



Mary Magdalene Apostle Catholic Community

•Making Catholicism relevant •Restoring women's ordination •Living the change we envision



December 20, 2020 Fourth Sunday of Advent

Our Advent Focus & Colors

This advent, our inspiration is "A thrill of Hope, a weary world rejoices" inspired by the lyrics of the songs "O Holy Night" and "Light Dawns on a Weary World." For many of us, 2020 has been a year like no other – we have raised our voices against injustice and been faced with a global pandemic. We have lost friends and loved ones. We have shifted from in-person worship with hugs and holding hands to online worship via zoom. Although new and different, we have managed to grow our community beyond the San Diego area. In this season of joyful anticipation for the birth of the Christ child, we celebrate our shared history, and look with hope towards what the future might bring.

Why Blue? Advent means "coming or arrival," and the reason for the season is anticipation and preparation for the birth of the Christ child and the eventual second coming. In the early church, however, it

was a time for candidates to prepare for church membership. After the fourth century, it became a time for preparation for Christmas, and penitence was added as a standard for the whole church in the Middle Ages! Recently, many Christian churches (including MMACC) are again shifting the emphasis of Advent from a penitential season, such as Lent, to a celebration of hope and anticipation. That in no means takes away from the fact that Advent is also a time of preparation and introspection.

In an effort to again distinguish between Advent and Lent, some denominations have changed the color of Advent to various shades of blue. (The early 12th century Black Canon of the Church of the Holy Sepulchre ordered black as the color for Advent!) But, blue is by no means new to our church either. Before the 12th century, it was used in the Western Church. It was often specified that it be an indigo to represent the darkness before the birth. Early art shows church leaders in ornately decorated blue robes. Shades of blue symbolize royalty, hope, the night sky before the dawn, the sea before creation, and Mary. (Some historians suggest that northern European dyes were made from berries that produced blue while southern Europe was able to make purple dyes.)

Tradition puts the rose-colored candle in the Advent wreath---not to symbolize Mary, but to reflect the lessening emphasis on penitence, the nearing of the end of the fast, the pending birth, and the second coming. Rose or pink represents joy. The 3rd Sunday in Advent marks the halfway point, and we are allowed to be excited for the coming event. In the Roman Catholic tradition, it is called Gaudete Sunday, from the Latin for "rejoice." It takes its name from one of the traditional readings from Philippians which begins, "Rejoice in God always."

Prelude

Please enjoy this rendition of "Ancient Wisdom, Mother of Earth" by Jann Aldredge-Clanton and set to the tune of "We Three Kings."

From Jann's website: "*"Ancient Wisdom, Mother of Earth" contributes to racial and gender equality by celebrating multicultural, gender-inclusive names and images for Deity. "Wisdom" is an ancient divine name, common to many religions and cultures. She is Hokmah in the Hebrew Bible, Hikmah in Arabic in the Quran, and Sophia in the Greek New Testament. Visual images of Wisdom have traditionally been dark or a combination of dark and light.*

The Black Madonna is prominent around the world because of the miraculous nature of this image. Since the Middle Ages, the Black Madonna has been associated with miracles. Miracles have been attributed to the Black Madonna of Montpellier in France since 878. She is believed to have saved Montpellier from drought and plague. She is a stronger image of the Eternal Feminine than light-skinned Madonnas, and a more historically accurate image of Mary, a Semitic woman of the Middle East.

Our Lady of Guadalupe is another widely venerated, miraculous Divine Feminine image. She first appeared to a Mexican peasant named Juan Diego and gave him roses in the midst of winter. When Juan Diego took the cloak that Guadalupe had filled with roses to the archbishop to prove the miracle, the flowers fell to the floor, and on the fabric of the cloak was Her image. Our Lady of Guadalupe has become a powerful sacred symbol of hope and help.

The name "Christ-Sophia" is a symbol of divinity that makes equal connection between male and female, black and white, Jewish and Christian traditions, thus providing a model for a community in which all live in partnership. "Christ-Sophia" draws from the biblical and historical connection between Christ and "Wisdom," a female name for the Divine in Hebrew Scriptures (Hokmah) and in Christian Scriptures (Sophia). The apostle Paul describes Christ as "the power of God and

the Wisdom (Sophia) of God" (1 Corinthians 1:24), and states that Christ "became for us Sophia from God" (1 Corinthians 1:30). The book of Proverbs describes Wisdom as the way, the life, and the path (Proverbs 4). The writer of the gospel of John refers to Christ as "the way, and the truth, and the life" (John 14:6).

These multicultural, gender-inclusive names and images of the Divine hold promise for inspiring social justice through shared power. This Advent season we can sing and celebrate the Divine coming into our world in diverse races and genders. Our inclusive worship inspires powerful partnerships that contribute to peace and justice."

<https://jannaldredgeclanton.com/ancient-wisdom-mother-of-earth-video/>

<https://youtu.be/KgZknWMnZbc>

Introduction & Welcome

Welcome to Mary Magdalene the Apostle Catholic Community based in San Diego, California, on the land that the Kumeyaay people have tended for generations. Today we gather from locations all around the world. Know that wherever you are and whoever you are, you are welcome here, just as you are. We are glad you are joining us.

*For the best worship experience for all, you'll notice that we've muted you for the majority of the service. Despite being muted, we encourage you to sing along at home. At the time of the prayers of the people, you will be able to unmute yourself to offer a prayer. Prayer requests may also be offered in the chat at any time. You may wish to have bread and wine (or something similar) with you to share in our spiritual communion. Please also join us in saying the **bold** spoken responses in your home.*

I invite you now to take a deep breath and center yourself in the presence of the Holy as we begin with our opening song.

Opening Song – Holy Darkness, Loving Womb

Jann Aldredge-Clanton

O Holy Darkness, loving Womb, who nurtures and creates,
sustain us through the longest night with dreams of open gates.
We move inside to mystery that in our center dwells,
where streams of richest beauty flow from sacred, living wells.

Creative Darkness, closest Friend, you whisper in the night;
you calm our fears as unknown paths surprise us with new sight.
We marvel at your bounty, your gifts so full and free,
unfolding as you waken us to new reality.

O Holy Night of deepest bliss, we celebrate your power;
infuse us with your energy that brings our seeds to flower.
The voice out of the darkness excites our warmest zeal
to bring together dark and light, true holiness reveal.

O come to us, Sophia; your image, black and fair,
stirs us to end injustice and the wounds of earth repair.
The treasures of your darkness and riches of your grace
inspire us to fulfill our call, our sacredness embrace.

Opening Rite

We begin our liturgy with the sign of our faith:

+ In the name of God who shares divinity with us,
Jesus, who shares humanity with us;
And the Holy Spirit who unsettles and inspires us. **Amen.**

May the grace of Jesus the Christ, the love of God, and the peace of the Holy Spirit be with you.
And also with you.

Knowing God's Loving Kindness and Advent Wreath Prayerⁱ

In this season of Advent, when the days grow shorter and the nights grow longer, we come to know you, Holy One, as Wisdom Incarnate, as Flickering Flame, as Spirit of Life, as Hope, Peace, Joy, and Love, Incarnate. You come to us as the Stranger, and the Strange. Often, we do not recognize you. Often, we turn away from your gifts and your call. Yet you come to us in Wilderness, in the Impossible Made Possible, in Silence and Singing and Sighs Too Deep for Words. You are made known to us in Vulnerability, and Courage, and Divesting from the Powers of Empire. We come to you this Advent in need, with longing, in pain, desiring a more just world, a more livable life for all of us, for the earth, for every living thing caught and held in this inescapable network of mutual interdependence we call this one wild and precious Life. We long for you. We long for healing. We long for liberation. We long for different systems and patterns of relating.

And so, this Advent, we pause. We breathe. We pray. We dig deep. We reach out. We rise up. We remember. We vision. We sit with the pain. We stay with the trouble. We wait, expectant. We light candles. We labor. We open to You, and to one another, and to the Sacred Mystery that is Emmanuel, God-With-Us, Love Incarnate, Divinity Enfleshed.

We open our hearts to God's love as we prepare to welcome Christ into our lives and our homes. We gather in preparation, anticipation, and hope for the coming of Emmanuel – God with us...
Let us be the hope the weary world needs.

You watch over us, O God, through darkness and light, and through each season of the heart. We praise you and thank you for your watchfulness. Emmanuel, God with us...
Let us be the hope the weary world needs.

Loving God, we praise you for your Chosen One, Jesus the Christ; Emmanuel, hope of your people, Wisdom that teaches and guides us, Bringer of peace to all nations. Emmanuel, God with us...
Let us be the hope the weary world needs.

The Love of God-With-Us does not come as mere feeling, or sentimental fluff. Love cannot be imposed from on high. Love is our greatest commandment— tending tenderly to God, to other, and to self. The Love of God-With-Us is love in action, radical love practices: redistribution of resources and risks, solidarity with those most exposed to threat, hospitality to caravans, refugees, migrants, and sojourners, caring for those we've been taught to despise, or fear. This love is fierce, and tender. It defies unjust rules and flattens hierarchies of value. The Love of God-With-Us is collective, liberating us from deadly alienation. Love is gestating in darkness; it comes unexpectedly. Love invites our expectation, and demands our participation. Prepare the way, for Love enfleshed. May Love be birthed among, within, and through us, this Advent. **Amen.**

Advent Candle Lighting Song: Shine Down	Tom Kendzia
--	-------------

We invite you now to light the first two blue/violet candles and the pink/rose candle on your advent wreath.

***Oh, shine down, shine down on us.
Let your loving light shine down and set us free.
Earth and heaven are one in you.
Come and shine down on us,
come and make all things new. (repeat)***

Opening Prayer

Holy Mystery, May we approach the intensification of Your presence among us with the hope of Hannah, the faith of Mary and the holy joy of both. We pray in Jesus' name... **Amen.**

First Reading	1 Samuel 1:1-3a, 7, 9-11, 13-17, 20; 2:1, 4-7, 8a-d (edited)
----------------------	--

A Reading from the First Book of Samuel:

There was a man named Elkanah who had two wives, one named Hannah, the other Peninnah. Peninnah had children, but Hannah had no children...Each year Elkanah went up from their city to... offer sacrifice to God...at Shiloh...Year after year, when Hannah went up to the Tabernacle, the Tent where God dwelled, Peninnah would provoke her, and Hannah would weep and refuse to eat...

One year, Hannah ...presented herself before God. At that time, Eli the priest was sitting on a chair near the doorpost of God's Tabernacle. In her bitterness, Hannah prayed to God, weeping freely, and made this vow: "O Holy One, if You look with pity on the hardship of Your servant, if You remember me and do not forget me, if You give Your handmaid a... child, I will give the child to You for all the days of their life,"...Hannah prayed silently. Though her lips were moving, her voice could not be heard.

Eli, thinking she was drunk, said to her, "How long will you make a drunken spectacle of yourself? Sober up from your wine!" "No! Sir!", Hannah answered. "I am an unhappy woman. I've had neither wine nor liquor. I am only pouring out my heart to God. Don't think your servant worthless. My prayer has been prompted by my deep sorrow and misery." Then, Eli said, "Go in peace, and may the God of Israel grant you what you have requested."

Hannah conceived and... bore a son whom she named Samuel- "Because I asked God for him."
And Hannah rejoiced, singing:
"My heart delights in You, O God.
My horn, my dignity, is exalted in You.
I have swallowed up my enemies. I rejoice in my victory.
There is no one holier than you, O Compassionate One.
There is no Rock like our Loving God.
All bragging must cease.
Boastful arrogance must come to an end.
For the Holy One is all-knowing,
and weighs all mortal deeds.
The bows of the mighty are broken,
while the tottering put on strength.
The well-fed hire themselves out for bread,
while the hungry feast on spoil.
The barren wife bears seven children,
while the mother of many languishes.
The Source of All puts to death and gives life,
casts down and raises up again.
The Divine makes the poor and makes the rich, humbles and exalts.
Our Beloved raises the needy from the dust,
lifting the poor from the ash heap,
seating them with nobles
and making a glorious throne their heritage.
The foundations of the Earth belong to God,
and God sets the world upon them.
The Holy One lights the ways of the just
And delivers the evildoer to judgment.
It is not by strength that the just prevail;
It is God who shatters foes.
The Creator thunders against them in the skies.
God judges the ends of the Earth.
Now God will endow the ruler with strength
And exalt the head of the anointed one."

Hear what the Spirit is saying to God's people.
Thanks be to God.

<p>PSALM : Light Dawns on a Weary World Text: Mary Louise Bringle, Music: William P. Rowan</p>

Light dawns on a weary world
when eyes begin to see all people's dignity.
Light dawns on a weary world:
the promised day of justice comes.

Refrain: *The trees shall clap their hands; the dry lands gush with springs;
The hills and mountains shall break forth with singing!
We shall go out in joy, and be led forth in peace,
As all the world in wonder echoes shalom.*

Love grows in a weary world
when hungry hearts find bread and children's dreams are fed.
Love grows in a weary world:
the promised feast of plenty comes. **R.**

Hope blooms in a weary world
when creatures, once forlorn, find wilderness reborn.
Hope blooms in a weary world:
the promised green of Eden comes. **R.**

Second Reading

Romans 8:22-26

A Reading from Paul's letter to the Romans:

We know that the whole creation has been groaning in labor pains until now; and, not only that, but we ourselves who have the first-fruits of the Spirit, even we groan inwardly while we wait for adoption, the redemption of our bodies. For in this hope we are made whole and complete.

Now hope that is seen is not hope. Who hopes for what is seen? If we hope for what we do not see, we wait for it with endurance. Likewise, the Spirit helps us in our tender fragility; for we do not know how to pray as we ought, but the very Spirit intercedes with sighs too deep for words.

Hear what the Spirit is saying to God's people.

Thanks be to God.

Gospel Acclamation: Magnificat

Pedro Rubalcava

Cantor: Magnificat anima mea dominum

All: **Magnificat anima mea dominum.**

Cantor: Glory to Creator, the Child, and the Spirit,
as it was in the beginning, is now and forever

All: **Magnificat anima mea dominum. X2**

Gospel

Luke 1:39-56

Our God is with you. **And also with you.**

A reading from the Gospel attributed to Luke. **Glory to You, O God.**

During those days, Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb; and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb!...And Mary said:

My soul is alive with thoughts of God.
 What a wonder, Their liberating works.
 Though the world has been harsh to me,
 God has shown me kindness, seen my worth, and called me to courage.
 Surely, those who come after me will call me blessed.
 Even when my heart weighs heavy with grief, still hope abides with me.
 Holy is the One who makes it so.
 From generation to generation,
 Love's Mercy is freely handed out;
 None are beyond the borders of God's transforming compassion.
 The power of God is revealed among those who labor for justice.
 God humbles the arrogant.
 God turns unjust thrones into dust.
 God's Holy Wisdom is revealed in the lives and truths of those on the margins.
 God is a feast for the hungry.
 God is the great re-distributor of wealth and resources.
 God is the ceasing of excessive and destructive production
 that all the earth might rest.
 Through exiles and enslavement, famines and wars, white supremacy and climate crises,
 God is a companion in loss, a deliverer from evil, a lover whose touch restores.
 This is the promise God made
 to my ancestors,
 to me,
 to all the creatures and creations,
 now and yet coming,
 and in this promise,
 I find my strength.
 Come, Great Healer,
 and be birthed through us.

And Mary remained with Elizabeth for about three months and then returned to her home.

The Gospel of God.

Praise to you, Jesus the Christ.

Gospel Acclamation: Magnificat	Pedro Rubalcava
---------------------------------------	-----------------

Cantor: Magnificat anima mea dominum

All: *Magnificat anima mea dominum.*

Cantor: Glory to Creator, the Child, and the Spirit,
as it was in the beginning, is now and forever

All: *Magnificat anima mea dominum. X2*

Homily	Bishop Jane Via
---------------	-----------------

Profession of Faithⁱⁱ

We believe in God, the creator of heaven and earth.
The one who is full of patience,
who is not afraid of silence,
who does not need to fill each moment with activity and noise.
The one who is beyond bluster and flurry,
and who does not jostle for attention.

We believe in Jesus the Christ,
who slipped into Bethlehem one night, mostly unnoticed,
who lived thirty years without headlines or hurry,
who frequently took time alone with our Loving God,
who stood quietly before the noise of his accusers,
whose silence overpowered their words,
who died, then rose again on a quiet Sunday morning.

We believe in the Holy Spirit,
who strengthens, empowers, renews and refreshes,
sometimes arriving with obvious power,
sometimes with the quiet breath of a whisper.

We believe in one God
who patiently waits for us,
and who longs for us to do the same.

Prayers of the Peopleⁱⁱⁱ

“Boastful arrogance must come to an end.” “God humbles the arrogant. God turns unjust thrones into dust.” With confidence that the sorrows of the present will finally yield to joy, let us ask for all that we and the whole world need.

Our response: ***Holy One, we long for you; come.***

O Sovereign of all nations, the cornerstone making us all one, come and set right the human race, which you fashioned from the elements of the Earth... we pray ... ***Holy One, we long for you; come.***

O Emmanuel, Sovereign one and Giver of the law of love, the hope of all nations and the one for whom we long, come with your saving grace, Emmanuel ... we pray ... ***Holy One, we long for you; come.***

That your Divine Spirit will pray in us, making prayer out of our wordless sighs and the groans of our labor pains ... we pray ... ***Holy One, we long for you; come.***

That, like Mary, even when our hearts weigh heavy with grief, still hope will abide with us ... we pray ... ***Holy One, we long for you; come.***

In thanksgiving for the fruitful darkness of these shortest days of the year, as well as for the blazing lights of the galaxies, stars, and planets, all of which sing to us of Divinity sustaining this cosmos in love ... we pray ... ***Holy One, we long for you; come.***

For those who work to bring us down and break our spirit ... we pray as Jesus said we should ... ***Holy One, we long for you; come.***

Now it is time to bring to God the personal prayers and intentions of our Spirit-filled expectant community of joys and sorrows. We remember as well the universal needs of all of us, who have been assaulted by the pandemic and by the racism, injustice, and violence of our time.

All who wish to share a prayer, please unmute your microphone and speak your prayer briefly and clearly.

Response: ***Holy One, we long for you; come.***

Let us now take a moment to remember all the prayers here today that have remained unspoken, deep in the silence of our hearts . . .

(Short pause)

For these intentions and for all the prayers written in the chat box and in our online community prayer book . . . we pray ... ***Holy One, we long for you; come.***

Closing Prayer of the Faithful:

Incomprehensible Holy Mystery, may these prayers rising in our hearts, be the sweet scent of incense for Your Holy Heart. May our prayers , like Hannah’s prayer and Mary’s encounter with Your messenger, uplift not only us, but – in some invisible and unimaginable way, the hearts of many. We pray...***Amen.***

Offertory Song – Magnificat	Pedro Rubalcava
------------------------------------	-----------------

Cantor: Magnificat anima mea dominum

All: *Magnificat anima mea dominum.*

Todo mi ser celebra lo grande que es Dios.

All: *Magnificat anima mea dominum.*

Mi espíritu se alegra en mi salvador.

All: *Magnificat anima mea dominum.*

The creator has done great things for me

All: *Magnificat anima mea dominum.*

God shows kindness on those who seek out love

All: *Magnificat anima mea dominum. X2*

God has cast down the mighty and lifted those who are poor

All: *Magnificat anima mea dominum.*

Al hambriento colmó de bienes y al rico le quitó.

All: *Magnificat anima mea dominum.*

God has helped the people Israel

All: *Magnificat anima mea dominum.*

God remembered the promise from old

All: *Magnificat anima mea dominum. X2*

Glory to Creator, the Child, and the Spirit, as it was in the beginning, is now and forever

All: *Magnificat anima mea dominum. X2*

Our Eucharist

Blessed are You, God of all creation. Through Your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

Blessed be God forever.

Blessed are You, God of all creation. Through Your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

Blessed be God forever.

Friends, pray that through our sharing in this sacred meal we will be a blessing to others.

May God transform these gifts for the blessing of all the world.

Prayer with our Gifts

May these simple gifts of bread and wine, which settle in our bellies, feed us in the Spirit womb, as we wait to be born again to deeper and more steady hope, peace, joy and love. We pray...***Amen.***

Eucharistic Prayer^{iv}

The Holy One be with you.

And also with you

Open your hearts to the One who is Love:

We open our hearts to you, O God.

Let us give thanks to God with us.

To the One who took on flesh, we give thanks and praise

Creator of all that is, by your hand we were formed. You created us to thrive - not alone, but together. You shaped the entire cosmos so that every form of life depends on every other. You made us strong and resilient people, but equally vulnerable and dependent on you, the earth, and all our neighbors. You gifted us with the need to rely on one another, bone of each other's bone, flesh of each other's flesh. In Your wisdom, You created us with both desire and need to be in community.

You sent prophets and messengers to Your people, reminding us of the promised time of peace and justice that would surround the world. They came in the midst of our despair and filled us with hope. You came to a young woman named Mary and laid out the promise in a new way – promising her a son who would be called Jesus, through whom the world would be changed. And now as we wait in hope for that child to be born, we join with all your people in singing:

Sanctus

Misa de Santa Cecilia - López

Misa Santa Cecilia
Estela García-López y Rodolfo López



San-to, San - to, Ho - ly Go-d, Dios del u - ni - ver - so.



Hea-ven and Earth are full of your glo-ry Ho - sa - na in the highest



Ho - san - na, ho-san - na en el cie - lo.



Ho - san - na, ho - san - na in the high - est



Ble-ssed are all who come in the name of our God. Ho-

Source of love that knows no boundaries, Your song rang out before the world began. Throughout the ages, Your song of liberation has impregnated us with Your hope for a world where those considered last and least are first and most, where violence is overcome by the power of your ancient love, and where all of humanity works together for peace.

You brought us holiness through vulnerability. You too became bone of our bone, flesh of our flesh. You made yourself dependent on us in the form of an infant, revealing the transformative power of giving and receiving love through human flesh.

Throughout the life of Jesus, we saw lives transformed by Your willingness to make Yourself vulnerable. And yet, the same vulnerability also came at a price. Though some fed You and raised You and befriended You, others persecuted You to the point of death. Still today, we often crucify the ones who dare to risk it all on love.

[Please extend your hand, palm up, toward the bread and wine.]

We open ourselves to Your Spirit who sanctifies and transforms these gifts to become You in us, the body and blood of Christ, as we now fulfill Your command of love. Make this bread the means of our rebuilding, this wine the medium of our transformation, this table the foundation of our renewal, and this community the place of our rebirth. We remember that...

...on the night before Jesus died, while at supper with his friends, he took bread, said the blessing, broke the bread and gave it to them saying: "Take this, all of you and eat. This is my body. Do this in memory of me."

[pause]

After the meal, Jesus took the cup filled with wine, said the blessing, gave the cup to his friends and said: "Take this, all of you and drink. This is my blood, the cup of the new and ever-lasting covenant. Do this in memory of me."

Let us proclaim the mystery of faith:

[spoken]

Christ was birthed among us.

Christ was killed among us.

Christ rises again among us.

We remember all who are separated from their families, homes, and communities because of the pandemic, or because of selfishness, greed, hatred, famine, and war. Encourage and enable us to move out of our comfort zones and be in solidarity with all those who cry out for understanding, help and love. Motivate us to be the hope that our weary world needs; to bring about a change in attitudes in our country and to give shelter and sanctuary as able.

We hear Your Voice of steadfast love in all the beauty and the pain that we experience in life. We remember all who now journey through sickness and suffering. We remember all who have died into the fullness of communion with You, especially members of our MMACC community. We remember those whose lives have been blighted by violence, racism, or poverty – all whom the world counts as last and least.

Holy One, you poured Your Spirit on Mary and she sang words of defiance and hope. Pour out Your Spirit upon us gathered today. As we eat and drink, may we know Your presence among us and be opened to the possibilities of Your hope. Strengthen us as we work for peace and justice. Reinforce our courage to make the Advent promise a reality.

*In the name of God, Source of Life,
 In the name of Jesus, Source of Hope
 In the name of the Spirit, Source of Love,
 We offer our prayer of praise, this day and forever.*

AMÉN/AMEN

*Misa Santa Cecilia
 Estela García-López and Rodolfo López*

A - mén, a - mén, a - mén. a - mén.
 A - men, a - men, a - men. a - men.

Music © 2009, Estela García and Rodolfo López. Published by OCP. All rights reserved.

Prayer of Jesus^v

Kosits

Throughout the centuries, the prayer of Jesus, often known as the “Our Father,” has been translated and rendered in many different ways. At this time, we invite you to join us in praying in the language and words most comfortable to you. We offer this sung contemporary version:

*Loving God in whom is heaven;
 May your name be honored everywhere.
 May your kin-dom come, may your hearts desire
 Be done in us, by us, and through us.
 Give us the bread we need for each day;
 Forgive us, enable us to forgive others.
 And keep us from all anxiety and fear
 For you reign in the pow’r of love which is your glory
 Forever and ever amen.*

Sign of Peace

May the peace of Emmanuel – God-with-us – be with you today and always.

And also with you.

Let us offer one another – and the whole world – God’s peace.

Lamb of God

Angrisano

*Lamb of God, you call us to the gospel of Hope. O, Lamb of God.
 Lamb of God, you call us to the gospel of Love. O, Lamb of God.
 Lamb of God, you call us to the gospel of Peace. Grant us peace.*

We are the body of Christ, called to listen deeply to God's Voice.

We are blessed to hear God's Word and share in this communion.

We believe that Christ is present with us whenever and wherever we are. So, the table you are using right now is no longer your table alone. It is part of Christ's table, and you are part of Christ's church. May all who share with us in this spiritual communion be united with us in the Body of Christ that knows no bounds. ***Amen.***

Communion Song: Canticle of Mary

Steve Angrisano

Refrain: *My soul magnifies our God,
My spirit rejoices in God, my healer
For God has done great thing for me
And holy, holy is God's name*

God has looked down with favor,
upon my humanness
From this day generations
will forever call me blessed.
And holy is God's name. ***R.***

Healing on all who love God,
True from age to age,
Who remembered the promise:
The covenant was made with Abraham. ***R.***

God has filled the hungry
Loving kindness God has shown.
God has lifted the lowly,
Cast the mighty from their thrones.
Our God who has done great things. ***R.***

Prayer After Communion

O Holy One, may hindsight be 2020 for people around the world this year. Like Hannah, may we have the great realization of divine love for us. Like Mary, may we have the great realization of Your unexpected presence among us. May we never give up on You or on Your willingness to turn the existing world upside down for the common good. Let each of us know Your Holy Love. We pray... ***Amen.***

Closing Blessing^{vi}

With God, may we hold the world as a new born babe in strong and loving arms, let the Church say... ***Amen.***

With the coming of the Christ-child, may we ignite the thrill of hope for a weary world, let the Church say... **Amen.**

May Your Sacred Spirit pray in us, comprehending our wordless sighs and the groans of our labor pains, as You create anew. Let the church say... **Amen.**

With Hannah and Mary, may we be bearers of future change. May we never doubt Your inclination to burst unexpectedly into human life. May we manifest, as Hannah and Mary did, the hope and joy of new life even in times of great cultural transition, let the Church say... **Amen.**

Sending Forth

Our Mass has ended, our work to transform the church continues.

Thanks be to God.

Closing Song: The Angel Gabriel from Heaven Came

trad. Basque carol

The angel Gabriel from heaven came
With wings as drifted snow and eyes as flame
"All hail" said he "the blessed maiden Mary,
Most highly favored wo-man," Glo-o-ria!

"For now a blessed mother you shall be,
All generations praise continually,
Thy Child shall be Emanuel, by seers foretold
Most highly favored wo-man," Glo-o-ria!

Then gentle Mary softly bowed her head
"To me be as it pleases God," she said,
"My soul shall laud and magnify God's holy name."
"Most highly favored wo-man," Glo-o-ria!

Of her, Emanuel, the Christ was born
In Bethlehem, all on a Christmas morn
And Christian folk throughout the world will ever say:
"Most highly favored wo-man," Glo-o-ria!

We are grateful that you have joined us for worship tonight.

At Mary Magdalene Apostle Catholic Community, we have embraced the dream of a transformed Roman Catholic Church. Financial support is essential to breathe life into this dream and to keep it alive for future generations. To underscore our commitment, we support a full-time paid priest and a variety of social justice activities, giving a percentage of our Sunday offering back into the community. To support our community, please visit <http://www.mmacc.org/donate>.

Music used with permission OneLicense #A-71188
Some song lyrics have been adapted to align with our commitment to inclusive language.
No copyright infringement is intended.

Opening Song: “Holy Darkness, Loving Womb,” Words © Jann Aldredge-Clanton, from "Inclusive Hymns for Liberating Christians" (Eakin Press, 2006), Music: O Little Town of Bethlehem

Advent Lighting Song: “Shine Down” by Tom Kendzia, Verses text based on 9th century Latin. Text and music © 2006, Tom Kendzia. Published by OCP. All rights reserved.

Psalms: “Light Dawns on a Weary World,” text by Mary Louise Bringle, music by William Rowan, arranged by Bradley Ellingboe. Words © 2002, Arr. © 2017 GIA. Tune © 2000 William P. Rowan, admin. GIA.

Offertory Song & Gospel Acclamation: “Magnificat” Text: Based on Luke 1:46-55. Text and music © 1997, Pedro Rubalcava. Published by OCP. All rights reserved.

Communion Song: Text: Magnificat; based on Luke 1:46-55. Text and music © 2013, Steve Angrisano and Curtis Stephan. Published by Spirit & Song®, a division of OCP. All rights reserved.

Closing Song: “The Angel Gabriel from Heaven Came,” Text: 10 10 12 10; *Birjina gaztettobat zegoen*; trad. Basque Carol; tr. by Sabine Baring-Gould, 1834–1924. Music: GABRIEL’S MESSAGE; trad. Basque Carol Melody; keyboard acc. by Randall DeBruyn, b. 1947, © 1997, OCP. All rights reserved.

Mass Settings: Misa Santa Cecilia, © 2009, Estela García and Rodolfo López. Published by OCP.; Mass; “Lamb of God”- Music © 1997, Steve Angrisano, published by OCP.

Scripture Translations taken from the Comprehensive Catholic Lectionary by Nancy Corran and Jane Via, <https://www.inclusivelectionary.org/>
Magnificat adapted from Rev. M. Barclay, <https://enfleshed.com/pages/magnificat>
Presider’s Prayers for today’s mass written by Jane Via.

ⁱ Advent Wreath Blessing adapted from the Rev. Anna Blaedel, [Enfleshed.com](http://enfleshed.com)

ⁱⁱ Adapted from “Advent Creed” by Dave Hopwood, <https://engageworship.org/ideas/advent-creed>

ⁱⁱⁱ Today and each Sunday of Advent our POF begin with the “O antiphons,” that were first used in the 8th century as part of vespers or evening prayer in the week before Christmas. We have the first O antiphon today, and two more on each of the following Advent Sundays. Prayers of the Faithful are written by Ray Trybus, a member of MMACC.

^{iv} Our Eucharistic Prayer draws inspiration from many sources, including enfleshed.com, past MMACC liturgies (written by Nancy Corran, Kori Pacyniak, Joe Stewart, Jane Via & MMACC’s liturgy committee), UMC’s Communion Service for Black Lives Matter, and other sources.

^v The “Prayer of Jesus” or “Lord’s Prayer” has been translated and rendered in many ways throughout the centuries. This version is a sung contemporary version. Words by Rus Kosits, Nancy Corran, Jane Via and MMACC. Music by Rus Kosits.

^{vi} Adapted from “Quietly Prophetic” by John van de Laar, <https://re-worship.blogspot.com/2013/01/prayer-quietly-prophetic.html>