

AND MARY SAID,

46 My soul magnifies the Lord,
and my spirit rejoices in God my Savior,
48 for he has looked with favor
on the lowliness of his servant.
Surely, from now on all generations
will call me blessed;
49 for the Mighty One has done
great things for me,
and holy is his name.

50 His mercy is for those who fear him
from generation to generation.

51 He has shown strength with his arms;
he has scattered the proud
in the thoughts of their hearts.

52 He has brought down the
powerful from their thrones,
and lifted up the lowly;

53 he has filled the hungry with good things,
and sent the rich away empty.

54 He has helped his servant Israel
in remembrance of his mercy,

55 according to the promise he
made to our ancestors,
to Abraham & to his descendants forever.

The Fourth Sunday of Advent
23 December 2018

Saint Philip's in the Hills Episcopal Church
Tucson, Arizona



— HOLY EUCHARIST RITE I —

7:45

THE PROCESSION

— THE WORD OF GOD —

OPENING ACCLAMATION	BCP p323
COLLECT FOR PURITY	
KYRIE	BCP p324
COLLECT OF THE DAY	
<i>Please be seated</i>	
A READING FROM THE HEBREW SCRIPTURES	Bulletin p3-4
PSALM 80:1-7 (<i>read in unison</i>)	Bulletin p4
<i>Please remain seated</i>	
A READING FROM THE EPISTLES	Bulletin p4
<i>Please stand</i>	
THE HOLY GOSPEL	Bulletin p4-5
THE SERMON	The Rev'd Leah Sandwell-Weiss
THE NICENE CREED (<i>said together, standing</i>)	Bulletin p6
PRAYERS OF THE PEOPLE	BCP p328-330
CONFESSION	
ABSOLUTION AND COMFORTABLE WORDS	
THE PEACE	BCP p332
WELCOME AND PARISH NOTICES	

— THE HOLY COMMUNION —

THE OFFERTORY	
<i>Please stand</i>	
EUCCHARISTIC PRAYER I	BCP p340
THE LORD'S PRAYER	BCP p336
THE FRACTION	BCP p337
THE PRAYER OF HUMBLE ACCESS	BCP p337
THE COMMUNION	
POST-COMMUNION PRAYER (<i>said together, standing</i>)	BCP p339
THE BLESSING	
DISMISSAL	
Deacon: Let us go forth in the name of Christ.	
People: Thanks be to God.	
THE LAST GOSPEL	
THE PROCESSION	

— HOLY EUCHARIST RITE II —

9:00 + 11:15

VOLUNTARY

“My soul magnifies the Lord” BWV 648’

J.S. Bach

THE TOWER BELLS

— THE WORD OF GOD —

HYMN IN PROCESSION

“Praise we the Lord this day”

Hymnal 267

St. George

OPENING ACCLAMATION *(spoken at 9:00AM)*

BCP p355

Celebrant

Bless the Lord who forgives all our sins.

People

His mercy en - dures for ev - er.

Please turn to the front pages of your hymnal and join in singing

KYRIE

Hymnal S-96

COLLECT OF THE DAY *(sung at 11:15AM)*

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray.

Purify our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated

A READING FROM THE HEBREW SCRIPTURES

Micah 5:2-5a

You, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days. Therefore he shall give them up until the time when she who is in labor has brought forth; then the rest of his kindred shall return to the people of Israel. And he shall stand and feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God. And they shall live secure, for now he shall be great to the ends of the earth; and he shall be the one of peace.

Reader: The Word of the Lord.

People: **Thanks be to God.**

PSALM 80:1-7 *(sung by the choir)*

1. Hear, O Shepherd of Israel, leading Joseph like a flock; *
shine forth, you that are enthroned upon the cherubim.
2. In the presence of Ephraim, Benjamin, and Manasseh, *
stir up your strength and come to help us.
3. Restore us, O God of hosts; *
show the light of your countenance, and we shall be saved.
4. O Lord God of hosts, *
how long will you be angered, despite the prayers of your people?
5. You have fed them with the bread of tears; *
you have given them bowls of tears to drink.
6. You have made us the derision of our neighbors, *
and our enemies laugh us to scorn.
7. Restore us, O God of hosts; *
show the light of your countenance, and we shall be saved.

Please remain seated

A READING FROM THE EPISTLES

Hebrews 10:5-10

When Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, ‘See, God, I have come to do your will, O God’ (in the scroll of the book it is written of me).” When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), then he added, “See, I have come to do your will.” He abolishes the first in order to establish the second. And it is by God’s will that we have been sanctified through the offering of the body of Jesus Christ once for all.

Reader: The Word of the Lord.

People: **Thanks be to God.**

Please stand and sing

SEQUENCE HYMN

Hymnal 66

“Come, thou long-expected Jesus”

Stuttgart

Please remain standing

THE HOLY GOSPEL

Luke 1:39-55

Deacon: The Holy Gospel of our Lord Jesus Christ, according to Luke.

People: **Glory to you, Lord Christ.**

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth.

When Elizabeth heard Mary’s greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord.”

And Mary said, “My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked with favor on the lowliness of his servant. Surely, from now on all generations will

call me blessed; for the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty. He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants forever.”

Deacon: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

THE SERMON

The Rev'd Leah Sandwell-Weiss

A period of silence for meditation follows the sermon

THE NICENE CREED *(said together, standing)*

BCP p358-359

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: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. 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. With the Father and the Son he is worshiped and glorified. He 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.

THE PRAYERS OF THE PEOPLE

Among the many Christian customs in anticipation of Christmas, there is one prayer that has come down to us from the Middle Ages called O Antiphons. Beginning on the eve of December 17, the monks would chant a different O Antiphon each evening for seven days. Each antiphon addressed Jesus by a title from the First Testament in anticipation of redemption. We respond to the plea, "Come, Lord Jesus" by saying together, "O Come, O Come, Emmanuel."

Celebrant: O God, you chose that at the message of an angel your Word should take flesh with the Blessed Virgin Mary. May we receive the help of her prayers as we await her Son's advent in this holy season. Come, Lord Jesus!

People: **O Come, O Come, Emmanuel.**

Celebrant: O Wisdom, O holy Word of God, you govern all creation with your strong yet tender care. Come and show your people the way to salvation. Come, Lord Jesus!

People: **O Come, O Come, Emmanuel.**

Celebrant: O sacred Lord of ancient Israel, who showed yourself to Moses in the burning bush, who gave him the holy law on Sinai mountain, come, stretch out your mighty hand to set us free. You have taken our weaknesses upon yourself; grant us your mercy. Come, Lord Jesus!

People: **O Come, O Come, Emmanuel.**

Celebrant: O Flower of Jesse's stem, you have been raised up as a sign for all peoples; kings stand silent in your presence; the nations bow down in worship before you. May the world know your justice which the heavens proclaim; may your glory fill the earth. Come, Lord Jesus!

People: **O Come, O Come, Emmanuel.**

Celebrant: O Key of David, O royal Power of Israel controlling at your will the gate of heaven: come, break down the prison walls of death for those who dwell in darkness and the shadow of death; lead your captive people into freedom and complete in us the works of your loving kindness. Come, Lord Jesus!

People: **O Come, O Come, Emmanuel.**

Celebrant: O Radiant Dawn, Splendor of eternal light, sun of justice: come, shine on those who dwell in darkness and the shadow of death. By the mystery of your incarnation we are made your brothers and sisters do not let us stray from your light. Come, Lord Jesus!

People: **O Come, O Come, Emmanuel.**

Celebrant: O King of all the nations, the only joy of every human heart; O Keystone of the mighty arch of the human family, come and save the creatures you fashioned from the dust. Lord, to you we commend the souls of your departed servants; having died to the world, may they be alive in you for ever. Come, Lord Jesus!

People: **O Come, O Come, Emmanuel.**

Celebrant: O Emmanuel, king and lawgiver, desire of the nations, Savior of all people, come and set us free, Lord our God. You came first to save the world; now come again and save those who believe in you. Come, Lord Jesus!

People: **O Come, O Come, Emmanuel.**

CONCLUDING COLLECT

CONFESSION OF SIN

Deacon: Let us confess our sins against God and our neighbor.

A period of silence for meditation follows

All: Most merciful God, **we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

ABSOLUTION

THE PEACE

BCP p360

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

WELCOME AND PARISH NOTICES

— HOLY COMMUNION —

OFFERTORY

9:00AM ANTHEM

‘Remember, O thou man’
The Saint Philip’s Singers

Remember, O thou man thy time is spent: how thou art dead and gone, And I did what I can, therefore repent! Remember Adam’s fall o thou man From heav’n to hell! How we were condemned all In hell perpetual, There for to dwell. Remember God’s goodness, o thou man, And promise made! How he sent his son, doubtless Our sins for to redress: Be not afraid! The angels all did sing, o thou man, On heav’n’s high hill; Praise to our heav’nly King, And peace to man living, With a good will. In Bethlem He was born, o thou man, For mankind’s sake; For us that were forlorn, And therefore took no scorn, Our flesh to take. Give thanks to God always, o thou man, with heart most joylly, For this is our happy day, let all men sing and say: “Holy, Holy!” (Music: Thomas Ravenscroft)

11:15AM ANTHEM

‘Bogoroditse Devo’
The Canterbury Choir

Rejoice, virgin mother of God, Mary, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, for you have borne the Savior of our souls. (Music: Sergei Rachmaninoff)

Please stand and join in singing

OFFERTORY HYMN (at 11:15AM only)

“The angel Gabriel from heaven came”

Hymnal 265
Gabriel’s Message

dai - ly bread. And for - give us our tres - pas - ses,
 as we for - give those who tres - pass a - gainst us. And lead
 us not in - to temp - ta - tion, but de - liv - er us
 from e - vil. For thine is the king - dom, and the power,
 and the glo - ry, for ev - er and ev - er. A - men.

THE FRACTION

Celebrant: Christ our Passover is sacrificed for us.

People: **Therefore let us keep the feast.**

Please turn to the front pages of your hymnal and join in singing

THE FRACTION ANTHEM

Hymnal S-164

THE INVITATION TO COMMUNION

THE COMMUNION

9:00AM ANTHEM

‘Bogoroditse Devo’
 The Saint Philip’s Singers

Rejoice, virgin mother of God, Mary, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, for you have borne the Savior of our souls. (Music: Sergei Rachmaninoff)

11:15AM ANTHEM

‘Ave Maria’
 The Canterbury Choir

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. (Music: Tōnis Kaumann)

HYMN *(Please join in singing)*

“Creator of the stars of night”

Hymnal 60
Conditor alme siderum

POST-COMMUNION PRAYER *(said together, standing)*

BCP p366

Almighty and everliving God, **we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

THE BLESSING

DISMISSAL

Deacon: Let us go forth in the name of Christ.

People: **Thanks be to God.**

Alleluias, as an expression of joy and celebration, are customarily used during Eastertide and on feast days. Advent, like Lent, is a season for penitence and self-reflection, and so alleluias are omitted from our corporate worship.

THE LAST GOSPEL

John 1:1-14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people.

The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

During the procession, those wishing to spend time in prayer for healing, or for any other need, may join a minister in the Chapel of the Nativity

Please stand and join in singing

HYMN IN PROCESSION

“O come, o come, Emmanuel”

Hymnal 56

Veni, veni, Emmanuel

VOLUNTARY

‘Magnificat’

D. Buxtehude

Today's bulletin cover image is “Magnificat,” Sally Mae Joseph, Copyright 2002, The Saint John's Bible, Saint John's University, Colledgeville, Minnesota USA. Used by permission. All rights reserved.

Focus on Luke 1:39–45 (46–55)

WHAT is important to know?

— From “Exegetical Perspective,” Stephen A. Cooper

In the encounter of Mary and Elizabeth, Elizabeth becomes the first human witness to the good news the angel brought Mary in the annunciation (1:26–38). Both women are pregnant with significance, for between them they bear the messenger and the message. Through narrative, speech, and song of praise the characters in this lection prophetically proclaim the gospel: God is working salvation for us in Jesus. The meeting between these two women is about the confirmation of hope, the fulfillment of a promise. The rest of the gospel makes explicit the means and nature of that fulfillment through Jesus’ teachings, parables, healings, death, and resurrection.

WHERE is God in these words?

— From “Theological Perspective,” Robert Redman

The Magnificat rounds off this celebration of God’s goodness by recalling God’s covenant faithfulness to Israel (v. 55). The covenant of God with God’s people is the golden thread that binds together the Old Testament and the New Testament, the old Israel and the new Israel: “I will walk among you, and will be your God, and you shall be my people” (Lev. 26:12). The best hope of the Christian in every age finds its voice in Mary’s song, and it has rested securely on this: God is good, and God keeps promises.

SO WHAT does this mean for our lives?

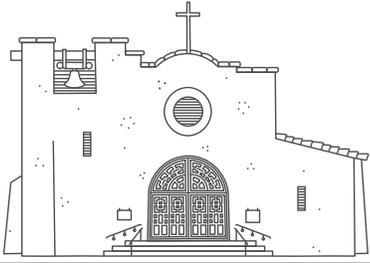
— From “Pastoral Perspective,”
Michael S. Bennett

The development of hope within community takes time. How many Marys and Elizabeths (or Zechariahs and Josephs) might there be sitting in the pews, awaiting an opportunity to connect more deeply with the people around them? How many long to connect their small story with the larger stories of God? How might our churches encourage the cycle of recognition and response that widens the reach of the Holy Spirit? Much can be learned from sitting quietly with our brothers and sisters as the world pushes us relentlessly toward a louder, larger, and ever more expensive December 25.

NOW WHAT is God’s word calling us to do?

— From “Homiletical Perspective,”
Charles L. Campbell

Mary’s song, her Magnificat, gives voice to this subversive incarnation that she and Elizabeth embody. Indeed, the fact that Mary sings the Magnificat is itself odd and subversive. This young, unwed, pregnant woman—a thoroughly marginal person in her culture—proclaims one of the most important prophetic words in Scripture. The image is extraordinary, even comical: young, pregnant Mary gives voice to a song for the ages, a song that invites us beyond our realistic expectations and our numb imaginations. She herself seems amazed at what has happened, as her opening words indicate. And the rest of her song announces the larger implications of the upside-down world God has inaugurated.



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