

<p>A</p>	<p><u>Christians are Called Specifically to Grow in their New Life in Christ</u></p> <ul style="list-style-type: none"> As Paul urges the two female leaders to reconcile, he also uses the same phrase he used in exhorting the community as a whole, reminding the Church in Philippi that they, as Christians, are called to grow in their new life in Christ. They are urged to rejoice always, have no anxiety, but live in gratitude. In so doing, the peace of God will guard their hearts and minds. Finally, as Paul moves toward the closing of his letter, he returns to the expressions of affection for the Philippian Christians with which he began, and remembering how they have supported him. This chapter concludes the letter. 	<p>4:2-23</p>
<p>B</p>	<p><u>Reconcile! Rejoice! Pray! Focus on Whatever is Good, True, and Beautiful!</u></p> <ul style="list-style-type: none"> Paul urges Euodia and Syntyche, the two female leaders in the community, to come to a mutual understanding. Note: their leadership roles in the early Church. “Rejoice in the Lord always. I shall say it again: rejoice!” – this theme of rejoicing can be found throughout the letter. It says, “rejoice in the Lord”, implying that believers should remember their unity with Christ under all circumstances. Such joy, coming from the heart, is not merely a feeling but a thoughtful decision, a fruit of the Holy Spirit. This is a reminder to the two female leaders who have trouble getting along. Note that “the Lord is near” doesn’t mean Christ’s second coming at the end of times, but a presence as described in Ps 145:18, “The Lord is near to all who call on him”. “Have no anxiety at all but in everything, by prayer and petition, with thanksgiving, make your requests known to God”. Then we will remain in the peace of God; God will guard our hearts and minds. Christian spirit = spirit of the Christ Hymn = “what you have learned and received and heard and seen in me”; “any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy”, we must give thanks, live in harmony with each other, live humbly, regard others as more important than ourselves, looking out for interests of others, focus on whatever is good, true, and beautiful. 	<p>4:2-9</p> <p>4:2-3, CCSS, CSB, SN1 & 2</p> <p>4:4, CCSS, CSB 3:1; Gal 2:20; SN3, 1Th 5:16, Mt 5:11-12, Acts 5:41, CCC 1832</p> <p>4:5-7, CCSS, CSB Mt 6:25-34</p> <p>4:8-9, CCSS, 2:1-4</p>

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<p>C</p>	<p><u>Gratitude for Living with Abundance or in Need</u></p> <ul style="list-style-type: none"> “I know indeed how to live in humble circumstances; I know also how to live with abundance. In every circumstance and in all things I have learned the secret ...” – Not that Paul is stronger than others, but due to his confidence in the Lord, relying on prayer and help from the Holy Spirit. He has “the strength for everything through him who empowers [him] (4:13). “Secret” only belongs to the community, i.e., everyone in the Church are equally empowered to do the same. 	<p>4:10-14</p> <p>CCSS, 4:6-7, 1:19</p>
<p>D</p>	<p><u>Further Thanks, Greetings, and a Blessing</u></p> <ul style="list-style-type: none"> Paul uses both the languages of business and temple sacrifice to express his gratitude for the Philippians’ regular financial support. Firstly, he clarifies that he is “not eager for the gift” but grateful for the good work of the Philippians that is “pleasing to God”. Their sacrifice has already been recorded in the Heavenly ledger, as “profit that accrues to [their] account”. “I have received full payment ... a fragrant aroma, an acceptable sacrifice, pleasing to God” – The sacrifice offered by the Philippians are compared to offerings to the temple that releases “a fragrant aroma”, an acceptable sacrifice, pleasing to God. “... All the holy ones send you their greetings, especially those of Caesar’s household” – This final greeting echoes the one at the beginning, “the whole praetorium and to all the rest” (1:13). This proves that Paul might have been imprisoned in Rome. “The grace of the Lord Jesus Christ be with your spirit” – the final blessing resonates with the Christ hymn: May the one who emptied himself, becoming obedient unto death, and whom God greatly exalted, be with you, so that we may humble ourselves and be exalted by our Heavenly Father! 	<p>4:15-23</p> <p>4:17, CCSS</p> <p>4:18, CCSS, 2020-21 BSP #4C-2</p> <p>4:22, CCSS</p> <p>4:23, CCSS</p>

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Special Notes:

1. 1st C Popes of the Church: Peter, Linus, Anacletus, Clement.
33 - 67 St. Peter
67 –76 St. Linus
76 –88 St. Cletus
88 –97 St. Clement
97 –105 St. Evaristus
Source: Epic – A Journey Through Church History, Steve Weidenkopf

2. On the Primacy of the Bishop of Rome

Letter of Clement to the Corinthians - “The apostles foresaw feuds, and provided for a succession of bishops and deacons; such, therefore, cannot be removed at pleasure” (chapter 44).

“In its most fundamental sense, primacy refers to the exercise of a unique leadership role and authority by one bishop either within a particular area or within the college of all bishops taken together as a whole...As an exhortation correcting a problem in a community other than his own, the letter might be seen as a very early example of the exercise of primacy by the bishop of Rome” (William Henn, *The Honor of My Brothers*, pp29-30).

Ignatius of Antioch (d.108) – *Epistle to the Romans* addressed to “the church holding chief place in the territories of the district of Rome – worthy of God, worthy of honour, blessing, praise, and success; worthy too in holiness, foremost in love...”

St. Irenaeus, *Against the Heresies* (d. 200) – “with this church, by reason of its more excellent origin every church must agree”.

3. Rejoice in the Lord, always!

“When our spiritual lives bear fruit, we become filled with joy – the clearest sign of faith (BXVI, *Lumen Fidei*, n. 58).

“That sorrow, that solicitude, that repentance, is not Christian which has not its portion of Christian joy...We are ever in [Christ’s] presence, be we cast down, or be we exalted; and ‘in His Presence is the fulness of joy’” (Z. Capuchin, *John Henry Newman – His Inner Life*, p.100).