

OFFICIAL



St. Paul stands preaching in Athens in the area where the ruling council met. He spoke against worshipping false idols represented here by the classical statue of a Greek hero, probably Achilles. This painted copy was made by Sir James Thornhill between 1729 and 1731 from an original cartoon (preparatory drawing) by Raphael of Paul preaching in the Areopagus. It is one of seven full size copies of the Raphael Cartoons which were presented to the Royal Academy in 1800 by the 5th Duke of Bedford for use of students in the RA Schools.

# *Sixth Sunday of Easter*

## **Sunday 14 May 2023**

### *Welcome to St Philip's*

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

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

**Pew sheet & Order of Service:** the full Pew sheet with more news and reflections is available on our website. The QR code in the pews will direct you to the current edition, please use your phone/tablet and follow along. Service cards, Pew Bibles and Prayer Books are also available.

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

**Communion:** if you are baptised you are welcome to receive communion. If you would like to receive a blessing please cross your hands on your chest as you come forward.

The Flowers today are in loving memory of Barry Johnson

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

### *St Philips O'Connor, ACT*

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Rector: The Rev'd Martin Johnson 0478 619 911

### *From the Rector*

Dear Friends

Last Tuesday the ANU Chaplaincy Board held its annual picture. It was an important event given that the Chaplaincy is about to move to new facilities, undergo a change a name and adopt a more multi faith focus. The lecture took the form of a forum. The Chair of the Canberra Multi faith Forum welcomed us and gave some insights on the nature of multi faith dialogue. Four speakers then addressed the gathering, each representing a faith tradition. The Christian perspective was put by Prof. Anthony Maher the director of the Australian Centre for Christianity and Culture. He was followed by speakers from the Islamic, Jewish, and non-Abrahamic faith traditions.

The 'Golden Rule' – do unto others as you would have them do to you, was mentioned more than once and emphasis was placed firmly on respectful, careful, dialogue. Each of the speakers spoke above the centrality of love in their respective traditions. After a Q&A session we adjourned for supper. Whilst each of the speakers was well versed in their own tradition and happy to act as an apologist for their faith, there was a clear understanding that in our modern world, one which values diversity, the great faith traditions of the world need to be seen to acting in concert one with another for faith to have any credibility among the wider community particularly the young. This is why the multi faith nature of the chaplaincy is so important, particularly in an educational setting. We look forward to hearing more about the Chaplaincy in the future.

The Diocesan clergy also met this week in conference. We were represented by The Revd Robin Moore and I also attended part of the conference. A week of learning. Our next Missional Spirituality Seminar is now only a fortnight away, I hope you have the date in your diaries, looking forward to more learning with you all then.

Blessings to you all, *Martin*

### *Eucharist for the sixth Sunday of Easter*

#### **Introit Hymn 183(TiS) (10am)**

Sing of the Lord's goodness, Father of all wisdom  
come to him and bless his name.

Mercy he has shown us, his love is for ever,  
faithful to the end of days.

*Refrain: Come, then, all you nations, sing of your Lord's goodness,*

*melodies of praise and thanks to God.  
Ring out the Lord's glory, praise him with your music,  
worship him and bless his name.*

Power he has wielded, honour is his garment,  
risen from the snares of death.  
His word he has spoken, one bread he has broken,  
new life he now gives to all. *Refrain*

Courage in our darkness, comfort in our sorrow,  
Spirit of our God most high;  
solace for the weary, pardon for the sinner,  
splendour of the living God. *Refrain*

Praise him with your singing, praise him with the trumpet,  
praise God with the lute and harp;  
praise him with the cymbals, praise him with your dancing,  
praise God till the end of days. *Refrain*

*Ernest Sands 1949-*

### **Entrance Antiphon**

**'Those who love me will keep my word,' Jesus promises, 'and my Father will love them, and we will come to them and make our home with them.'** John 14:23

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**

Christ is risen.  
**He is risen indeed.**

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.**

Christ our Passover Lamb has been offered for us, therefore we come to celebrate the festival.

Let us confess our sins in penitence and faith, with a sincere and a true heart.

We have lived by our own strength,  
and not by the power of your resurrection.  
In your mercy, forgive us.  
**Lord, hear us and help us.**

We have lived by the light of our own eyes,  
as faithless and not believing.  
In your mercy, forgive us.  
**Lord, hear us and help us.**

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

In your mercy, forgive us.

**Lord, hear us and help us.**

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 (sung at 10am)**

**Glory to God in the highest,  
and peace to God's people on earth.**

**Lord God, heavenly King,  
almighty God and father,**

**we worship you, we give you thanks,  
we praise you for your glory.**

**Lord Jesus Christ, only son of the father,**

**Lord God, Lamb of God,**

**you take away the sin of the world:**

**have mercy on us;**

**you are seated at the righthand of the Father:**

**receive our prayer.**

**For you alone are the Holy One,**

**you alone are the Lord,**

**you alone are the Most High**

**Jesus Christ,**

**with the Holy Spirit,**

**in the glory of God the Father. Amen.**

### **Prayer of the Day**

Let us pray:

O God,

you have prepared for those who love you

joys beyond our understanding

pour into our hearts such love for you,

that, loving you above all else,

we may obtain all we can desire;

through Jesus Christ your Son our Lord,

who is alive and reigns with you and the Holy Spirit,

one God, for ever and ever. **Amen.**

### **Today's Readings**

*A reading from the book of Acts (17:22-31)*

Then Paul stood in front of the Areopagus and said, 'Athenians, I see how extremely religious you are in every way. <sup>23</sup>For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, "To an unknown god." What therefore you worship as unknown, this I proclaim to you. <sup>24</sup>The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, <sup>25</sup>nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. <sup>26</sup>From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, <sup>27</sup>so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. <sup>28</sup>For "In him we live and move and have our being"; as even some of your own poets have said,

"For we too are his offspring."

<sup>29</sup>Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. <sup>30</sup>While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, <sup>31</sup>because he has fixed a day

on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.'

For the word of the Lord.

**Thanks be to God.**

*Psalm 66:7-19*

O bless our God, you peoples:

and cause his praises to resound,

**Who has held our souls in life:**

**who has not suffered our feet to slip.**

For you have proved us, O God:

you have tried us as silver is tried.

**You brought us into the net:**

**you laid sharp torment on our loins.**

You let our enemies ride over our heads,

we went through fire and water:

but you brought us out into a place of liberty.

**I will come into your house with burnt-offerings:**

**and I will pay you my vows,**

The vows that opened my lips:

that my mouth uttered when I was in trouble.

**I will offer you burnt-offerings of fattened beasts,**

**with the sweet smoke of rams :**

**I will sacrifice a bull and the flesh of goats.**

Come then and hear, all you that fear God:

and I will tell what he has done for me.

**I called to him with my mouth:**

**and his praise was on my tongue.**

If I had cherished wickedness in my heart:

the Lord would not have heard me.

**But God has heard me:**

**he has heeded the voice of my prayer.**

Praise be to God:

who has not turned back my prayer,

or his steadfast love from me.

*A reading from the first letter of Peter (3:8-22)*

Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind. <sup>9</sup>Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing. It is for this that you were called—that you might inherit a blessing. <sup>10</sup>For

'Those who desire life

and desire to see good days,

let them keep their tongues from evil

and their lips from speaking deceit;

<sup>11</sup> let them turn away from evil and do good;

let them seek peace and pursue it.

<sup>12</sup> For the eyes of the Lord are on the righteous,

and his ears are open to their prayer.

But the face of the Lord is against those who do evil.'

<sup>13</sup> Now who will harm you if you are eager to do what is good? <sup>14</sup>But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, <sup>15</sup>but in your hearts sanctify Christ as Lord. Always be ready to make your defence to anyone who demands from you an account of the hope that is in you; <sup>16</sup>yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. <sup>17</sup>For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. <sup>18</sup>For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, <sup>19</sup>in which also he went and made a proclamation to the spirits in prison, <sup>20</sup>who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark,

in which a few, that is, eight people, were saved through water. <sup>21</sup>And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, <sup>22</sup>who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.  
For the word of the Lord.

**Thanks be to God.**

**Gradual Hymn 167 t.141 (TiS) (10am)**

How deep the riches of our God,  
his wisdom how sublime;  
how high his judgements soar above  
all judgement of mankind!

What mind has read the mind of God,  
or given him counsel sure?  
Who from his riches gave to God  
what was not first received?

From God all things created flow;  
all things through him exist;  
to him for judgement all returns  
to whom all praise is due

To God the Father, fount of grace,  
through his beloved Son,  
in oneness with the Holy Ghost  
be glory evermore.

*James Quinn 1919-*

Alleluia,

**Alleluia!**

Always be ready to make your defence to anyone who demands from you an account of the hope that is in you.

*1 Peter 3:15*

**Alleluia!**

The Lord be with you.

**And also with you.**

*Hear the Gospel of our Lord Jesus Christ according to John (14:15-21)*

**Glory to you Lord Jesus Christ.**

'If you love me, you will keep my commandments. <sup>16</sup>And I will ask the Father, and he will give you another Advocate, to be with you for ever.<sup>17</sup>This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. <sup>18</sup> 'I will not leave you orphaned; I am coming to you. <sup>19</sup>In a little while the world will no longer see me, but you will see me; because I live, you also will live. <sup>20</sup>On that day you will know that I am in my Father, and you in me, and I in you. <sup>21</sup>They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.'

For the Gospel of the Lord.

**Praise to you Lord Jesus Christ.**

**The Sermon**

**The Nicene Creed**

**We believe in one God,  
the Father, the almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,**

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

### **Prayers of the People**

In our prayers we remember all in need, particularly: Ben, Hugh, Sarah, David, Otto, Bob, Noel, Deborah, Sue, Molly, Katherine, David & Margot, those unable to gather with us, those in hospital or care.

We are continuing to offer support to the ABM project in Vanuatu following the recent cyclones and earthquake. Here is prayer for you to use:

*Loving God, console and strengthen all who have been affected by recent cyclones in Vanuatu, those who have lost their gardens – the source of their food, those who have lost their homes, and the children whose schooling has been disrupted. Through the support and generosity of our churches in Vanuatu and Australia, may they find a way to recovery and rebuilding. We make our prayer in the name of your Son, Jesus Christ our Lord. Amen.*

We commend to God the recently departed, those whose anniversaries fall at this time: Fred Langman (19/5/2019) and Winifred Vollmer (20/5/1999), the victims of war and tragedy, those whose memories are dear to us, and those who have no one to remember them.

In your daily prayer this month please pray for our parish as we seek to live in the light of Christ's resurrection:

Jesus Christ, whose resurrection  
has shed new light on all things and renews creation:  
open our hearts and minds that our parish and community may see anew.  
May our worship in Spirit and Truth, lead others to know  
the new life of Easter and the peace that it brings.  
We pray in your name, you who reconcile us to God  
and each other in the power of the Spirit.  
Amen.

### **The Greeting of Peace**

The risen Christ came and stood among his disciples and said, 'Peace be with you.'

Then were they glad when they saw the Lord.

The peace of the Lord be always with you.

**And also with you.**

**Offertory Hymn 259(TiS) (10am)**

Among us and before us, Lord You stand  
with arms outstretched and bread and wine at hand.  
Confronting those unworthy of a crumb,  
You ask that to Your table we should come.

Who dare say No, when such is your resolve  
our first to witness, suffer and absolve,  
our best to raise in lives by God forgiven,  
our souls to fill on earth with food from heaven?

Who dare say No, when such is Your intent  
to love the selves we famish and resent,  
to cradle our uncertainties and fear,  
to kindle hope as You in faith draw near?

Who dare say No, when such is Your request  
that each around Your table should be guest,  
that hear the ancient word should live as new  
'take, eat and drink – all this is meant for you'?

No more we hesitate and wonder why;  
no more we stand indifferent, scared or shy.  
Your invitation leads us to say Yes,  
to meet You where You nourish, heal and bless

*John L. Bell 1949-*

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

**Blessed be God for ever.**

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

**Blessed be God for ever.**

Blessed are you, Lord God of all creation.

In your loving care you spread before us the table of life  
and give us the cup of salvation to drink.

Bless all that we offer you this day and keep us always in the fold of  
Our Saviour and our Shepherd, your Son, Jesus Christ our Lord.

**Blessed be God for ever.**

**The Great Thanksgiving (sung at 10am)**

*Priest*                      *Congregation*                      *Priest*                      *Congregation*

The Lord be with you:    And al - so with you.                      Lift up your hearts: We lift them to the Lord.

*Priest*                      *Congregation*

Let us give thanks to the Lord our God: It is right to give our thanks and praise.

The Lord be with you  
**And also with you**  
Lift up your hearts



**We lift them to the Lord**

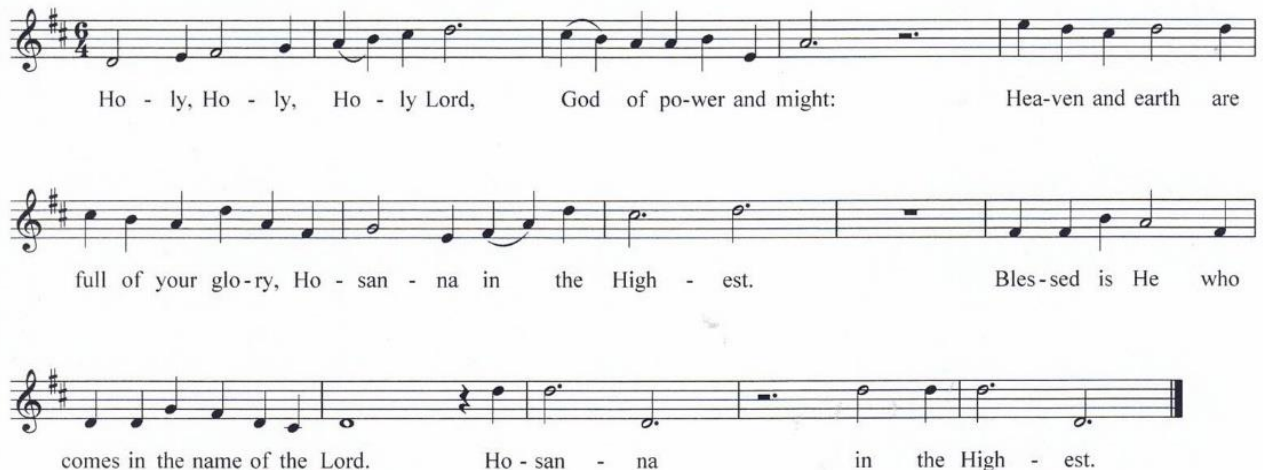
Let us give thanks to the Lord our God

**It is right to give out thanks and praise.**

It is indeed right, our duty and our joy,  
always and everywhere to give you thanks,  
almighty and eternal Father,  
and in these days of Easter  
to celebrate with joyful hearts  
the memory of your wonderful works.

And now we give you thanks  
because in his victory over the grave a new age has dawned,  
the long reign of sin is ended,  
a broken world is being renewed  
and humanity is once again made whole.

And so, in the joy of this Passover,  
earth and heaven resound with gladness,  
while angels and archangels and the powers of all creation  
sing for ever the hymn of your glory:

**Sanctus & Benedictus (Sung at 10am)**


Ho - ly, Ho - ly, Ho - ly Lord, God of po-wer and might: Hea-ven and earth are  
full of your glo-ry, Ho - san - na in the High - est. Bles-sed is He who  
comes in the name of the Lord. Ho - san - na in the High - est.

**Holy, holy, holy Lord, God of power and might,  
Heaven and earth are full of your glory.**

**Hosanna in the highest.**

**Blessed is he who comes ✕ in the name of the Lord.**

**Hosanna in the highest.**

Merciful God, we thank you  
for these gifts of your creation,  
this bread and wine,  
and we pray that by your word and Holy Spirit,  
we who eat and drink them  
may be partakers of Christ's body and blood,  
and be 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.

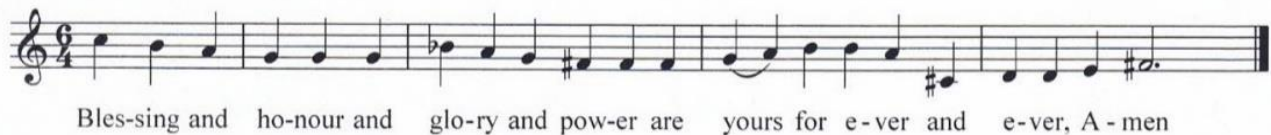
Let us proclaim the mystery of faith **(sung at 10am)**



**Christ has died.**  
**Christ is risen.**  
**Christ will come again.**

As we eat and drink this holy sacrament  
renew us by your 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,  
in the fellowship of the Holy Spirit  
we worship you,  
in songs of never-ending praise: **(sung at 10am):**



**Blessing and honour and glory and power**  
**Be yours for ever and ever. Amen.**

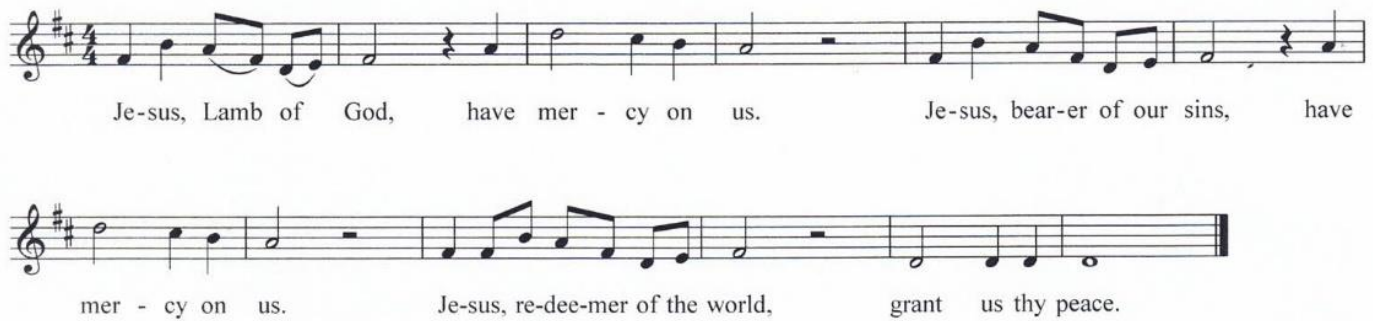
As our Saviour Christ has taught us, we are confident to pray,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**

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 (sung at 10am)**



Je-sus, Lamb of God, have mer - cy on us. Je-sus, bear-er of our sins, have  
 mer - cy on us. Je-sus, re-dee-mer of the world, grant us thy peace.

**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**

**God has heard me:**  
**he has heeded the voice of my prayer.**

*Psalm 66:18*

**The sending out of God's people**

Let us pray:

Most glorious Lord of life,  
 we thank you that you nourish us  
 in these Easter mysteries.  
 Fill us with the Spirit of love  
 and unite us in faith,  
 that we may witness to the resurrection  
 and show your glory to all the world.

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.**

The Lord be with you.

**And also with you.**

The God of peace, who brought again from the dead our Lord Jesus,  
 the great shepherd of the sheep, through the blood of the everlasting covenant,  
 make you perfect in every good work to do his will,  
 working in you what is pleasing in his sight;  
 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. Alleluia, alleluia.  
**Thanks be to God. Alleluia, alleluia.**

### **Recessional Hymn 153(TiS) (10am)**

God is love, let heav'n adore him;  
 God is love, let earth rejoice;  
 let creation sing before him,  
 and exalt him with one voice.  
 God, who laid the earth's foundation,  
 he who spread the heavens above,  
 and who breathes through all creation  
 God is love, eternal Love.

God is love, and gently enfolding  
 all the world in one embrace,  
 with unfailing grasp is holding  
 every child of every race.  
 And when human hearts are breaking  
 under sorrow's iron rod,  
 then they find that selfsame aching  
 deep within the heart of God.

God is love, and, though with blindness  
 sin afflicts our human hearts,  
 God's eternal lovingkindness  
 holding, guiding, grace imparts.  
 Sin and death and hell shall never  
 o'er us final triumph gain;  
 God is love, so love for ever  
 o'er the universe must reign.

*Timothy Rees 1874-1939*

### ***Reflection***

At lunch last week it was my pleasure to meet a young computer scientist from London who for the last four years has taught at Stanford as a specialist in artificial intelligence. Neil is also a deeply committed Christian who's exploring what it might look like to witness in the work place among his unchurched, thirty-something friends. I was fascinated as he described how he and his buddies back in London understood "church." Forget church at 11am on Sunday, he said. Rather, meet your friends for sports and games on Sunday, then repair to the pub. Meet people on their own terms and at their own places, he said, rather than expect them to come to your church.

Neil sounded like a modern version of Paul at the Areopagus. The "Areopagus" was both a place and a group. It's a small rocky hill northwest of the Acropolis in Athens (Greek for "hill of Ares" or in Latin "Mars Hill"). More importantly, the Areopagus was the most prestigious and venerable council of elders in the history of Athens, so-named because it met on that site. Dating back to the 5th-6th centuries BCE, the Areopagus consisted of nine *archons* or chief magistrates who guided the city-state away from rule by a king to rule by an oligarchy that laid the foundations for Greece's eventual democracy. Across the centuries the Areopagus changed, so that by Paul's day it was a place where matters of the criminal courts, law, philosophy and politics were adjudicated.

Paul, who had been publicly proclaiming the Jesus Way in the marketplaces and synagogues (Acts 17:17) with anyone and everyone, was ridiculed by these culture shapers and opinion makers as a "babbler" who advocated "foreign gods," perhaps understandably so if you were an influential Athenian. But they loved to learn the latest, so they invited Paul to a meeting of Athens's most powerful and important venue to explain what they derided as his "strange ideas."

At our worst, we Christians have isolated and insulated ourselves from our culture's mainstreams. We can be inward-looking, self-absorbed, self-important, and cloistered, instead of engaging people at our modern day Mars Hills. I remember a pastor friend who had a parishioner whose child had gone to Christian schools for so long that he was barely functional in the world at large. Another pastor confided to me several summers ago that at his annual denominational

meeting delegates were, in all honesty, merely "talking to themselves." And I still remember exactly where I was twenty-five years ago when one of my seminary professors remarked to me that he had never entered a movie theatre.

But at our best, Christians like Neil have always been just as comfortable living, learning and sharing the Gospel in the marketplace of ideas as in the ministry of the church, in bars and board rooms as well as in basilicas, in university lecture halls as easily as in church fellowship halls. In an outward, centrifugal movement modelled after Paul at the Areopagus, believers have welcomed the opportunity to meet real people where they really live, work, and think, in order to gain a hearing for their "strange ideas" about repentance, rebirth, and the resurrection.

When my friend Scott teaches seminary courses on evangelism, for example, he routinely requires his students to attend art exhibits, interview artists in their studios, and to find their way to avant garde film festivals.

In a most creative and ambitious Areopagean endeavour, in 1992 Dennis and Eileen Harvey Bakke of the Mustard Seed Foundation created the Harvey Fellows Program ([www.harveyfellows.org](http://www.harveyfellows.org)). Each year they identify, equip, encourage and fund Christian graduate students who are enrolled in a program ranked in the top five of their field. They actively seek to interface the Christian faith with the secular marketplace, especially in those strategic spheres of influence where Christians might be under-represented — media, government, science, academia, and so on. In the sixteen years since the program's inception, they've invested over four million dollars in 225 Harvey Fellows worldwide, representing twenty-four countries and over forty academic and vocational fields. Paul would have approved.

That same year in 1992 Christian graduate students at Harvard inaugurated what eventually became known as the Veritas Forums, resulting in a wonderful book called *Finding God at Harvard* (1997) that contains the Christian stories of over forty Harvard faculty, alumni, and friends. Their stated mission, too, is decidedly Areopagean: "We create forums for the exploration of true life. We seek to inspire the shapers of tomorrow's culture to connect their hardest questions with the person and story of Jesus Christ" (see [www.veritas.org](http://www.veritas.org)). In partnership with over 80 major universities now, the Veritas Forums have brought the Areopagus to intellectuals, exploring anything and everything in public university settings that incorporate performances, lectures, music, film, seminars, debates, and the like in interactive formats intended to encourage rather than suppress honest, public dialogue and debate.

Paul's confidence for addressing a venue such as the Areopagus rested upon a twofold rationale. First, as he told King Agrippa after he was arrested and accused of insanity ("Your great learning is driving you mad!"), the message and events of the Gospel were "not done in a corner" (Acts 26:26). They are matters of historical record and open to public debate, discourse, and inquiry for all honest seekers. In that sense the Areopagus was the most natural and fitting of venues for Paul.

Second, as Paul preached to the Athenians, he believed that God "made the world and everything in it," and that every single person was "God's off-spring," so in his mind there was no person or sphere of influence outside of His care and concern. All of so-called "secular" life, and not just "sacred" realms, were spheres of God's loving presence, or at least potentially so — law, literature, medicine, education, the arts, business, government, science, quite literally anything and everything. So, in his own Christian way, Paul viewed the venerable Areopagus as just another place where the Lord of all creation had gone before him and was already present; indeed, said Paul to the Athenians, "He is not far from each one of us."

The epistle for this week hints at the purpose of these Pauline, evangelistic forays, which is not the acquisition of power, the manipulation of public opinion, or victory in debate, but rather the opportunity to "give a reason for the hope that is in you." The manner in which believers express their hope, says Peter, is characterized not by belligerent rhetoric or bellicose power-politics, but instead by "gentleness and respect" (1 Peter 3:15-16).

What sort of reception did Paul receive at the Areopagus? Early in the book of Acts we read that the first Christians "enjoyed the favour of all the people" (Acts 2:47). But a few chapters later a raging mob stoned Stephen to death and scattered the church (Acts 7). I have always admired Luke's candour regarding Paul's reception among the Athenians: some people "sneered" when they heard him speak about the resurrection, others took a rain check and asked to learn more at a later date (a polite put-off or honest interest?), and a few believed, namely Dionysius who was a "member" of the Areopagus, a woman named Damaris, and "a number of others" (Acts 17:32-33). With that, we read that "Paul left Athens and went to Corinth."

<https://www.journeywithjesus.net/Essays/20080421JJ.shtml>

## News

The Revd Dr Colin Dundon has written for us a series called *From Fear to Witness*. Based on the Sunday readings between Easter and Pentecost, you will find each study linked week-by-week on the home page of our website. If you would like a printed copy please let Martin know. This is a series to complement our Missional Spirituality Project.

At this year's AGM we were asked to consider a draft **Parish Plan for 2023-2025**. At the April Parish Council meeting the plan was adopted and will be integrated into our strategies and projects. As a reminder these five elements were seen as central to our ongoing life together: spiritual, worship, missional, community and financial. At each meeting we will be using one or more of these 'nudges' to guide our discussions. In the pew sheet there will be news and reflections on the projects that we are undertaking that align with our plan.

**t John's Care** is seeking the following for its pantry: Sweet biscuits, UHT Full Cream 1 litre milk, olive oil, tinned tomatoes. The website: <https://www.stjohnscare.org.au/> provides information on how we can help.

The May edition of **Anglican News** has been published and can be found on our website <https://stphilipsoconnor.org.au/news/anglicannews/>  
Please ask if you would like a printed copy.  
You can email any contributions for future issues of the Anglican News to: [anglicannews@anglicancq.org.au](mailto:anglicannews@anglicancq.org.au)

## *This week @ St Philip's*

Today	<i>Sixth Sunday of Easter</i>
<b>8am</b>	<b>Eucharist</b> (followed by Breakfast)
<b>10am</b>	<b>Sung Eucharist</b> (followed by Morning Tea)
Tuesday 16 May	<i>Tuesday in the sixth week of Easter</i>
10am-Noon	Men's Group
<b>2pm</b>	<b>Eucharist – Sir Leslie Morshead Manor</b>
Wednesday 17 May	<i>Wednesday in the sixth week of Easter</i>
10am-Noon	Pandora's sorting and Preparation
7pm	Parish Council
Thursday 18 May	<i>Thursday in the sixth week of Easter</i>
<b>10am</b>	<b>Eucharist</b> (followed by Morning tea)
Saturday 20 May	<i>Saturday in the sixth week of Easter</i>
10am-1pm	Pandora's
<b>11am</b>	<b>Eucharist – Canberra Aged Care</b>
Sunday 21 May	<i>Ascension Sunday</i>
<b>8am</b>	<b>Eucharist</b> (followed by Breakfast)
<b>10am</b>	<b>Sung Eucharist</b> (followed by Morning tea)
	<i>Readings: Acts 1:1-11, Psalm:47, Ephesians 1:15-23, Matthew 28:16-20</i>

## *Dates for your Diary*

Saturday 27 May	2pm – 4pm	Missional Spirituality - Seminar 3
Saturday 24 June	2pm – 4pm	Missional Spirituality - Seminar 4
Fri 8 - Sun 10 Sept		Diocesan Synod Canberra, Girls Grammar School

*Rosters*

		<b>14-May-23</b>	<b>21-May-23</b>	<b>28-May-23</b>	
Sunday of Month		<b>2nd</b>	<b>3rd</b>	<b>4th</b>	
Liturgical Season		Sixth Sunday of Easter	Seventh Sunday of Easter	Day of Pentecost	
Flowers		Flower team	Flower team	Flower team	
Celebrant		Rev'd Martin	Rev'd Martin	Rev'd Martin	
Preacher (if different to Celebrant)			Rev'd Scott		
Sidespeople		Alison & Alistair Ellie P (Liturgical assistant)	Rhonda & Susan	Shane & Tim Brian M (Lit assistant)	<b>8am</b>
Liturgical Assistant	<b>8am</b>				
Audio Visual Operator					
1st Bible reader - OT		Alison D	Julianne S	Shane W	
2nd Bible reader - NT		Alistair D	Rebecca P	Shane W	
Celebrant		Rev'd Martin	Rev'd Scott	Rev'd Martin	
Preacher (if different to Celebrant)					
Sidespeople & Welcomer		Helen & Hardy	Jeannette M, Laura W	Sally A & helper	
Liturgical Assistant		Rebecca K (Lit assistant)	Rev'd Martin	Philippa W (Lit assistant)	<b>10am</b>
Audio Visual Operator	<b>10am</b>				
Musician(s) & Singers/Soloist		Colin F	Colin F	Colin F	
1st Bible reader - OT		Lyn P	Liz D	Sarah B	
2nd Bible reader - NT		Ann M	Ashton R	Colin D	
Morning Tea		Janene B	Liz D	Helen P	
<i>Additional details/notes</i>		<i>Mother's Day</i>			