

IF I SPEAK
IN THE TONGUES
OF MORTALS
AND OF ANGELS,
BUT DO NOT HAVE LOVE,
I AM A NOISY GONG
OR A CLANGING
CYMBAL AND PROPHETIC POWERS,
IF I HAVE PROPHETIC POWERS,
AND UNDERSTAND
ALL MYSTERIES
AND ALL KNOWLEDGE,
AND I HAVE ALL FAITH,
SO AS TO REMOVE MOUNTAINS,
BUT DO NOT HAVE LOVE,
I AM NOTHING.
IF I GIVE AWAY
ALL MY POSSESSIONS,
AND I HAND OVER MY BODY
SO THAT I MAY BOAST,
BUT DO NOT HAVE LOVE,
I GAIN NOTHING.

The Fourth Sunday after the Epiphany:
3 February 2019

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 | |
| GLORIA | BCP p324 |
| COLLECT OF THE DAY | |
| <i>Please be seated</i> | |
| A READING FROM THE HEBREW SCRIPTURES | Bulletin p3-4 |
| PSALM 71:1-6 (<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 p5 |
| THE SERMON | Dr. Robert Radtke |
| THE NICENE CREED (<i>said together, standing</i>) | Bulletin p6 |
| PRAYERS OF THE PEOPLE | BCP p328-330 |
| THE PEACE | BCP p332 |
| WELCOME AND PARISH NOTICES | |

— THE HOLY COMMUNION —

| | |
|--|----------|
| THE OFFERTORY | |
| <i>Please stand</i> | |
| EUCCHARISTIC PRAYER II | BCP p333 |
| 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 PROCESSION

— HOLY EUCHARIST RITE II —

9:00 + 11:15

VOLUNTARY

'Song of Peace'

Jean Langlais

THE TOWER BELLS

— THE WORD OF GOD —

Please stand and sing

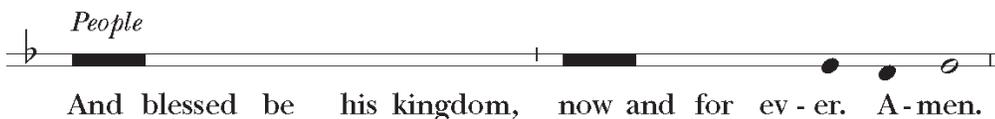
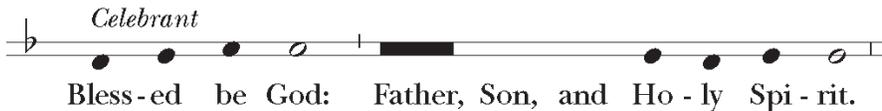
HYMN IN PROCESSION

"Come down, O Love divine"

Hymnal 516
Down Ampney

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

BCP p355



COLLECT FOR PURITY

BCP p355

KYRIE AND GLORIA

'Mass for the Oppressed'

The Saint Philip's Singers and Canterbury Choir

Mary Paul, soprano; Kaitlin Bertenshaw, mezzo-soprano; Carlos Feliciano, tenor; Larry Alexander, baritone

Lord have mercy. Is there no help for the widow's son? Lord have mercy. Christ have mercy. Lord have mercy. (Music: Emerson Eads)

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

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

Please be seated

A READING FROM THE HEBREW SCRIPTURES

Jeremiah 1:4-10

The word of the Lord came to me saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." Then I said, "Ah, Lord God! Truly I do not know how to speak, for I am only a boy." But the Lord said to me,

“Do not say, ‘I am only a boy’; for you shall go to all to whom I send you, and you shall speak whatever I command you, Do not be afraid of them, for I am with you to deliver you, says the Lord.” Then the Lord put out his hand and touched my mouth; and the Lord said to me, “Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.”

Reader: The Word of the Lord.

People: **Thanks be to God.**

PSALM 71:1-6 (*sung by the choir*)

1. In you, O Lord, have I taken refuge; *
let me never be ashamed.
2. In your righteousness, deliver me and set me free; *
incline your ear to me and save me.
3. Be my strong rock, a castle to keep me safe; *
you are my crag and my stronghold.
4. Deliver me, my God, from the hand of the wicked, *
from the clutches of the evildoer and the oppressor.
5. For you are my hope, O Lord God, *
my confidence since I was young.
6. I have been sustained by you ever since I was born;
from my mother’s womb you have been my strength; *
my praise shall be always of you.

Please remain seated

A READING FROM THE EPISTLES

1 Corinthians 13:1-13

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

Reader: The Word of the Lord.

People: **Thanks be to God.**

Please stand and sing

SEQUENCE HYMN

“God be in my head, and in my understanding”

Hymnal 694

Lytlington

Please remain standing

THE HOLY GOSPEL

Luke 4:21-30

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

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

In the synagogue at Nazareth, Jesus read from the book of the prophet Isaiah, and began to say, “Today this scripture has been fulfilled in your hearing.” All spoke well of him and were amazed at the gracious words that came from his mouth. They said, “Is not this Joseph’s son?” He said to them, “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself!’ And you will say, ‘Do here also in your hometown the things that we have heard you did at Capernaum.’” And he said, “Truly I tell you, no prophet is accepted in the prophet’s hometown. But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.” When they heard this, all in the synagogue were filled with rage. They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. But he passed through the midst of them and went on his way.

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

THE SERMON

Dr. Robert Radtke

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

Leader: Called to a life of faith, hope, and love, let us pray for all those who are in need of justice, mercy, and peace.

Leader: For the holy catholic church and its ministers throughout the world. Lord, hear us.

People: **Lord, graciously hear us.**

Leader: For this country, for all nations and their leaders, and for our community.
Lord, hear us.

People: **Lord, graciously hear us.**

Leader: For all those in danger and need, the sick and the suffering, prisoners, the oppressed, the dying, and the dead. Lord, hear us.

People: **Lord, graciously hear us.**

Leader: For the indigenous peoples of this and every land, and especially for the Tohono O'odham and Pascua Yaqui tribes who have cared for this land from generation to generation. Lord, hear us.

People: **Lord, graciously hear us.**

Leader: For ourselves, our families, and those we love.

The people may add their own petitions and thanksgivings, either silently or aloud

Leader: Lord, hear us.

People: **Lord, graciously hear us.**

Leader: In the communion of the Blessed Virgin Mary, Blessed Philip, and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

People: **To you, O Lord our God.**

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.**

Please be seated

SANCTUS

'Mass for the Oppressed'

The Saint Philip's Singers and Canterbury Choir

Mary Paul, soprano; Carlos Feliciano, tenor; Larry Alexander, baritone

Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of your glory. Hosanna! Blessed is he that comes in the name of the Lord. Hosanna! Darkness can't chase the night, and killing can't dispel hate; an eye for an eye, and spite for spite, and wrong for wrong until there's no right. What forgiveness is there, what grace? To carry and to bury the brave young dead, to mourn and sing, and embrace and build and rebuild the broken places. I have decided to cleave to love. I'll sing to stars, and dream past clouds, until justice rolls down and truth kisses love. (Music: Emerson Eads)

Please remain standing or kneel as is your custom

EUCHARISTIC PRAYER B CONTINUES

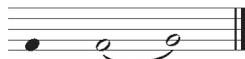
BCP p368

Celebrant: ... Therefore, according to his command, O Father,

People: **We remember his death,
We proclaim his resurrection,
We await his coming in glory.**

Celebrant: ... By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

All:



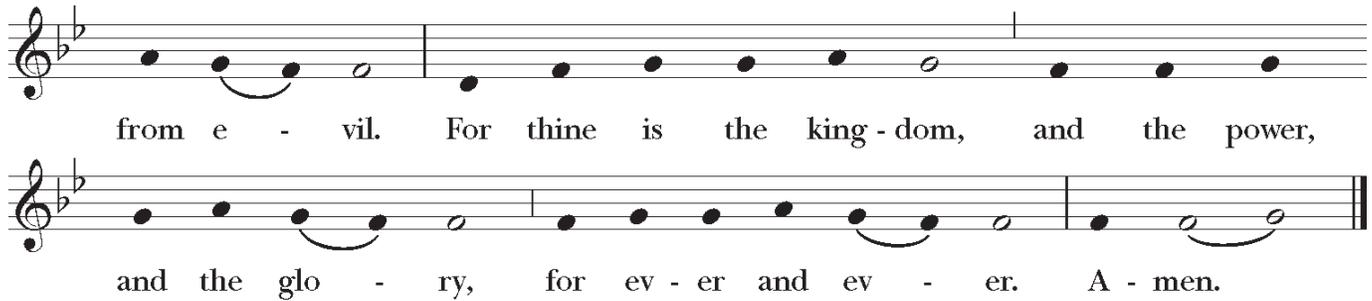
A - men.

(spoken at 9:00AM)

THE LORD'S PRAYER (spoken at 9:00AM)

BCP p364

Our Fa - ther, who art in hea - ven, hal - low - ed
 be thy Name, thy king - dom come, thy will be done,
 on earth as it is in hea - ven. Give us this day our
 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



THE FRACTION

Celebrant: Christ our Passover is sacrificed for us.

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

AGNUS DEI

'Mass for the Oppressed'

The Saint Philip's Singers and Canterbury Choir

Mary Paul, soprano; Carlos Feliciano, tenor

THE COMMUNION

ANTHEM

'O salutaris hostia'

The Saint Philip's Singers and Canterbury Choir

Abby Alexander, soprano; Cait Willis, soprano

O saving Victim, opening wide The gate of Heaven to us below; Our foes press hard on every side; Thine aid supply; thy strength bestow. To thy great name be endless praise, Immortal Godhead, One in Three. O grant us endless length of days, In our true native land with thee. Amen. (Text: Thomas Aquinas; music: Ēriks Ešēnvalds)

HYMN *(Please join in singing)*

"My God, thy table now is spread"

Hymnal 321

Rockingham

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.**

*During the procession, those wishing to spend time in prayer for healing,
or for any other need, may join a minister in the West Transept at the front of the church*

Please stand and join in singing

HYMN IN PROCESSION

“Praise, my soul, the King of heaven”

Hymnal 410

Lauda anima

VOLUNTARY

‘Litanies’

Jehan Alain

Today's bulletin cover image is “If I Speak in the Tongues of Mortals,” by Thomas Ingmire, Copyright 2011, The Saint John's Bible, Saint John's University, Collegeville, Minnesota USA. Used by permission. All rights reserved.

Today's First Sunday Music is made possible by generous support from Bonnie Winn and Julie Gibson.

We are also very grateful to our guest instrumentalists:

Concertmaster - Ellen Chamberlain

*Violin - Christian Beasley, Sharon Beauregard, José Moore, Grace Nakano, Emily Nolan,
David Rife, Joseph Rousos-Hammond, Wynne Wong-Rife*

Viola - Yvonne Creanga, Dylan DeRobertis, Ann Weaver

Cello - Rebecca Bartelt, Robert Chamberlain, Nancy Monsman

Bass - Jim Karrer

Piano - Michael Dauphinais

Percussion - Homero Cerón

Jer. 1:4–10

Ps. 71:1–6

1 Cor. 13:1–13

Luke 4:21–30

Called to Do What?

Goal for the Session

Hearing Jeremiah’s call to pull down and then plant, adults will explore God’s call to similar acts of ministries today.

Focus on Jeremiah 1:4–10

WHAT is important to know?

— From “Exegetical Perspective,” Gene M. Tucker

At this point the dialogue is over, and the ritual of ordination begins. As befits designation for the prophetic role (see Isa. 6:5–7; Ezek. 2:8–3:3), YHWH touches Jeremiah’s mouth and establishes his office “over nations and over kingdoms” and gives him the message he is to deliver (vv. 9–10). If one thinks of the experience of a call as an inner experience, here it quickly moves out into the world of international politics. God means to shape the history of nations through the word of a solitary human being. The voice of God through Jeremiah is to actually bring about destruction, and then rebuilding.

WHERE is God in these words?

— From “Theological Perspective,” James Calvin Davis

Against a view of religion as essentially a private matter, God puts words into the mouth of the prophet that give him authority “over nations and over kingdoms.” The word of God is thus a dynamic force that at times stands in opposition to the inertia of culture and politics. While the overall tenor of Jeremiah’s commission is judgment, the destructive imperatives are followed by a constructive pair; Jeremiah is appointed not only “to pluck up and pull down” but “to build and to plant.” Jeremiah is commissioned to take to God’s people the message of death *and* rebirth—so that even in the forecast of judgment lies the promise of new life.

SO WHAT does this mean for our lives?

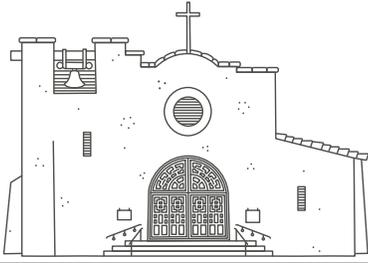
— From “Pastoral Perspective,” George H. Martin

The reasons for not doing something that relates to God’s work are often reasonable and justifiable. Most of us aren’t trained for these tasks, or if trained we are ill prepared. Yet if God’s call is about skills or experience, God does not tell this to Jeremiah. God does not say, “Don’t worry, I have a trade school for prophets. You will get it all there.” Instead, God says, “Do not be afraid,” which just happens to be an angelic message rather common in the biblical story.

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

— From “Homiletical Perspective,” James C. Howell

The order is everything: before building and planting, you break down and pluck up. Spiritually we prefer just some building addition, some planting to spruce up the place a bit, so that we can hang on to what we already have: we are attached to it, we earned it. But when the gospel dawns, the whole structure has to be ripped out, every growth in the garden plowed into fresh dirt so the gardener, the builder, can start over. No good life from God can grow without our dying to our old self, as old, bogus priorities are tossed aside, the house of cards cast down.



Saint Philip's IN THE HILLS

The Rt. Rev'd Kirk Stevan Smith

BISHOP OF ARIZONA

The Rev'd Jennifer Reddall

BISHOP-ELECT OF ARIZONA

Dr. Justin Appel
DIRECTOR OF MUSIC

Justin.Appel@stphilipstucson.org (ext 19)

Lois Britton
DIRECTOR OF FINANCE AND OPERATIONS

Lois.Britton@stphilipstucson.org (ext. 39)

Dr. Jeffrey Campbell
ASSOCIATE DIRECTOR OF MUSIC

Jeffrey.Campbell@stphilipstucson.org (ext 32)

The Rev'd Taylor Devine
CURATE FOR OUTREACH

Taylor.Devine@stphilipstucson.org (ext 44)

The Rev'd Peter Helman
ASSOCIATE RECTOR

Peter.Helman@stphilipstucson.org (ext 33)

The Rev'd Robert Hendrickson
RECTOR

Robert.Hendrickson@stphilipstucson.org (ext 31)

The Rev'd K.D. Joyce
CURATE FOR COMMUNICATIONS AND EVANGELISM

K.D.Joyce@stphilipstucson.org (ext 29)

Anthea McCarty
BOOKKEEPER

Anthea.McCarty@stphilipstucson.org (ext 27)

Ca Nguyen
HEAD SEXTON

Sextons@stphilipstucson.org (ext 26)

The Rev'd Mark Schultz
CURATE FOR CHILDREN, YOUTH, AND FAMILIES

Mark.Schultz@stphilipstucson.org (ext 28)

Priest Affiliates

The Rev'd Dr. Paula Barker Datsko
The Rev'd Allen Breckenridge
The Very Rev'd David Gillespie
The Rev'd Thomas Leonard
The Rev'd N. Jean Rogers
The Rev'd Dr. Frank Williams

Deacons

The Rev'd Ruth Hooper
The Rev'd Dr. Thomas Lindell
The Rev'd Leah Sandwell-Weiss
The Rev'd Anne Strong

Contact information for clergy located at:
www.stphilipstucson.org

The Vestry

Officers

Sunny Bal, Senior Warden (balbro@mindspring.com)
Nancy Atherton, Junior Warden (ncatherton@gmail.com)
Beth Brouillette, Treasurer

Class of 2020

Bob Couch, Mary Herring, Dale LaFleur

Class of 2021

Mary Cutting, Katie Fouts, Michael Linton

Class of 2022

Chelsea Bayley, Lee Shaw, Mark Woodhams

The Vestry may be contacted at:
vestry@stphilipstucson.org

4440 N. Campbell Ave. + PO Box 65840 + Tucson, AZ 85728
(520) 299-6421 + office@stphilipstucson.org