livestream the Eucharist at 8am on Sundays. We have offered other opportunities for prayer and worship and fellowship during this time. If you have found these beneficial and are keen that they are retained, please let Martin know.

Next Saturday, 30 October **Pandora's reopens at 10am!** We are looking forward to welcoming back our customers and volunteers as well as raising funds for our missions. On 13 and 20 November Pandora's will open in conjunction with the 'Canberra Garage Sale Trail' and on Saturday the 20th November this will include books, BBQ, Betta Bits. The year concludes with Festive Fashions on 11 December.

Despite a difficult year due to lockdowns we are looking forward to concluding on a celebratory note.

I care is now once again being offered to **Canberra Aged Care (Kankinya)** and a regular service will once again be held on Saturday mornings. We look forward to re-establishing our relationships with the residents and staff.

St John's Care food donations will resume now we are out of lockdown. There are baskets at the back of the church ready to receive your donation. In addition to the list of items required, the following is in particular need this week: school lunch snacks, biscuits, 1 litre UHT full cream milk and milk powder.

This week @ St Philip's

Today		<i>Twenty-second Sunday after Pentecost</i>
8am		Eucharist – Livestreamed on Facebook
Thursday 28 October		<i>Simon & Jude, apostles & martyrs</i>
10am		Eucharist
Saturday 30 October		<i>Feria</i>
10am – 1pm		Pandora's Fashions reopens
11pm		Eucharist - Kankinya
Sunday 31 October		<i>All Saints</i>
8am		Eucharist – Livestreamed on Facebook
10am		Eucharist
		Readings: Isaiah 25:6-9, Psalm 24, Revelation 21:1-6a, John 11:32-44

Dates for your Diary

14 November	Remembrance Sunday
20 November	Canberra - Garage Sale Trail
21 November	Christ the King
28 November	Advent Sunday
11 December	Pandora's 'Festive Fashions'
16 December	60 th Anniversary of St Philip's Dedication – Evening Song & Dinner
24 December	Christmass Eve - Midnight Mass 1130pm
25 December	Christmass Day - Eucharist 9am
26 December	First Sunday after Christmas - Eucharist 9am

"God does not die on the day when we cease to believe in a personal deity, but we die on the day when our lives cease to be illumined by the steady radiance, renewed daily, of a wonder the source of which is beyond all reason."

Dag Hammarskjold – Second Secretary General of the United Nations