



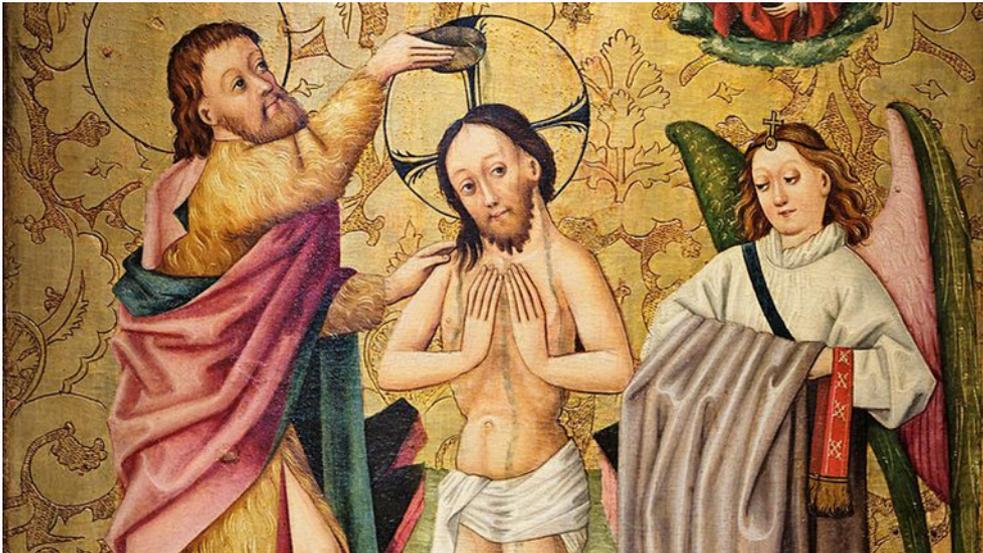
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**Sunday 9 January 2022**  
*The Baptism of our Lord*



*Welcome to St Philip's*

**St Philip's COVIDSafe Plan** - It is a requirement that everyone checks in via the *CBR Check In* app. If you need assistance the Sidespeople and Welcomers can check you in. We are asking all folk to be aware of the restrictions, to be careful and thorough with their hand hygiene, to be mindful of social distance and not to attend church if they feel unwell. We are now able to have up to 65 folk in church. Masks are mandated in the ACT and must be worn in places of worship.

**Pew sheet & Order of Service:** the Pew sheet including a complete order of service 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. Alternatively service cards and a printed abridged Pew sheet is 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.

*Eucharist for the Baptism of our Lord*

**Introit Hymn (10am)** 275 (TiS)

Hail to the Lord's anointed,  
great David's greater Son;  
hail, in the time appointed,  
his reign on earth begun!

He comes to break oppression,  
to set the captive free,  
and take away transgression,  
and rule in equity.

He comes with help and mercy  
to those who suffer wrong,  
to raise the poor and needy,  
and bid the weak be strong,  
to give them songs for sighing,  
their darkness turn to light,  
whose souls condemned and dying  
were precious in his sight.

He shall come down like showers  
upon the fruitful earth,  
and love, joy, hope, like flowers,  
spring in his path to birth;  
before him on the mountains  
shall peace the herald go,  
and righteousness in fountains  
from hill to valley flow.

Kings shall fall down before him,  
and gold and incense bring;  
all nations shall adore him,  
his praise all people sing;  
to him shall prayer unceasing  
and daily vows ascend;  
his kingdom still increasing,  
a kingdom without end.

O'er every foe victorious,  
he on his throne shall rest,  
from age to age more glorious,  
all blessing and all-blest.  
The tide of time shall never  
his covenant remove;  
his name shall stand for ever,  
that name to us is love.

### **Entrance Antiphon**

**The Holy Spirit descended upon him in bodily form like a dove, and a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'**

*Luke 3:22*

### **Introductory Rites**

The grace of the Lord Jesus Christ, ✠ and the love of God, and the 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.**

Christ the grace of God has dawned upon the world with healing for all.

Let us bring our weaknesses and infirmities to him, 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:

Eternal God,

at the baptism of Jesus in the river Jordan

you proclaimed him your beloved Son,

and anointed him with the Holy Spirit:

grant that all who are baptised into his name

may keep the covenant they have made

and boldly confess him as Lord and Saviour;

who with you and the Holy Spirit lives and reigns

one God, in glory everlasting.

**Amen.**

### **Today's Readings**

*A reading from the book of the prophet Isaiah (43:1-7)*

But now thus says the Lord,

he who created you, O Jacob,

he who formed you, O Israel:

Do not fear, for I have redeemed you;

I have called you by name, you are mine.

<sup>2</sup> When you pass through the waters, I will be with you;

and through the rivers, they shall not overwhelm you;

when you walk through fire you shall not be burned,

and the flame shall not consume you.

<sup>3</sup> For I am the Lord your God,

the Holy One of Israel, your Saviour.

I give Egypt as your ransom,

Ethiopia and Seba in exchange for you.

<sup>4</sup> Because you are precious in my sight,

and honoured, and I love you,

I give people in return for you,

nations in exchange for your life.

<sup>5</sup> Do not fear, for I am with you;

I will bring your offspring from the east,

and from the west I will gather you;

<sup>6</sup> I will say to the north, 'Give them up',

and to the south, 'Do not withhold;

bring my sons from far away

and my daughters from the end of the earth—

<sup>7</sup> everyone who is called by my name,  
whom I created for my glory,  
whom I formed and made.'

*Psalm 29*

Ascribe to the Lord, you sons of heaven:  
ascribe to the Lord glory and might.

**Ascribe to the Lord the honour due to his name:  
O worship the Lord in the beauty of his holiness.**

The voice of the Lord is upon the waters:  
the God of glory thunders, the Lord upon the great waters.

**The voice of the Lord is mighty in operation:  
the voice of the Lord is a glorious voice.**

The voice of the Lord breaks the cedar-trees:  
the Lord breaks in pieces the cedars of Lebanon.

**He makes them skip like a calf:  
Lebanon and Sirion like a young wild ox.**

The voice of the Lord divides the lightning-flash:  
the voice of the Lord whirls the sands of the desert,  
the Lord whirls the desert of Kadesh.

**The voice of the Lord rends the terebinth trees,  
and strips bare the forests:  
in his temple all cry 'Glory.'**

The Lord sits enthroned above the water-flood:  
the Lord sits enthroned as a king for ever.

**The Lord will give strength to his people:  
the Lord will give to his people the blessing of peace.**

*A reading from the Acts of the Apostles (8:14-17)*

Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. <sup>15</sup>The two went down and prayed for them that they might receive the Holy Spirit <sup>16</sup>(for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). <sup>17</sup>Then Peter and John laid their hands on them, and they received the Holy Spirit.

**Gradual Hymn (10am) 250 – tune 442i (TiS)**

Christ, when for us you were baptised,  
God's Spirit on you came,  
as peaceful as a dove, and yet  
as urgent as a flame.

God called you, his beloved Son;  
called you his servant true,  
sent you his kingdom to proclaim  
God's holy will do to.

Straightway and steadfast until death  
you then obeyed his call  
freely as Son of Man to serve  
and give your life for all.

Baptise us with your Spirit, Lord;  
your cross on us be signed,  
that likewise in God's service we  
may perfect freedom find.

*Francis Bland Tucker 1895-1984*

Alleluia!

**Alleluia!**

Ascribe to the Lord the honour due to his name: O worship the Lord in the beauty of his holiness.

*Psalm 29:2*

**Alleluia!**

The Lord be with you.

**And also with you.**

*Hear the Gospel of our Lord Jesus Christ according to Luke (3:15-22)*

**Glory to you Lord Jesus Christ.**

As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, <sup>16</sup>John answered all of them by saying, 'I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. <sup>17</sup>His winnowing-fork is in his hand, to clear his threshing-floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire.'

<sup>18</sup>So, with many other exhortations, he proclaimed the good news to the people. <sup>19</sup>But Herod the ruler, who had been rebuked by him because of Herodias, his brother's wife, and because of all the evil things that Herod had done, <sup>20</sup>added to them all by shutting up John in prison.

<sup>21</sup>Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, <sup>22</sup>and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

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, Myrle, David, Otto, Mandy, Bob, Noel, Claudia, Ermida and Molly, those unable to gather with us, those in hospital, residential or home care and those from whom we are isolated.

We commend to God the recently departed, those whose anniversaries fall at this time: Gilbert Barnes (11/01/1986), Fay Pankhurst (11/01/2017) & Peter Hall (14/01/1980), all whose memories are dear to us, and those who have no one to remember them.

### **The Greeting of Peace**

In baptism 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** 454 (TiS)

Worship the Lord in the beauty of holiness,  
bow down before him, his glory proclaim;  
gold of obedience and incense of lowliness  
bring, and adore him: the Lord is his name.

Low at his feet lay your burden of carefulness,  
high on his heart he will bear it for you,  
comfort your sorrows, and answer your prayerfulness,  
guiding your steps in the way best for you.

Fear not to enter his courts in the slenderness  
of the poor wealth you would reckon to own:  
truth in its beauty and love in its tenderness,  
these are the offerings to bring to his throne.

These, though we bring them in trembling and fearfulness,  
he will accept for the name that is dear,  
mornings of joy give for evenings of tearfulness,  
trust for our trembling and hope for our fear.

Worship the Lord in the beauty of holiness,  
bow down before him, his glory proclaim;  
gold of obedience and incense of lowliness,  
bring, and adore him: the Lord is his name.

*John Samuel Bewley Monsell 1811-75*

### **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 thanks and praise.**

It is truly right and just,  
our duty and our salvation,  
always and everywhere to give you thanks,  
holy Father, almighty and eternal God.

You celebrated your new gift of baptism  
in signs and wonders at the Jordan.

Your voice was heard from heaven  
to awaken faith in the presence among us  
of your Word made flesh.

Your Spirit was seen as a dove,  
revealing Jesus as your servant,  
and anointing him with the oil of gladness  
to preach the good news to the poor.

Therefore, as we celebrate the union of earth and heaven,  
we rejoice to echo the song of the angels in heaven

for ever praising you and saying:

**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.

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 remission 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.

In faith we acclaim you O Christ:

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

Renew us by your Holy Spirit,  
unite us in the body of your Son,  
and bring us with all your people  
into the joy of your eternal kingdom;  
through Jesus Christ our Lord,  
with whom and in whom,  
in the fellowship of the Holy Spirit  
we worship you, Father,  
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**

**The Lord will give strength to his people: the Lord will give to his people the blessing of peace.**

*Psalm 29:10*

### **Recessional Hymn 201 (TiS)**

King of glory, King of peace,  
I will love thee;  
and, that love may never cease,  
I will move thee.  
Thou hast granted my request,  
thou hast heard me;  
thou didst note my working breast,  
thou hast spared me.

Wherefore with my utmost art  
I will sing thee,  
and the cream of all my heart  
I will bring thee.  
Though my sins against me cried,  
thou didst clear me;  
and alone, when they replied,  
thou didst hear me.

Seven whole days, not one in seven,  
I will praise thee;  
in my heart, though not in heaven,  
I can raise thee.  
Small it is, in this poor sort  
to enroll thee:  
ev'n eternity's too short  
to extol thee.

*George Herbert 1593-1633*

### **The Sending out of God's People**

Lord of all time and eternity,  
you opened the heavens and revealed yourself as Father  
in the baptism of Jesus your beloved Son:  
by the power of your Spirit  
complete the heavenly work of our rebirth  
through the waters of the new creation;  
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 God, who in Christ gives us a spring of water  
welling up to eternal life,  
perfect in you the image of his glory;  
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 peace to love and serve the Lord

**In the name of Christ. Amen.**

## *Reflection*

The classical icon of the Baptism of Jesus as you see it in the Eastern Orthodox tradition. This depicts Jesus naked, up to his neck in water. You see on one side of the river John the Baptist, on the other (frequently) three angels holding Jesus' clothes. We see the hand of God descending from above, and underneath, in the depths of the river, you frequently see a little figure who represents the 'river god'. It is a very strange, Classical survival in Orthodox art. But that presence of the river god is often seen, by Orthodox commentators on this iconographic tradition, as a representation of the way in which the Baptism of Jesus is understood as a descent into chaos: into a world of chaotic, unregulated reality, prior to the coming of the Holy Spirit. In other words, it is like the waste and void which covers the face of creation at the beginning of Genesis.

In Eastern Christian tradition, as elsewhere, there is a very strong element in theologising about the Baptism of Jesus which sees it as a recapitulation of Genesis. (Before you point it out—yes, there are any number of 'recapitulations of Genesis' in the Gospel story. The fact that Matthew begins his Gospel with the word 'Genesis', is one. The fact that John begins his Gospel with the words 'In the beginning', is another. But that is another story, or rather, lots of other stories!) But the Baptism was frequently seen in terms and imagery first seen in Genesis: once again, watery chaos is addressed by God. The Word descends into the chaos and, under the overseeing and overshadowing of the Spirit, something is brought to birth. And the something that is brought to birth, in this case, is the vocation of Jesus to live out his innermost identity as God's beloved child. When he comes up out of the water there is no longer chaos, there is the voice of calling from above.

So, living baptismally—if it has something to do with that particular image of baptism, which in turn has its roots in scriptural language itself—is living through that process of chaos, a descent of the Spirit, an emergence into new identity. Baptismal identity is most deeply thought about, quite clearly, as identity in and with Jesus. But that, in turn, is an identity which restores the identity of the first creation. In baptism, God remakes out of chaos. And in our birth in baptism into the kinship of Jesus, we return to something that was lost at the very beginning of the human story and is restored in Jesus Christ. And it is a reminder that chaos is not resolved or organised by fear, by a word from a divine distance, but organised, shaped, given (even) beauty, by the involvement of God. Whereas we might read the first Genesis story in terms of a word addressed from a distance—although you would be wrong to do so—it is impossible to read this 'Genesis story' as about a word (or Word) that comes from a distance. This recapitulation of Genesis is about the naked Jesus, up to his neck in watery chaos and only there and from there, hearing fully and finally the voice which addresses him as God's beloved child and which empowers him to go forward in ministry and death and resurrection.

To take on the baptismal identity, then, is to take on an identity which is very, very suspicious both of distance and of control, and I will have a little more to say about that later on. And it also says to us that where you might expect to find a baptised person is somewhere near chaos. The baptised, I'm suggesting, are those who live in the name of God in the neighbourhood of chaos: and that may be an inner as well as an outer chaos. I don't mean by that that baptised people are called to chaotic lives: however true that is of most of us, that is not quite the point. The point is, rather, that the baptised person is aware of her or his proximity to chaos, of the impossibility of making order and shape out of our human lives by goodwill and hard thinking. To

take on the baptismal identity is to take on something of that being poised over the nothingness out of which God calls us.

Now, to be aware of our nothingness in religious terms is a complicated bundle of ideas and a dangerous one, but we need to be aware of what it does and doesn't mean. To be aware of my nothingness does not mean to think that I am contemptible, to think that I am negligible. It means to acknowledge, head-on, that I am of myself nothing. It is the difference—as Iris Murdoch used to say—between suffering and death: 'Suffering can be romantic and dramatic. Death just isn't.' So to accept my nothingness is not to indulge in an extravagant putting down of myself. It is to believe, as a matter of bare-faced fact, that I would not be were I not spoken to by God. And to know that I would not be were I not spoken to by God is part of what it means, I believe, to live on the edge of chaos. I do not have the resources to batter the world into submission and into patterns that satisfy me. But I am spoken to by the One who brings reality out of chaos. And I am spoken to moment by moment. Not once, definitively—in a way that takes me right away from the chaos and brings me into a world of order inner and outer—but spoken to in a way that keeps me aware of that nothingness over which the word (and Word) of God speaks

+ Rowan Williams

### *This week @ St Philip's*

Today	<i>Baptism of the Lord</i>
8am	<b>Eucharist</b>
10am	<b>Eucharist with Hymns</b>
Thursday 13 January	<i>Hilary of Poitiers, bishop &amp; teacher (d.367)</i>
10am	<b>Eucharist</b>
Saturday 15 January	<i>Feria</i>
10am-1pm	Pandora's re-opens
11am	Holy Communion - Kankinya
Sunday 16 January	<i>Second Sunday after Epiphany</i>
8am	<b>Eucharist</b>
10am	<b>Eucharist with Hymns</b>
	<i>Readings: Isaiah 62:1-5, Ps 36:5-10, I Corinthians 12:1-11, John 2:1-11</i>

### *Roster*

		<b>9-Jan-22</b>	<b>16-Jan-22</b>	<b>23-Jan-22</b>	
	Sunday of Month	<b>2nd</b>	<b>3rd</b>	<b>4th</b>	
	Liturgical Season	Baptism of Our Lord	2nd Sunday after Epiphany	3rd Sunday after Epiphany	
	Flowers	Flower Team	Flower Team	Flower Team	
<b>8am</b>	Celebrant	Rev'd Lyn Porritt	Rev'd Canon Scott	Rev'd Dr Colin Dundon	<b>8am</b>
	Preacher (if different to Celebrant)				
	Sidespeople	Alison & Alistair	<i>volunteers</i>	Tim & Shane	
	Liturgical Assistant	Ellie P		Brian McK	
	1st Bible reader - OT	Alistair D	Rebecca P	Susan J	
	2nd Bible reader - NT	Alison D	Julianne S	Shane W	
<b>10am</b>	Celebrant	Rev'd Lyn Porritt	Rev'd Canon Scott	Rev'd Dr Colin Dundon	<b>10am</b>
	Preacher (if different to Celebrant)				
	Sidespeople & Welcomer	Helen & Hardy P & Laura W	Janene B, Jeannette McH & Richard G	Sally A, Fred A & helper	
	Liturgical Assistant	Rebecca K	Rev'd Martin	Philippa W	
	Musician(s) & Singers/Soloist	Colin F	Colin F	Colin F	
	1st Bible reader - OT	Ashton R	Brian M	Colin D	
	2nd Bible reader - NT	Fiona D	Fred A	Jeanette D-T	
	Morning Tea	<i>self serve</i>	<i>self serve</i>	<i>self serve</i>	
<i>Additional details/notes</i>	<i>School Holidays. Thurs 13 Jan - Rev'd Lyn Porritt presiding</i>	<i>School Holidays. Thurs 20 Jan - Rev'd Lyn Porritt presiding</i>	<i>School Holidays</i>		

*Dates for your Diary*

Sunday 6 February

Wednesday 9 February

Sunday 27 February

Wednesday 2 March

Deadline for AGM Reports

Parish Council

Parish AGM

Ash Wednesday