



NOW BEFORE FAITH CAME
WE WERE IMPRISONED
& GUARDED UNDER THE
LAW UNTIL FAITH WOULD
BE REVEALED. THEREFORE
THE LAW WAS OUR
DISCIPLINARIAN UNTIL
CHRIST CAME, SO THAT WE
MIGHT BE JUSTIFIED BY
FAITH. BUT NOW THAT
FAITH HAS COME, WE ARE
NO LONGER SUBJECT TO A
DISCIPLINARIAN, FOR IN
CHRIST JESUS YOU ARE
ALL CHILDREN OF GOD
THROUGH FAITH. AS MANY
OF YOU AS WERE BAPTIZED
INTO CHRIST HAVE
CLOTHED YOURSELVES
WITH CHRIST. THERE IS NO
LONGER JEW OR GREEK,
THERE IS NO LONGER
SLAVE OR FREE, THERE IS
NO LONGER MALE AND
FEMALE; FOR ALL OF YOU
ARE ONE IN CHRIST JESUS.
AND IF YOU BELONG TO
CHRIST, THEN YOU ARE
ABRAHAM'S OFFSPRING,
HEIRS ACCORDING
TO THE PROMISE.

3: 23-29

The First Sunday after Christmas Day:
30 December 2018

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



— HOLY EUCHARIST RITE I —

7:45

MUSIC

THE PROCESSION

— THE WORD OF GOD —

OPENING ACCLAMATION

BCP p323

COLLECT FOR PURITY

GLORIA

BCP p324

COLLECT OF THE DAY

Please be seated

A READING FROM THE HEBREW SCRIPTURES

Bulletin p3-4

PSALM 147:13-21 *(read in unison)*

Bulletin p4

Please remain seated

A READING FROM THE EPISTLES

Bulletin p4

Please stand

THE HOLY GOSPEL

Bulletin p5

THE SERMON

THE NICENE CREED *(said together, standing)*

Bulletin p6

PRAYERS OF THE PEOPLE

BCP p328-330

THE PEACE

BCP p332

WELCOME AND PARISH NOTICES

— THE HOLY COMMUNION —

THE OFFERTORY

Please stand

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 *(said together, standing)*

BCP p339

THE BLESSING

DISMISSAL

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

People: **Thanks be to God.**

THE PROCESSION

MUSIC

— HOLY EUCHARIST RITE II —

9:00 + 11:15

VOLUNTARY

‘The old year now has passed away’

J.S. Bach

THE TOWER BELLS

— THE WORD OF GOD —

Please stand and sing

HYMN IN PROCESSION

“How bright appears the Morning Star”

Hymnal 497

Wie schön leuchtet

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

BCP p355

Celebrant

Bless-ed be God: Father, Son, and Ho-ly Spi-rit.

People

And blessed be his kingdom, now and for ev-er. A-men.

COLLECT FOR PURITY

BCP p355

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

GLORIA

Hymnal S-278

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

BCP p212

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray.

Almighty God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, 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

Isaiah 61:10-62:3

I will greatly rejoice in the Lord, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God will cause righteousness and praise to spring up before all the nations.

For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that

the mouth of the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God.

Reader: The Word of the Lord.

People: **Thanks be to God.**

PSALM 147:13-21 *(said in unison by all)*

13. Worship the Lord, O Jerusalem; *
praise your God, O Zion;
14. For he has strengthened the bars of your gates; *
he has blessed your children within you.
15. He has established peace on your borders; *
he satisfies you with the finest wheat.
16. He sends out his command to the earth, *
and his word runs very swiftly.
17. He gives snow like wool; *
he scatters hoarfrost like ashes.
18. He scatters his hail like bread crumbs; *
who can stand against his cold?
19. He sends forth his word and melts them; *
he blows with his wind, and the waters flow.
20. He declares his word to Jacob, *
his statutes and his judgments to Israel.
21. He has not done so to any other nation; *
to them he has not revealed his judgments.
Hallelujah!

Please remain seated

A READING FROM THE EPISTLES

Galatians 3:23-25; 4:4-7

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God.

Reader: The Word of the Lord.

People: **Thanks be to God.**

Please stand and sing

SEQUENCE HYMN

"Of the Father's love begotten"

Hymnal 82

Divinum mysterium

Please remain standing

THE HOLY GOSPEL

John 1:1-18

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

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

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.

(John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

Deacon: The Gospel of the Lord.

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

THE SERMON

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: As we join the angels and celebrate with joy the birth of the Son of God, let us offer prayers to God who gives new birth to his children in every place.

Leader: By the birth of the timeless Son of God, incarnate of the Virgin Mary.

People: **Glory and praise to you, O living God.**

Leader: For Kirk, our bishop, Jennifer, our bishop-elect, for presbyters, deacons, and for all the holy people of God.

People: **Glory and praise to you, O living God.**

Leader: For all those who put their trust in the incarnate Son of God.

People: **Glory and praise to you, O living God.**

Leader: For the leaders of the nations and all in authority, and for peace and justice.

People: **Glory and praise to you, O living God.**

Leader: For the drawing of all humanity to our blessed Lord and Savior Jesus Christ.

People: **Glory and praise to you, O living God.**

Leader: For your mercy to travelers, the sick and the suffering, the hungry and the oppressed, those in prison, and to the dying and the dead.

People: **Glory and praise to you, O living God.**

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.

People: **Glory and praise to you, O living God.**

Leader: For our deliverance from all affliction, strife, and need.

People: **Glory and praise to you, O living God.**

Leader: For the particular concerns and thanksgivings of this congregation.

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

Leader: In the communion of the Blessed Virgin Mary, Blessed Joseph, 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

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 HYMN

“On this day the earth shall ring”

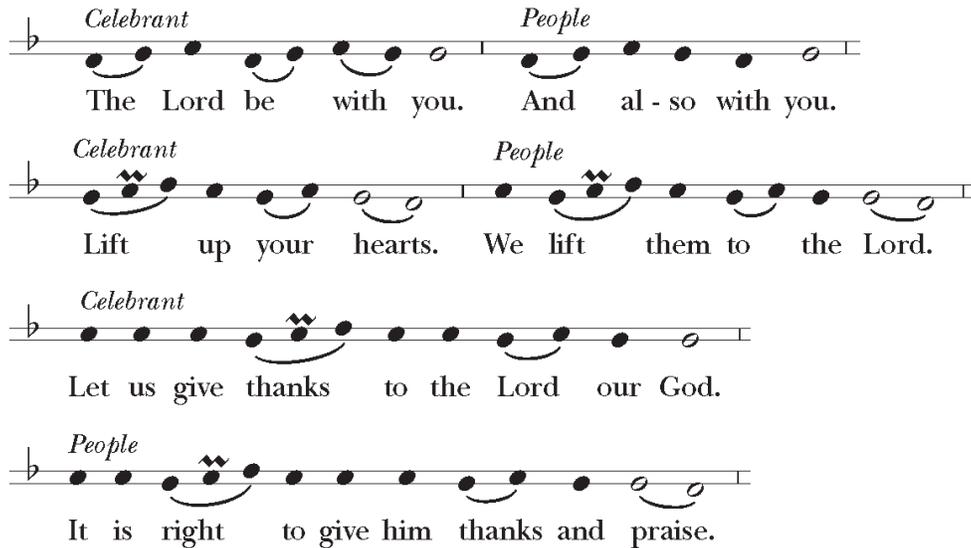
Hymnal 92
Personent hodie

Please stand

EUCCHARISTIC PRAYER B

THE GREAT THANKSGIVING (*spoken at 9:00AM*)

BCP p367



Celebrant *People*
The Lord be with you. And al - so with you.

Celebrant *People*
Lift up your hearts. We lift them to the Lord.

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

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

SANCTUS

Hymnal S-128



Ho - ly, ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven and earth are full of your glo - ry. Ho-san-na in the
high - est. Bless - ed is he who
comes in the name of the Lord. Ho-san-na in the high-est.

Please remain standing or kneel as is your custom

EUCHARISTIC PRAYER B CONTINUES

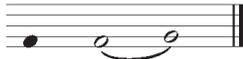
BCP p368

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

Musical score for 'The Lord's Prayer'. It consists of nine staves of music in a single system, all in a treble clef with a key signature of one flat (B-flat) and a common time signature. The melody is a simple, slow-moving line. The lyrics are: 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 from e - vil. For thine is the king - dom, and the power, and the glo - ry, for ev - er and ev - er. A - men.

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
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

Please join in singing

FRACTION ANTHEM

Hymnal S-165



THE INVITATION TO COMMUNION

THE COMMUNION

HYMN *(Please join in singing)*

“Let all mortal flesh keep silence”

Hymnal 324

Picardy

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

May Christ, who by his Incarnation gathered into one things earthly and heavenly, fill you with his joy and peace; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

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 Chapel of the Nativity*

Please stand and join in singing

HYMN IN PROCESSION

“Father eternal, Ruler of creation”

Hymnal 573
Langham

VOLUNTARY

‘In thee is joy’

J.S. Bach

*Today's bulletin cover image is “Now Before Faith Came (With Comma Butterfly),” Donald Jackson with contributions from Chris Tomlin,
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Focus on Luke 2:41–52

Now every year his parents went to Jerusalem for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travellers, they went a day's journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished; and his mother said to him, 'Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.' He said to them, 'Why were you searching for me? Did you not know that I must be in my Father's house?' But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favor. - Luke 2:41-52

WHAT is important to know?

— From "Exegetical Perspective," Paul J. Achtemeier The Jesus who appears in this narrative thus recalls the roots of Christianity in the history of Israel. The story shows Jesus to be fully human in his maturation in wisdom and in stature, anticipating his total dedication to the mission with which his Father has entrusted him. This temple story also portrays the resulting necessities under which Jesus fulfills that mission, from this early announcement of the necessity of being in his Father's house to the subsequent necessities of his ministry: preaching the kingdom of God (4:43), casting out demons and performing cures (13:32–33), and finally suffering many things, being killed, and being raised from the dead (9:22; 17:25; 22:37; 24:7, 26).

WHERE is God in these words?

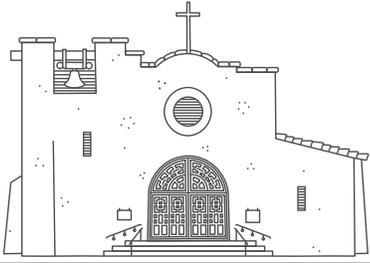
— From "Theological Perspective," William J. Danaher Jr. That the incarnation took this shape in the life of the holy family gives hope for families of all kinds and conditions on this day. The model of living that the holy family offers is not, as is sometimes depicted in romantic paintings and portraits, that of a family perfectly ordered and without division or differences. Rather, it is of a family that lives into messy moments with the confidence that God in Christ Jesus has entered and redeems them from within.

SO WHAT does this mean for our lives?

— From "Pastoral Perspective," Stephen Bauman Yet no congregant is truly like Jesus, and his uniqueness seems the seminal aspect of this story. Just as Luke's birth narrative revealed Jesus' special position, this story provides a transitional marker emphasizing his growing self-knowledge of his need to be in his "Father's house" (v. 49). Later, when visiting Jerusalem at the end of his life, Luke reports that Jesus returns to the temple to drive out those who were selling things, saying, "My house shall be a house of prayer; but you have made it a den of robbers" (Luke 19:46). His Father's house is his house too and demands his attention. Where is our attention?

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

— From "Homiletical Perspective," Barbara Brown Taylor On this Sunday after Christmas preachers might find parallels in the local church, where those who are not our kin sometimes see things in us that our kin cannot. What young person will not welcome the good news that parents do not know everything? Parents may also profit from the reminder that there are other adults in the community of faith to look after their children when those children seem lost to their own families. Finally, there may be Simeons or Annas sitting there just waiting for permission to say what they see when they look at the children of this congregation.



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The Rev'd Dr. Frank Williams

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The Rev'd Leah Sandwell-Weiss

The Rev'd Anne Strong

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Beth Brouillette, Treasurer

Class of 2019

Lynne Chrisenberry, Page Chancellor Marks, Jim Prescott-Smith

Class of 2020

Bob Couch, Mary Herring, Dale LaFleur

Class of 2021

Mary Cutting, Katie Fouts, Michael Linton

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