



**Twenty-Fifth Ordinary Sunday
19 September 2021**



*Welcome to St Mary's North Melbourne.
Thank you for joining us in worship.
Please join in saying the text marked in **bold**
and singing the musical responses and hymns.*

INTRODUCTION

On the road to Jerusalem, Jesus announces his coming Passion, death and resurrection for the second time. Once again the disciples fail to understand and are concerned with their own power and prestige. Jesus presents the child as a model of those without power whom God values above all. We are called to focus on the poor and needy, and especially in this Season of Creation the earth itself, impoverished by our greed.

THE ENTRANCE HYMN TIS 181

1. Come, O God of all the earth: come to us, O Righteous One;
Cantor
come, and bring our love to birth: in the glory of your Son.
Refrain
Sing out, earth and skies! sing of the God who
loves you; raise your joyful cries;
dance to the life around you.

1. Come, O God of all the earth:
come to us, O Righteous One;
come, and bring our love to birth:
in the glory of your Son.

Refrain:

*Sing out, earth and skies!
sing of the God who loves you;
raise your joyful cries;
dance to the life around you.*

2. Come, O God of wind and flame:
fill the earth with righteousness;
teach us all to sing your name:
may our lives your love confess.
Refrain

3. Come, O God of flashing light:
twinkling star and burning sun;
God of day and God of night:
in your light we all are one.
Refrain

4. Come, O God of snow and rain:
shower down upon the earth;
come, O God of joy and pain:
God of sorrow, God of mirth.
Refrain

5. Come, O Justice, come, O Peace:
come and shape our hearts anew;
come and make oppression cease:
bring us all to life in you.
Refrain

*Marty Haugen 1950–
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PRAYER OF PREPARATION

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.

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.

Lord have mercy; **Lord have mercy**
Christ have mercy; **Christ have mercy**
Lord have mercy; **Lord have mercy**

God's whole creation groans.
The land produces thorns and thistles
and longs to be set free.
Our sin affects all around us.
We confess our sins in penitence and faith.

Creator God,
we confess that we have not honoured and obeyed you.
We have broken our relationships with one another,
abused your fragile creation, wounded your love
and marred your holy image in us.
We are sorry and ashamed and repent of all our sins.
Father, forgive us. Lead us from apathy to love.
Strengthen us as stewards of your precious people
and of your glorious creation,
for the sake of your Son, Jesus Christ, who died for us. Amen.
The celebrant pronounces the absolution:

Almighty God, who in Jesus Christ
has given us a kingdom that cannot be destroyed:
forgive you your sins, open your eyes to God's truth,
strengthen you to do God's will
and give you the joy of his kingdom
through Jesus Christ our Lord. **Amen.**

PRAYER

God of holy dreaming, Great Creator Spirit, from the dawn of creation you have given your children the good things of mother earth. You spoke and the gum tree grew. In the vast desert and dense forest and in cities at the water's edge, creation sings your praise. Your presence endures as the rock at the heart of our Land. When Jesus hung on the tree you heard the cries of all your people and became one with your wounded ones: the convicts, the hunted, and the dispossessed. The sunrise of your Son coloured the earth anew, and bathed it in glorious hope. In Jesus we have been reconciled to you, to each other and to your whole creation. Lead us on, Great Spirit, as we gather from the four corners of the earth; enable us to walk together in trust from the hurts and shame of the past into the full day which has dawned in Jesus Christ. Amen.

Rev'd (Aunty) Lenore Taylor, from APBA page 218

THE LITURGY OF THE WORD

Please sit for the reading

A reading from the Proverbs:

A capable wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life. She seeks wool and flax, and works with willing hands. She is like the ships of the merchant, she brings her food from far away. She rises while it is still night and

provides food for her household and tasks for her servant girls. She considers a field and buys it; with the fruit of her hands she plants a vineyard. She girds herself with strength, and makes her arms strong. She perceives that her merchandise is profitable. Her lamp does not go out at night. She puts her hands to the distaff, and her hands hold the spindle. She opens her hand to the poor, and reaches out her hands to the needy. She is not afraid for her household when it snows, for all her household are clothed in crimson. She makes herself coverings; her clothing is fine linen and purple. Her husband is known in the city gates, taking his seat among the elders of the land. She makes linen garments and sells them; she supplies the merchant with sashes. Strength and dignity are her clothing, and she laughs at the time to come. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She looks well to the ways of her household, and does not eat the bread of idleness. Her children rise up and call her happy; her husband too, and he praises her: "Many women have done excellently, but you surpass them all." Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised. Give her a share in the fruit of her hands, and let her works praise her in the city gates.

Proverbs 31.10-31

Hear the word of the Lord.

Thanks be to God.

PSALM 1

Response:

Happy are they who delight in the law of God.

1. Blessed are they
who have not walked in the counsel of the ungodly:
nor followed the way of sinners,
nor taken their seat amongst the scornful.

-
2. But their delight is in the law of the Lord:
and on that law will they ponder day and night.

Response

3. They are like trees planted beside streams of water:
that yield their fruit in due season.
4. Their leaves also shall not wither:
and look, whatever they do, it shall prosper.

Response

5. As for the ungodly, it is not so with them:
they are like the chaff which the wind scatters.
6. Therefore the ungodly shall not stand up
at the judgement:
nor sinners in the congregation of the righteous.

Response

7. For the Lord cares for the way of the righteous:
but the way of the ungodly shall perish.

SECOND READING:

A reading from the letter of James:

Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace. Those conflicts and disputes among you, where do they

come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. ... Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

James 3:13-4:3, 7-8a

Hear the word of the Lord.

Thanks be to God.

THE GOSPEL

Alleluia, **Alleluia**

Whoever welcomes one such child in my name welcomes me.

Alleluia

The Lord be with you

And also with you.

A reading from the Holy Gospel of our Lord Jesus Christ according to Saint Mark:

Glory to you Lord Jesus Christ

They went on from there and passed through Galilee. Jesus did not want anyone to know it; for he was teaching his disciples, saying to them, 'The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.' But they did not understand what he was saying and were afraid to ask him. Then they came to Capernaum; and when he was in the house Jesus asked them, 'What were you arguing about on the way?' But they were silent, for on the way they had argued with one another about who was the greatest.

He sat down, called the twelve, and said to them, ‘Whoever wants to be first must be last of all and servant of all.’ Then he took a little child and put it among them; and taking it in his arms, he said to them, ‘Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.’

Mark 9.30-37

This is the Gospel of the Lord.
Praise to you, Lord Jesus Christ.

SERMON

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.

INTERCESSIONS

Caring God, we thank you for your gifts in creation:

The heavens tell of your glory;
For our land, its beauty and its resources,
For the rich heritage we enjoy.

We pray:

For those who make decisions about the resources of the earth,
that we may use your gifts responsibly;
For those who work on the land and sea, in city and in industry,
that all may enjoy the fruits of their labours and marvel at your creation;
For artists, scientists and visionaries,
That through their work we may see creation afresh.

Silence

We thank you for giving us life;
for all who enrich our experience.

We pray for all through their own or others' actions are deprived of fullness of life,

For prisoners, refugees, the handicapped, and all who are sick;

For those in politics, medical science, social and relief work, and for your Church,

for all who seek to bring life to others.

For those in our community who are in special need...

And for those whose year's mind occurs at this time....

Silence

We thank you that you have called us to celebrate your creation.

Give us reverence for life in your world.

We thank you for your redeeming love;

may your word and sacrament strengthen us to love as you love us.

Silence

God, Creator, bring us new life.

Jesus, Redeemer, renew us.

Holy Spirit, strengthen and guide us.

God of peace,

let us your people know,

that at the heart of turbulence

there is an inner calm that comes

from faith in you.

Keep us from being content with things as they are,

that from this central peace

there may come a creative compassion,

a thirst for justice,

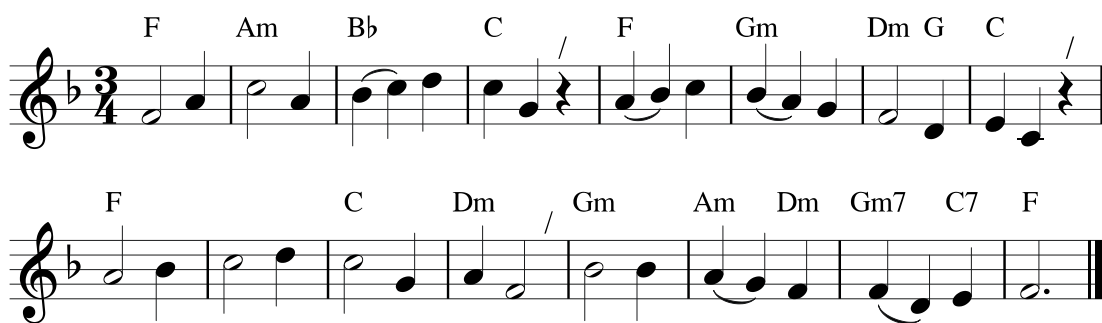
and a willingness to give of ourselves

in the spirit of Christ. **Amen.**

THE PEACE

You shall go out in joy, and be led back in peace;
the mountains and the hills before you shall burst into song,
and all the trees of the field shall clap their hands.
The peace of the Lord be always with you
and also with you.

THE OFFERTORY HYMN TIS 297



Yours the hand that made creation, womb of every constellation, every
species, every nation: glory to the Three in one.

Jesus from the first descending, by your birth the broken mending,
Word of God the never ending: glory to the Three in one.

Holy Wisdom, ever near us, tongue of fire to teach all hearers, sanctify
and guard and cheer us: glory to the Three in one.

Elliot Rose (1928-1944)

THE PREPARATION OF THE GIFTS

Blessèd are you, Lord God of all creation, through your goodness we have this bread to offer, fruit of the earth and work of human hands, it will become for us the bread of life.

Blessèd be God for ever.

Blessèd 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 for us the cup of salvation.

Blessèd be God for ever.

EUCCHARISTIC PRAYER

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.

O God, eternal Wisdom,
all you have made is beautiful and good.

We thank you for darkness and light,
for this earth and for our bodies, for growth and change
and all that lies beyond our knowledge and imagination.

In every generation you befriend your people.

You gave us your holy Law, sent the prophets,
and called us back to the truth whenever we turned away.

You were vindicated in your Son Jesus
who came with forgiveness, feasting, and stories of your grace.

Though we rejected him,
death on a cross could not quench the fire of his love.

You raised him up for us, the firstborn from the dead,

to build a new community of hope
where all are honoured as Christ's equal friends.
And so we praise you with Mary, mother of the living Word,
and with all your faithful friends, as we join the angels' song:

**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.

God of the feast, your household is hungry
for the bread of heaven and the cup of life.
Send your Spirit on us and on our celebration,
so that we may eat at this table and be satisfied
with the sacrament of Christ's body and blood.

On the night before he died,
Jesus shared a meal with the people he loved.
He took the bread, gave you thanks,
broke it to share with them, and said:
"Take and eat this: this is my body broken for you."
Do this in remembrance of me.

Then he took a cup of wine.
Again he thanked you and told them:
"Drink this, all of you: it is my blood,
shed for you and for many
so that sins may be forgiven.
Whenever you do this, do it in remembrance of me."

So we delight to remember Jesus:
the faithfulness of his life, the victory of his cross,
the glory of his resurrection,
the joy of the Holy Spirit poured out for the Church.

We proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

O God, holy Wisdom, merciful and generous,
accept our sacrifice of praise and thanksgiving.
Make us good stewards of creation,
with justice in our hearts, courage in our actions
and power in our speech to bear witness to the truth.
Protect us with your glory,
unite your church in loyalty and love,
and bring us home with all your saints to feast with you for ever.
Through Christ, with Christ, in Christ,
and in the Spirit's grace,
with heart and soul and mind and strength
we love and worship you alone, Father, for ever and ever. *Amen.*

THE LORD'S PRAYER

As 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.**

Breaking of Bread

The priest breaks the consecrated bread, saying:

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. Amen.**

AGNUS DEI

**Jesus, Lamb of God have mercy on us.
Jesus, bearer of our sin, have mercy on us.
Jesus, Redeemer of the world,
Give us your peace.**

THE INVITATION

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.

PRAYER FOR SPIRITUAL COMMUNION

My Jesus,
I believe that you are present in the Most Holy Sacrament.
I love you above all things,
and I desire to receive you into my soul.
Since I cannot at this moment receive you sacramentally,
come at least spiritually into my heart.
I embrace you as if you were already here,
and unite myself wholly to you.
Never permit me to be separated from you. **Amen.**

POST-COMMUNION PRAYER

God of all, we give you thanks and praise, that when we were still far off you met us in your Son and brought us home. Dying and living, he declared your love, gave us grace and opened the gate of glory. May we who share Christ's body live his risen life; we who drink his cup bring life to others; we whom the Spirit lights give light to the world. So we and all your people shall be free, and the whole earth live to praise your name. **Amen.**

UNISON

Chords: F, Gm, Dm, Bb, Gm, Gm, C, F, C, D, Gm, F, Bb, Gm, C, C7, F.

1. The church of Christ, in every age,
beset by change but Spiritled,
must claim and test its heritage
and keep on rising from the dead.
2. Across the world, across the street,
the victims of injustice cry
for shelter and for bread to eat,
and never live until they die.
3. Then let the servant church arise,
a caring church that longs to be
a partner in Christ's sacrifice,
and clothed in Christ's humanity.
4. For he alone, whose blood was shed,
can cure the fever in our blood,
and teach us how to share our bread
and feed the starving multitude.

-
5. We have no mission but to serve
in full obedience to our Lord,
to care for all, without reserve,
and spread his liberating Word.

*Vernon Griffiths
Fred Pratt Gleen 1903 Copyright 1971 Hope Publishing*

ANNOUNCEMENTS

THE SENDING OUT OF GOD'S PEOPLE

Most loving God, you send us into the world you love.

Give us grace to go thankfully and with courage in the power of the Spirit.

THE BLESSING

Go out into the world rejoicing, meet your Creator who awaits you there; delight in the richness and diversity of the world Christ died to save; live in the power of the Spirit that renews all things; and the blessing of God almighty, Father, Son and Holy Spirit, be amongst you and remain with you always. **Amen.**

DISMISSAL

Go in peace to love and serve the Lord:
In the name of Christ. Amen.

POSTLUDE

All of the organ music included in the liturgy today is based on the Chorale:

“Was Gott tut, das ist wohlgetan.” Whatever my God ordains is right.

A translation of the Chorale by Catherine Winkworth reads:

*Whatever my God ordains is right, Holy His will abideth,
I will be still, whate'er He doth, And follow where He guideth.
He is my God; though dark my road, He holds me that I shall not
fall;
Wherefore to Him I leave it all.*

PRAYERS

Please pray for those in need, including Barbara, Pat, Leanne, Jocelyn, Roderick, Mandy, Jenny, Sasha, Martin, Jane, Pamela, Paul, and Rhondda.

Recently Departed: Jeananne (Jackie) Webber.

Also, those whose anniversaries of death fall this week: Mary Ann Harrison, Robert Houghton, Charlotte Phyllis Carnegie, Lawrence Jonas.

If there is a name that should be included, please advise the Parish Office by email office@stmarys.org.au

Acknowledgements:

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POET'S CORNER

Song of the Builders

On a summer morning
I sat down
on a hillside
to think about God -

a worthy pastime.
Near me, I saw
a single cricket;
it was moving the grains of the hillside

this way and that way.
How great was its energy,
how humble its effort.
Let us hope

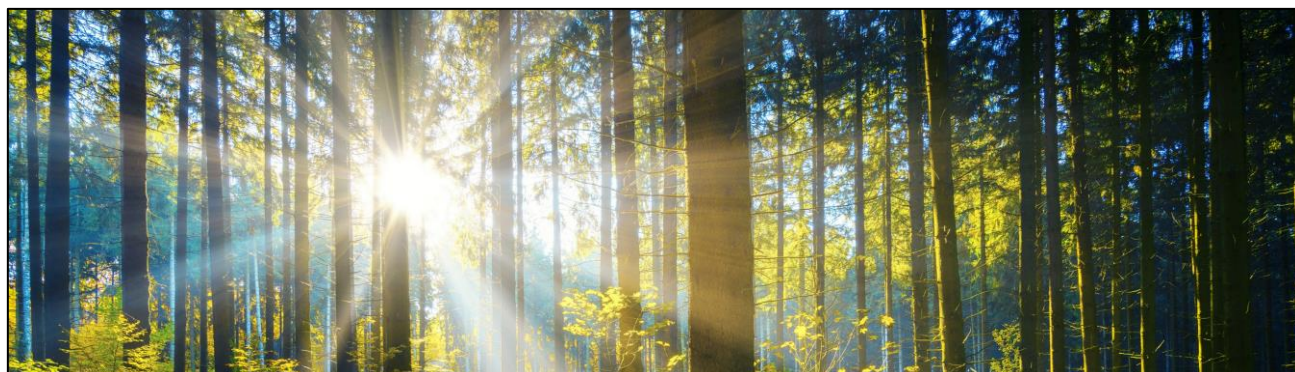
it will always be like this,
each of us going on
in our inexplicable ways
building the universe.

© 2004 by Mary Oliver, From "Why I Wake Early" 2004 Beacon Press, Boston, MA



ST MARY'S PARISH NOTICES

ST MARY'S NORTH MELBOURNE DELTA STUDIES FOR SEASON OF CREATION



SUNDAY	TOPIC	CHAIR
Week 1 (Sun 23 rd Ordinary Time) 5/9/21	Virtual morning tea: response to service	Geoff
Week 2 (Sun 24 th Ord) 12/9/21	New Testament & creation	Mthr Dorothy
Week 3 (Sun 25 th Ord) 19/9/21	Genesis creation narratives in Old Testament	Geoff
Week 4 (Sun 26 th Ord) 26/9/21	Creation & ecology: current situation	Audrey
Week 5 (Sun 27 th Ord) 3/10/21	Virtual morning tea: introduction to pets	Fr Jan



A JOINT MESSAGE FOR THE PROTECTION OF CREATION

For more than a year, we have all experienced the devastating effects of a global pandemic—all of us, whether poor or wealthy, weak or strong. Some were more protected or vulnerable than others, but the rapidly-spreading infection meant that we have depended on each other in our efforts to stay safe. We realised that, in facing this worldwide calamity, no one is safe until everyone is safe, that our actions really do affect one another, and that what we do today affects what happens tomorrow.

These are not new lessons, but we have had to face them anew. May we not waste this moment. We must decide what kind of world we want to leave to future generations. God mandates: ‘Choose life, so that you and your children might live’ (*Dt 30:19*). We must choose to live differently; we must choose life.

September is celebrated by many Christians as the Season of Creation, an opportunity to pray and care for God’s creation. As world leaders prepare to meet in November at Glasgow to deliberate on the future of our planet, we pray for them and consider what the choices we must all make. Accordingly, as leaders of our Churches, we call on everyone, whatever their belief or worldview, to endeavour to listen to the cry of the earth and of people who are poor, examining their behaviour and pledging meaningful sacrifices for the sake of the earth which God has given us.

The Importance of Sustainability

In our common Christian tradition, the Scriptures and the Saints provide illuminating perspectives for comprehending both the realities of the present and

the promise of something larger than what we see in the moment. The concept of stewardship—of individual and collective responsibility for our God-given endowment—presents a vital starting-point for social, economic and environmental sustainability. In the New Testament, we read of the rich and foolish man who stores great wealth of grain while forgetting about his finite end (Lk 12.13–21). We learn of the prodigal son who takes his inheritance early, only to squander it and end up hungry (Lk 15.11–32). We are cautioned against adopting short term and seemingly inexpensive options of building on sand, instead of building on rock for our common home to withstand storms (Mt 7.24–27). These stories invite us to adopt a broader outlook and recognise our place in the extended story of humanity.

But we have taken the opposite direction. We have maximised our own interest at the expense of future generations. By concentrating on our wealth, we find that long-term assets, including the bounty of nature, are depleted for short-term advantage. Technology has unfolded new possibilities for progress but also for accumulating unrestrained wealth, and many of us behave in ways which demonstrate little concern for other people or the limits of the planet. Nature is resilient, yet delicate. We are already witnessing the consequences of our refusal to protect and preserve it (*Gn* 2.15). Now, in this moment, we have an opportunity to repent, to turn around in resolve, to head in the opposite direction. We must pursue generosity and fairness in the ways that we live, work and use money, instead of selfish gain.

The Impact on People Living with Poverty

The current climate crisis speaks volumes about who we are and how we view and treat God's creation. We stand before a harsh justice: biodiversity loss, environmental degradation and climate change are the inevitable consequences of our actions, since we have greedily consumed more of the earth's resources than the planet can endure. But we also face a profound injustice: the people bearing the most catastrophic consequences of these abuses are the poorest on the planet and have been the least responsible for causing them. We serve a God of justice, who delights in creation and creates every person in God's image, but also hears the cry of people who are poor. Accordingly, there is an innate call within us to respond with anguish when we see such devastating injustice.

Today, we are paying the price. The extreme weather and natural disasters of recent months reveal afresh to us with great force and at great human cost that climate change is not only a future challenge, but an immediate and urgent matter of survival. Widespread floods, fires and droughts threaten entire continents. Sea levels rise, forcing whole communities to relocate; cyclones devastate entire regions, ruining lives and livelihoods. Water has become scarce and food supplies insecure, causing conflict and displacement for millions of people. We have already seen this in places where people rely on small scale agricultural holdings. Today we see it in more industrialised countries where even sophisticated infrastructure cannot completely prevent extraordinary destruction.

Tomorrow could be worse. Today's children and teenagers will face catastrophic consequences unless we take responsibility now, as 'fellow workers with God' (Gn 2.4–7), to sustain our world. We frequently hear from young people who understand that their futures are under threat. For their sake, we must choose to eat, travel, spend, invest and live differently, thinking not only of immediate interest and gains but also of future benefits. We repent of our generation's sins. We stand alongside our younger sisters and brothers throughout the world in committed prayer and dedicated action for a future which corresponds ever more to the promises of God.

The Imperative of Cooperation

Over the course of the pandemic, we have learned how vulnerable we are. Our social systems frayed, and we found that we cannot control everything. We must acknowledge that the ways we use money and organize our societies have not benefited everyone. We find ourselves weak and anxious, submersed in a series of crises; health, environmental, food, economic and social, which are all deeply interconnected.

These crises present us with a choice. We are in a unique position either to address them with shortsightedness and profiteering or seize this as an opportunity for conversion and transformation. If we think of humanity as a family and work together towards a future based on the common good, we could find ourselves living in a very different world. Together we can share a vision for life where everyone flourishes. Together we can choose to act with love,

justice and mercy. Together we can walk towards a fairer and fulfilling society with those who are most vulnerable at the centre.

But this involves making changes. Each of us, individually, must take responsibility for the ways we use our resources. This path requires an ever-closer collaboration among all churches in their commitment to care for creation. Together, as communities, churches, cities and nations, we must change route and discover new ways of working together to break down the traditional barriers between peoples, to stop competing for resources and start collaborating.

To those with more far-reaching responsibilities—heading administrations, running companies, employing people or investing funds—we say: choose people-centred profits; make short-term sacrifices to safeguard all our futures; become leaders in the transition to just and sustainable economies. ‘To whom much is given, much is required.’ (*Lk* 12:48)

This is the first time that the three of us feel compelled to address together the urgency of environmental sustainability, its impact on persistent poverty, and the importance of global cooperation. Together, on behalf of our communities, we appeal to the heart and mind of every Christian, every believer and every person of good will. We pray for our leaders who will gather in Glasgow to decide the future of our planet and its people. Again, we recall Scripture: ‘choose life, so that you and your children may live’ (*Dt* 30:19). Choosing life means making sacrifices and exercising self-restraint.

All of us—whoever and wherever we are—can play a part in changing our collective response to the unprecedented threat of climate change and environmental degradation.

Caring for God’s creation is a spiritual commission requiring a response of commitment. This is a critical moment. Our children’s future and the future of our common home depend on it.

- Ecumenical Patriarch Bartholomew
- Pope Francis
- Archbishop of Canterbury Justin

1st September 2021

CELEBRATING THE SEASON OF CREATION ONLINE



We're also coordinating an ONLINE celebration of creation and creatures on [St Mary's Facebook page](#)! Throughout September, we'll publish posts of parishioners' short reflections on nature with pics of the natural world, and in the week starting Mon 27 Sep in the leadup to Sun 3 Oct, we'll show our appreciation and care for our community's creatures by posting pics and stories of the pets of St Mary's!

It's easy for parishioners and friends (including the four-legged, furry variety) of St Mary's to get involved, all you need to do is:

- send a **SHORT REFLECTION** on nature of roughly 100-150 words or a Bible verse celebrating creation together with **A PHOTO** of a place in nature that you find inspiring or a source of comfort (can be a photo of your garden or one taken on your daily walk)
- send a **PIC OF YOUR PET** with their name, breed and a **BRIEF DESCRIPTION** of their personality and what you celebrate about God's creatures in general and/or your pet specifically (it can also be a tribute to a beloved pet who has passed away).

Please take part in this fun, online action and email your pics and text today to: office@stmarys.org.au

GET YOUR FAVOURITE TEACUP READY!



As soon as permitted by Covid regulations I plan to hold a morning or afternoon tea on the church lawns.

Notice will be given on Thursday by email to let you know that it is on. I will provide the scones etc, you bring along your own fancy teacup/mug and we will have some fun getting together. Fr Jan

Be ready!



CHRISTMAS STALL



We are planning, all going well, to hold a Christmas stall on Advent Sunday, November 28. In the absence of the Fair this will be our main big money raising project for the year. We need the help of everyone to help stock this stall with gifts and useful things for people to buy at Christmas time.

Are you a cook or a craftsperson? Can you make jams or marmalades, pickles or chutneys, sauces or other preserves? Suggestions for favourite preserves include:

- preserved lemons
- citrus marmalades (orange, kumquat, grapefruit)
- raspberry jam
- onion marmalade
- tomato relish
- tomato kasoundi
- mint jelly

I have good recipes for all these if required. Jars available at the Church. If you can sew, maybe you could make items such as potholders, serviettes, hand towels, cushion covers, lavender bags, or anything else you can think of. Lockdown times are a good chance to make things, so do get cooking or sewing!

Ring me if you want to talk (0417364431)

Marion Poynter for the Hospitality Committee

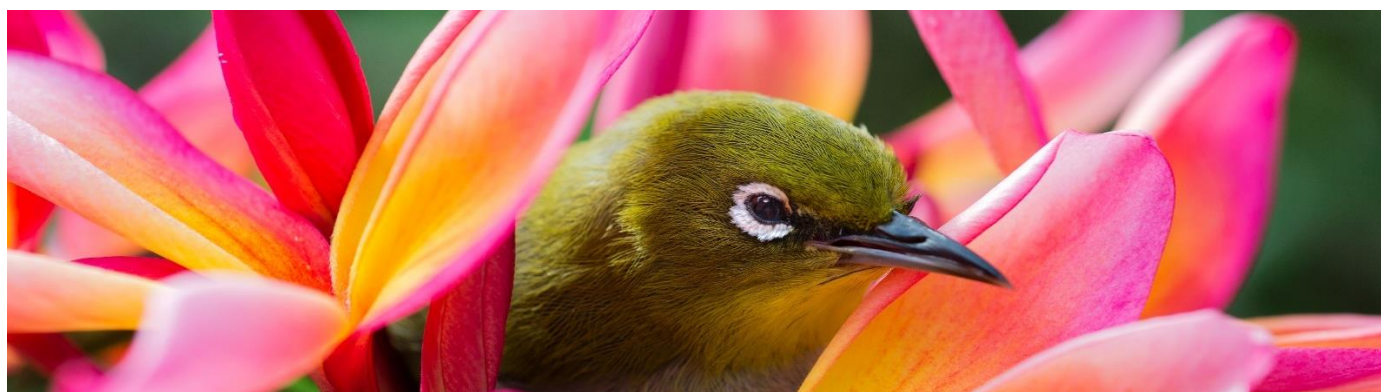


YOUR OFFERING ONLINE

Account Name: St Marys Anglican Church North Melbourne

Bank: Westpac North Melbourne.

BSB: 033 132 **Account Number:** 264412



CHURCH GARDEN GROUP

If you are available to help in the Church Garden, please contact:

Margaret Noble

0458 753 654

CONTACT ST MARY'S

Post: 430 Queensberry Street, North Melbourne 3051
E-mail: office@stmarys.org.au
Web: www.stmarys.org.au, Facebook, YouTube.



Vicar: Rev'd Canon Jan Joustra
vicar@stmarys.org.au
Mob: 0400 959 077

Clergy: Rev'd Canon Prof Dorothy Lee (Assistant Priest)
dorothy@trinity.edu.au
Rev'd Robyn Boyd
robynboyd@fastmail.fm
Rev'd Prof Mark Lindsay (Associate Priest)
mlindsay@trinity.edu.au

Director of Music: Beverley Phillips 5286 1179
bevjp@westnet.com.au

Wardens: Anne Sunderland annes@jenkinsau.net
Michael Golding m-golding@bigpond.com
Sam Miller samcmiller92@msn.com

Parish Administrator: Darrell Pitt.
Office Hours: 9.30 am to 12.30 pm, Mon-Fri.



The Anglican Diocese in conjunction with St Mary's Anglican Church North Melbourne does not tolerate abuse, harassment or other misconduct within our communities. If any person has concerns about behavior of a church worker, past or present. The Diocese of Melbourne is committed to doing all that is possible to ensure that abuse does not occur. All complaints of abuse are taken very seriously, and we do all we can to lessen harm. We offer respect, pastoral care and ongoing long-term support to anyone who makes a complaint. St Mary's Statement of Commitment to Child Safety is on our noticeboard and can be downloaded from our website www.stmarys.org.au.

PLEASE REPORT ABUSE CALL 1800 135 246

MISSION AND VISION STATEMENT

St Mary's Anglican Church, North Melbourne is an inner-city Christian community that strives to be faithful, inclusive and sacramental.

God inspires us to worship in daily celebration; to be caring, thoughtful and inviting.

In response to God's call, in the next three to five years we aim:

- *To grow substantially in faith and numbers*
- *To create an inter-generational culture that values all age groups - children and adults - equally*
- *To express our faith in active engagement within and beyond our own community*
- *To deploy our property and financial assets in strategic support of the ministry needs of the parish for the long term*
- *To become more open to change as we learn to grow*

