



The Parable of the Wise and Foolish Virgins 1799-1800
William Blake 1757-1827. The Metropolitan Museum of Art, New York.

Twenty fourth Sunday after Pentecost

Remembrance Sunday

12 November 2023



Welcome to St Philip's

We acknowledge the Ngambri and Ngunnawal 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

Pew sheet & Order of Service: the full Pew sheet with more news and reflections 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' our gifts are brought forward, an opportunity for you to make your contribution. A self-serve EFTPOS machine is available in the foyer. St Philip's EFT details are also available if you would like to make a direct transfer or support us through a regular 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.

To volunteer as a reader, sidesperson, welcomer or another role on the Roster then please email rosters@stphilipsoconnor.org.au

St Philips O'Connor, ACT

www.stphilipsoconnor.org.au

email: comeandsee@stphilipsoconnor.org.au

Rector: The Rev'd Martin Johnson



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From the Rector

Dear Friends

Today, Remembrance Sunday we continue the November theme of remembering.

Do this in remembrance of me...was ever another command so obeyed? We have over the past weeks been remembering, we remembered the Saints, their extraordinary exploits and faith, but also the innumerable millions of entirely obscure faithful men and women, everyone with his or her own individual hopes and fears and joys and sorrows and loves. Each one of them by remembering, by obeying this command, has made present God's love, God's grace, God's very presence in the world. Remembering is at the heart of what we do, in our liturgy, our prayers, our lives in community.

When we suffer from spiritual amnesia our hope and therefore our resilience is diminished. It has been shown that positive memories can strengthen our resilience, help us to cope with the difficulties that life inevitably brings. One of the issues faced by indigenous peoples throughout the world is a disconnection from their culture. Cultural reconciliation has shown to increase community resilience, hope and well-being.

Much has been said and written about the issues of mental well-being in our day. Those with expertise in this field have said that our psychological well-being is often governed by the way that we process memories; how we remember. At the heart of our eucharistic tradition is this act of remembering. It is the source of our hope and resilience, it is a very deep well in which we can find solace, wisdom and strength. When Jesus says 'do this in remembrance of me' he is commanding us to ensure that his life, death and resurrection remain at the heart of our lives, in this way past hurts are brought into the present to be reconciled and healed, past joys are re-lived and shared, and in this way, we are able to live lives filled with hope.

Today we recall the awful events of the Great War, the first of the modern era. We remember subsequent conflicts up to the present day and all those whose lives have been lost or deeply impacted. Yesterday in many civic ceremonies throughout the Commonwealth we said 'Lest we forget.' Today in the context of the Eucharist we say 'do this in remembrance of me' and in doing so we place the burden of the world's conflict into the shadow of the cross and we commit ourselves to strive for peace, the peace offered to the disciples in the upper room after the resurrection. We commit ourselves to remembering.

Every blessing to you all, *Martin*

Eucharist for the twenty fourth Sunday after Pentecost

Introit Hymn 138 (TiS) (10am)

Eternal Father, strong to save,

whose arm has bound the restless wave,
who didst the mighty ocean deep
its own appointed bounds to keep:
O hear us when we cry to thee
for those in peril on the sea.

O Christ, whose voice the waters heard
and hushed their raging at thy word,
who walkedst across the surging deep,
and calm amid the storm didst keep:
O hear us when we cry to thee
for those in peril on the sea.

O Holy Spirit, who didst brood
upon the waters dark and rude,
and bid their angry tumult cease,
and give for wild confusion, peace:
O hear us when we cry to thee
for those in peril on the sea.

O Trinity of love and power,
our people shield in danger's hour
from rock and tempest, flood and foe,
guard them wherever they may go:
thus evermore shall rise to thee
glad hymns of praise from land and sea.

William Whiting 1825-78

Entrance Antiphon

Watch and be ready, for you do not know on what day your Lord is coming.

Matthew 42:44

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.**

In life and in death we are with the Lord.

Let us turn to the Lord who is full of compassion and mercy, and ask that he will forgive us our sins, and extend his healing love upon our broken world.

Lord, you promise a place in paradise to all who call to you in penitence and faith.

Lord, have mercy.

Lord, have mercy.

Lord, you bring comfort to those who mourn and have suffered loss.

Christ, have mercy.

Christ, have mercy.

Lord, you speak your word of peace in times
of conflict and calm our fears.

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 righthand 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:

Eternal God, you have taught us that the night is far spent and the day is at hand: keep us awake and alert, watching for your kingdom, so that when Christ, the bridegroom, comes we may go out joyfully to meet him, and with him enter into the marriage feast that you have prepared for all who truly love you; through Jesus Christ, our Lord, who lives and reigns with you in the unity of the Holy Spirit one God, now and for ever. **Amen.**

Today's Readings

A reading from the book of the Prophet Amos (5:18-24)

Alas for you who desire the day of the Lord!

Why do you want the day of the Lord?

It is darkness, not light;

¹⁹ as if someone fled from a lion,

and was met by a bear;

or went into the house and rested a hand against the wall,

and was bitten by a snake.

²⁰ Is not the day of the Lord darkness, not light,

and gloom with no brightness in it?

²¹ I hate, I despise your festivals,

and I take no delight in your solemn assemblies.

²² Even though you offer me your burnt-offerings and grain-offerings,

I will not accept them;

and the offerings of well-being of your fatted animals

I will not look upon.

²³ Take away from me the noise of your songs;

I will not listen to the melody of your harps.

²⁴ But let justice roll down like waters,

and righteousness like an ever-flowing stream.

For the word of the Lord.

Thanks be to God.

Psalm 70

O God, be pleased to deliver me:

O Lord, make haste to help me.

Let them be put to shame and confounded who seek my life:

let them be turned back and disgraced who wish me evil.

Let them turn away for shame:

who say to me 'Aha, aha!'

Let all who seek you be joyful and glad because of you:

let those who love your salvation say always 'God is great.'

As for me, I am poor and needy:

O God, be swift to save me.

You are my helper and my deliverer:

O Lord, make no delay.

A reading from the first letter of Paul to the Thessalonians (4:9-18)

Now concerning love of the brothers and sisters, you do not need to have anyone write to you, for you yourselves have been taught by God to love one another; ¹⁰and indeed you do love all the brothers and sisters throughout Macedonia. But we urge you, beloved, to do so more and more, ¹¹to aspire to live quietly, to mind your own affairs, and to work with your hands, as we directed you, ¹²so that you may behave properly towards outsiders and be dependent on no one. ¹³ But we do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. ¹⁴For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. ¹⁵For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. ¹⁶For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. ¹⁷Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord for ever. ¹⁸Therefore encourage one another with these words.

For the word of the Lord.

Thanks be to God.

Gradual hymn 160 (TiS) (10am)

Father all loving, and ruling in majesty,
judgement is yours, and condemna all our pride;
stir up our rulers and people to penitence,
sorrow for sins that for vengeance have cried.

Blessed Lord Jesus born humbly in poverty,
sharing a stable with beasts at your birth,
stir us to work for your justice and charity,
truly to care for the poor upon earth.

Come, Holy Spirit, create in us holiness,
lift up our lives to your standard of right;
stir every will to new ventures of faithfulness,
flood the whole Church with your glorious light.

Holiest Trinity, perfect in unity,
bind in your love every nation and race;
may we adore you for time and eternity,
Father, Redeemer, and Spirit of grace.

Patrick Robert Norman Appleford 1925-

Gradual (8am)

Alleluia,

Alleluia!

Let justice roll down like waters,
and righteousness like an ever-flowing stream.

Amos 5:24

Alleluia!

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to Matthew (25:1-13)

Glory to you Lord Jesus Christ.

Jesus said, 'The the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. ²Five of them were foolish, and five were wise. ³When the foolish took their lamps, they took no oil with them; ⁴but the wise took flasks of oil with their lamps. ⁵As the bridegroom was delayed, all of them became drowsy and slept. ⁶But at midnight there was a shout, "Look! Here is the bridegroom! Come out to meet him." ⁷Then all those bridesmaids got up and trimmed their lamps.⁸The foolish said to the wise, "Give us some of your oil, for our lamps are going out." ⁹But the wise replied, "No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves." ¹⁰And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. ¹¹Later the other bridesmaids came also, saying, "Lord, lord, open to us." ¹²But he replied, "Truly I tell you, I do not know you."¹³Keep awake therefore, for you know neither the day nor the hour.

For the Gospel of the Lord.

Praise to you Lord Jesus Christ

The Sermon

The Nicene Creed

**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 all in need, particularly: Ben, Hugh, David, Otto, Bob, Noel, Deborah, Sue, Molly, Ian, Katherine, Matt, Wendy, David & Margot, those unable to gather with us, those in hospital or care.

We commend to God the recently departed, those whose year's mind falls at this time: William Trivett (15/11/1990), Stanley Vincent (16/11/2002), the victims of war - particularly today those who died in the Great War 1914-18, terrorism, disease and tragedy, those whose memories are dear to us and those remembered only by God.

We pray for our Wardens, Councillors and Clergy Appointments Board members at this time in the life of our Parish Community:

*Bountiful God, give to this parish, a faithful pastor
who will faithfully speak your word
and minister your sacraments;
an encourager who will equip your people for ministry
and enable us to fulfill our calling.
Give to those who will choose, wisdom,
discernment and patience
and to us give warm and generous hearts,
for Jesus Christ's sake. Amen.*

The Greeting of Peace

Jesus says: Peace I leave with you;

my peace I give to you.

Do not let your hearts be troubled neither let them be afraid.

The peace of the Lord be always with you.

And also with you.

Let us offer one another a sign of Peace

Offertory Hymn 416 (TiS) (10am)

Great God, your Spirit, like the wind unseen but shaking things we see
will never leave us undisturbed, fulfil our dreams or set us free,
until we turn from faithless fear and prove the promise of your grace
in justice, peace and daily bread, with joy for all the human race.

Lord shake us with the force of love, to rouse us from our dreadful sleep;
remove our hearts of stone and give new hearts of flesh to break and weep
for all your children in distress and dying for the wealth we keep.
Help us prevent, while we have time, the blighted harvest greed must reap.

And then, in your compassion, give your Spirit like the gentle rain,
creating fertile ground from which your peace and justice spring like grain;
until your love is satisfied, with all creation freed from pain
and all your children live to praise your will fulfilled, your presence plain.

Alan Gaunt 1935-

Blessed are you, Lord God of all creation:
through your goodness we have this bread to set before you,
which earth has given and human hands have made.
It will become for us 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 set before you,
fruit of the vine and work of human hands.
It will become for us the cup of salvation.

Blessed be God for ever

To you we come, Father of lights,
with angels and saints,
where heaven and earth unite.
May Jesus meet us in the breaking of the bread.

Amen.

The 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.

Blessed are you, Lord of life,
creator of heaven and earth,
to you be glory and praise for ever.

For through his death on the cross,
your Son Jesus Christ has broken the power of evil,
and by his glorious resurrection
has opened for us the gate of life eternal.

In him you seek the lost, restoring those whose lives
have been shattered and torn apart.

In the fullness of time, he will gather all things to himself,
enfolding us and all who have died in war in his undying love.

And so we pray that we who have set our hope on Christ
may come to the peace of heaven,
there, with angels and archangels,

to sing your praise for ever:

**Holy, holy, holy Lord, God of power and might,
Heaven and earth are 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,
and be 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.**

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.

**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.**

Jesus is the Lamb of God who takes away the sins of the world.
Happy are those who are called to his supper.

**Lord I am not worthy to receive you
but only say the word and I shall be healed.**

Communion Antiphon

As for me, I am poor and needy: O God, be swift to save me.

Psalm 70

The sending out of God's people

Let us pray: Lord God, in this Eucharist which we have shared,
you have spoken your word of life and nourished us with the mysteries of Christ's body and blood;
bring us with all who have died in combat or through the injuries of war,
to know the joys of heaven.

We ask this through Jesus Christ, who lived and died and was raised to newness of life,
to whom be glory in every age and for eternity. **Amen.**

(10am) Give rest, O Christ, to your servants with your saints,
where sorrow and pain are no more,
neither sighing, but life everlasting.

And weeping o'er the grave we make our song: Alleluia, alleluia, alleluia.

The Lord be with you.

And also with you.

May the God of peace, who brought again from the dead our Lord Jesus Christ,
that great shepherd of the sheep,
comfort and assure you of his love in this world and the next;
and the blessing of God almighty, the Father ✕ the Son and the Holy Spirit,
be among you and remain with you always.

Amen.

(10am) Go in peace to love your neighbour. Go in power to work for reconciliation.
Go in hope to proclaim the resurrection.

Thanks be to God.

Go in the peace of Christ.

Thanks be to God.

Recessional hymn 690 (TiS) (10am)

Beauty for brokenness

Hope for despair
Lord, in the suffering
This is our prayer
Bread for the children
Justice, joy, peace
Sunrise to sunset
Your kingdom increase!

Shelter for fragile lives
Cures for their ills
Work for the craftsman
Trade for their skills
Land for the dispossessed
Rights for the weak
Voices to plead the cause
Of those who can't speak

Refrain

God of the poor
Friend of the weak
Give us compassion we pray
Melt our cold hearts
Let tears fall like rain
Come, change our love
From a spark to a flame

Refuge from cruel wars
Havens from fear
Cities for sanctuary
Freedoms to share
Peace to the killing-fields
Scorched earth to green
Christ for the bitterness
His cross for the pain

Rest for the ravaged earth
Oceans and streams
Plundered and poisoned
Our future, our dreams
Lord, end our madness
Carelessness, greed
Make us content with
The things that we need *Refrain*

Lighten our darkness
Breathe on this flame
Until your justice
Burns brightly again
Until the nations
Learn of your ways
Seek your salvation
And bring you their praise *Refrain*

Graham Kendrick 1950-

Reflection

"This is without doubt the saddest story I have ever heard."

That's the first line of Ford Maddox Ford's novel *The Good Soldier* published just as the Great War began. It captures the dying of an era, the end of innocence. You read it knowing, as the protagonists did not, that the lights were going out all over Europe. I have heard it said that the war that was declared in the summer of 1914 did not truly come to an end until 1989. Perhaps, with the hindsight of another 30 years, we might say that it has still to come to an end. The red horseman of the Apocalypse with his bloodied sword who takes away peace rides this earth yet. Wilfred Owen called it "the pity of war".

We are about to keep Remembrance Sunday and commemorate the centenary of the 1918 Armistice. It is one of the last truly national rituals left to us. Whoever you are, you are aware of poppies and war memorials, of the Royal Albert Hall, the Cenotaph and the Chelsea Pensioners. You are drawn into the ceremonies that symbolise the remembrance, the gratitude and the care of a nation. Every society, every people needs a day such as this both to remember and to *think*. I once thought that we should have to work harder in the future to keep the collective memory alive of what it is like when nations go to war, and civilisations are nearly destroyed, and so many have their futures taken away from them or carry their physical and emotional injuries with them for the rest of their lives. But in the last 20 years we have seen attendances at Remembrance ceremonies soar, especially among the young. For the landscape of war remains only too well known to us. Our world is as precarious today as it has ever been, more so in some ways with the pressure on liberal democracies and the rise of nationalism and the far right. I shall never forget that on the very day of my installation as Dean of Durham the Iraq War began. Its aftermath lingers on. The unfinished business of war casts a long shadow. Its victims, like the poor, are always with us.

IN THE LAST 20 YEARS WE HAVE SEEN ATTENDANCES AT REMEMBRANCE CEREMONIES SOAR, ESPECIALLY AMONG THE YOUNG

The trouble is that all this is so big in its scope. We look back to 1914 and 1939, and the other conflicts of our age - lesser maybe in scale, but not lesser to those who were its victims. How do you begin to take it in? A few years ago I was in Russia, in what was once Stalingrad, now Volgograd. There is a vast war memorial there, a colossal sculpture in the tradition of socialist realism that dominates the skyline for miles around. The eternal flame that burns beneath it, the perpetual guard that is kept there - the need never to forget is everywhere. Yet the hugeness of it didn't move me as much as something I saw in the museum dedicated to the terrible Battle of Stalingrad of 1942/43: a helmet that had lain frozen for months alongside the body of its owner in that terrible winter; a sweetheart's letter that was the last thing a dying soldier pressed to his face as he bled in the snow; a battered, forlorn tin mug; a torn photograph of a mother and father who were not to know they would never see their son again. It spoke of unbearable sadness, of the tears in things.

This for me put a human face on war, because the huge was brought down to the level of individuals. If you talk to me about the slaughter of millions, my mind seizes up. But talk to me about the suffering and the dying and the bereavement of individual people with names and homes and loved ones, and I begin to know what you mean. Tell me the stories of men, women and children with faces I can picture, and voices I can imagine, and the words become flesh and the reality of it all begins to dawn.

A bugle carried by the poet Wilfred Owen was sounded at his grave last Sunday, exactly 100 years since he was killed in action in France. It was one week, almost to the hour, before the Armistice. He took the bugle from a dead German soldier. Perhaps he wondered who that German was, where he had come from, what family he had left behind at home. "Bugles calling for them from sad shires" says his "Anthem for Doomed Youth". Calling for them both, on opposite sides of a conflict neither of them wanted, yet united in death by a musical instrument. "Strange Meeting" indeed. Our Armistice ceremonies and traditions are a way of holding and handing on raw memories of pride and shame, bravery and cowardice, outrage and fear, comradeship and sacrifice. We find our own meanings in them, we think our own thoughts and pray our own prayers during the two-minute silence. The risk is that the rhetoric of remembrance becomes too broad, too elegiac, too generalised for us to make sense of it.

EVERY SUNDAY IS A REMEMBRANCE SUNDAY, FOR EVERY SUNDAY WE REMEMBER A DYING AND A DEATH

I'm reading a rather wonderful book by Rachel Mann, *Fierce Imaginings: The Great War, Ritual, Memory and God*. Her writing originates in her memories of her Grandad Sam and Grandad Bert, both of whom fought in the Great War. They survived it, yet remained its victims all their lives. Her reflections range far and wide across the landscape of conflict and how we remember it, yet she constantly comes back to these two men who anchor her writing in what is specific to them and their families. Particulars matter.

What does Christianity have to say about all this?

Every Sunday is a remembrance Sunday, for every Sunday we remember a dying and a death. "Do this in remembrance of me." It is individual and specific: one man's pain and darkness, one man's

broken body and shed blood, one man's mother and best friend looking on in grief as his life ebbed away on the cross. "Long years ago, as earth lay dark and still / Rose a loud cry upon a lonely hill / While in the frailty of our human clay / Christ our Redeemer passed the self-same way" says the much-maligned yet (to me, anyway) moving 'O valiant hearts'. That hymn from the Great War comes straight out of the struggle to make sense of the new experience of mechanised warfare and death on a scale never known before. It's moving because it interprets those deaths in the light of the death of Jesus; it asks God to "look down and bless our lesser Calvaries" where God suffers in every human soul, each one cherished by God, each death mattering to him, or might we dare to say *diminishing* him just as it diminishes us? The cross ties our human suffering to God's for eternity. We remember. God remembers.

A rabbi was asked whether a garment that had been symbolically torn in grief could be sewn up and used again. Yes, he replied, "but you mustn't disguise the tear. The scar must always show." In other words, we always carry our collective and individual memories around with us. Time gives a perspective from which meanings can become clearer, the picture comes into focus. However we must learn in the ceremonies of remembrance not to make it better by easy speeches that gloss over the particularities of suffering, loss and grief with the language of willing self-offering and the glorious dead.

In particular, we mustn't elide our piety as essentially sympathetic bystanders with the raw experiences of those who have served in conflict. Rachel Mann comments on the last line of Siegfried Sassoon's poem *Attack!* which reads: "O Jesus, make it stop". She observes that the difference between prayer and blasphemy is hard to draw. Could we hear the final cry from the cross in Matthew and Mark in that way, "My God, my God, why have you abandoned me?" The experience of wondering where God is, the outrage at a God who does not come to rescue us is familiar to human experience. And the resurrection, especially in Mark's short ending, does not make it "all right".

At least, not yet. We glimpse a future that could be different, indeed, *will* be different according to our Christian hope. In the Eucharist, we "remember forward" to what will dawn one day: that other country whose "ways are ways of gentleness, and all her paths are peace". It seems as far away as ever for now, further away, I think, even than it seemed earlier in the lives of my post-war generation. Our world is not in a good place as we mark this centenary. All the more reason, then, to make sure remembrance leads us into prayer for the future of humanity. And into reflection, so that we ask ourselves what we have learned from the past and how we intend to act on it. Memory, prayer, wisdom and resolve are the antidote to despair. These are among the things that will make for "good remembrance".

Michael Sadgrove (born 1950) is a Church of England priest and noted theological author. Between 2003 and 2015, he was Dean of Durham. From 1995 to 2003, he was Provost, then Dean of Sheffield Cathedral. He is now Dean Emeritus of Durham.

News

Update on Rector appointment processes. Following on from the recent Special Parish Meeting the next step in the process for appointing a Rector is a Parish consultation. The Archdeacon, Paul Cohen will chair a meeting for all Parishioners on 3 December following the 10am Eucharist. The purpose of the meeting is to elicit ideas about your hopes for the Parish and what characteristics you would like in a new Rector. These ideas will feed into the preparation of a broader profile of the Parish to inform the Clergy Appointments Board in their deliberations. The parish representation on that board will be Chris Cheah, Alison Davidson and Sarah Gowty.

The Revd Emma Street will act as Locum during the interregnum.

St John's Care are in need of quality bedding: linen, doonas, or blankets in good clean condition, they are also in need of pet food which is very much in demand. Donations are also now being sought for Christmas.

Food Items... cereal, fruit cups, school lunch snacks, jam, sardines.

Dear St Philip's parishioners,

Christmas celebrations are meant to create the most fantastic memories. Unfortunately, the sad reality is that Christmas is a time of stress, loneliness, and sadness for many people.

You are the shining star that makes Christmas special for the families and individuals we support at St John's Care.

As we approach Christmas this year, your generosity can bring joy, warmth, and hope into the lives of those facing challenging times. Your continued support and compassion allow us to provide gifts, essentials, holiday meals, and educational support to children who may otherwise go without.

Your gift, no matter the amount, can create precious memories for these children and their families. Your kindness is the true spirit of Christmas.

A mother of three children came and saw us for help only a few days ago. Her husband had been made redundant, but there was no helpful payout because he had not been in the job for long. With the wait time to receive income support from Centrelink, their small savings are used to manage mortgage repayments and increased cost of living.

The mother was delighted to receive some food but began crying because she didn't know how she would afford to have a lovely Christmas for her family this year.

We told her about our Christmas hampers and present room and suggested she make a booking to come back in December to collect gifts for her children and food for the holiday season. We also told her about our Christmas Day lunch and suggested she bring her family along. Seeing her leave with a smile on her face and the assurance that St John's Care was there to support her family during their challenging times was lovely.

Your support can provide:

Gifts and Toys: Your donation can help ensure every child receives a special gift, bringing excitement and happiness into their lives.

New Clothing and Essentials: Your contribution can provide new clothing and essential supplies to keep children safe and comfortable.

Holiday Meals: Help us ensure that no one goes to bed hungry by providing meals and treats to those in need.

Educational Support: Your donation can go toward educational resources such as drawing paper and pencils, books and games to help children continue their learning journey, even during the holiday season.


Your support will make this Christmas brighter for the clients we support.

our generous donation, no matter the size, will go a long way towards spreading the joy this season and ensuring no one feels alone.

Wishing you and your family a wonderful, peaceful, and happy Christmas,

Jason Haines
Executive Officer

P.S. Not everyone looks forward to Christmas. Your wonderful donation can turn this around. Help us give the gift of happiness to families in Canberra.

A background image of pink bell-shaped flowers on a stem, with some flowers in focus and others blurred in the background.

Australian Centre for Christianity and Culture
Centre for Ageing and Pastoral Studies
Continuing Education Series
Final presentation of the year

You are invited
to
an evening soirée
on

Thursday 16 November 2023
6pm to 7.30pm

Join us for delicious refreshments,
musical moments,
and scintillating discussion
about ageing, spirituality,
creativity and music!

Special guest: Judy Clingan AM

\$25 per person

The Pavilion,
Australian Centre for Christianity and Culture
15 Blackall Street, Barton, ACT

Queries to caps@csu.edu.au

Register via **Eventbrite** by Wednesday 15 November

This week @ St Philip's

Today

**Twenty Fourth Sunday after Pentecost
Remembrance Sunday**

8am

9am

10am

Eucharist

Parish Breakfast

Eucharist and hymns (followed by morning tea)

Tuesday 14 November

2pm

Feria

Eucharist – Sir Leslie Morshead Manor

Wednesday 15 November

10am-Noon

7pm

Feria

Pandora's Preparation and sorting

Parish Council

Thursday 16 November

10am

Margaret of Scotland, queen, helper of the poor (d.1093)

Eucharist (followed by morning tea)

Saturday 18 November

10am-1pm

11am

Feria

Pandora's & Garage Sale Trail

Morning Prayer - Canberra Aged Care

Sunday 19 November

8am

9am

10am

Twenty fifth Sunday after Pentecost.

Eucharist

Parish Breakfast

Eucharist and hymns (followed by morning tea)

Dates for your Diary

Saturday 25 November

St Philip's Advent Dinner and Rev'd Martin & Susan's farewell

Click [here for details & RSVP](#)

Sunday 26 November

Christ the King, Rev'd Martin's final services @ St Philip's

Sunday 3 December

11.15am Parish Consultation meeting

Rosters

		12-Nov-23	19-Nov-23	26-Nov-23	
Sunday of Month		2nd	3rd	4th	
Liturgical Season		Twenty-fourth Sunday after Pentecost	Twenty-fifth Sunday after Pentecost	Christ the King	
Flowers		Susan J	Jeannette M	Barbara G	
Celebrant	8am	Rev'd Martin	Rev'd Martin	Rev'd Martin	8am
Preacher (if different to Celebrant)			Rev'd Scott		
Sidespeople		Alison & Alistair	Rhonda & Susan	Shane & Tim	
Liturgical Assistant		Ellie P (Liturgical assistant)	-		
Audio Visual Operator		?	?	?	
1st Bible reader - OT		Alison D	Julianne S	Shane W	
2nd Bible reader - NT		Alistair D	Rebecca P	Shane W	
Celebrant	10am	Rev'd Martin	Rev'd Scott	Rev'd Martin	10am
Preacher (if different to Celebrant)					
Sidespeople & Welcomer		Helen & Hardy	Jeannette M, Laura W	Sally A & Richard G	
Liturgical Assistant		Rebecca K (Lit assistant)	Rev'd Martin (Lit assistant)	Leighton (crucifer)	
Audio Visual Operator		?	?	?	
Musician(s) & Singers/Soloist		Colin F	Colin F	Colin F	
1st Bible reader - OT		Lyn P	Liz D	Richard G	
2nd Bible reader - NT		Ashton R	Colin D	Fiona D	
Morning Tea		Janene B	Ann M	Helen P	
<i>Additional details/notes</i>				<i>Rev'd Martin's final services</i>	