



St Philip's
Come & See

email: comeandsee@stphilipsoconnor.org.au

www.stphilipsoconnor.org.au

ph: 02 6161 7334

 @stphilipsoconnor

Sunday 3 January 2021
The Epiphany of our Lord

While the COVID19 restrictions are in place St Philip's is delighted to be celebrating the Eucharist online on [Facebook](#) at 8.00am this morning. It will then be available on either our [YouTube](#) channel or [Facebook](#). All links and details are on our web page www.stphilipsoconnor.org.au



Front cover: Detail from The Adoration of the Magi. Designed by Sir Edward Coley Burne-Jones, Bt ARA (1833-1898) in 1888 and woven in 1894 with wool and silk on a cotton warp. The tapestry, measuring 2580 x 3840 mm, was executed by Morris & Co. while at Merton Abbey. It found its way to Manchester because (according to an inscription on it) it was made as a memorial piece, given by someone living there in memory of his mother. It is now in the collection of Manchester Metropolitan University.

Dear Friends,

I recall a few years ago Rowan Williams, then Archbishop of Canterbury, created a storm by suggesting that the story of the 'Three Wise Men' was largely legend. You can, I'm sure, imagine the press having a field day along with those who hold to a literal approach to the scriptures. In typical Rowan fashion his remark was highly nuanced and many missed the point of what he was trying to say. Unfortunately the question most often asked is 'did it happen?' Much more interesting questions might be, what contexts gave rise to these stories, and what might they have meant for the people and communities who wrote them, and what might the stories mean for us in our own contexts? How do these stories relate to the faith journey and the spiritual exploration of our ancestors, and our own?

What we are told is that the Magi returned to their own lands by another route. After their encounter with the Christ child, nothing – not even the way home – could ever be quite the same again. There was no sense of going back to normal, what is normal now? As we enter 2021 this is perhaps a question that we might ask and ponder.

As we enter this New Year we are continually reminded that the COVID Pandemic remains a reality in our nation and in our everyday lives. As I tried to say on Christmas Eve we are being forced into reality. We are being called upon to really care for one another in ways that are difficult, sacrificial; it is challenging us. It seems very likely that for us here at St Philip's our COVIDSafe Plan will remain largely unchanged as we strive to gather in ways that recognise our real care for one another.

From this Sunday we will begin to use again the laminated cards, with which we can follow the Eucharist, these are easily and quickly cleaned after each service. We are awaiting the installation of a new photocopier and until it arrives the pew sheet will be limited to an electronic version available through the Parish Web Site. I realise that not all of you have access to the internet and a small number of copies will be printed to enable everyone to stay connected. During this time while we are not using our Prayer Books the Psalm will be read responsorially as you can see below, other than this our services, at this stage, will remain unchanged.

Our AGM will be upon us in February (21st) and we will be electing Churchwardens and members of Parish Council. Please give this some thought over the coming weeks, what time and talent can you offer your Parish community?

Every blessing and a hope filled New Year to you all,

Martin

rector@stphilipsoconnor.org.au

0478 619 911

Entrance Antiphon [Introit]

Arise, shine for your light has come, and the glory of the Lord has risen upon you.

Isaiah 60:1

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.

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 the Son of God has been revealed as a light to the nations.

Let us bring our darkness to his light, confessing our sins in penitence and faith.

Merciful God, our maker and our judge, we have sinned against you in thought, word, and deed, and in what we have failed to do: we have not loved you with our whole heart; we have not loved our neighbours as ourselves; we repent, and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life; through Jesus Christ our Lord. Amen.

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.

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

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:

Lord God of the nations,
we have seen the star of your glory rising in splendour:
may the brightness of your incarnate Word
pierce the night that covers the earth,
signal the dawn of justice and peace,
and beckon all nations to walk as one in your light.
We ask this through Jesus Christ, your Word made flesh,
who lives and reigns with you and the Holy Spirit,
in the splendour of eternal light
God for ever and ever.

Amen.

Today's Readings

A reading from the book of the prophet Isaiah (60:1-6)

Arise, shine; for your light has come,
and the glory of the Lord has risen upon you.

² For darkness shall cover the earth,
and thick darkness the peoples;
but the Lord will arise upon you,
and his glory will appear over you.

³ Nations shall come to your light,
and kings to the brightness of your dawn.

⁴ Lift up your eyes and look around;
they all gather together, they come to you;

your sons shall come from far away,
and your daughters shall be carried on their nurses' arms.
⁵ Then you shall see and be radiant;
your heart shall thrill and rejoice,
because the abundance of the sea shall be brought to you,
the wealth of the nations shall come to you.
⁶ A multitude of camels shall cover you,
the young camels of Midian and Ephah;
all those from Sheba shall come.
They shall bring gold and frankincense,
and shall proclaim the praise of the Lord.

Psalm 72 (1-2, 7-8, 10-11, 12-13)

R. Lord, every nation on earth will adore you.

O God, with your judgment endow the king,
and with your justice, the king's son;
He shall govern your people with justice
and your afflicted ones with judgment.

R. Lord, every nation on earth will adore you.

Justice shall flower in his days,
and profound peace, till the moon be no more.
May he rule from sea to sea,
and from the River to the ends of the earth.

R. Lord, every nation on earth will adore you.

The kings of Tarshish and the Isles shall offer gifts;
the kings of Arabia and Seba shall bring tribute.
All kings shall pay him homage,
all nations shall serve him.

R. Lord, every nation on earth will adore you.

For he shall rescue the poor when he cries out,
and the afflicted when he has no one to help him.
He shall have pity for the lowly and the poor;
the lives of the poor he shall save.

R. Lord, every nation on earth will adore you.

A reading from the letter of Paul to the Ephesians (3:1-12)

This is the reason that I Paul am a prisoner for Christ Jesus for the sake of you Gentiles— ²for surely you have already heard of the commission of God's grace that was given to me for you, ³and how the mystery was made known to me by revelation, as I wrote above in a few words, ⁴a reading of which will enable you to perceive my understanding of the mystery of Christ. ⁵In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: ⁶that is, the Gentiles have become fellow-heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel.

⁷Of this gospel I have become a servant according to the gift of God's grace that was given to me by the working of his power. ⁸Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ, ⁹and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; ¹⁰so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places. ¹¹This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, ¹²in whom we have access to God in boldness and confidence through faith in him.

The Gradual

Alleluia, **Alleluia!** We saw his star as it rose and have come to do the Lord homage. **Alleluia!**

Matthew 2:2

The Lord be with you.

And also with you.

The Gospel of our Lord Jesus Christ according to Matthew (2:1-12)

Glory to you Lord Jesus Christ.

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, ²asking, 'Where is the child who has been born king of the Jews? For we

observed his star at its rising, and have come to pay him homage.' ³When King Herod heard this, he was frightened, and all Jerusalem with him; ⁴and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. ⁵They told him, 'In Bethlehem of Judea; for so it has been written by the prophet:

⁶ "And you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for from you shall come a ruler
who is to shepherd my people Israel." '

⁷Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. ⁸Then he sent them to Bethlehem, saying, 'Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage.' ⁹When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. ¹⁰When they saw that the star had stopped, they were overwhelmed with joy. ¹¹On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure-chests, they offered him gifts of gold, frankincense, and myrrh. ¹²And having been warned in a dream not to return to Herod, they left for their own country by another road.

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: Ros, Sam, Ben, Gage, Hugh, Beryl, Denise, Sarah, Tien, Myrle, Marian, Margot and Philippa, those unable to gather with us, those in hospital, residential or home care.

We commend to God the recently departed, those whose anniversaries fall at this time especially Kent Keith (3/01/2019) and all those whose memories are dear to us.

The Greeting of Peace

We are a chosen race, a royal priesthood,
a holy nation, God's own people,
that we may proclaim the mighty acts of him
who called us out of darkness into his marvellous light.

Gathered as his people we share his peace.

The peace of the Lord be always with you.

And also with you.

1 Peter 2.9

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.

The 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.

After the Preface:

**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.**

The Great Thanksgiving continues:

In faith we acclaim you O Christ:

Christ has died.

Christ has risen.

Christ will come again.

The Great Thanksgiving concludes:

...we worship you, Father eternal, 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

As this broken bread was once many grains, which have been gathered together and made one bread:

**so may your Church be gathered from
the ends of the earth into your kingdom.**

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

We have seen his star in the east and have come with gifts to adore the Lord.

Matthew 2:2

A Prayer of Spiritual Communion

[When the clergy make their communion if you are watching from home you may like to privately make the following prayer. It was believed from earliest times that Christians could receive the benefits of Holy Communion even if they were unable to be present at the Eucharist. This teaching was of particular comfort to so-called Confessors of the Faith, who were imprisoned and deprived of access to the sacraments].

Jesus, you have given us in the Holy Eucharist
your Body and Blood to be our spiritual nourishment
through which we may have life everlasting.

I desire, with all my heart, to receive this living Bread
which came down from Heaven.
Send your Spirit upon me, come and refresh my soul.
That, whilst I may be isolated from your sacramental presence
and from your Body, gathered;
I may know the peace and joy of communion with you
and your body the Church, in my heart.
Increase my faith,
strengthen my hope,
kindle my love,
that I may die to self and live but for you. Amen.

[If you are interested in the history and the theology behind Spiritual Communion this YouTube clip is helpful. <https://www.youtube.com/watch?v=9uBiqbTY7oA&feature=youtu.be>]

The Sending out of God's People

Let us pray:
God of the nations,
we thank you for nourishing us with this holy sacrament.
Guide us by your presence,
that we may bring your light to those who dwell in darkness,
and establish your justice in the earth.
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.

May Christ the Son of God, be manifest to you, that your lives may be a light to the world; 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.

For Reflection

It is not commended to stand 'gazing up into heaven' too long; not on Christ himself ascending, much less on his star. For [the Magi] sat not still gazing on the star. Their *vidimus* begat *venimus*; their seeing made them come, come a great journey.

— Lancelot Andrewes, sermon for Christmas Day, 1622

When T. S. Eliot wrote his great Epiphany poem, "Journey of the Magi," he borrowed freely from a Nativity sermon preached in 1622 by the English bishop, Lancelot Andrewes:

A cold coming they had of it at this time of the year, just the worst time of the year to take a journey, and specially a long journey. The ways deep, the weather sharp, the days short, the sun farthest off, in solstitio brumali, 'the very dead of winter.'

Andrewes, who oversaw the translation of the King James Bible, had a gift for elegantly expressive language, and Eliot altered the original only slightly to make the first lines of his poem:

'A cold coming we had of it,
Just the worst time of the year
For a journey, and such a long journey:
The ways deep and the weather sharp,
The very dead of winter.'

The liturgical and theological focus of today's Feast of the Epiphany is the universal reach of the Light of the World. The three Magi, coming from faraway places to do homage to the Christ Child, signify that whatever was revealed in Bethlehem was not confined to a single culture, language, or tradition. The babe in the manger would ultimately spark recognition in every longing heart. But Eliot's particular focus is on the psychology and spirituality of the Magi themselves, or at least the one whose voice speaks the poem. He recites the complaints common to pilgrims: bad roads, bad weather, bad food, unpleasant companions, inhospitable strangers, and the homesick yearning for one's own bed. He wonders whether the journey might be 'all folly.'

The bleak desert crossing resounds with haunting echoes of *The Waste Land*, heightening the relief we feel when the traveller finally comes to "a temperate valley ... smelling of vegetation." But instead of the sweet, unblemished beatitude of a Nativity scene, the Magus is baffled by a series of disparate sights whose meanings are still in the future: vine branches, empty wine-skins, pieces of silver, three trees on a hill, the pale horse of the Apocalypse.

As for the actual moment of arrival, of seeing the long-sought Epiphany, it is described with the utmost reticence, as though words must fail before such a mystery:

... it was (you may say) satisfactory.

Then what? The Magi go back home, to the world they knew,
But no longer at ease here, in the old dispensation,
With an alien people clutching their gods.

Whatever Bethlehem had shown them, nothing in their lives would ever, *could* ever, be the same. This holy Birth had also brought a kind of death: the 'old dispensation,' whatever the Magi had settled for up to now, could no longer stand. The world of the past – erring, broken, lost, in love with the wrong thing – was being swept away. *Behold, I make all things new.*

In Andrewes 1622 sermon, he played nicely upon the Latin verbs for having seen (*vidimus*) and having come (*venimus*). What the Magi *saw* made them *come*. 'Their *vidimus* begat *venimus*.' But in our own day, says the preacher, we are apt to hold ourselves back, and resist the journey of transformation:

And we, what should we have done? Sure these men of the East will rise in judgment against the men of the West, that is with us, and their faith against ours in this point. . . . Our fashion is to see and see again before we stir a foot, specially if it be to the worship of Christ. Come such a journey at such a time? No; but fairly have put it off to the spring of the year, till the days longer, and the ways fairer, and the weather warmer, till better travelling to Christ. Our Epiphany would sure have fallen in Easter week at the soonest.

I am well acquainted with such spiritual procrastination. It is a practice not so easy to shed. We do prefer our comfort zones. Or as Andrewes put it, 'We love to make no great haste.'

And yet, despite our best evasions, there may come a time when we find ourselves on a strange and arduous journey into that Place where everything is changed. Whether we choose the journey, or the journey chooses us, doesn't really matter. In either case, once we have encountered the Epiphany, we will be 'no longer at ease here, in the old dispensation.'

And then what?

<https://jimfriedrich.com/2016/01/06/feast-of-the-epiphany-the-worst-time-of-year-for-such-a-journey/>

News

The ACT Chief Officer regularly updates information regarding interstate COVID19 outbreaks. Below is the link to the site which outlines areas of risk in Australia

https://health.act.gov.au/sites/default/files/2020-12/Advice%20on%20interstate%20COVID-19%20outbreaks_18122020_final.pdf

[The latest guidance on this site dated 20 December is in the church foyer]. The situation however is evolving very quickly at present and we ask everyone coming to St Philip's during the season of Epiphany to be aware of current restrictions and alerts.

For the latest information From NSW Health go to <https://www.nsw.gov.au/covid-19/latest-news-and-updates#self-isolate-and-get-tested>

Bridging the Gap - Breaking the Cycle Each week St Philip's donates non-perishable food items to **St John's Care** in Reid. Thank you to those who continue to donate. The baskets at the back of the church are ready to receive your donations! Please refer to the list of suggested items and if you would like to know more about this outreach visit www.stjohnscare.org.au.

From Bishop Stephen Pickard For Lent 2021 the Public Issues Commission with the support of Anglicare, is offering a six-week study which looks at what God has to tell us about compassion in the public sphere: for those in our parish, in our Anglican communion, nationally and intergenerationally. Key themes include: aged care (parish), reconciliation with First Peoples, inequality, climate change, asylum seekers. There will be sections of teaching, questions and prayers, suggestions for action. The study will be available online on the Diocesan website.

Our own website www.stphilipsoconnor.org.au is a wonderful resource and the best source of information about our Parish and Diocese. If you'd like to revisit the readings and some of the music from our celebration of Nine Lessons, Music and Carols this is now available on our website.

This week @ St Philip's

Today	<i>The Epiphany of the Lord</i>
8am	Eucharist - Livestreamed
10am	Eucharist with music
Tuesday 5 January	<i>Feria</i>
2pm	Eucharist @ Sir Leslie Morshead Manor
Thursday 7 January	<i>Feria</i>
10am	Eucharist
Sunday 10 January	<i>Baptism of our Lord</i>
8am	Eucharist - Livestreamed
10am	Eucharist with Music

Dates for your Diary

Ash Wednesday (Lent begins) – 17 February

Parish AGM – Sunday 21 February

Good Friday – 2 April

Easter Sunday – 4 April

Diocesan Synod – 10-11 April

Roster - www.stphilipsoconnor.org.au/roster