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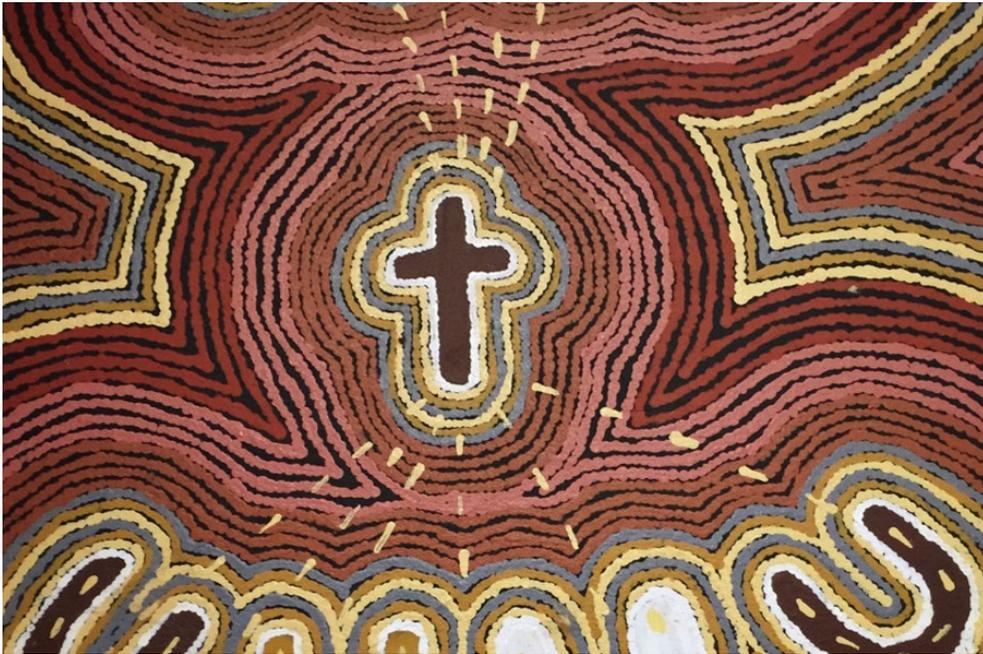
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Sunday 4 September 2022

Thirteenth Sunday after Pentecost



A beautiful expression of the cross in traditional Aboriginal art on display at the Kidman Street Church, Alice Springs

Welcome to St Philip's

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

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

Pewsheet & Order of Service: The QR code in the pews will direct you to the current edition, please use your phone/tablet and follow along. Service cards, Pew Bibles and Prayer Books are also available.

Offertory: at the offertory when our gifts are brought forward, there is an opportunity for you to make your contribution. A self-serve Eftpos machine is available in the foyer, you can use it before or after the service. St Philip's EFT details are also available if you would like to make a direct transfer: 702-389 05202512. Giving cards are in the foyer if you wish to place something in the offertory bag after giving electronically.

Communion: if you are baptised you are welcome to receive communion, which at present is in 'one kind.' If you would like to receive a blessing please cross your hands on your chest as you come forward.

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

From the Rector

Dear Friends

Many thanks to all who contributed to Denise's farewell lunch last Sunday. The sun shone and we enjoyed great food and fellowship. A fitting way to give thanks for Denise's ministry among us.

The second session of the 47th Diocesan Synod begins on Friday this week in Goulburn. An important gathering and one which I hope and pray will affirm the unity of the Church in our Diocese. Please pray for the work of the Synod and St Philip's representatives, Alison, Ann and Leighton and see also the letter below from Bishop Mark.

When we look around us, we are inclined to see the issues of our world as insurmountable. As we have journeyed together listening to the Uluru 'Statement from the Heart' we have become increasingly aware of the complexities of the issues that we face. And this is but one of many in our world today. We are often rather shy in declaring God's action in the world, but at the 10am Eucharist this morning we will sing perhaps the greatest hymn on the subject of divine providence. We last sang this hymn at Pat Forbes' funeral, and it is appropriate that we sing it again today as we remember the anniversary of Pat's death during the week.

William Cowper's hymn 'God moves in a mysterious way' is a call to trust, but also a call to courage. We must be fearless in the face of all the challenges that confront us.

Every blessing, Martin

rector@stphilipsoconnor.org.au

0478 619 911

Eucharist for the Thirteenth Sunday after Pentecost

Introit Hymn (10am) 592 (TiS)

Stand up, stand up for Jesus,
as soldiers of the cross;
lift high his royal banner,
it must not suffer loss;
from victory on to victory
his army he shall lead,
till every foe is vanquished
and Christ is Lord indeed.

Stand up, stand up for Jesus,
the trumpet call obey;
forth to the mighty conflict
in this his glorious day!
All Christians true now serve him
against unnumbered foes;
let courage rise with danger,
and strength to strength oppose.

Stand up, stand up for Jesus,
stand in his strength alone;
the arm of flesh will fail you,
you dare not trust your own.
Put on the gospel armour,
each piece put on with prayer;
where duty calls, or danger
be never wanting there.

Stand up, stand up for Jesus,
the strife will not be long;
this day the noise of battle,
the next the triumph song.
To those who are victorious

a crown of life shall be;
they with the King of Glory
shall reign eternally.

George Duffield 1818-88

Entrance Antiphon

Whoever does not carry the cross and follow Jesus cannot be his disciple.

Luke 14:27

The grace of our Lord Jesus Christ, ✠ and the love of God, and fellowship of the Holy Spirit, be with you all.

And also with you.

Let us pray.

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen.

Let us confess our sins in penitence and faith, confident in God's forgiveness.

We have lived by our own strength,
and not by the power of your resurrection.
Lord have mercy.

Lord have mercy.

We have lived by the light of our own eyes,
as faithless and not believing.
Christ have mercy.

Christ have mercy.

We have lived for this world alone,
and doubted our home in heaven.
Lord have mercy.

Lord have mercy.

Almighty God, who has promised forgiveness to all who turn to him in faith: pardon you ✠ and set you free from all your sins, strengthen you in all goodness and keep you in eternal life, through Jesus Christ our Lord.

Amen.

Gloria

Glory to God in the highest, and peace to God's people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Prayer of the Day

Let us pray:

God of the ages,
you call the Church to keep watch in the world
and to discern the signs of the times:
grant us the wisdom that your spirit bestows,
so that with courage we may proclaim your prophetic word,
and complete the work you set before us;
through your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Amen.

Today's Readings

A reading from the book of Deuteronomy 30:15-20

See, I have set before you today life and prosperity, death and adversity. ¹⁶If you obey the commandments of the Lord your God that I am commanding you today, by loving the Lord your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land that you are entering to possess. ¹⁷But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, ¹⁸I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. ¹⁹I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, ²⁰loving the Lord your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the Lord swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.

Psalm 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.

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

They are like trees planted beside streams of water:
that yield their fruit in due season.

**Their leaves also shall not wither:
and look, whatever they do, it shall prosper.**

As for the ungodly, it is not so with them:
they are like the chaff which the wind scatters.

**Therefore the ungodly shall not stand up at the judgement:
nor sinners in the congregation of the righteous.**

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

A reading from the letter to the Philemon 1-25

Paul, a prisoner of Christ Jesus, and Timothy our brother,
To Philemon our dear friend and co-worker, ²to Apphia our sister, to Archippus our fellow-soldier,
and to the church in your house:

³Grace to you and peace from God our Father and the Lord Jesus Christ.

⁴When I remember you in my prayers, I always thank my God ⁵because I hear of your love for all the saints and your faith towards the Lord Jesus. ⁶I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ. ⁷I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.

⁸For this reason, though I am bold enough in Christ to command you to do your duty, ⁹yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus. ¹⁰I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. ¹¹Formerly he was useless to you, but now he is indeed useful both to you and to me. ¹²I am sending him, that is, my own heart, back to you. ¹³I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; ¹⁴but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. ¹⁵Perhaps this is the reason he was separated from you for a while, so that you might have him back for ever, ¹⁶no longer as a slave but as more than a slave, a beloved brother— especially to me but how much more to you, both in the flesh and in the Lord.

¹⁷So if you consider me your partner, welcome him as you would welcome me. ¹⁸If he has wronged you in any way, or owes you anything, charge that to my account. ¹⁹I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. ²⁰Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ.

²¹Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

²²One thing more - prepare a guest room for me, for I am hoping through your prayers to be restored to you. ²³Epaphras, my fellow-prisoner in Christ Jesus, sends greetings to you, ²⁴and so do Mark, Aristarchus, Demas, and Luke, my fellow-workers.

²⁵The grace of the Lord Jesus Christ be with your spirit.

Gradual hymn (10am) 126 (TiS)

God moves in a mysterious way
his wonders to perform;
he plants his footsteps in the sea
and rides upon the storm.

Deep in unfathomable mines
of never-failing skill
he treasures up his bright designs,
and works his sovereign will.

You fearful saints, fresh courage take:
the clouds you so much dread
are big with mercy and shall break
in blessings on your head.

Judge not the Lord by feeble sense,
but trust him for his grace;
behind a frowning providence
he hides a smiling face.

His purposes will ripen fast,
unfolding every hour;
the bud may have a bitter taste,
but sweet will be the flower.

Blind unbelief is sure to err,
and scan his work in vain;
God is his own interpreter,
and he will make it plain.

William Cowper 1731-1800

Gradual (8am)

Alleluia,

alleluia!

Let anyone with ears to hear listen!

Luke 14:35

Alleluia!

The Lord be with you.

And also with you.

The Gospel of our Lord Jesus Christ according to Luke 14:25-35

Glory to you Lord Jesus Christ.

Now large crowds were travelling with him; and he turned and said to them, ²⁶Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. ²⁷Whoever does not carry the cross and follow me cannot be my disciple. ²⁸For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? ²⁹Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, ³⁰saying, "This fellow began to build and was not able to finish." ³¹Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? ³²If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. ³³So therefore, none of you can become my disciple if you do not give up all your possessions.

³⁴Salt is good; but if salt has lost its taste, how can its saltiness be restored? ³⁵It is fit neither for the soil nor for the manure heap; they throw it away. Let anyone with ears to hear listen!

For the Gospel of the Lord,

praise to you Lord Jesus Christ.

The Sermon

The Nicene Creed

Let us affirm the faith of the church

We believe in one God, the Father, the almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, ✠ and the life of the world to come. Amen.

Prayers of the People

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

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

We commend to God the recently departed; those whose anniversaries fall at this time Anna Targ (3/9/2021), Beryl Collins (8/9/2006), Athol Barrett (9/9/2004), Patricia Forbes (10/9/2019) the victims of war, disaster and pandemic, all whose memories are dear to us, and those who have no one to remember them.

The Greeting of Peace

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also with you.

Offertory Hymn (10am) 237 (TiS)

Hail, redeemer, king divine!
Priest and lamb, the throne is thine;
King whose reign shall never cease,
Prince of everlasting peace.

Refrain:

*Angels, saints and nations sing:
"Praised be Jesus Christ, our king;
Lord of earth and sky and sea,
King of love on Calvary."*

King, whose name creation thrills,
Rule our hearts, our minds, our wills;
Till in peace, each nation rings
With Thy praises, King of kings. *Refrain*

King most holy, King of truth,
Guard the lowly, guide the youth;
Christ the King of glory bright,
be to us eternal light. *Refrain*

Shepherd-king from mountains steep,
homeward bring your wandering sheep;
shelter in one royal fold
states and Kingdoms new and old. *Refrain*

Eucharistic King, what love
draws thee daily from above.
Clad in signs of bread and wine;
feed us, lead us, keep us thine. *Refrain.*

Patrick Brennan 1877-1951

Offertory

Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer,
which earth has given and human hands have made. It will become the bread of life.

Blessed be God for ever.

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer,
fruit of the vine and work of human hands. It will become our spiritual drink.

Blessed be God for ever.

Great Thanksgiving

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

All thanks and praise, glory and honour,
be yours at all times, in every place,
holy and loving father, true and living God.

We praise you that through your eternal Word
you brought the universe into being
and made us in your own image.

You have given us this earth to care for and delight in,
and with its bounty you preserve our life.
We thank you that you bound yourself to the human race
with the promises of a gracious covenant
and called us to serve you in love and peace.

Above all we give you thanks for your Son,
our Saviour Jesus Christ:
born as one of us, he lived our common life
and offered his life to you in perfect obedience and trust.

By his death he delivered us from sin, brought us new life,
and reconciled us to you and to one another.

Therefore with angels and archangels,
with apostles, and prophets,

with holy men and women of every age,
we proclaim your great and glorious name
for ever praising you and saying:

**Holy, holy, holy Lord, God of power and might,
Heaven and earth and full of your glory.
Hosanna in the highest. Blessed is he ✠ who comes
in the name of the Lord. Hosanna in the highest.**

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

On the night he was betrayed Jesus took bread;
and when he had given you thanks
he broke it, and gave it to his disciples, saying,
'Take, eat. This is my body given for you.
Do this in remembrance of me.'

After supper, he took the cup,
and again giving you thanks
he gave it to his disciples, saying,
'Drink from this all of you.
This is my blood of the new covenant
shed for you and for many
for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.'

Therefore we do as our Saviour has commanded:
proclaiming his offering of himself
made once for all upon the cross,
his mighty resurrection and glorious ascension,
and looking for his coming again,
we celebrate with this bread and this cup,
his one perfect and sufficient sacrifice
for the sins of the whole world.

Let us proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

Receive our praises Father,
through Jesus Christ our Lord,
with whom and in whom,
by the power of the Holy Spirit
we worship you in songs of never-ending praise:
**Blessing and honour and glory and power
are yours for ever and ever. Amen.**

As our Saviour Christ has taught us, we are confident to pray,

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

The Breaking of Bread and Communion

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

Agnus Dei

Jesus, Lamb of God, have mercy on us.

Jesus, bearer of our sins, have mercy on us.

Jesus, redeemer of the world, grant us your peace.

The Gifts of God for the People of God. Come let us take this holy sacrament of the body and blood of Christ in remembrance that he died for us, and feed on him in our hearts by faith with thanksgiving.

Communion Antiphon

They who ponder the law of the Lord day and night will yield fruit in due season.

Psalm 1

The Sending out of God's People

Let us pray: Bountiful God,

At this table you graciously feed us with the bread of life and the cup of eternal salvation.

May we who have reached out our hands to receive this sacrament be strengthened in your service;

we who have sung your praises tell of your glory and truth in our lives;

we who have seen the greatness of your love see you face to face in your kingdom and come to worship you with all your saints for ever.

Most loving God, **you send us into the world you love. Give us grace to go thankfully and with courage in the power of your Spirit.**

Recessional Hymn: 583 t.332 (TiS)

'Take up your cross,' the Saviour said,
'if you would my disciple be;
take up your cross with willing heart
and humbly follow after me.'

Take up your cross; let not its weight
fill your weak spirit with alarm;
his strength shall bear your spirit up
and brace your heart and nerve your arm.

Take up your cross, nor heed the shame,
and let your foolish pride be still:
your Lord refused not even to die
upon a cross, on Calvary's hill.

Take up your cross, then, in his strength,
and calmly every danger brave;
it guides you to a better home
and leads to victory o'er the grave.

Take up your cross and follow Christ,
nor think till death to lay it down;
for only they who bear the cross
may hope to wear the glorious crown.

Charles William Everest 1814-77

The Lord be with you.

And also with you.

The peace of God which passes all understanding keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord; and the blessing of God almighty, the Father, ✕ the Son, and the Holy Spirit, be among you and remain with you always.

Amen.

Go in the peace of Christ.

Thanks be to God.

Reflection

10 Reasons the Church needs Paul's Letter to Philemon

#1: Slavery has immediate connections to our world.

The slave Onesimus has probably run away; the slave master, Philemon, has probably been shamed (at least in the household); Philemon probably was also financially damaged. So we are looking at a slave who has offended the honour of a slave master. We are looking at a slave who is willing to return.

How Philemon treats his slave Onesimus puts the Christian gospel and Christian ethics on the line.

In our world, any situation where status differentials are at work is immediately addressed by Paul's letter to Philemon.

In our world there are millions of slaves, and this letter tells Christians in cultures where there are slaves to fight for the brothers and sisters and to establish cultures where familial ties not slavery becomes the norm. We may not have slavery as some cultures today but we've got status differentials not unlike slavery.

Racism, white nationalism, populism, elitism, marginalization, power differential, economic privilege, economic power, political power ... I could go on but I leave you to fill in the blanks.

Paul's letter to Philemon addresses each of these and many more situations.

What is Paul's answer to the Philemon - Onesimus differential in status and power? "No longer a slave, better than a slave, a brother or a sibling." That's the Christian answer to these differentials: No longer! No longer equality, justice, eradication of status differentials by the Body of Christ in the Body of Christ *and beyond!*

#2: Power is perennially a problem.

This point is entailed in #1, but power itself deserves to be addressed. It is too easy to create a culture of power and authority that becomes a culture of authoritarianism and inequality and injustice. It is far harder to create a culture where power is surrendered for the good of the other. "No longer a slave, better than a slave, a sibling." Power that is not used to create cultures of siblingship are not Christian cultures.

Everything learned about power in our culture — well not everything but almost everything — is challenged by what the gospel teaches and announces as true in Christ: power is not Christian until it is power-for, power-with, and power-unto. Power is not Christian when it is coercive, forceful, and empire-building.

#3: Reconciliation is the message.

The slave owner Philemon had options: he could punish Onesimus and in that punishment implicate any other slaves connected to Onesimus. He could diminish his status in a number of ways. Philemon could "bring justice" to use the language of so many in our culture.

What was Paul's message? Welcome him as you would welcome me, he tells Philemon. Which means Paul wanted reconciliation: he wanted Philemon to welcome, to embrace, to forgive, to restore, and to reconcile. To start all over again, but no longer as a slave and no longer as a slave owner. To start all over again as siblings — Paul, Philemon, Onesimus. Three brothers, not three levels of power or hierarchy.

#4 Decision is the implication.

What is perhaps most amazing about this letter, and what is most needful for churches today in reading and preaching and teaching this letter is this: Philemon is put into the corner of decision by Paul.

The audience who heard this letter publicly read would have been asking all along: "What will Philemon say? What will he do?" This isn't a theoretical letter about pre-emancipation theories about slaves. This is a pastoral letter from an apostle, who refuses to claim his authority (and so

models what he wants Philemon to do), to a co-worker named Philemon who ran a household and who had slaves and who had power.

Paul asks Philemon in front of everyone: "What's your answer, Philemon?" Or better yet, "How Christian are you?" Or for the whole audience, "How gospel-shaped will your household be?"

#5 The way of the empire is not the way of Christ.

A striking flash of a new way of life is found in Philemon: the way of the empire was most likely the way of punishment — from beatings and diminishment and permanent scarring and life-long shackles to capital punishment.

The way of Christ is conversion, is gospel, is advocacy for the runaway by the apostle, is sending him back to Philemon for Philemon's decision, is confession and forgiveness and embrace and reconciliation. The way to undo injustice is not to strike back but to offer the healing graces of reconciliation.

#6 The church is the location of kingdom realities taking form.

I am unpersuaded this was Paul's agenda for the Roman Empire. It was well beyond his scope. What he had in mind was something smaller and something deeper: No longer a slave, better than a slave, a brother.

Paul thought the local church was the embodiment of the kingdom, kingdom space taking root in Colossae itself. In tangible ways. In concrete realities. In real relationships. In turning the way of the empire into the way of Christ the kingdom of God would become visible to those with eyes to see and ears to hear.

Paul is not trying to change Roman laws — and that would take centuries of moral failure and ethical vision for the church to see through slavery to the radical reality of "no longer a slave, better than a slave, a brother."

But Paul did see that the church could be a different place; that the church could be kingdom space embodied.

#7 Churches need to perform the letter.

It's too easy to preach a sermon on Philemon and move on to Hebrews or to move to another Bible book. It's too easy to teach a course on slavery and then fill in details about Onesimus and Philemon.

Instead, I suggest this: read about slavery and then read *how letters were read in the ancient world*, and then instead of forming talking points about Philemon *create Philemon's household all over again and march this letter into the congregation/house church and then read the thing*.

Get a Philemon to stand up in a corner; stand an Onesimus next to the reader, and call the letter reader Tychicus; and don't let the congregation sit there and take it in. Urge them to participate — to oooh and aaaah and to ask questions aloud and to make comments from the peanut gallery and to express their opinions. First Century audiences didn't sit like posh Christians in posh churches.

#8 Persuasion can be gentle.

Paul's letter has an agenda: to get Philemon to welcome Onesimus back and to reconcile and perhaps even to send Onesimus back to Paul to support his gospel mission work. So he persuades.

Persuasive is the point. But Paul is subtle if not obvious to us: he pushes himself into Philemon's presence and then backs off a bit, and then pushes back, and then gets emotional (I'm an old man, I'm in prison) and then pushes, and then says Don't do this because I say so but out of love and Do this willingly and not out of duty and then, surprise of surprises, he says "Confident of your obedience."

This back and forth, this pressure and letting up, this is gentle persuasion.

It's all in Philemon's lap, but Paul spells out the implications of the gospel and wants Philemon to get this right.

#9 An example of how to read a book in the Bible.

Philemon can be used to help people learn how to read a whole Bible book. Move then to a letter of John or to Jude or then to a shorter book like Philippians or Galatians then finally to Romans and Corinthians. Perhaps then on to a Gospel.

Reading each line in light of the whole book is possible for Philemon and it's a good starting point for inductive Bible study methods. Also for historical context (study Roman slavery) and also for Paul's house church movement of how they learned to live as Christians in an old institution: the house, the home, the family.

#10 A marginalized letter (appendix to Colossians) with a marginalized voice.

A slight beef: for a long time I've complained in classes that Philemon deserves to be more than an appendix to Paul's letter to the Colossians. Which if you look at most commentary series it is. But the messages are so, so, so different.

Furthermore, back #1, the entire theme of slavery that runs right through this letter is something of vital importance today.

It's been a marginalized letter and that is sad because Philemon provides a marginalized voice: the voice of a slave who stands silently next to Tychicus as the letter is read. The whole time Onesimus is reading the response on Philemon's face and all the other slaves in the household and cheering for Onesimus. The slave gets to be a character in the performance of this letter and he deserves a place in our churches too: this time, No longer as a slave, better than a slave, a brother.

This is taken from Scot McKnight's blog Jesus Creed.

News

Thank you to those of you who have committed yourself to the **Safe Ministries Day** on Saturday 17 September. If you haven't added your name, the list is in the foyer. I am in contact with the Diocesan Coordinator for Safe Ministries and hope to have more information over the coming days.

As the **Diocesan Synod** prepares to sit next weekend, Bishop Mark has written to the Diocesan Family.

Dear sisters and brothers,

In a week many of us will be gathering in Goulburn for our Diocesan Synod. I am thankful that we have this opportunity to meet face to face and for the God-given wisdom and experience in our midst. Can I encourage us to pray the following prayer in our churches this Sunday, confident in God's ability and willingness to do far more than we might ask or imagine:

*Almighty and everliving God,
give wisdom and understanding,
to the members of our Diocesan Synod.
Teach us in all things
to seek first your honour and glory.
May we perceive what is right
have courage to pursue it
and grace to accomplish it,
through Jesus Christ our Lord. Amen*
(APBA, p213)

With every blessing in Christ, +Mark

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

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

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

This week @ St Philip's

Today

Thirteenth Sunday after Pentecost

8am	Eucharist
10am	Eucharist with Hymns
Tuesday 6 September	<i>Feria</i>
2pm	Eucharist – Sir Leslie Morshead Manor
7-9pm	Uluru Statement from the Heart – Reflection 8
Wednesday 7 September	<i>Feria</i>
10am-12noon	Pandora's sorting & tidying
Thursday 8 September	<i>Birth of Mary – Mother of our Lord</i>
10am	Eucharist
Friday 9 September	<i>Feria</i>
2pm	Diocesan Synod commences
Saturday 10 September	<i>Feria</i>
10am-1pm	Pandora's Winter Clearance begins Diocesan Synod
Sunday 11 September	<i>Fourteenth Sunday after Pentecost</i>
8am	Eucharist
10am	Eucharist with Hymns
	<i>Readings: Exodus 32:7-14, Psalm 51:1-10, 1 Timothy 1:1-2, 12-19a, Luke 15:1-10</i>
4pm	Diocesan Synod concludes

Rosters

		4-Sep-22	11-Sep-22	18-Sep-22	
	Sunday of month	1st	2nd	3rd	
	Liturgical Season	13th Sunday after Pentecost	14th Sunday after Pentecost	15th Sunday after Pentecost	
	Flowers	Flowers Team	Flowers Team	Flowers Team	
8am	Celebrant	Rev'd Canon Scott		Rev'd Martin	8am
	Preacher (if different to Celebrant)			Rev'd Canon Scott	
	Sidespeople	Margaret & Russell	Alison & Alistair	Rhonda & Susan	
	Liturgical Assistant	Lisa C	Ellie P	Rev'd Martin	
	1st Bible reader - OT	Margaret M	Alison D	Rebecca P	
	2nd Bible reader - NT	Russel M	Alistair D	Julianne S	
10am	Celebrant	Rev'd Martin		Rev'd Canon Scott	10am
	Preacher (if different to Celebrant)	Rev'd Canon Scott			
	Sidespeople & Welcomer	Denise M & Fred A	Helen & Hardy	Laura W, Jeannette McH & Richard G	
	Liturgical Assistant		Rebecca K	Rev'd Martin	
	Musician(s) & Singers/Soloist	Colin F	Colin F	Colin F	
	1st Bible reader - OT	<i>Volunteer</i>	Ann M	Ashton R	
	2nd Bible reader - NT	Denise M	Fiona D	Fred A	
	Morning Tea	Liz D	Barbara G	Helen P	
	<i>Additional details/notes</i>		<i>Synod in Goulburn</i>		

Dates for your Diary

Tuesday 13 Sep
Wednesday 14 Sept

Uluru Statement from the Heart – Reflection 9
Parish Council

Saturday 17 Sept
Saturday 24 Sept
Sunday 6 November

Safe Ministries Day
Pandora's Spring Launch
All Saints