



THE SUNG EUCHARIST
THE MYSTERY OF CREATION
THE TWENTY THIRD SUNDAY IN ORDINARY TIME
6 SEPTEMBER 2026

Order of the Liturgy and Parish News

TODAY'S CELEBRATION

*Welcome to Saint Mary's! The Order of Service begins on page 5
Calendar Dates, Liturgies and How to Donate – see p.2-4 & 25ff*

HOW TO USE THIS BOOK

RUBRICS	These are instructions or descriptions of what is happening, and they are printed in <i>italics</i> . These also provide prompts and guides for posture and gesture.
OUR PART	The congregation's (people's) parts are printed in bold .
SINGING	Saint Augustine is reputed to have said 'those who sing pray twice'. We include the music, so it is easier for you to join in as you are able

THE LITURGICAL ENVIRONMENT

The liturgical colour for the Sundays in Ordinary Time is green.
It symbolises growth and potential in the new life we have in Christ. The Sundays outside the main seasons of preparation and celebration are termed 'ordinary'. They are termed ordinary because they are counted sequentially through the entire year.

Personal prayers can be made on either side of the sanctuary after receiving communion. Light a candle and pray. The light burns long after we leave as our prayers rest in the heart of God.

CELEBRATING THE LITURGIES TODAY

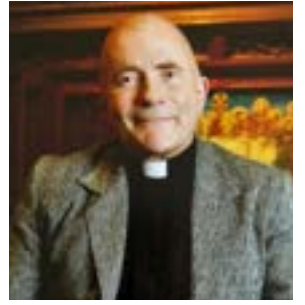
6 SEPTEMBER 2026 – THE MYSTERY OF CREATION (THE 23RD SUNDAY IN ORDINARY TIME)
Year A in the Three-Year Lectionary Cycle

8 AM	THE EUCHARIST	
Presider / Homilist	Fr Luke Hopkins	Fr Luke Hopkins
Reader	Andrew McKinley	
10 AM	SUNG EUCHARIST	
Principal Celebrant	Fr Stuart Soley SMMS	
Homilist	Fr Luke Hopkins	
Assisting Clergy		
Director of Music	Beverley Phillips	
Mass Setting	Missa Sanctae Maria	Christopher Willcock SJ
1 st and 2 nd Readers	Samuel Champion	Geoff Jenkins
Servers	Alice Christofi, Chris Phillips	
Welcomer	Anne Sunderland	
Introduction/Intercession	Steph Chapple	
Live Stream / AV	Adam Wing	
Kids Cnr / Sunday School	Harriet Jenkins	Rosie Moloney
Morning tea	Sarah Gador Whyte	Andrew Gador Whyte

FROM FR STUART:

CARING FOR THE CREATION GOD HAS MADE

Two very sobering events preceded the World Day of Prayer for Creation last Tuesday, 1 September.



Wendell Berry, a lifelong Baptist and environmental activist died on Monday 31 August. He has been an inspiration to many over his lifetime and in his home state of Kentucky. There is a poem of his further into today's edition of the Parish News.

Then a couple of weeks ago we witnessed the truly heart wrenching and shocking images of the mudslides and floods on the Tibet / Nepal border. Subsequently, I saw accounts of how this disaster unfolded. These are the effects of climate change on our environment.

In conversation over lunch after the Thursday Eucharist (you should try that out if you are free in the daytime) we were talking about the tragedy but how it starkly illustrates how devastating the effects of humanity's misuse of the environment will show up in the years to come. It bears saying it is probably only the beginning of such disasters. It is showing up at the heights and depths of the world. Think of this. Ancient glaciers gradually become loose because of melting water; a result of the heating climate until they give way as we saw. Think also of the low-lying islands in the Pacific as well as in our own country in the Torres Strait that will disappear.

To be honest, I find it all a bit overwhelming. It also evokes great sadness in me and anger at the currency lies are given in the name of 'debate'. Responding to this crisis is not just about our contributions or ways we can change our behaviours. There are the systemic ways of doing things favoured by powerful countries and corporations that need changing more. Their influence is behind the scenes and is mostly unknown to us.

For the parish it is a matter of how we make our properties sustainable. It is easy to describe sustainability in a narrow way. But I like to think of it as the way it interacts with the neighbourhood, the creation, keeping a light presence on the community – in more ways than one, and how it helps the local neighbourhood breath spiritually, environmentally, peacefully and with justice, to name a few things.

I am thinking and praying about all these things as the annual meeting approaches, and we think concretely about what our vision for the mission of the church and its ministry here should take. The times demand the best of us and the boldest and most imaginative we can be.

From page 28 there are some articles and about this creation and these days. Amongst these are a message from the Patriarch Bartholomew and Pope Leo. Today's cover picture came from the *Church Times*.

SIGNS TELL SOMETHING OF WHO WE ARE



A few months ago, someone wrenched the rainbow sign reading “All Welcome” from the notice board on the corner of Queensberry and Howard Streets.

Thanks to Chris and Malcolm who last week fixed it back in place. It is an important sign to all who

pass by that all people know they are welcome at Saint Mary's.



There are many people in our parish who do kind deeds. Whether they are visible or not they are the stuff that makes real the presence of Christ in our neighbour. Thank God for all of them! God bless you all, *Stuart*

GATHERING IN GOD'S NAME

The bell is rung and we stand for the entrance procession which is sung during the following hymn. The altar which represents Christ is revered and censed.



- 1** Gracious God in adoration
saints with joy before you fall;
only when our hearts are leaden
can we fail to hear their call:
'Come with wonder, serve with gladness
God whose power created all.'
- 2** Earth and sky in silent praises
speak to those with eyes to see;
all earth's living creatures echo
'God has made us!' So may we
come with wonder, serve with gladness,
him through whom they came to be.
- 3** You have made us in your image,
breathed your Spirit, given us birth;
Jesus calls, whose cross has given
every life eternal worth,
'Come with wonder, serve with gladness
let God's will be done on earth!'

**4 Earth by war and want is threatened;
deep the roots of fear and greed;
let your mercy be our measure
as we see our neighbour's need,
come with wonder, serve with gladness
share your gifts of daily bread.**

**5 Holy Spirit, urging, striving,
gives us love that casts out fear,
courage, seeking peace with justice,
faith to make this message clear –
'Come with wonder, serve with gladness
live in hope; the Lord is near!'**

WORDS: Basil Bridge b.1927

TUNE: RHUDDLAN Welsh traditional melody in *Musical Relics of Welsh Bards*, 1800
harmonised by Compilers of English Hymnal, 1906 (AM 538)

INTRODUCTORY RITES

**✚ In the Name of God: the Father, the Son and the Holy Spirit.
Amen.**

The Lord be with you.

And also with you.

PRAYER OF PREPARATION

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.

THE CONFESSION

Holy and merciful God,
we confess that we have failed to honour you
by rightly claiming our kinship with all your creatures.
We have walked heavily on your earth,
overused and wasted its resources,
taken for granted its beauty and abundance,
and treated its inhabitants unjustly,
holding future generations hostage to our greed.
Have mercy on us and forgive us our sin.
renew in us the resolve to keep and conserve your earth
as you desire and intend,
with grateful and compassionate hearts,
through your Son, our Saviour Jesus Christ.
Amen.

ABSOLUTION

The rite concludes with the absolution.

THE KYRIE

Kyrie

1. Choir; 2. ALL *mf*

Lord, have mer-cy, Lord _____ have mer-cy.

1. Choir; 2. ALL *f*

Christ, _____ have mer - cy, _____ have mer - cy.

1. Choir; 2. ALL *mf*

Lord, have mer-cy, Lord _____ have mer-cy.

The image shows three staves of musical notation for the Kyrie. Each staff begins with a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The first staff is marked '1. Choir; 2. ALL' and 'mf'. It contains the lyrics 'Lord, have mer-cy, Lord _____ have mer-cy.' The second staff is marked '1. Choir; 2. ALL' and 'f'. It contains the lyrics 'Christ, _____ have mer - cy, _____ have mer - cy.' The third staff is marked '1. Choir; 2. ALL' and 'mf'. It contains the lyrics 'Lord, have mer-cy, Lord _____ have mer-cy.' Each staff ends with a double bar line and repeat dots.

THE GLORIA

1. Choir; 2. ALL

Gloria *f*

Glo-ry, glo-ry to God in the high-est, — and peace to God's peo-ple on earth.

Choir

Lord God, hea-ven-ly King, al - migh - ty God and Fa - ther, we wor - ship you,

ALL **Choir** **ALL**

we give you thanks, we praise you — for your great glo-ry, Lord Je - sus Christ, on - ly

Choir

Son of the Fa - ther, Lord God, Lamb of God, you take a - way the sin of the world:

ALL *mp* **Choir** **ALL** *mp*

have mer - cy on us; you take a - way the sin of the world: re - ceive our prayer.

Choir **ALL** **Choir**

For you a - lone — are the Ho - ly One, — you a - lone — are the Lord, — you a -

ALL *f*

lone are the Most High, Je - sus Christ, Je - sus Christ, with the Ho - ly Spi - rit,

Choir **ALL** *f* **Choir**

Ho - ly — Spi - rit, in the glo - ry of God — the Fa - ther, in the glo - ry of

ALL *meno mosso*

God — the Fa - ther. A - men, A - men, A - men.

THE OPENING PRAYER

The response to the prayer:

Amen.

We sit for the readings.

THE LITURGY OF THE WORD

FIRST READING

A reading from the book of Exodus:

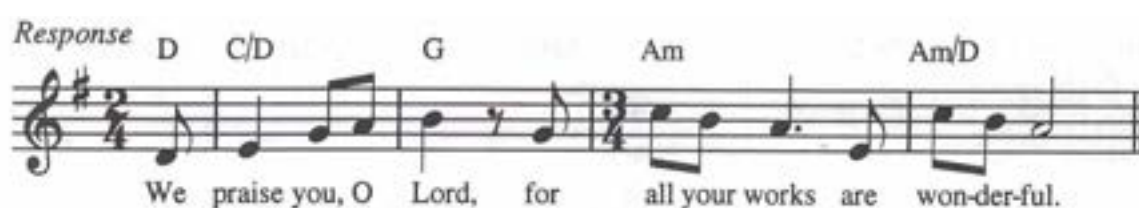
The Lord said to Moses and Aaron in the land of Egypt, “This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn with fire. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand, and you shall eat it hurriedly. It is the Passover of the Lord. I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, from human to animal, and on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

“This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

(Exodus 12:1-14)

Hear the word of the Lord,
thanks be to God.

PSALM 149



Sing a new song to the Lord,
praise God in the assembly of the faithful.
Let Israel rejoice in its maker,
let Zion's people exult in their king.

We praise you, O Lord, for all your works are wonderful.

Let the people praise God's name with dancing
and make music with timbrel and harp.
For the Lord takes delight in the people
And crowns the poor with salvation.

We praise you, O Lord, for all your works are wonderful.

Let the faithful rejoice in their glory,
shout for joy and take their rest.

We praise you, O Lord, for all your works are wonderful.

SECOND READING

A reading from the Saint Paul's letter to the Romans:

Let every person be subject to the governing authorities, for there is no authority except from God, and those authorities that exist have been instituted by God. Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval, for it is God's agent for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the agent of God to execute wrath on the wrongdoer.

Therefore one must be subject, not only because of wrath but also because of conscience. For the same reason you also pay taxes, for the authorities are God's agents, busy with this very thing. Pay to all what is due them: taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due. Owe no one anything, except to love one another, for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery; you shall not murder; you shall not steal; you shall not covet," and any other commandment, are summed up in this word, "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

(Romans 12:9-21)

Hear the word of the Lord,
thanks be to God.

Please stand to welcome the Gospel

GOSPEL ACCLAMATION

ACCLAMATION: 1. Choir; 2. ALL, then after the Verse.



Alleluia, **alleluia!**

In Christ, God was reconciling the world to himself,
and entrusting the message of reconciliation to us.

(See 2 Corinthians 5:19)

Alleluia!

THE GOSPEL

A reading from the holy Gospel according to Saint Matthew:

Glory to you, Lord Jesus Christ.

Jesus spoke to his disciples.

“Take care that you do not despise one of these little ones, for I tell you, in heaven their angels continually see the face of my Father in heaven. What do you think? If a shepherd has a hundred sheep and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of your Father in heaven that one of these little ones should be lost.

“If your brother or sister sins against you, go and point out the fault when the two of you are alone. If you are listened to, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If that person refuses to listen to them, tell it to the church, and if the offender refuses to listen even to the church, let such a one be to you as a gentile and a tax collector.

Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.”

(Matthew 18:10-20)

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Please sit

THE HOMILY

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,] *all may bow to honor*
and became truly human.] *the incarnation*

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.

THE PRAYERS OF THE PEOPLE

After each section:

or:

or:

Lord in your mercy

Lord hear us

Let us pray to the Lord

Hear our prayer

Lord hear our prayer

Lord hear our prayer

After the prayers for the departed:

✚ Rest eternal grant unto them, O Lord.

And let light perpetual shine on them.

And at the end:

Almighty God, you have promised to hear our prayers.

Grant that what we have asked in faith

we may by your grace receive,

through Jesus Christ our Lord.

Amen.

THE GREETING OF PEACE

The priest introduces the Greeting of Peace:

The peace of the Lord be always with you.

And also with you.



THE LITURGY OF THE EUCHARIST

THE PRESENTATION OF THE GIFTS AND THE CENSING OFFERTORY HYMN

(♩ = 72-88)
Refrain G7 C G7 C

Sing a new song, sing a new song, and

Am Em 1st time, for repeated refrain Am G7

wait up-on the pro-mise of the Lord. Sing a new

Last time Before verses Am C F G7

Lord. Lord. 1 Cre - a - tion sings a new song to the

C / Am Em Am /

Lord, the u - ni-ver-sal e - ner-gies re - joice, through

F G7 Am /

all the mag - ni - tudes of space and time

F C F C / G7 Refrain

crea-tures pro-claim the grand-eur of Christ. Sing a new

***Sing a new song, sing a new song,
and wait upon the promise of the Lord.***

- 1** Creation sings a new song to the Lord,
the universal energies rejoice,
through all the magnitudes of space and time,
creatures proclaim the grandeur of Christ.

***Sing a new song, sing a new song,
and wait upon the promise of the Lord.***

- 2 The mountains and the valleys and the plains,
the cattle and the wild beasts and the birds,
the shadows and the clouds, the rain and snow,
praise and reflect the bounty of Christ.**

***Sing a new song, sing a new song,
and wait upon the promise of the Lord.***

- 3 The ocean deeps, the currents and the tides,
the diatoms, the fishes, and the whale,
the storm, the reef, the watersprout, the calm,
praise and reflect the wonder of Christ.**

***Sing a new song, sing a new song,
and wait upon the promise of the Lord.***

- 4 The fruit trees in their seasons and the vine,
the eucalypt, the cedar, and the palm,
the lotus and the orchid and the rose,
praise and reflect the beauty of Christ.**

***Sing a new song, sing a new song,
and wait upon the promise of the Lord.***

- 5 The human eye, the shaping hand, the mind
with number and with symbol and design,
in work and play and artistry and prayer,
praise and reflect the wisdom of Christ.**

***Sing a new song, sing a new song,
and wait upon the promise of the Lord.***

**6 The love of man and woman clear as dawn,
the will for truth and justice broad as day,
the wisdom of the heart profound as night,
praise and reflect the glory of Christ.**

***Sing a new song, sing a new song,
and wait upon the promise of the Lord.***

WORDS: James Phillip McAuley 1917-1976

MUSIC: COSMIC PRAISE Richard Connolly 1927-2021 (TIS 166)

OFFERTORY PRAYERS

Our response to the prayers is: **Blessed be God for ever.**

THE PRAYER OVER THE GIFTS

Our response to the prayer is: **Amen.**

THE EUCHARISTIC PRAYER

We stand throughout the prayer.

Celebrant The Lord be with you. *All* And al - so with you.

Celebrant Lift up your hearts. *All* We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God. *All* It is right to give our thanks and praise.

*The Prayer continues to the Sanctus and Benedictus
which are sung by all to the setting below.*

Sanctus *f* Ho - ly, — ho - ly, ho - ly — Lord,
God of — power and might. Hea - ven and earth are
full of your glo - ry. Ho - san-na in the high - est. —

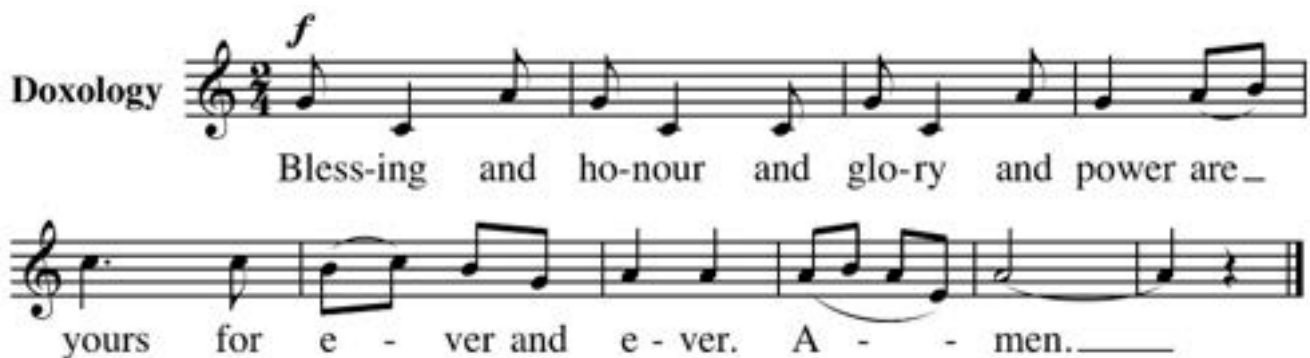
Bless - ed is he who comes in the name, comes in the
easing . . . f a tempo
name of the Lord. Ho - san-na in the high -
est, Ho - san-na in the high - est. —

The Prayer continues

After the elevation of the Host and the elevation of the Chalice, all may bow with the priest in adoration of the real presence of Christ ... and all join in singing the acclamation:



*The Prayer continues, ending with the celebrant singing:
... in songs of never ending praise:*



*After the Host and Chalice are placed back on the altar,
all may bow with the priest in adoration.*

THE LORD'S PRAYER

**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 THE BREAD AND THE 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.

The Agnus Dei is sung by all to the setting below.

Choir (SA)
mf warmly

Agnus Dei

Lamb — of God, you take a-way the sin — of the

ALL

Choir (TB)

world, have mer - cy on us, have mer - cy on us.

mf warmly

Lamb — of God, you take a-way the sin — of the world, have

ALL

mer - cy on us, have mer - cy on us.

Choir *mf warmly*

Lamb — of God, you take a-way the sin — of the world,

mp **ALL** *p poco rall.*

grant us your — peace, grant us your — peace.

- ✚ Behold the Lamb of God,
who takes away the sin of the world.
Blessed are those who are called to the banquet of the Lamb.
**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

Fr Stuart administers communion to the servers and Eucharistic Assistants.

Feel free to sit until the following invitation to communion

Come! Draw near with faith

and receive the gifts of God for the people of God!

Thanks be to God.

*Christ is the host at the altar here at Saint Mary's and welcomes all,
especially those who are communicant members of other denominations.*

*If today, you prefer to receive a blessing—please ask the priest or by crossing your
arms across your chest.*

COMMUNION MUSIC

“Through Jesus Christ”

Music: Peter Hurford 1930-2019

THE PRAYER AFTER COMMUNION

Please stand.

Our response to the prayer is: **Amen.**

Most loving God,

you send us into the world you love.

Give us grace to go thankfully and with courage

in the power of your Spirit

Amen.

COMMUNION HYMN



- 1 Touch the earth lightly,
use the earth gently,
nourish the life of the world in our care:
gift of great wonder,
ours to surrender,
trust for the children tomorrow will bear.
- 2 We who endanger,
who create hunger,
agents of death for all creatures that live,
we who would foster
clouds of disaster
God of our planet, forestall and forgive!
- 3 Let there be greening,
birth from the burning,
water that blesses and air that is sweet,
health in God's garden,
in God's children,
regeneration that peace will complete.

**4 God of all living,
God of all loving,
God of the seedling, the snow and the sun,
teach us, deflect us,
Christ reconnect us,
using us gently and making us one.**

WORDS: Shirley Erena Murray 1931-2020

MUSIC: TENDERNESS Colin Alexander Gibson 1933-

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NOTICES

The priest may give some notices

THE SENDING OUT OF GOD'S PEOPLE

THE BLESSING AND DISMISSAL

The Priest prays for God's blessing and reply **Amen.**

The dismissal is given.

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

POSTLUDE

PARISH NEWS IN BRIEF

ANNUAL MEETING – FIRST ADVANCE NOTICE

The Annual Meeting of the Parish will be held on **Sunday, 22 November**, and preparations for the meeting and annual reports are already underway.

We are hoping to receive reports from the following office bearers or committees:

- Vicar
- Churchwardens
- Secretary
- Treasurer
- Director of Music
- Children's Ministry
- Safe Ministry
- Hospitality Committee
- Climate Action Group
- Synod Representatives

Could all those who are responsible for submitting a report please email their completed report to Alice Christofi at **before Sunday, 1 November**. Please email to: achristofi@stmarys.org.au. If there are any additional reports you would like to be included, please feel free to send those in as well.

Thank you for your assistance and for helping us prepare for the Annual Meeting.

COULD YOU JOIN THOSE WHO SHOW SAINT MARY'S HOSPITALITY IN A TEAM OF VERGERS / HOSPITALLERS?

There has been increasing interest from various groups to hire the church for public musical performances, mostly on Saturday or Sunday afternoons. We welcome the interest.

However, to make it work, we are looking to establish a small team of people who may be willing, from time to time, to open up the church, be on hand should something unexpected occur and close up at the end.

In return, the person or persons will receive an orientation to the task and a modest honorarium. If you have potential interest, or know someone who may be interested - please let Father Stuart know.

ST MARY'S KIDS UPDATE

There are two engaging opportunities for all our preschool and primary school-aged children to grow in faith, build friendships, and have fun.

First Sunday of each month – Sunday School

Focused on our primary school aged children, participants will enjoy Bible stories, discussions, games, and activities that help them explore and deepen their faith.

Third Sunday of each month – Messy St Mary's

Focused on our preschoolers and inspired by the Messy Church philosophy, Messy St Mary's is a creative, hands-on experience where children and their families can explore faith through crafts, activities, celebration, and community.

Please note: Everyone is welcome at both sessions! The suggested ages are a guide to help us plan activities that are engaging and appropriate and to ensure there is something for everyone. We look forward to welcoming all children as we learn, create, and grow together!

Harriet Jenkins.

FIRST AID KITS

“For those who have first aid training, we now have two kits: one in the church for falls and faints, and one in the kitchen for various issues such as wounds and allergies. The Church kit is a white basket behind the organ, to the right of the side door. It has a pillow, blanket, an instant ice pack, dressings, tissues etc. Intended for comfort for someone who is recovering on the floor from fainting while awaiting the ambulance. The one in the kitchen contains a black bag in the servery; an epipen in the front pouch; asthma inhaler, dressings, sterile saline, bandages, and antiseptic.” Andrew Gador Whyte



ST PETER'S EASTERN HILL
Anglican Parish Church of the City since 1846
15 Gisborne Street Melbourne Victoria 3002 Australia

**There are More Things in Heaven and Earth:
A Renaissance Prince or a Reformation Play?
Shakespeare's *Hamlet*.**

Presented by Rev'd Dr Gregory Seach,
Vicar of St George's Malvern



Tuesday 22nd September
St Peter's Church
15 Gisborne St
Melbourne
6 - 8pm

Book now!

Email: arts@stpeters.org.au
Phone: 0401 826 325
Website:
<https://www.stpeters.org.au/arts-and-the-faith>



PATRICARCH BARTHOLOMEW'S MESSAGE ON THE DAY OF PRAYER FOR THE PROTECTION OF THE NATURAL ENVIRONMENT



BY THE MERCY OF GOD

**ARCHBISHOP OF CONSTANTINOPLE–NEW ROME
AND ECUMENICAL PATRIARCH**

GRACE, PEACE, AND MERCY

UNTO THE ENTIRE PLENITUDE OF THE CHURCH
FROM THE FASHIONER OF ALL CREATION

OUR LORD AND GOD AND SAVIOUR JESUS CHRIST

Most Reverend and Right Reverend Brother
Hierarchs, and blessed children in the Lord,

By the grace of God, the giver of all good things, we enter today into the new ecclesiastical year, honouring and celebrating at its commencement, in psalms and hymns and spiritual songs, the “Day of Prayer for the Protection of the Natural Environment.”

The multidimensional contemporary ecological crisis is a crisis of human freedom, of our religion and philosophy, of our ethos and our culture. What comes first is the “harmful alteration” of our freedom — our severance and alienation from the Source of Life; what follows is conduct destructive of the natural environment. We feel profound gratitude that the pioneering initiatives and interventions of the Ecumenical Patriarchate, carried out without interruption since 1989 have not only revealed the spiritual aspects of the ecological problem, but have also opened new paths and prospects for addressing it. The ecological symposia, the related inter-Christian and interreligious dialogues, the specific recommendations of the Great Church concerning environmental matters, the emphasis placed upon the social dimensions and consequences of the ecological crisis, and other such efforts together constitute a robust environmental proposal, which emphasizes the

imperative need for a “Copernican Turn” in our understanding of the idea of progress and in humanity’s attitude towards nature, as well as in the actions of those engaged in political, economic, and social life, of the Churches and religions, of science and technology, and of those responsible for the education of the younger generation.

We shall continue, in word and deed, to promote the ecological vision of the Holy Great Church of Christ and the eco-friendly dynamism of the eucharistic, ascetic, and doxological relationship with creation, always underscoring that careful theological work is needed for the elucidation of the authentic ecological message of our Orthodox faith and tradition, for the benefit of creation, which is “very good.”

We are convinced that highlighting the religious and ethical dimensions of the ecological threat will lead to an awareness of the pivotal importance of “ecological responsibility.” Humanity must at last cease acting as though it does not know and definitively cast aside the illusion that planet Earth can in perpetuity withstand the burdens and destruction caused by human activity, or that nature has the power to renew itself of its own accord. The ethos of responsibility for the protection of the natural environment must find expression at the global, national, local, and personal levels. We reiterate once again that the cultivation of ecological responsibility is a “categorical imperative” for humanity as it confronts the greatest threat it has ever been called to face throughout the entire course of its history.

It is abundantly clear that, so long as the dominant anthropological model is represented by the “foolish rich man” of the Gospel (Luke 12:17–21), with his declaration, “I will pull down my barns and build greater; and there I will store all my crops and my goods,” and his words, “Soul, you have many goods laid up for many years; take your ease, eat, drink, and be merry,” humanity will continue to undermine its future and annihilate its own “home.” The “sins of modernity” have created—and continue to create—new divisions and ruptures between humanity and nature. The contemporary “man-god” persists in geocide, disregarding every measure and limit in the name of geopolitical designs and

economic interests, of consumerism and of the satisfaction of essentially insatiable needs, but also, on a deeper level, because of an overturning of inner lived experience and values. The consequences of the global dominance of the desire to manipulate, instrumentalize, and exploit nature will prove to be tragic for life on our planet.

The growing acceptance and official establishment of 1 September as the Day for the Protection of the Natural Environment throughout the Christian world bears particular significance today as a symbol and practical promotion of the unity of Christians. Moreover, the glorification of the “Fashioner of all creation” at the beginning of the Indiction in our liturgical tradition constitutes a precious inheritance, as an invitation and exhortation to respect creation, which suffers the consequences of an unseemly, human-caused assault.

Most Honourable Brethren and dearly beloved children,

Respect for the core pillars of ecological civilization can restrain environmentally destructive tendencies and open the “sole ecological path,” that of sustainable development. More broadly, humanity needs to reach agreement upon a body of common fundamental values which, in a world marked by conflict and polarization, will serve as a compass for the journey towards the future. We regard the principle of solidarity as the central axis of this body of values: solidarity as a source of shared responsibility, dialogue, and sincere reciprocity, together with collective responsibility for the protection of the natural environment.

Respect in practice for the sacredness of the human person and care for the integrity of creation are, from a Christian perspective, vital manifestations of the eucharistic realisation of the Church and of human being’s call to become the “priest” of creation.

In this spirit, as we pray that the new ecclesiastical year may be favourable and fruitful in works that are good and pleasing to God, we invoke upon all of you, through the intercessions and mediation of the Most-Holy Theotokos Pammakaristos—whose most sacred icon we reverently keep in the Venerable Patriarchal Church and embrace “with

mouth and heart and will” —the grace and mercy of our Lord and God and Saviour Jesus Christ, Whose All-Holy Name be blessed and glorified, now and ever, and unto the endless ages. Amen!

1 September 2026

† Bartholomew of Constantinople

Your fervent suppliant before God

POPE LEO’S HOMILY ON 1 SEPTEMBER

Dear brothers and sisters,

On this World Day of Prayer for the Care of Creation, the readings chosen for today’s liturgy offer us two invitations to contemplate the works of the Lord — a task that is certainly not difficult in the setting of these beautiful gardens.

The Book of Wisdom encourages us to contemplate the beauty and power of creation, in order to appreciate its Creator (cf. *Wis* 13:1–9). It would be superficial to marvel at fire, wind, rushing waters or the stars of heaven, without allowing our gaze to rise to the Creator of such wonders.

Psalm 18 urges us to lift our eyes to contemplate the heavens, which proclaim the glory of God, and the firmament, which declares the work of his hands. All creation speaks to us of the greatness of its Creator, if only our eyes and hearts remain open to such a great mystery.

Similarly, the Gospel passage from Matthew (cf. *Mt* 6:24–34) invites us to contemplate creation, while emphasizing the Lord’s special love for the human person. As we look upon the birds of the air and the lilies of the field with wonder — so precious in the eyes of their Creator — we come to understand the greatness of God’s love for us. If the Lord does not fail to bestow such splendid beauty upon plants and animals and provide for all their needs, how much more attentive will he be to the needs of his beloved sons and daughters!

This evening, as we accept the invitation to pause and reflect before the works of God, we begin the “Season of Creation” — a period of five weeks devoted to prayer and commitment to the care of our “common

home.” On this Day, therefore, and in the weeks ahead, let us set aside a few moments to pause from the frenzy of our daily lives, in order to savor the profound harmony of which we ourselves are a part. Let us place in “silent mode” the many noises generated by human activity, so that we may hear the melodious voice of creation, through which God, the Author of all things, speaks to us.

This task of contemplation, which disposes us to an encounter with the Lord, is a first step towards an “authentic ecological conversion, where the effects of our encounter with Jesus Christ become evident in our relationship with the world around us” (*Message for the Eleventh World Day of Prayer for the Care of Creation, 1 September 2026*).

From contemplating creation and encountering its Creator, there arises an awareness of our particular place within God’s wondrous plan, and of the responsibility that we bear both personally and collectively for preserving the original harmony. Thus, as we become conscious of our shortcomings and failures, we can renew our commitment to restoring the relationships among all creatures according to the will of their Creator.

For this reason, the Message for today’s World Day echoes “the prophetic call to ‘beat swords into ploughshares’ (*Is* 2:4)... to transform harm into life.” It is not yet too late, and the Season of Creation calls us to a profound conversion: “What has been used for destruction can be redirected toward life, toward the care of the poor, the nourishment of the hungry, and the safeguarding of creation” (*ibid.*).

The Season we begin today will conclude on 4 October, when we will celebrate the eighth centenary of the *Transitus* of Saint Francis of Assisi. Pope Francis drew particular inspiration from him in writing the Encyclical Letter *Laudato Si’* and in giving life to the *Borgo* that welcomes us today.

Let us therefore unite ourselves spiritually with the *Poverello* of Assisi and make his Canticle of praise our own:

“Praised be you, my Lord, with all your creatures,
especially Sir Brother Sun...
Praised be you, my Lord, through Sister Moon and the stars...
Praised be you, my Lord, through Brother Wind...
Praised be you, my Lord, through Sister Water...
Praised be you, my Lord, through Brother Fire...
Praised be you, my Lord, through our Sister Mother Earth, who sustains
and governs us.”

With Saint Francis, let us renew our commitment to living and promoting
that universal fraternity which is inseparably bound to the task of caring
for creation.

NEW CREATION FESTIVAL IS IN A MUDDLE

Angela Tilby in *Church Times*, 28 August 2026

WRITING a decent collect for public worship is not easy. Traditionally, the
point of the liturgical collect is to gather together the prayers of the
faithful at the eucharist or at morning and evening prayer. This year,
after various proposals for a Creation-based liturgical season, the Church
of England has come up with a new festival devoted to Creation in Christ,
which will be kept this year on Sunday 6 September, or, alternatively, on
the 7th.

I have never been convinced that we need a special Creation Season, and
I don't think it helps to create a new Creation in Christ festival with the
Johannine Prologue as its Gospel.

The rather clunky festival collect exposes the problem. It begins, as
collects do, with an address to God which prepares for the petition to
follow. But, in this instance, God is addressed in a kind of Trinitarian-
sounding waffle that leads nowhere in particular: “Holy and eternal God,
you are the maker of heaven and earth, you are the Word from whom all
things were made; and you are the Spirit, the giver of life. . .”.

Having reminded God firmly of God's Trinitarian nature, it goes on to make the petition: 'Draw us into the mystery of your love.' Eh? How precisely does that ever-so-general petition relate to this new season of Creationtide, or the festival of Creation in Christ? It's clear we are on dodgy ground when the third part of the collect, which usually begins "that", and states the desired outcome of the petition, introduces the bland and unmemorable "with all creation we may proclaim your praise".

An additional collect is offered as an alternative. (Additional collects were originally intended to reflect a simpler liturgical language than the main ones. I composed a few of them when I was on the Church of England's Liturgical Commission). But this one lacks both simplicity and coherence: "O God and Father of all that was, is and is to come, help us to be thankful for all that is made at the hands of your Son and through the wisdom of your Spirit, that we may care in heart and deed for the life of our world, to the praise and glory of your holy name."

I am only guessing here, but that composition sounds to me as though it is the outcome of an argument between those who wanted something that directly spoke to the climate crisis and those who didn't want to sound too woke.

Both prayers strike me as theologically muddled. But, if you have got to have a collect for this unnecessary festival, here is a version that, if not very inspired, is at least a true collect:

"God our creator, who in Christ made all things in heaven and earth, deliver us from our frailty and greed that we may become good stewards of your handiwork, through Jesus Christ our Lord. Amen."

VALE WENDELL BERRY

Wendell Erdman Berry, the American novelist, poet, essayist, farmer, culture critic and environmental activist died last Monday, 31 August at the age of 92. He was an inspiration to many for his reflective words, poems and strong advocacy for the created order. Here is just one of his poems in tribute.

All that I serve will die, all my delights,
the flesh kindled from my flesh, garden and field,
the silent lilies standing in the woods,
the woods, the hill, the whole earth, all
will burn in man's evil, or dwindle
in its own age. Let the world bring on me
the sleep of darkness without stars, so I may know
my little light taken from me into the seed
of the beginning and the end, so I may bow
to mystery, and take my stand on the earth
like a tree in a field, passing without haste
or regret toward what will be, my life
a patient willing descent into the grass.

+ Wendell Berry
1934 - 2026

A FEW POINTERS FOR YOUR PRAYERS

FOR THE CREATED ORDER

For a right use of the resources of the bountiful earth

For a proper distribution of the wealth of the earth

For Nepal; the Caribbean; victims of wildfires

FOR THE NEEDS OF THE WORLD

For an end to war and violence in every land and for the work of those who bring aid, and all who pursue peace, for all peoples.

For those who seek asylum and for compassionate responses worldwide

For those caught up in major social and technological changes

FOR THE LIFE OF THE CHURCH

For our parish and its ministry in North Melbourne.

For Pope Leo, Sarah, Archbishop of Canterbury

For Ric, Archbishop of Melbourne and his assistant bishops

For Megan Curlis Gibson as she prepares for ordination to the episcopate

FOR THOSE IN NEED OF HEALING AND WHOLENESS

Evan, Audrey, Vasu, Les, Graham and Denise, Cecilia, Isaiah, John, Ross, Kingsley, Max, Suzanne

FOR THE RECENTLY DEPARTED

King Harald, Wendell Berry, Harry Bramma, Dolly Parton, Tim Curry

FOR THOSE WHOSE YEAR'S MIND OCCURS THIS WEEK

Donald Hartz, John Marley, Vernon Samuel Charles Jones, Jeananne (Jackie) Webber, Ted Scragg, Patricia Blaikie, Kythe Pratt, Elizabeth Danne, Mary Ann Harrison, Vivienne Francis, Bob Donaldson, those killed in the 9/11 attack, Kenneth Leech (priest), Jack Spong (bishop)

IF YOU HAVE PRAYER INTENTIONS

If you'd like a name to be included, please email Fr Stuart on:

contactfrstuart@gmail.com (Names will be listed for 1 month unless otherwise specified).

FINANCIALLY SUPPORT SAINT MARY'S LIFE & MINISTRY

Your continuing financial support of the Parish is greatly appreciated.

There are two ways to donate to Saint Mary's:

PayID® One off or recurring payments are best made with PayID® from your banking application or website. PayID® makes sending money fast, easy and you'll know your money is going to St Mary's before you hit send.

Our PayID is our ABN - 91 426 837 132

Our PayID Name is ST MARYS ANGLICAN CHURCH NORTH MELBOURNE

QR Code Using your phone camera, scan the barcode it opens a link in your browser to donate to the parish.



THINKING OF THE FUTURE: BEQUESTS

A bequest also helps the parish into the future. You can speak with the Treasurer in confidence about how to incorporate St Mary's into your estate planning.

THINKING OF THOSE IN GREAT NEED:

We donate foodstuffs to Anglicare Victoria / St Mark's Community Care.

You can make tax deductible donations also so please visit:

<https://www.melbourneanglican.org.au/maf-donation-page/> - 'Melbourne Anglican Benevolent Society' - 'St Mary's North Melbourne—Relief Program'

CHILD SAFETY COMMITMENTS



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 behaviour 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

ACKNOWLEDGEMENTS

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Celebrating the Liturgy Next Sunday *Who's doing things!*

13 SEPTEMBER 2026 – THE TWENTY FOURTH SUNDAY IN ORDINARY TIME

Year A in the Three-Year Lectionary Cycle

Readings of the Day	First Reading	Exodus 14:19-31
	Responsorial Psalm	Psalm 114
	Second Reading	Romans 14:1-14
	Gospel	Matthew 18:21-35

8 AM

THE EUCHARIST

Reader

Susanne Dahn

10 AM

SUNG EUCHARIST

1st and 2nd Readers

Susan Gribben

Katie Holmes

Servers

Anne Sunderland, Alice Christofi

Welcomer

Michael Golding

Introduction/Intercession

Geoff Jenkins

Live Stream / AV

Fabien Nunes

Kids Cnr / Sunday School

Harriet Jenkins

Rosie Moloney

Morning tea

Michael Noble

Margaret Noble

Flowers

Helen McCallum

Sunday 4 October – The Octocentenary of Saint Francis of Assisi

8 am – Eucharist | 10 am – Sung Eucharist – as always

11.30 am Blessing of the Animals

for the faith community and broader community – outside the church

5 pm – Choral Evensong with the Choir of Trinity College

GUEST HOMILISTS: SUNDAY 11 OCTOBER Tony Rinaudo

PARISH GROUP MEETINGS

CLIMATE ACTION

To be advised

HOSPITALITY

Friday 6 November in the vicarage

PARISH COUNCIL

Meets after Sunday Eucharist – Sunday 20 September

WARDENS

to be advised

LITURGIES & ACTIVITIES AT SAINT MARY'S

EVERY SUNDAY

8.00 am The Eucharist

10.00 am Sung Eucharist

EUCCHARISTS DURING THE WEEK

12.00 pm Thursday

MORNING PRAYER – Monday, Wednesday and Friday at 8.30 am

Click the link: <https://bit.ly/499lON4>

Meeting ID: 826 4665 0345, Passcode: 464706.

CHOIR

Our choir sings at the Sung Eucharist each Sunday. They practice on Tuesdays. Speak to Beverley Phillips if you would like to join our parish choir. Her contact details are on the back of this booklet.

DELTA STUDIES

Occasional series on various theological and topics concerning social justice or current affairs. These are held after the Sunday Eucharist.

GARDENING GROUP

A group of parishioners care for the gardens surrounding our church. If you would like to assist, please contact Margaret Noble or Helen McCallum.

HOSPITALITY COMMITTEE

This group meets regularly to plan social and fundraising events in the parish.

SERVERS

This group of faithful parishioners assist at the altar. Talk to Fr Stuart, or Alice or Anne.

Want to keep in touch?

You can fill this form in and tear it off or this page and give to a person on the door, Fr Stuart or one of the servers. You may wish to tick an option below.

NAME

EMAIL

PHONE

☐ *I would like to volunteer* ☐ *Add me to the mailing list* ☐ *I would like a visit*

SAINT MARY'S ANGLICAN CHURCH

PARISH OF NORTH MELBOURNE

*We are a faithful, inclusive, sacramental community
in the Anglican Catholic tradition in this part of Melbourne since the 1850s.*

*We acknowledge the Traditional Custodians of the land on which we gather and
worship, the Wurundjeri people of the Kulin Nations. We pay our respects to their
Elders, past and present, who have cared for Country for generations. We are
grateful for their ongoing custodianship and for their generous invitation to join
them in caring for Country.*

Vicar:	The Reverend Fr Stuart Soley SMMS contactfrstuart@gmail.com 0409 949 956
Assisting Clergy:	The Reverend Professor Fr Russell Goulbourne The Reverend Professor Emeritus Robert Gribben AM The Reverend Fr Luke Hopkins
Director of Music:	Beverley Phillips bphillips@melbourneanglican.org.au 03 5286 1179
Children's Ministry:	Harriet Jenkins and Rosie Moloney
Wardens:	Anne Sunderland mail4annes@gmail.com Malcolm Elms Susan Brennan
Parish Council:	Wardens and Alice Christofi (Secretary), Andrew Barnard (Treasurer), Andrew Gador-Whyte, Harriet Jenkins, John Blanch
Parish Administrator:	Vacant office@stmarys.org.au
Office Hours:	None at present during the vacancy

HOW TO CONTACT US

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