



St Philip's
Come & See

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 @stphilipsoconnor

Sunday 23 October 2022 *Twentieth Sunday after Pentecost*



Suffer the Little Children to Come unto Me. Lucas Cranach the Younger. 1550.
Oil on panel, 54 x 74 cm. Národní galerie v Praze, Prague

Welcome to St Philip's

We acknowledge the triune God, the Creator of heaven and earth and his ownership of all things. (Psalm 24:1) We recognise that He gave stewardship of these lands upon which we meet to the First Nations Peoples of this country (Acts 17:26). In His sovereignty, He has allowed other people groups to migrate to these shores. We acknowledge the cultures of our First Nations Peoples and are thankful for the community that we share together now. We pay our respects to elders, both past and present, and those who are rising up to become leaders.
(Written by The Reverend Neville Naden, BCA Indigenous Ministry Officer)

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.

Pew sheet & Order of Service: the full Pew sheet 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. If you would like to receive a blessing please cross your hands on your chest as you come forward.

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

If you would like to contribute towards the cost of **flowers** see Susan or use one of the envelopes in the narthex. They can be dedicated in memory of a loved one or in thanksgiving and a note placed in the pew sheet.

From the Rector

Dear Friends,

Today the Diocese celebrates the work of Anglicare – the social justice arm of the Anglican Church, Anglicare's mission is to tackle disadvantage, through aged care, early learning, education, Foster care and helping children and families break free from the cycle of poverty, homelessness or crisis through the 'Survive and Thrive' approach. We support the work of Anglicare through their ministry at St John's Care and Pandora's works in partnership with Anglicare Retail as we offer them clothing in excess of our needs. Some elements of our Liturgy today have been created by the Anglicare Team.

Plans are now well advanced for our Parish Reflection and Planning Day. If you are coming along and haven't yet responded please let me know today to enable planning for catering etc.

Appropriately our gospel reading today recounts Jesus gathering children around him – 'It is to such as these that the Kingdom of Heaven belongs.' A reminder to us today in our world driven by economics, markets, etc that the kingdom is not earned, it is not a reward, it is gift. It is a message that is brought into sharp focus by Luke as the rich young man stumbles across this scene and asks what about me, what must I do to gain eternal life.

Much for us to reflect on today.

Martin

rector@stphilipsoconnor.org.au

0478 619 911

Eucharist for the twentieth Sunday after Pentecost

Introit Hymn (10am) 98 (TiS)

We praise, we worship you, O God,
your sovereign power we sound abroad;
all nations bow before your throne,
and you the Lord eternal own.

Loud hallelujahs to your name
the angels and all hosts proclaim;
by all the powers and thrones in heaven
unceasing praise to you is given.

O holy, holy, holy Lord,
the God of hosts, by all adored,
through heaven and earth your creatures see
the glory of your majesty.

Apostles join the glorious throng
and swell the loud triumphant song;
enraptured prophets hear the sound
and spread the hallelujahs round.

Victorious martyrs join their praise
and shout the omnipotence of grace,
while all the church throughout the earth
acknowledge and extol your worth.

Glory to you, O God most high!
Father, we praise your majesty:
the Son, the Spirit we adore
Creator, Saviour, Comforter.

*From an ancient Christian hymn, 4th cent?;
Tr. anon. in Philip Gell's A Church Hymn Book, 1815, alt.*

Entrance Antiphon

Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.

Luke 18:17

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.

Lord Jesus, you came with compassion for all.

When we have seen others in pain and turned away.

Lord, have mercy.

Lord, have mercy.

Lord Jesus, you showed us healing in your loving embrace.

When we have been in pain and refused the care of others.

Christ, have mercy.

Christ, have mercy.

Lord Jesus, in you we are called to live in unity and peace.

When we have recognised injustice and failed to speak out.

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.

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, who alone can probe the depths of the heart, you hear the prayer of the humble and justify the repentant sinner: grant us the gift of humility, that, seeing our own faults clearly, we may refrain from judging our neighbour but rely solely on your saving grace. We make our prayer through your Son, our saviour, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Amen.

Today's Readings

A reading from the book of the prophet Jeremiah (14:7-10, 19-22)

Although our iniquities testify against us, act, O Lord, for your name's sake; our apostasies indeed are many, and we have sinned against you.

⁸ O hope of Israel, its saviour in time of trouble, why should you be like a stranger in the land, like a traveller turning aside for the night?

⁹ Why should you be like someone confused, like a mighty warrior who cannot give help? Yet you, O Lord, are in the midst of us, and we are called by your name; do not forsake us!

¹⁰ Thus says the Lord concerning this people: Truly they have loved to wander, they have not restrained their feet; therefore the Lord does not accept them, now he will remember their iniquity and punish their sins.

¹⁹ Have you completely rejected Judah? Does your heart loathe Zion? Why have you struck us down so that there is no healing for us? We look for peace, but find no good; for a time of healing, but there is terror instead.

²⁰ We acknowledge our wickedness, O Lord, the iniquity of our ancestors, for we have sinned against you.

²¹ Do not spurn us, for your name's sake; do not dishonour your glorious throne; remember and do not break your covenant with us.

²² Can any idols of the nations bring rain? Or can the heavens give showers? Is it not you, O Lord our God? We set our hope on you, for it is you who do all this.

Psalm 84:1-7

How lovely is your dwelling-place:

O Lord God of hosts!

**My soul has a desire and longing
to enter the courts of the Lord:
my heart and my flesh rejoice in the living God.**

The sparrow has found her a home,
and the swallow a nest where she may lay her young:
even your altar, O Lord of hosts, my King and my God.

**Blessed are those who dwell in your house:
they will always be praising you.**

Blessed are they whose strength is in you:
in whose heart are the highways to Zion;

**Who, going through the valley of dryness,
finds there a spring from which to drink:
till the autumn rain shall clothe it with blessings.**

They go from strength to strength:

they appear, every one of them, before the God of gods in Zion.

A reading from the second letter of Paul to Timothy (4:6-8, 16-18)

As for me, I am already being poured out as a libation, and the time of my departure has come. ⁷I have fought the good fight, I have finished the race, I have kept the faith. ⁸From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give to me on that day, and not only to me but also to all who have longed for his appearing.

¹⁶ At my first defence no one came to my support, but all deserted me. May it not be counted against them! ¹⁷But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the

lion's mouth. ¹⁸The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory for ever and ever. Amen.

Gradual hymn (10am) 139 (TiS)

O love of God, how strong and true,
eternal and yet ever new,
uncomprehended and unbought,
beyond all knowledge and all thought!

O wide-embracing, wondrous love,
We read you in the sky above,
we read you in the earth below,
in seas that swell and streams that flow.

We read you best in him who came
to bear for us the cross of shame,
sent by the Father from on high,
our life to live, our death to die.

We read your power to bless and save
ev'n in the darkness of the grave;
still more in resurrection light
we read the fullness of your might.

O love of God, our shield and stay
through all the perils of our way;
eternal love, in you we rest,
for ever safe, for ever blest.

Horatius Bonar 1808-89

Gradual (8am)

Alleluia,

alleluia!

I have fought the good fight, I have finished the race, I have kept the faith.

2 Timothy 4:7

Alleluia!

The Lord be with you.

And also with you.

The Gospel of our Lord Jesus Christ according to Luke 18:15-30

Glory to you Lord Jesus Christ.

People were bringing even infants to him that he might touch them; and when the disciples saw it, they sternly ordered them not to do it. ¹⁶But Jesus called for them and said, 'Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs. ¹⁷Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.'

¹⁸A certain ruler asked him, 'Good Teacher, what must I do to inherit eternal life?' ¹⁹Jesus said to him, 'Why do you call me good? No one is good but God alone. ²⁰You know the commandments: "You shall not commit adultery; You shall not murder; You shall not steal; You shall not bear false witness; Honour your father and mother." ²¹He replied, 'I have kept all these since my youth.' ²²When Jesus heard this, he said to him, 'There is still one thing lacking. Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me.' ²³But when he heard this, he became sad; for he was very rich. ²⁴Jesus looked at him and said, 'How hard it is for those who have wealth to enter the kingdom of God! ²⁵Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.' ²⁶Those who heard it said, 'Then who can be saved?' ²⁷He replied, 'What is impossible for mortals is possible for God.'

²⁸ Then Peter said, 'Look, we have left our homes and followed you.' ²⁹And he said to them, 'Truly I tell you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, ³⁰who will not get back very much more in this age, and in the age to come eternal life.'

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, Hugh, Sarah, David, Otto, Bob, Noel, Ermida, Deborah, Sue, Molly, Margaret, Janene 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 our international mission, the Vanuatu Integrated Water, Sanitation and Hygiene Project.

We pray especially:

- for the small staff of the Anglican Church of Melanesia and their many volunteers working on this project;
- for the communities whose health and well-being will benefit from the project;
- that we will be generous in supporting this important work of our sister Anglican Church in Vanuatu.

We commend to God the recently departed, those whose anniversaries fall at this time: Marjorie Sheehan (23/10/2001), Irene Smith (25/10/2019), David Reid (27/10/1994), Joan Anderson (28/10/2020), 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

Blessed are those who make peace, they shall be called children of God.

We meet in God's name and share God's peace.

The peace of the Lord be always with you.

And also with you.

Offertory Hymn (10am) 654 (TiS)

When love is found and hope comes home,
sing and be glad that two are one.

When love explodes and fills the sky,
praise God, and share our Maker's joy.

When love has flowered in trust and care,
build both each day, that love may dare
to reach beyond home's warmth and light,
to serve and strive for truth and right.

When love is tried as loved-ones change,

hold still to hope, though all seems strange,
till ease returns and love grows wise
through listening ears and opened eyes.

When love is torn, and trust betrayed,
pray strength to love till torments fade,
till lovers keep no score of wrong,
but hear through pain love's Easter song.

Praise God for love, praise God for life,
in age or youth, in calm or strife.
Lift up your hearts! Let love be fed
through death and life in broken bread.

Brian Wren 1936-

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.

Blessed are you, Lord, God of all creation; through your goodness we have our money to offer,
the fruit of our labour and of the skills you have given us. Take us and our possessions to do
your work in the world.

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 right to praise you, faithful God, always and everywhere;
for you see the plight of the oppressed
and your ears are open to the cries of the poor.

Throughout the ages you have called your people
to reach out in compassion to the widow and the orphan,
to provide for the poor and for the dispossessed.

In your great love you entered our humanity,
embracing our poverty and knowing our frailty.
Son of God, born of Mary, Jesus lived our human life
and loved with your divine love.
He welcomed sinners and outcasts and
proclaimed that the little and the least are great in the Kingdom of God.

Though rulers and powers turned against him and he was killed,
you raised him to new life.

And now you have called us to follow him,
walking his way of compassion and justice
and drawing others into your love.

And so we praise you, joining with your faithful people of every time and place,
singing the eternal song

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.**

Holy God, we thank you
for these gifts of your creation, this bread and wine,
and we pray that we who eat and drink them
in obedience to our Saviour Christ,
by the power of the Holy Spirit,
may be partakers of his body and blood,
and be made one with him and with each other
in peace and love.

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.

Let us proclaim the mystery of faith:
Christ has died.
Christ is risen.
Christ will come again.

As we eat and drink this holy sacrament,
renew us by your Holy Spirit
that we may be united in the body of your Son
and serve you as a royal priesthood
in the joy of your eternal kingdom

Receive our praises Father,
through Jesus Christ our Lord,
with whom and in whom,
by the power of the Holy Spirit
we worship you 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.

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 sparrow has found her a home,
and the swallow a nest where she may lay her young:
even your altar, O Lord of hosts, my King and my God.**

Psalm 84:3

The Sending out of God's People

Let us pray:

Merciful God may we who have gathered at your table, be nourished by your life. We who have tasted of your love, bear witness in the world. Inspire us by your Spirit, that celebrating the work of Anglicare today, our eyes may be opened, and our hearts stirred, that we may go forth to proclaim your kingdom on earth.

Amen.

Recessional Hymn: 594 (TiS)

Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right;
lay hold on life, and it shall be
thy joy and crown eternally.

Run the straight race through God's good grace,
lift up thine eyes, and seek his face;
life with its way before us lies;
Christ is the path, and Christ the prize.

Cast care aside; and on thy Guide
lean, and his mercy will provide,
lean, and the trusting soul shall prove
Christ is its life, and Christ its love.

Faint not, nor fear; his arm is near;
he changes not, and thou art dear;
Only believe, and thou shalt see
that Christ is all in all to thee.

John Samuel Bewley Monsell 1811-75

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

Among the most common of misunderstandings is the Jesus who "came to teach people how to get to heaven" (p. 42). Two expressions in English feed into this: "kingdom of heaven" and "eternal life." Wright cites the Lukan parallel to this story (the rich young man) in Mark as one of the main examples of "eternal life" (John 3:16 being the other). Wright writes:

The second expression that has routinely been misunderstood in this connection is "eternal life." Here again the widespread and long-lasting assumption that the gospels are there to tell us "how to go to heaven" has determined how people "hear" this phrase. Indeed, the word "eternity" in modern English and American has regularly been used not only to point to a "heavenly" destination, but to say something specific about it, namely, that it will be somehow outside time and probably outside space and matter as well. A disembodied, timeless eternity! That is Plato, not the Bible — and it's a measure of how far Western Christianity has drifted from its moorings that it seldom even realizes the fact. Anyway, granted this assumption, when we find the Greek phrase *zoe aionios* in the gospels (and indeed in the New Testament letters), and when it is regularly translated as "eternal life" or "everlasting life," people have naturally assumed that this concept of "eternity" is the right way to understand it. . . .

But it isn't. In the many places where the phrase *zoe aionios* appears in the gospels, and in Paul's letters for that matter, it refers to one aspect of an ancient Jewish belief about how time was divided up. In this viewpoint, there were two "aions" (we sometimes use the word "eon" in that sense): the "Present age," *ha-olam hazeh* in Hebrew, and the "age to come," *ha-olam ha-ba*. The "age to come," many ancient Jews believed, would arrive one day to bring God's justice, peace, and healing to the world as it groaned and toiled within the "present age." You can see Paul, for instance, referring to this idea in Galatians 1:4, where he speaks of Jesus giving himself for our sins "to rescue us from the present evil age." In other words, Jesus has inaugurated, ushered in, the age to come." *But there is no sense that this "age to come" is "eternal" in the sense of being outside space, time, and matter.* Far from it. The ancient Jews were creational monotheists. For them, God's great future purpose was not to rescue people out of the world, but to rescue the world itself, people included, from its present state of corruption and decay.

If we reframe our thinking within this setting, the phrase *zoe aionios* will refer to "the life of the age," in other words, "the life of the age to come." When in Luke the rich young ruler asks Jesus, "Good Teacher, what must I do to inherit eternal life?" (18:18, NRSV), he isn't asking how to go to heaven when he dies. He is asking about the new world that God is going to usher in, the new era of justice, peace, and freedom God has promised his people. And he is asking, in particular, how he can be sure that when God does all this, he will be part of those who inherit the new world, who share its life. This is why, in my own new translation of the New Testament, Luke 18:18 reads, "Good teacher, what must I do to inherit the life of the age to come?" . . .

Among the various results of this misreading has been the earnest attempt to make all the material in Jesus's public career refer somehow to a supposed invitation to "go to heaven" rather than to the present challenge of the kingdom coming on earth as in heaven. Time would fail to spell out the additional misunderstandings that have resulted from this, but we might just note one. Jesus's controversies with his opponents, particularly the Pharisees, have regularly been interpreted on the assumption that the Pharisees had one system for "going to heaven" (in their case, keeping lots of stringent and fussy rules), and Jesus had another one, an easier path altogether in which God had relaxed the rules and made everything a lot easier. As many people are now aware, this does no justice either to the Pharisees or to Jesus. Somehow, we have to get our minds around a different, more challenging way of reading the gospels.

NT Wright

News

The ministry from **St John's Care** is increasingly important in what are difficult economic times for many. If you are able to assist please leave your donations in the baskets at the back of the church. Cash donations are also appreciated, see their website www.stjohnscare.org.au/ for information on how to contribute.

From October 2022 to January 2023 inclusive, St Philip's will be supporting **ABM's Integrated**

Water, Sanitation and Hygiene project in Vanuatu as our international mission project. This project is part of the Anglican Church of Melanesia's (ACOM's) outreach into rural and remote communities in Vanuatu. Many villages have inadequate sources of drinkable water, whether due to sea water incursion into the water table, or other forms of pollution. Along with provision of rainwater tanks and other forms of water storage, ACOM staff and volunteers demonstrate how to build ventilated pit toilets so that more and more villagers move to better sanitation. The project also builds and supports community-based literacy and numeracy schools for people who have missed out on a regular school education. Financial contributions can be made to St Philip's electronic bank account (BSB: 702-389 & ACC: 05202512) with the reference "Missions Vanuatu".

Wanted: Website Manager St Philip's website is vital to our outreach and for sharing information with each other. We need a new website manager to maintain and improve our website. This is a ministry over a period of years and is challenging and creative. As a web-developer, you will need a working knowledge of HTML5, CSS and basic PHP. Anyone who has studied computing or designed a website could learn these easily. Or perhaps you would like to develop a new skill? While we cannot train you in the required coding skills, we will give you a thorough briefing about the existing website. Interested? Please talk to Brian or Alistair.

From Bishop Carol

Dear sisters & brothers,

2022 is a very significant year in the history of women's ordination. It has been 30 years since the first women were ordained in the Anglican Diocese of Perth on the 7th of March, 1992. This was followed later that year by the ordination of eleven women from the diocese of Canberra and Goulburn on the 23rd of December 1992. These eleven women were those who had previously been 'turned back at the post' on February 2nd, due to a court injunction.

The Anglican Diocese of Canberra and Goulburn is hosting a diocesan service of celebration to mark the 30th anniversary of the ordination of women, which will be held in St Saviour's Cathedral, Goulburn, on the 5th of November at 2.00 pm. The preacher will be Bishop Genieve Blackwell, from the Diocese of Melbourne.

Our first women priests in this diocese travelled a difficult road to fulfil their call. We recognise the pain of that journey, but also the great gift they gave our diocese as they have continued to serve with wisdom and grace. We greatly value the legacy they created which continues to encourage women who feel called to the priesthood to pursue their call. It is fitting that we celebrate their ministry to us in a diocesan Eucharist.

It would be appreciated if rectors and ministry unit leaders could publicise this service in their pew bulletins, and to attend personally if at all possible. Thank you.

Grace and peace, +Carol

The 'Men's Group' met this past week for coffee and conversation. We are looking forward to a gentle 'walk and talk' next week meeting at St Philip's at 10am. A number of other events are also being planned. See The Rev'd Bob Lindbeck if you would like to know more.

October's Anglican News is now out and can be accessed from our website:

<https://stphilipsoconnor.org.au/news/anglicannews/>

There are a number of events as we near the end of the year including our Advent Dinner, Pandora's Festive Fashions, Nine Lessons and Carols and our Christmas Liturgies. Please put these dates in your diaries as we celebrate another year and look forward to growing together in our lives of faith.

This week @ St Philip's

Today	<i>Twentieth Sun after Pentecost - Anglicare Sunday</i>
8am	Eucharist
10am	Eucharist with Hymns
Tuesday 25 October	<i>Feria</i>
10am-Noon	Men's Group – Lamerton Centre

Wednesday 26 October 10am-Noon	<i>Feria</i>	Pandora's sorting & tidying
Thursday 27 October 10am	<i>Feria</i>	Eucharist
Saturday 29 October 9.30am-3pm 10am-1pm 11am	<i>Feria</i>	Parish Day of Reflection and Planning Pandora's - OPEN Holy Communion - Kankinya
Sunday 30 October 8am 10am	<i>Twenty-first Sunday after Pentecost</i>	Eucharist Eucharist with Hymns

Readings: Isaiah:10-18, Psalm 32:1-8, 2 Thessalonians, 1:1-4, 11-12, Luke 19:1-10

Rosters

		23-Oct-22	30-Oct-22	6-Nov-22	
	Sunday of month	4th	5th	1st	
	Liturgical Season	20th Sunday after Pentecost	All Saints	22nd 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)				
	Sidespeople	Shane & Tim	Susan J & helper	Margaret & Russell	
	Liturgical Assistant	Brian McK		Lisa C	
	1st Bible reader - OT	Shane W	<i>volunteer</i>	Margaret M	
	2nd Bible reader - NT	Shane W	Susan J	Russell M	
10am	Celebrant	Rev'd Martin	Rev'd Martin	Rev'd Martin	10am
	Preacher (if different to Celebrant)			Rev'd Canon Scott	
	Sidespeople & Welcomer	Fred A & Sally A	volunteers	Fred A & Katie C	
	Liturgical Assistant	Philippa W			
	Musician(s) & Singers/Soloist	Colin F	Colin F	Colin F	
	1st Bible reader - OT	Lyn P	Liz D	Brian M	
	2nd Bible reader - NT	Ann M	Ashton R	Jeanette D-T	
	Morning Tea	Helen P	Janene B	Katie C	
	<i>Additional details/notes</i>				

Dates for your Diary

Saturday 29 October	Parish Day - Greenhills Conference Centre
Sunday 6 November	All Saints
Sunday 13 November	Remembrance Sunday
Sunday 20 November	Christ the King
Friday 25 November	Advent Dinner
Sunday 27 November	Advent 1
Saturday 3 December	Pandora's Festive Fashions
Sunday 18 December	Nine Lessons and Carols