

St. Mary's Episcopal Church
First Sunday after Epiphany

Message brought to you by Rev. Michael Burke
[Isaiah 42:1-9](#); [Acts 10:34-43](#); [Matthew 3:13-17](#);



Who, here, remembers “Spray on Mud?” Anyone? I last mentioned it a number of years ago, when it first came out, and it is still around. At least, it was still around four years ago – the last website I found that sells it is dated from 2018.



Spray on mud – pay attention, now, you can learn all sorts of life-changing important stuff here at St. Mary's – Spray on mud was a consumer product that followed on the popularity of Sport Utility Vehicles (SUVs) beginning in the 1990s, when millions of American's switched from minivans and sedans to SUVs and pickup trucks.¹

If Spray on Mud never caught on in Alaska, its because here, we have enough real mud. We actually do drive our SUVs and pickups in places off-road, like river banks and dirt roads.

But a trade industry survey done back in the late 1990s revealed that well over 90% of all SUVs and off-road vehicles were in fact, *never* driven off road. They stayed safely on clean asphalt and concrete highways and were parked at night in heated garages and safe suburban driveways.

So why the great demand for vehicles marketed as “off-road vehicles?” It was an image thing: the rugged,

¹ See: “Five SUVs That Can Still Go Off Road”; <http://www.autotrader.com/research/article/best-cars/162842/5-suvs-that-can-still-go-off-road.jsp>

outdoorsy image for suburban middle age managers and accountants and all those who feared there more “free-wheeling days” were behind them.

And because “image is everything,” as marketers will tell you, Spray on Mud was invented so, at least in the eyes of your suburban neighbors, you could look like you did something rugged and off-road over the weekend.

You could - and I am not making this up! - spray mud, real mud-in-a-can, on your tires and wheel wells, so only you truly knew that you never left the house all weekend.

In fact, such was the demand, that at one time, there were three different companies marketing different versions of the Spray on Mud concept.

Now you know.

+++++

OK, then. Enough consumer pop-culture mud. Let’s talk about Holy Baptism. Because, today, Levi is being baptized!

And because Jesus was baptized in one of the world’s most famous muddy streams. (See how I did that/)

I don’t know what image you have in your imagination, or from old Hollywood movies, but the Jordan River in that region is a muddy muddy stretch of water.



Pilgrims being baptized in the river Jordan, not far from the site of Jesus' own baptism.



And mud, as we’re talking about it today, is a sign of authenticity. I mean real mud, the kind you get from a riverbank, not out of a spray can. Mud, the stuff of real authentic life. The stuff you slip on, get between your toes, the kind that gets into your mouth and tastes like grit...

You see, when you and I are baptized, we are baptized into the *real* death and resurrection of Jesus. Into the *real-life* struggle to seek the good in this world, to be instruments of God’s healing presence in the midst of the destruction, distraction, apathy, and indifference of this world.

When we think about baptism, it is helpful to think of this from two different perspectives.

I don't mean that Holy Baptism is *two different things*, only that it looks different, and we describe it differently, depending on if it is **a baptism of an older youth or adult (on one hand), or a young child or infant (on the other hand).**

Some Christian denominations or churches don't even consider baptism *except for* adults or older children who can make decisions for themselves. In this way of thinking, baptism is exclusively the decision of the baptized to follow in the way of Jesus. That makes a certain sense and there is good biblical grounding for that. In the Episcopal Church, the first half of our baptismal rite even emphasizes this.

But it is only half of the equation.

This past Thursday, I had a conversation with a good friend about such a perspective on baptism - as being reserved for older children and adults. She said, "I grew up with that understanding of baptism. I was raised in churches with that viewpoint. It was all that I knew, or had really been exposed to.

What expanded my thinking was when a biblical scholar first asked me, if you are baptized with *only* that perspective in mind, Who decides to be baptized?"

I said, "Me, I guess." And who decides if they believe or not? "Me, I guess." And who makes the baptismal promises to follow Jesus? "Me, I guess." And what word keeps coming up in all that?" she asked.

"Um, 'Me?'" I said, weakly.

"Right," she said. "It's all very well suited to American culture, isn't it? *It's all about me, the individual.*

But... What about God? If it takes two to make and sustain a relationship, where is God mentioned in all that?

Whose Grace is it who draws us in, in the first place? Who sustains us and works in our lives, even when we do not yet believe?²

As parents, there are many things we do for our younger children. We read to them. We sing to them. We hold them closely. In this way a child grows, over time, to learn the beauty and nuance of language:

² The "friend," in this conversation, of course, is The Rev. Dawn Allen Herron, our priest and my colleague here at St. Mary's. I'm not surprised. She says lots of wise things. 😊

its poetry, its contradictions, its deeper meanings. In this way, music becomes a part of their soul; its cadences, its rhythms, and its melodies.

The days will come, we know, that a child will grow into an adult, and will find their own path, choose what they will read themselves, and the songs they will sing. But their decision will be one we have prepared them well for. It not really about “me, me, me” at all. It’s not hyper-individualized. It’s about God-in-our-household; God-in-community.

Fifty-five years ago, Graham Nash wrote a song that says, in part: Teach your children well... Feed them on your dreams / The one they picks / the one you’ll know by...”

The truth is that we are all formed in community. Who we are as a person, emerges from the context of our relationships, not just with ourselves (*me, me, me*), but our relationship with God, with Jesus, with our faith community in whose values we are formed and grounded.

This is why, when we baptize, whether it is a young child or an elder, we do so *in community*. And the community participates in the baptismal promises, which we call the “Baptismal Covenant”. It is so much more than a profession of faith: it is truly a covenant, meaning even before we are able to hold up our end of the relationship, God’s Grace carries us. God’s Grace sustains us. God’s Grace carries us, even before, or whenever, we are unable to walk on our own power.

Even when, or before, we are able to profess the faith of God’s people gathered throughout the centuries and millenniums. Even before we can say, “I believe,” God is with us, even then. Baptism doesn’t magically “make that happen.” **Baptism sacramentally makes visible and manifest among us what God is already doing.**

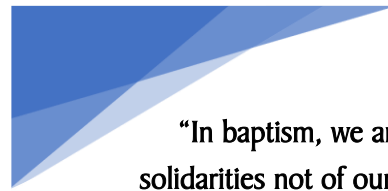
Baptism, when it truly sees things not just from our own self-centered perspective, but also from God’s perspective, is a celebration of that reality.

That shift, as we grow into maturity, is at the heart baptismal transformation. Day by day we grow to more fully understand our own baptisms by daily living the challenge of faith in God. A faith made known to us in following in the way of Jesus. As Jesus said, “I am the Way...”

(Baptism means...) To die to the old self - the self that once believed it was the center of all things, (me, me, me) and to be reborn as a *new* self, centered in God, in relationship to God, accountable to God.

(Baptism means) to accept that all our broken places can be healed, our sins forgiven, our lives transformed by the power of the Holy Spirit.

(Baptism means) To be present and walk alongside those who are struggling themselves, especially the poor, the wounded, the outcast, and the misunderstood. As the former archbishop of Canterbury Rowan Williams once famously wrote, **“In baptism, we are caught up in solidarities not of our own making.”** In the words of our baptismal covenant, this same thought is captured in the vows “to strive for peace and justice..., to seek and serve others in Jesus’ name... to uphold the dignity of each and every person...”



“In baptism, we are caught up in solidarities not of our own making.”

Archbishop Rowan Williams

(In Baptism) we are called to ministry in Jesus’ name. It is our “ordination” as ministers of Christ. To discern our various callings in life, and to live them out fully as an expression of our love for God, love for neighbor, and love for both who we are and who we are called to be. To *be* the heart and hands of Jesus in this world.

And we take sacred vows to do all this, with God’s help, *with each other, in community*, and in the name of, and in the presence of... nothing less than Almighty God.

It sometimes occurs to me that Baptism should make us *tremble*. Tremble. Not in fear, but in realization of the enormity of what we have just given our lives to. And not as something that we just shoe-horn into a couple hours on Sunday, as sometimes happens, but as the very core of our new identity in Christ.

... It is a new identity, around which everything else is organized and from which everything else in our life takes its meaning.

That’s difficult, and the Way is rugged, full of switchbacks, brambles, and rocky trails. Nothing about it is easy, perfectly straight, or smooth.

To go back to the beginning of where we started this morning, the way of life Baptism ushers us into is an *off-road life*.

Anyone who goes fishing knows about the hours in which it is simply not a lot of fun: cold, wet, oftentimes boring. Any mountain climber knows how your hamstrings strain and ache, how your shoulders get tired, and your legs sometimes feel like noodles. Any runner knows what it is like to gasp for air, wondering if you have what it takes to cross the finish line, exhausted, sweaty, a bit ragged, and yes, muddy.

And if we don’t wash the mud off right away, please forgive us. (real mud, not the fake kind...) It’s not because we are *bragging* about the mud. It’s just that, for us, mud is a part of it all. It no longer troubles us. It’s just another companion to joy, to exhilaration, to feeling fully alive.

That's a lot like life as a disciple of Jesus. A follower of Christ.

The danger I see, isn't that much of the world doesn't understand us, it's that sometimes even we forget who we are. To the world, baptism is just a quaint family ritual, a "church thing," sentimental and sweet and harmless, but nothing more. We say things like, "I *was* baptized" as though it was an "event" from somewhere in our distant past. But the truth is, we **ARE** baptized, present tense. Baptized into a gritty, muddy way of discipleship and solidarity.

And all around us, the culture wants to make things "easier" for us. They want to sell us a couple cans of 'spray-on mud' and make a few bucks off us. They say. "No one will ever know the difference.."

But we will.

"See, it looks just like the real thing!"

But it isn't.

And we know better.

Levi, go get 'em. We got your back, kiddo.

Scripture appointed for this day:

First Sunday after the Epiphany

The Baptism of our Lord, Year A, Revised Common Lectionary

The Collect

Father in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Old Testament - Isaiah 42:1-9

Here is my servant, whom I uphold,
my chosen, in whom my soul delights;

I have put my spirit upon him;
he will bring forth justice to the nations.

He will not cry or lift up his voice,
or make it heard in the street;

a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.

He will not grow faint or be crushed
until he has established justice in the earth;
and the coastlands wait for his teaching.

Thus says God, the LORD,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,

who gives breath to the people upon it
and spirit to those who walk in it:

I am the LORD, I have called you in righteousness,
I have taken you by the hand and kept you;

I have given you as a covenant to the people,
a light to the nations,
to open the eyes that are blind,

to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.

I am the LORD, that is my name;
 my glory I give to no other,
 nor my praise to idols.

See, the former things have come to pass,
 and new things I now declare;
 before they spring forth,
 I tell you of them.

The Psalm - Psalm 29

- 1 Ascribe to the LORD, you gods, *
 ascribe to the LORD glory and strength.
- 2 Ascribe to the LORD the glory due his Name; *
 worship the LORD in the beauty of holiness.
- 3 The voice of the LORD is upon the waters;
 the God of glory thunders; *
 the LORD is upon the mighty waters.
- 4 The voice of the LORD is a powerful voice; *
 the voice of the LORD is a voice of splendor.
- 5 The voice of the LORD breaks the cedar trees; *
 the LORD breaks the cedars of Lebanon;
- 6 He makes Lebanon skip like a calf, *
 and Mount Hermon like a young wild ox.
- 7 The voice of the LORD splits the flames of fire;
 the voice of the LORD shakes the wilderness; *
 the LORD shakes the wilderness of Kadesh.
- 8 The voice of the LORD makes the oak trees writhe *
 and strips the forests bare.
- 9 And in the temple of the LORD *
 all are crying, "Glory!"
- 10 The LORD sits enthroned above the flood; *
 the LORD sits enthroned as King for evermore.
- 11 The LORD shall give strength to his people; *
 the LORD shall give his people the blessing of peace.

The New Testament - Acts 10:34-43

Peter began to speak to them: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all. That message spread

throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

The Gospel - Matthew 3:13-17

Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

Playlist / SongFile:

Teach Your Children

Popularized by Crosby, Stills, Nash, and Young (CSNY)

... **You, who are on the road**

Must have a code that you can live by
And so, become yourself
Because the past is just a goodbye

... **Teach your children well**

Their father's hell did slowly go by
And feed them on your dreams
The one they pick's the one you'll know by

... **Don't you ever ask them, "Why?"**

If they told you, you would cry
So just look at them and sigh
And know they love you

... **And you (Can you hear?) of tender years (And do you care?)**

Can't know the fears (And can you see?)
That your elders grew by (We must be free)
And so, please help (To teach your children)
Them with your youth (What you believe in)
They seek the truth (Make a world)
Before they can die (That we can live in)

... **And teach your parents well**

Their children's hell will slowly go by
And feed them on your dreams
The one they pick's the one you'll know by

... **Don't you ever ask them, "Why?"**

If they told you, you will cry
So just look at them and sigh
And know they love you

Songwriters: Graham Nash

Teach Your Children Lyrics © Nash Notes

Flood

Performed by Jars of Clay

Rain rain on my face
It hasn't stopped
Raining for days
My world is a flood
Slowly I become
One with the mud

But if I can't swim after 40 days
And my mind is crushed
By the crashing waves
Lift me up so high
That I cannot fall
Lift me up
Lift me up when I'm falling
Lift me up I'm weak and I'm dying
Lift me up I need you to hold me
Lift me up and keep me from drowning again

Down pour on my soul
Splashing in the ocean
I'm losing control
Dark sky all around
Can't feel my feet
Touching the ground

But if I can't swim after 40 days
And my mind is crushed
By the crashing waves
Lift me up so high
That I cannot fall
Lift me up
Lift me up when I'm falling
Lift me up I'm weak and I'm dying
Lift me up I need you to hold me
Lift me up and keep me from drowning again

Calm the storms that drench my eyes
And dry the streams still flowing

Casting down all waves of sin
And guilt that overthrow me

But if I can't swim after 40 days
And my mind is crushed
By the crashing waves
Lift me up so high
That I cannot fall
Lift me up
Lift me up when I'm falling
Lift me up I'm weak and I'm dying
Lift me up I need you to hold me
Lift me up and keep me from drowning again

Lift me up, when I'm falling
Lift me up, I'm weak and I'm dying
Lift me up, I need you to hold me
Lift me up, and keep me from drowning again

Source: [LyricFind](#)

Songwriters: Charlie Lowell / Dan Haseltine / Matt Odmark / Stephen Daniel Mason
Flood lyrics © Capitol Christian Music Group, Capitol CMG Publishing



Creative Commons license. Used by permission. 01-07-23

Tremble

Song by Mosaic MSC

Peace, bringing it all to peace
The storm surrounding me
Let it break at Your name

Still, call the sea to still
The rage in me to still
Every wave at Your name

Jesus, Jesus, You make the darkness tremble
Jesus, Jesus, You silence fear
Jesus, Jesus, You make the darkness tremble
Jesus, Jesus

Breathe, then call these bones to live
Call these lungs to sing
Once again, I will praise

Jesus, Jesus, You make the darkness tremble
Jesus, Jesus, You silence fear
Jesus, Jesus, You make the darkness tremble
Jesus, Jesus

Jesus, Jesus, You make the darkness tremble
Jesus, Jesus, You silence fear
Jesus, Jesus, You make the darkness tremble
Jesus, Jesus

Your name is a light that the shadows can't deny
Your name cannot be overcome
Your name is alive forever lifted high
Your name cannot be overcome

Jesus, Jesus, You make the darkness tremble
Jesus, Jesus, You silence fear
Jesus, Jesus, You make the darkness tremble
Jesus, Jesus
Jesus, Jesus
Jesus, Jesus

Your name is a light that the shadows can't deny
Your name cannot be overcome
Your name is alive forever lifted high
Your name cannot be overcome

Your name is a light that the shadows can't deny
Your name cannot be overcome
Your name is alive forever lifted high
Your name cannot be overcome

Jesus, Jesus, You make the darkness tremble
Jesus, Jesus, You silence fear
Jesus, Jesus, You make the darkness tremble
Jesus, Jesus

Source: [LyricFind](#)

Songwriters: Andres Figueroa / Hank Bentley / Mariah
Mcmanus / Mia Fieldes
Tremble lyrics © Essential Music Publishing

Tremble*Performed by The Call*

First born, grace begins
 More bones, more skin
 Veins surround me like a nest
 Tie me in, first caress
 Home
 Oh oh

A womb to grow human in
 A world to grow human
 Tremble

A womb to grow human
 A world to grow human
 Tremble

First breath, light surrounds
 More sight, more sound
 Immortal art, hands in wood
 Freedom's form born to be rejected
 Rejected

Hopefully we labor on
 Endlessly we labor on
 Tremble

A world to grow human
 A womb to grow human
 Tremble

Last words, life begins
 More bones, more skin
 Grave clothes are cast away
 Love returns faithfully
 Home
 Home
 We mock the world
 'Cause we can not see
 We mock the world heartlessly
 Cold
 Cold

The last one to enter
 Dearer than the first
 The last one to enter
 Tremble

Hopefully we labor on
 Hopefully we labor on
 Tremble
 Tremble
 Tremble
 Tremble

Tremble
 Tremble

A world to grow human
 A womb to grow human
 Tremble

*Words and music by Michael Been; Performed by
 The Call, from the album Scene Beyond Dreams.*



Let the Day Begin

Performed by The Call

Here's to the babies in a brand new world
 Here's to the beauty of the stars
 Here's to the travelers on the open road
 Here's to the dreamers in the bars

Here's to the teachers in the crowded rooms
 Here's to the workers in the fields
 Here's to the preachers of the sacred words
 Here's to the drivers at the wheel

Here's to you my little loves with blessings from
 above
 Now let the day begin
 Here's to you my little loves with blessings from
 above
 Now let the day begin, let the day begin

Here's to the winners of the human race
 Here's to the losers in the game
 Here's to the soldiers of the bitter war
 Here's to the wall that bears their names

Here's to you my little loves with blessings from
 above
 Now let the day begin
 Here's to you my little loves with blessings from
 above

Let the day begin, let the day begin, let the day
 start

Here's to the doctors and their healing work
 Here's to the loved ones in their care
 Here's to the strangers on the streets tonight
 Here's to the lonely everywhere

Here's to the wisdom from the mouths of babes
 Here's to the lions in the cage
 Here's to the struggles of the silent war
 Here's to the closing of the age

Here's to you my little loves with blessings from
 above

Now let the day begin

Here's to you my little loves with blessings from
 above

Let the day begin

Here's to you my little loves with blessings from
 above

Let the day begin

Here's to you my little loves with blessings from
 above

Now let the day begin, let the day begin, let the
 day start

Songwriters: Michael Been

*Let The Day Begin lyrics © BMG Rights
 Management*

Baptized

Performed by Lenny Kravitz

I don't want to look around
And be turned to stone
All my darkest days awoken
I'm looking for a new way
Can't make it on my own
Lead me to a place wide open

I need a love that takes me higher
So high I'm never coming down

I don't want to know emptiness
Take me down to the water
Wanna be baptized in your love

Far away from the loneliness
Take my heart and wash away the fear
Let me be baptized in your love

Everybody's going down
They end up all alone
Far too many words unspoken
I know I gotta be there
I'm ready to be shown
The path of righteousness unbroken

I need a love that takes me higher
So high I'm never coming down

I don't want to know emptiness
Take me down to the water
Wanna be baptized in your love

Far away from the loneliness
Take my heart and wash away the fear
Let me be baptized in your love

I would be a fool to let you go
With you I'm reborn
I'm no longer torn

Yeah

I refuse to lose my heart and soul
I have to be strong

I don't want to know emptiness
Take me down to the water
Wanna be baptized in your love

Far away from the loneliness
Take my heart and wash away the fear
Let me be baptized in your love

Baptized, baptized
Wanna be baptized in your love

I don't want to know emptiness
Take me down to the water
Wanna be baptized in your love (wanna be...)

Far away from the loneliness
Take my heart and wash away the fear
Wanna be baptized in your love

I don't want to know emptiness
Take me down to the water
Wanna be baptized in your love

Far away from the loneliness
Take my heart and wash away the fear
Wanna be baptized in your love

*2004, from the album "Baptism"; Written by: TERRY
BRITTEN, LENNY KRAVITZ, GERALD D. DEVEAUX*

Baptized

Song by Zach Williams

I still see the steeple
A little church on the hill
There was a line at the altar
And every pew had been filled
I remember the water
The choir singing old hymns
There was a peace in the valley
Oh, as the preacher man, he said

In the name of the Father
The name of the Son
The name of the Spirit
You're washed by the blood
And buried with Christ
Raised in new life
Baptised

I can still hear the sermon
All the people said, "Amen"
There was a gift of salvation
You could be born again
I remember the power, the power
The Holy Spirit rushing in
There was peace like the river
Oh, when the preacher man said

In the name of the Father
The name of the Son
The name of the Spirit
You're washed by the blood
I'm buried with Christ
Raised in new life
Baptised

All those old stained-glass windows and the
stories they tell
All the memories as clear as the day, I was there
All those years I spent running, You've given me
back

Now I'm stepping in, oh, I'm stepping in
Oh, I'm stepping in

In the name of the Father
The name of the Son
The name of the Spirit
You're washed by the blood
Buried with Christ
Raised in new life
Baptised

Oh, in the name of the Father
The name of the Son
The name of the Spirit
I'm washed by the blood
I'm buried with Christ
I've been raised in new life
Baptised

I still see the steeple
A little church on the hill

Songwriters: Jonathan Smith / Tim Nichols / Zach Williams. Lyrics © Sony/atv Tree Publishing, Goes Something Like This Music, Nichols Boys Music, Be Essential Songs

What's Happened To You

Performed by The Call

What's happened to you?
 You used to be so shy
 You used to hang your head down
 You wouldn't look in my eyes
 Did you some great vision?
 Did you finally break through?
 Did you shake the foundations?
 What's happened to you?

What's happened to you?
 You used to look so tired
 Now there's a spring in your step
 And your words are on fire
 Did you hear some great secret?
 Did the words ring of truth?
 Did you rise from the ashes?
 What's happened to you?

Where the four winds meet
 The world is so still
 The waves are not pounding
 And the hungry are filled
 Our shadows have crossed here
 Where the sun touched the ground
 The gathered are singing (ooh)

What a beautiful sound
 They're singing

La la la la la
 Everybody sing

What's happened to you?
 You used to be so unkind
 You used to curse at this poor world
 So what changed your mind?
 What stirred such compassion
 Is a mystery to me
 I don't know what's happened
 Oh, but I like what I see

Where the four winds meet
 The world is so still
 The waves are not pounding
 And the hungry are filled
 Our shadows have crossed here
 Where the sun touched the ground
 The gathered are singing
 What a beautiful sound
 They're singing

La la la la la
 Everybody!

Baptism

By Reyna Bidy

This morning I forgot my name. I forgot the idea of identities holding weight, I forgot to cleanse my face from the night before.

I forgot to get rid of all waste. I forgot my dignity and my ego and my pride, although, I remember depression dies there. I keep forgetting to let go

This morning I forgot that I was broke, I spend so much alone time with trees. I found my power in watching them burn and bleed. Sometimes I think about the birds and bees. I wonder if others realize having wings doesn't mean to be free. I'm still searching for honey and all the good things promised to me

This morning, I let my soul be, tried to forget this thing called body, tried to invite my friends to the party. I forgot no one really understands me, I forgot no one really tries to

This morning I forgot to be the person people like me to be, either quiet, graceful, or uplifting. I forgot to be impressive. I forgot to apologize for being human, how silly of us to forget how inconsistent we can be

This morning, I swore to God, although I really can't promise I know Him. From what I know women give birth, give life, give permission, give a reason to keep on. I can't remember the last time a man saved me

No

Can't remember



From the album *Soul Luna*, 2018. Words and music by Reyna Bidy

Bits and Pieces:

From *The Atlantic*: Social Movements Are Much More Partisan Than They Used to Be

There are definite parallels between today's protests and those of the 1960s, when Graham Nash wrote his classic anthem, "Teach Your Children." But increased polarization means changes in tactics and goals.

By Ronald Brownstein

Wally McNamee / Getty Images

AUGUST 2, 2018

The rock star Graham Nash had a thought while he watched the "March for Our Lives" gun-control protests led by the survivors of the school shooting in Parkland, Florida, this spring. "We teach our children the best way we can," he told me this week, "but we have to learn from our children, too, or else we are making a big mistake."



When he'd had much the same thought nearly a half-century ago, as protests erupted all around him, it inspired him to write his classic anthem, "Teach Your Children." This time, the resurgence in grassroots protest against President Donald Trump led him to work with the artist and animator Jeff Scher to produce a new video for the song, linking the social movements of the 1960s with the proliferating protests of the present day. But while the video convincingly draws parallels, it also highlights a key difference between the two eras. The relentless polarization of the political landscape since the 1960s has rendered social movements more partisan—changing both their tactics and their goals in the process.

In 1968, when he started the song, Nash was still a member of the bouncy British pop group the Hollies. But he didn't finish it until after he moved to Los Angeles and joined David Crosby and Stephen Stills to create the supergroup Crosby, Stills & Nash, known for its silky harmonies and intricate lyrics.

It was his interest in photography that indirectly inspired him to complete the song, Nash said. Nash collected photographs (and was an amateur photographer himself), and after CSN's first album hit big, a college museum asked him to provide some works from his collection for an exhibit. When Nash visited the hall, he found the gallery had paired two of the most striking images he owned: a famous Diane Arbus photo that showed a child holding a toy hand grenade in Central Park and an Arnold Newman

portrait of the Krupp family, German arms manufacturers. “Images talk to each other ... and when I saw those two pictures together, I realized if we didn’t teach our children a better way of dealing with our world, we were in deep trouble,” Nash told me. “And that caused me to finish that song.”

By the time Nash finished writing, Neil Young had joined the group, which was renamed Crosby, Stills, Nash & Young. The last piece clicked into place when Crosby convinced the Grateful Dead’s Jerry Garcia to play pedal steel guitar on the track. “Even though he had only been playing it a very short time and, I believe, had never played it on record,” Nash remembered, “Jerry loved the song and he brought his pedal steel into the studio and that was his first take.”

Garcia produced a buoyant twang that connected the song to American traditions of folk and country—musically grounding Nash’s conciliatory message of generations learning from each other to find a better future. When “Teach Your Children” was released from CSNY’s album *Déjà Vu* in March of 1970, it became a top-20 single.

For the new video, Nash teamed up with Scher, who divided the song in two. For the first half, Scher painted black-and-white images drawn from iconic moments of the 1960s protests: the civil-rights and anti-war movements; Martin Luther King Jr. at the 1963 March on Washington; African American athletes raising clenched fists on the medal stand at the 1968 Olympics; the shooting of the protesters at Kent State.

For the second half, Scher created color images of today’s signature protests: Emma Gonzalez at the March for Our Lives in Washington; Black Lives Matter marches; Colin Kaepernick and other football players taking a knee; demonstrators demanding an end to the separation of undocumented children from their parents—all punctuated by paintings of a scowling, shouting Trump. In each case, Scher based his paintings on real images, taken mostly from a collection accumulated by his wife, the graphic designer Bonnie Siegler, for her recent book, *Signs of Resistance*.

The images from the two eras, to borrow Nash’s phrase, seemed to “talk to each other,” visually linking the generations in common purpose and shared commitment. The present echoes, but extends, the past. “The song is so lovely and about halfway through it goes from ‘teach your children’ to children teaching your parents,” Scher said. “So [the shift from past to present] is built into the song. And the parallels that it’s 50 years from ’68 to now are just overwhelming. So it was a short leap.”

In tracing the “short leap” between the two generations’ goals, though, the video is also a reminder of how large a gulf separates the two political environments. The 1960s movements kept their distance from partisan politics, because they found allies and adversaries in each party. Democratic presidents John F. Kennedy and Lyndon B. Johnson launched the Vietnam War; Southern Democratic senators defended segregation. In both cases, many conservative Republicans supported them; but moderate and liberal Republicans joined with many northern Democrats in opposition. “The ’60s and ’70s movements are in a certain sense nonpartisan,” said the Columbia University sociologist Todd Gitlin, a leading student of the era’s protests. “They have plenty of anger to go around at people of every party.”

By contrast, after decades of unrelenting political polarization and ideological sorting between the parties, most of today's social movements confront a Trump-led Republican Party almost uniformly hostile to their priorities. That's forced all of these movements to align more closely with Democrats than the earlier generation did with either party. It's also required them to focus more on incremental electoral and policy change than the broad transformation of cultural values that proved the most lasting legacy of the 1960s movements. "This is no time to be running around flooded with revolutionary zeal if you can't cope with the immediate situation, which is this never-ending emergency," Gitlin said.

Nash's "Teach Your Children" captures, at its most eloquent and guileless, the '60s hope of discovering a more fulfilling way of living. At this point, today's protesters would understandably settle for a new speaker of the House.

Ronald Brownstein is a senior editor at The Atlantic and a senior political analyst for CNN. TheAtlantic.com Copyright (c) 2023 by The Atlantic Monthly Group. All Rights Reserved.

+++++

Suburban Four-Wheel-Drive Owners Maintain Dignity With New Spray-On-Mud™³

Bondi Bay Collective & Co has given back some dignity to urban 4WD owners by introducing "Spray on Dirt" – giving the owners the illusion that they're actually justified in owning one.

ERROL PARKER

A BOUTIQUE ARTISAN goods manufacturer is launching "Spray on Mud™" for urban four-wheel-drive owners.

The Bondi Bay Collective says the new product will target those who own a SUV but only brave the frontier of their local Woolworths.

The luxury item will be available in a wide variety of colours and textures – from a red Dubbo claypan to a black Premier wheat field.

"It gives four-wheel-drive owners back some dignity," says Bay Collective owner Miles Long.



³ From <https://www.betootadvocate.com/uncategorized/spray-on-mud-now-available-to-urban-four-wheel-drive-owners-2/>, Accessed 01-07-2023.

“The mud is filtered so there’s no stones and debris to damage the paintwork,”

“It’s free-trade soil off sustainable organic farms from exclusive Far-Western locations in NSW like Oberon and Lithgow.” says Long.

On Sunday, The Daily Telegraph revealed that over 90% of urban four wheel drive owners have been called a “wanker” in the past 12 months – which prompted demands for a product that gives owners an excuse to own a SUV.



Mosman mother Glynn Ellis-Childers says she doesn’t feel safe driving a car with a curb weight of under three tonnes.

Clifton Gardens mother of three, Glynn Ellis-Childers, says that her husband feels ashamed to drive her Mercedes Benz ML55 around because he was born and raised in Nyngan.

“He was lucky enough to make it out of the country and get a real job,” said Mrs Ellis-Childers.

“I wanted a car that was both stylish and safe for my family,”

“So I asked my husband for his Amex and I came home with this [smiles]” she said.

Owner of the aforementioned BMW X5, Jock Childers, says that he still won’t drive his “wife’s car” after covering it in artificial mud.

“Every time we go back to Nyngan for Christmas, my Dad laughs at me and calls me a “soft c**t.” said Childers.

“I want to burn the thing for insurance and get a Falcon – but the wife thinks a good car is one that’ll keep her safe but horribly kill the person she crashed in to,”

“Honestly, I don’t even feel bad f**king my interns anymore.”

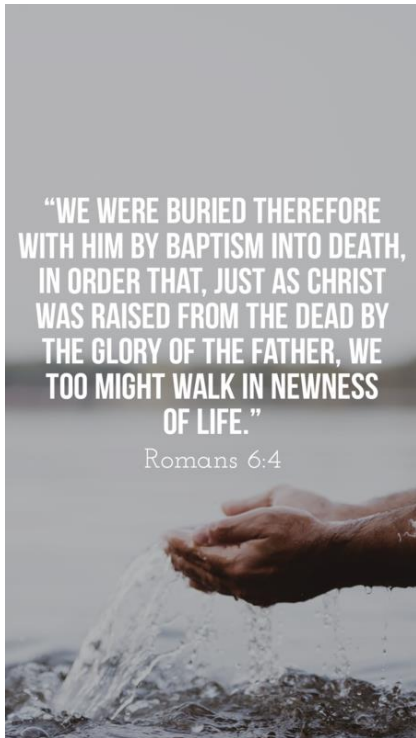
Bill Fuller from 4WD Action Adventure magazine says that this is just another “wanker product” that gives genuine four-wheel-drive owners a bad name.

“I don’t understand why these people buy off-road vehicles and don’t use them to their full capacity,” said Fuller.

“I’ll tell you what, somebody should start a business where they take an urban 4WD for the weekend and drive the c**t through a creek or two.”

Spray on Mud™ will be available just in time for Christmas, with sales expected to boom as wealthy people return home from holidays in the new year.

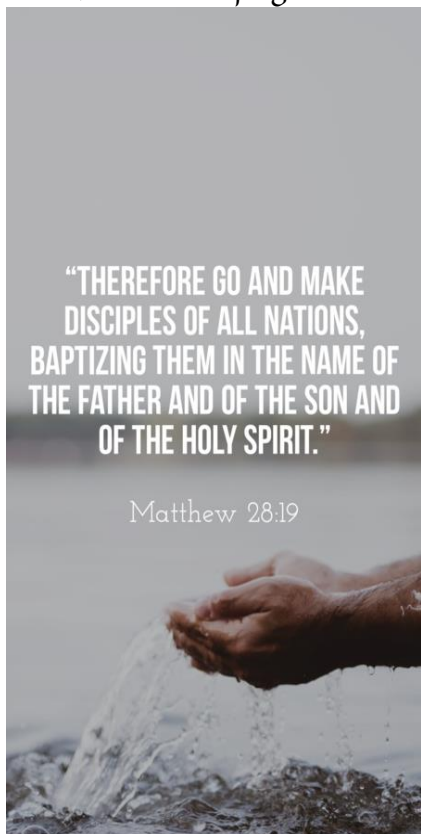
With AAP; PHOTO: AAP/NewZulu



A few Scriptures related to baptism:

- **Romans 6:4-6** “Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin.”
- **Colossians 2:11-12** “In him you were also circumcised with a circumcision not performed by human hands. Your whole self-ruled by the flesh was put off when you were circumcised by Christ, 12 having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.”
- **Titus 3:4-7** “But when the kindness and love of God our Savior appeared, 5 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, 6 whom he poured out on us generously through Jesus Christ our Savior, 7 so that, having been justified by his grace, we might become heirs having the hope of eternal life.”
- **Matthew 28:19-20** “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”
- **Acts 8:35-39** “Then Philip began with that very passage of Scripture and told him the good news about Jesus. 36 As they traveled along the road, they came to some water and the eunuch said, “Look, here is water. What can stand in the way of my being baptized? ” 38 And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him. 39 When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing.”
- **Acts 2:41** “So those who received his word were baptized, and there were added that day about three thousand souls.”
- **Hebrews 6:1-2** “Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and

of faith in God, instruction about cleansing rites, the laying on of hands, the resurrection of the dead, and eternal judgment.”



- **Matthew 3:5-6** “Then Jerusalem and all Judea and all the region about the Jordan were going out to him, 6 and they were baptized by him in the river Jordan, confessing their sin
- **Mark 10:38** “You do not know what you are asking,” Jesus replied. “Can you drink the cup I will drink, or be baptized with the baptism I will undergo?”
- **Luke 12:50** “I have a baptism to be baptized with, and how great is my distress until it is accomplished!”
- **John 1:25-29** “They asked him, “Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?” 26 John answered them, “I baptize with water, but among you stands one you do not know, 27 even he who comes after me, the strap of whose sandal I am not worthy to untie.” 28 These things took place in Bethany across the Jordan, where John was baptizing. 29 The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world!”

In the waters of baptism, we are lovingly adopted by God into God’s family, which we call the Church, and given God’s own life to share and reminded that nothing can separate us from God’s love in Christ. Holy Baptism, which can be performed through pouring of water or immersion in it, marks a formal entrance to the congregation and wider Church; the candidates for the sacrament make a series of vows, including an affirmation of the [Baptismal Covenant](#), and are baptized in the Name of the Father, Son, and Holy Spirit. They are marked as Christ’s own for ever, having “clothed [themselves] with Christ” (Galatians 3:27).

“HOLY BAPTISM IS FULL INITIATION BY WATER AND THE HOLY SPIRIT INTO CHRIST’S BODY, THE CHURCH.”

The Book of Common Prayer

All people of any age are welcome to be baptized; we believe in one baptism for the forgiveness of sins, as the “bond which God establishes in [Baptism](#) is indissoluble” (*Book of Common Prayer*, p. 298).