



St Philip's
Come & See

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Sunday 21 August 2022
Eleventh Sunday after Pentecost



Jesus heals the crippled woman. Anne Gitto (US, contemporary)

Welcome to St Philip's

We acknowledge the Ngunnawal and Ngambri people, the Traditional Custodians of the land on which we worship, and pay our respects to their Elders past and present and emerging. We extend that respect to Aboriginal and Torres Strait Islander peoples who worship with us.

St Philip's COVIDSafe Plan We are asking folk not attend church if they feel unwell, to be aware of their hand hygiene and to be mindful of social distance. Thank you. Masks are available for those who wish to wear one.

Pewsheets & Order of Service: the full Pewsheets 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. Service cards, Pew Bibles and Prayer Books are also 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: 702-389 05202512. Giving cards are in the foyer if you wish to place something in 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.

If you'd like to volunteer as a reader, sidesperson, welcomer, or another role on the Roster, then please email rosters@stphilipsoconnor.org.au

From the Rector

Dear Friends

During this past week GAFCON Australia has been holding its annual conference here in Canberra. The 'Global Anglican Futures Conference' is a movement largely formed in by Anglicans in Sydney in response to the debates around such issues as gender, sexuality and marriage and has grown into what is described as a worldwide fellowship of 'Confessing Anglicans.' A new Diocesan structure has been created - 'The Diocese of the Southern Cross' and Bishop Glenn Davies formerly Archbishop of Sydney has been appointed as its first Bishop. No doubt some parishes will elect to join this new movement which is not part of Anglican Communion.

Bishop Mark has written a Pastoral Letter regarding this development and asked that it be made available to all. It has been reproduced in our online pew sheet and on our website, along with a letter from the Primate. At this stage it is too early to predict how this group will impact upon, or relate to the wider Church or the Church in this Diocese. For us here at St Philip's we will continue to pray for the unity which Christ wills. In John 17 three times we hear Jesus say...*'that they may be one.'*

In verse 23 he goes on... *As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.* Unity is a gospel imperative we cannot ignore.

Every blessing, *Martin*

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0478 619 911

Eucharist for the eleventh Sunday after Pentecost

Introit Hymn (10am) 133 (TiS)

O worship the King all-glorious above,
O gratefully sing his power and his love:
our shield and defender, the ancient of days,
pavilioned in splendour, and girded with praise.

O tell of his might, O sing of his grace,
whose robe is the light, whose canopy space;
his chariots of wrath the deep thunder-clouds form,
and dark is his path on the wings of the storm.

The earth with its store of wonders untold,
Almighty, your power has founded of old,
established it fast by a changeless decree,
and round it has cast, like a mantle, the sea.

Your bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
it streams from the hills, it descends to the plain,
and sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
in you do we trust, nor find you to fail:

your mercies how tender, how firm to the end,
Our maker, defender, redeemer and friend.

O measureless might, ineffable love.
While angels delight to hymn you above,
the humbler creation, though faltering their praise,
With true adoration shall sing all their days.

Robert Grant 1779-1838

Entrance Antiphon

**You, O Lord, are my hope, my trust from my youth.
Upon you have I leaned since my birth.**

Psalm 71:5

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.**

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.

**Lord have mercy,
Christ have mercy,
Lord have mercy.**

Gloria

**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, the Judge of all, through the saving blood of your Son, you have brought us to the
heavenly Jerusalem and given us a kingdom that cannot be shaken:
fill us with reverence and awe in your presence, that in thanksgiving we and all your Church may
offer you acceptable worship;
through Jesus Christ our Lord, who lives to intercede for us, now and for ever.

Amen.

Today's Readings

A reading from the book of the prophet Isaiah 58:9b-14

If you remove the yoke from among you,
the pointing of the finger, the speaking of evil,
¹⁰ if you offer your food to the hungry
and satisfy the needs of the afflicted,
then your light shall rise in the darkness
and your gloom be like the noonday.
¹¹ The Lord will guide you continually,
and satisfy your needs in parched places,
and make your bones strong;
and you shall be like a watered garden,
like a spring of water,
whose waters never fail.
¹² Your ancient ruins shall be rebuilt;
you shall raise up the foundations of many generations;
you shall be called the repairer of the breach,
the restorer of streets to live in.
¹³ If you refrain from trampling the sabbath,
from pursuing your own interests on my holy day;
if you call the sabbath a delight
and the holy day of the Lord honourable;
if you honour it, not going your own ways,
serving your own interests, or pursuing your own affairs;
¹⁴ then you shall take delight in the Lord,
and I will make you ride upon the heights of the earth;
I will feed you with the heritage of your ancestor Jacob,
for the mouth of the Lord has spoken.

Psalms 103:1-8

Praise the Lord, O my soul :
and all that is within me, praise his holy name.

**Praise the Lord, O my soul :
and forget not all his benefits,**

Who forgives all your sin :
and heals all your infirmities,

**Who redeems your life from the Pit :
and crowns you with mercy and compassion;**

Who satisfies your being with good things :
so that your youth is renewed like an eagle's.

**The Lord works righteousness :
and justice for all who are oppressed.**

He made known his ways to Moses :
and his works to the children of Israel.

**The Lord is full of compassion and mercy :
slow to anger and of great goodness.**

A reading from the letter to the Hebrews 12:18-29

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, ¹⁹and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. ²⁰(For they could not endure the order that was given, 'If even an animal touches the mountain, it shall be stoned to death.' ²¹Indeed, so terrifying was the sight that Moses said, 'I tremble with fear.') ²²But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, ²⁴and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. ²⁵See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! ²⁶At that time his voice shook the earth; but now he has promised, 'Yet once more I will shake not only the earth but also the heaven.' ²⁷This phrase 'Yet once more' indicates the removal of what is shaken—that is, created things—so that what cannot be shaken

may remain. ²⁸Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; ²⁹for indeed our God is a consuming fire.

Gradual hymn (10am) 657 t.497 (TiS)

God of freedom, God of justice,
you whose love is strong as death,
you who saw the dark of prison,
you who knew the price of faith --
 touch our world of sad oppression
 with your Spirit's healing breath.

Rid the earth of torture's terror,
you whose hands were nailed to wood;
hear the cries of pain and protest,
you who shed the tears and blood --
 move in us the power of pity
 restless for the common good.

Make in us a captive conscience
quick to hear, to act, to plead;
make us truly sisters, brothers
of whatever race or creed --
 teach us to be fully human,
 open to each other's needs.

Shirley Erena Murray 1931-

Gradual (8am)

Alleluia,
 alleluia!

You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering.

Hebrews 12:22

Alleluia!

The Lord be with you.

And also with you.

A reading from the Gospel according to Luke 13:10-17

Glory to you Lord Jesus Christ

Now he was teaching in one of the synagogues on the sabbath. ¹¹And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. ¹²When Jesus saw her, he called her over and said, 'Woman, you are set free from your ailment.' ¹³When he laid his hands on her, immediately she stood up straight and began praising God. ¹⁴But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, 'There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.' ¹⁵But the Lord answered him and said, 'You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? ¹⁶And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?' ¹⁷When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

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: Ben, Gage, Hugh, Sarah, David, Otto, Bob, Noel, Ermida, Vanessa, Molly and Katherine, those unable to gather with us, those in hospital, residential or home care and those from whom we are isolated.

We pray for Raw Potential, the Outreach Workers as well as the disadvantaged young people they support. We pray that accommodation may be available for young people when they need it, and that they may have the confidence to accept the assistance that Raw Potential can provide. We pray that the Outreach Workers will be successful in making connections with disadvantaged young people so that they can help them to begin to turn their lives around. We pray that our contributions will have a positive impact on this important service.

We commend to God the recently departed: John Small, those whose anniversaries fall at this time: John Gamble (22/8/1993); the victims of war, disaster and pandemic, 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.

Offertory Hymn (10am) 134 (TiS)

Praise, my soul, the king of heaven;
to his feet your tribute bring;
ransomed, healed, restored, forgiven,
who like me his praise should sing?
Praise him, praise him, hallelujah,
praise the everlasting king!

Praise him for his grace and favour
to his people in distress;
praise him still the same as ever,
slow to chide and swift to bless:
praise him, praise him, hallelujah,
glorious in his faithfulness!

Fatherlike he tends and spares us;
well our feeble frame he knows;
in his hands he gently bears us,
rescues us from all our foes:
praise him, praise him, hallelujah,
widely as his mercy flows!

Frail as summer's flower we flourish,
blows the wind and it is gone;

but while mortals rise and perish,
God endures unchanging on.
praise him, praise him, hallelujah,
praise the high eternal one!

Angels, help us to adore him,
you behold him face to face;
sun and moon, bow down before him,
dwellers all in time and space:
praise him, praise him, hallelujah,
praise with us the God of grace!

Henry Francis Lyte 1793-1847

Offertory

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

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

Agnus Dei

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

**The Lord will guide you continually,
and satisfy your needs in parched places.**

The Sending out of God's People

Let us pray:

Gracious God, we thank you that in this sacrament you assure us of your goodness and love. Accept our sacrifice of praise and thanksgiving and help us to grow in love and obedience that we may serve you in the world and finally be brought to that table where all your saints feast with you 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.

Recessional Hymn: 221 (TiS)

Glory to God on high!

Let heaven and earth reply,

'Praise, praise his name!'

Angels his love adore,

Who all our sorrows bore

and saints cry evermore,

'Worthy the Lamb!'

All those around the throne

cheerfully join in one,

praising his name;

we, who have felt his blood

sealing our peace with God,

sound his dear fame abroad,

'Worthy the Lamb!'

Join, all the ransomed race,

our Lord and God to bless:

praise, praise his name;

in him we will rejoice,

making a cheerful noise,

shouting with heart and voice,

'Worthy the Lamb!'

Though we must we change our place,

yet we will never cease

praising his name;

to him we'll tribute bring,

hail him our gracious King;

and without ceasing sing,

'Worthy the Lamb!'

James Allen 1734-1804

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.

Reflection

Can the leader of the synagogue hear himself? Has he any idea what he sounds like? You can feel the silence that ripples out of the crowd as their religious leader tries to persuade them that what they have seen is wrong and an affront to God. He keeps saying to one person after another, 'Surely you can see that there are other days for healings?' He keeps waiting for nods of support, for expressions of indignation against Jesus. But he doesn't get them. The crowd know

what they have seen and whose side they are on.

The crowd at the synagogue have seen the woman coming to worship, shuffling painfully to do her duty, bent over as she is. Perhaps they know her well, if she and they are regular visitors to this meeting. They have seen Jesus spotting the woman, something that, apparently, the regular leaders have failed to do for years. They know that what happens is entirely on Jesus' initiative. There is no indication that the woman has come looking for Jesus or for healing. It is he who calls her, not the other way around.

They hear Jesus' words. There is no magic, no incantation, he does not even talk of healing. Instead, what he says is, 'You are free.' They see her straighten up as though he has literally freed her, lifting a great weight off her back, or undoing chains that had kept her bent over. And the woman's response is instant. She wastes no time stretching her cramped limbs, or patting her straightened back. She bursts out in praise of God. Oh yes, the crowd know with utter clarity what they have seen, which is the presence of God.

The presence of God, there in a synagogue, freely offered to an unimportant woman. It gives them all hope. Perhaps worship is not a matter of rules laid down and interpreted by someone else, but is more like the joy and praise pouring out of the woman. Perhaps this is what the sabbath is really about, worship and freedom, not endless worry about whether you've broken some obscure rule without even knowing it.

No wonder the leader of the synagogue gets no response when he tries to whip up the crowd against Jesus. He can hardly deny the logic of Jesus' interpretation of the sabbath, but he hates it. It implies that every single little person in the crowd is of vital importance to God and, if that is the case, then where's the prestige in being a leader? The rejoicing crowd are a mockery of all his years of leadership, carefully training them in dependence. If the sabbath is to be a day when God's free people freely praise him, then half his job, interpreting the sabbath regulations, is gone.

It's not as though Jesus' teaching about the sabbath is so wholly unprecedented. Isaiah said some of the same things. In today's reading it is clear the point of the sabbath is to change your daily focus. Without a day on which you remember what you are for, and who your God is, you can just get into the habit of thinking only of yourself and your own needs. Isaiah sees the sabbath as a day that turns you back to God and so away from yourself and towards others. It's a day that keeps on bringing the community back to themselves and their real purpose. And what a purpose it is. They are to 'take delight in the Lord, and...ride upon the heights of the earth' (Isaiah 58:14).

The desire that the leader of the synagogue has to trivialise the sabbath, to make it smaller and more controllable is not unknown in Christian circles. Not that 'trivialise' is exactly the word you would use about the Hebrew's description of what is being rejected. But clearly the readers have had a tendency to speak of their encounter with God in terms that are too easily imagined, even if they are meant to be due weight to the terrifying holiness of God. They like to imagine themselves cringing in darkness, not worthy to approach God. But Hebrews wants to see them stepping out with confidence into the light of God's city, where they are known and expected, and where the beloved figure of Jesus is waiting for them.

And in case they should start to turn this glorious picture into yet another way of keeping God at a distance, Hebrews reminds them that this confidence is based on their knowledge of God. In the plain daylight of their meeting with Jesus, they can see with total clarity the awesome, loving, wild fire of God.

Dr Jane Williams
is an author theologian and columnist.

News

Following developments in our Church during the week Bishop Mark and the Primate have sent the following Pastoral Letters:

Dear sisters and brothers,

Attending the recent Lambeth Conference for Anglican Bishops and for Bishops' spouses was such a blessing. Monica and I are now on leave in the Northern Hemisphere, from where I have written this letter to give some clarification on recent developments in the Anglican Church.

This week, a group of Anglicans called GAFCON has been meeting in Canberra. On Monday, GAFCON announced their intention to create a new entity called 'The Diocese of the Southern Cross.' It has subsequently been announced that a priest and some members of a parish in the Diocese of Brisbane will be joining the new Diocese of the Southern Cross. Later this week the former Archbishop of Sydney, Glenn Davies, will be commissioned as bishop overseeing the new Diocese. This Diocese will not be part of the Anglican Church of Australia.

GAFCON and its proposed Diocese are not connected to the Diocese of Canberra and Goulburn. The organisers have kindly agreed to make this clear in any media release about the commissioning.

I recognise that across our Diocese there will be different views about the merits or otherwise of these developments. Such differences are a normal part of being a Christian family. If you decide to share your views, I please ask that you do so in an attitude of respect, kindness and openness towards each other. For my part, I am fully engaged with the commitment I made at my consecration before God and you to serve the Diocese of Canberra and Goulburn as part of the Anglican Church of Australia.

Disagreements about sexual ethics and other issues have played a large part in the formation of the GAFCON Diocese. Those same disagreements are present across the Anglican Communion. I am confident that in the teaching of the Scriptures, the presence of the Holy Spirit and the gift of each other we have what we need to address these issues well as we seek to share the love and truth of Jesus. Our forthcoming Diocesan Synod will be an important step in this journey and I look forward to being there with many of you.

In the meantime, I ask you to join with me in praying these words drawn from Romans 15:5-6:

May the God who gives endurance and encouragement give us the same attitude of mind toward each other that Christ Jesus had, so that with one mind and one voice we may glorify the God and Father of our Lord Jesus Christ.

Monica and I deeply love our Diocese, and thank God for each of you.

With every blessing in Christ, +Mark

August 16 2022

A statement from the Primate of the Anglican Church of Australia on the launch of the Diocese of The Southern Cross

I note the formal launch this week of a company named the Diocese of the Southern Cross. This company, while established by some members of the Anglican Church of Australia and structured to mirror some of the characteristics of an Anglican diocese, has no formal or informal relationship or connection with the Anglican Church of Australia. As such it will operate independently from the Anglican Church as, effectively, a new denomination.

It is unfortunate that confusion may well result from the establishment of this organization among existing members of the Anglican Church of Australia and among people wishing to connect with the Anglican Church of Australia.

The meeting of the General Synod held in May this year clearly affirmed the view that marriage is between a man and a woman, and declined to affirm same sex marriage. It is perplexing therefore that the leaders of this breakaway movement cite the reason for this new denomination as the failure of General Synod to explicitly express an opinion against the blessing of same sex marriages.

It is always easier to gather with those we agree with. But in a tragically divided world God's call and therefore the church's role includes showing how to live together with difference. Not merely showing tolerance but receiving the other as a gift from God.

My conviction is that the Anglican Church of Australia can find a way to stay together, graciously reflecting God's great love, with our differences held sincerely. This week's announcement makes achieving that end more difficult but not impossible.

I will continue to pray and work that God's call on the church will be realised and encourage others to do the same.

The Most Reverend Geoffrey Smith

The following prayers have been penned by Revd Dr Elizabeth Smith - Diocese of Perth, which we will use over the coming weeks:

We pray for the Anglican Church of Australia.
Holy Spirit, come and help our leaders and people
to continue in faithfulness to the Good News of Jesus Christ,
to open our hearts and our church doors to everyone,
and to be creative in our ministry in challenging times.
Whenever rainbow people, and their families and friends,
are finding faith and seeking your blessing,
may they be sure of finding it among us in this community.
Through Jesus Christ or Lord.
Amen.

We pray for the unity of your Church in all the world.
Give us grace to persevere in communion with one another
through differences of opinion on many matters.
Keep us true to the Good News of Jesus Christ, crucified and risen.
Teach us to embrace with joy the diversity you keep on giving us:
women and men, old and young, gay and straight,
people of faith from every race and language and culture.
Show us the face of Jesus in every one of our neighbours.
In Christ's name we pray.
Amen.

Next Sunday (28 August) we will farewell Denise Manley with a lunch following the 10am Eucharist as she heads north to warmer climes! Do put this date in your diary and come along to thank Denise for her many years of ministry to the parish community. Please talk to Susan or Leighton about what you can contribute to the lunch.

The ministry from **St John's Care** is increasingly important in what are difficult economic times for many. Currently SJC are keen to receive donations of Shampoo, Coffee (100g), Olive oil, and tinned fruit. If you are able to assist please leave your donations in the baskets at the back of the church. Cash donations are also appreciated, please see their website

The August edition of the 'Anglican News' is now available at:
<https://stphilipsoconnor.org.au/news/anglicannews/>

This week @ St Philip's

Today	<i>Eleventh Sunday after Pentecost</i>
8am	Eucharist
10am	Eucharist with Hymns
Tuesday 23 August	<i>Feria</i>
11.30am	Funeral – John Small RIP (Gungahlin Cemetery)
2pm	Eucharist – Sir Leslie Morshead Manor
7-9pm	Uluru Statement from the Heart – Reflection 6
Weds 24 August	<i>Bartholomew, apostle & martyr</i>
10am-12noon	Pandora's sorting & tidying
Thursday 25 August	<i>Feria</i>
10am	Eucharist
Saturday 27 August	<i>Monica, mother of Augustine (d.387)</i>
10am-1pm	Pandora's - OPEN
11am	Eucharist - Kankinya
Sunday 28 August	<i>Twelfth Sunday after Pentecost</i>

8am
10am

Eucharist
Eucharist with Hymns

Readings: Proverbs 29:6-7; Psalm 112; Hebrews 13:1-8, 15-16; Luke 14:1, 7-14

Following 10am **Farewell Lunch for Denise**

Rosters

		21-Aug-22	28-Aug-22	4-Sep-22	
	Sunday of month	3rd	4th	1st	
	Liturgical Season	11th Sunday after Pentecost	12th Sunday after Pentecost	13th Sunday after Pentecost	
	Flowers	Flowers Team	Flowers Team	Flowers Team	
8am	Celebrant	Rev'd Martin	Rev'd Martin	Rev'd Canon Scott	8am
	Preacher (if different to Celebrant)	Rev'd Canon Scott			
	Sidespeople	Rhonda & Susan	Shane & Tim	Margaret & Russell	
	Liturgical Assistant	Rev'd Martin	Brian McK	Lisa C	
	1st Bible reader - OT	Julianne S	Shane W	Margaret M	
	2nd Bible reader - NT	Rebecca P	Shane W	Russel M	
10am	Celebrant	Rev'd Canon Scott	Rev'd Martin	Rev'd Martin	10am
	Preacher (if different to Celebrant)			Rev'd Canon Scott	
	Sidespeople & Welcomer	Laura W, Jeannette McH & Richard G	Fred A, Janene B & Sally A	Denise M & Fred A	
	Liturgical Assistant	Rev'd Martin	Philippa W		
	Musician(s) & Singers/Soloist	Colin F	Colin F	Colin F	
	1st Bible reader - OT	Laura W	Lyn P	Tim G	
	2nd Bible reader - NT	Sarah B	Tim G	Denise M	
	Morning Tea	Jan G	Janene B	Liz D	
	<i>Additional details/notes</i>		<i>Denise's Farewell lunch</i>		

Dates for your Diary

Tuesday 30 August
Friday 9 September
Wednesday 14 Sept
Saturday 17 Sept
Sunday 6 November

Uluru Statement from the Heart – Reflection 7
Diocesan Synod (9-11 Sept)
Parish Council
Safe Ministries Day
All Saints