

A Liturgical Year



Advent III: Luke 1:46b-55



Mary said,

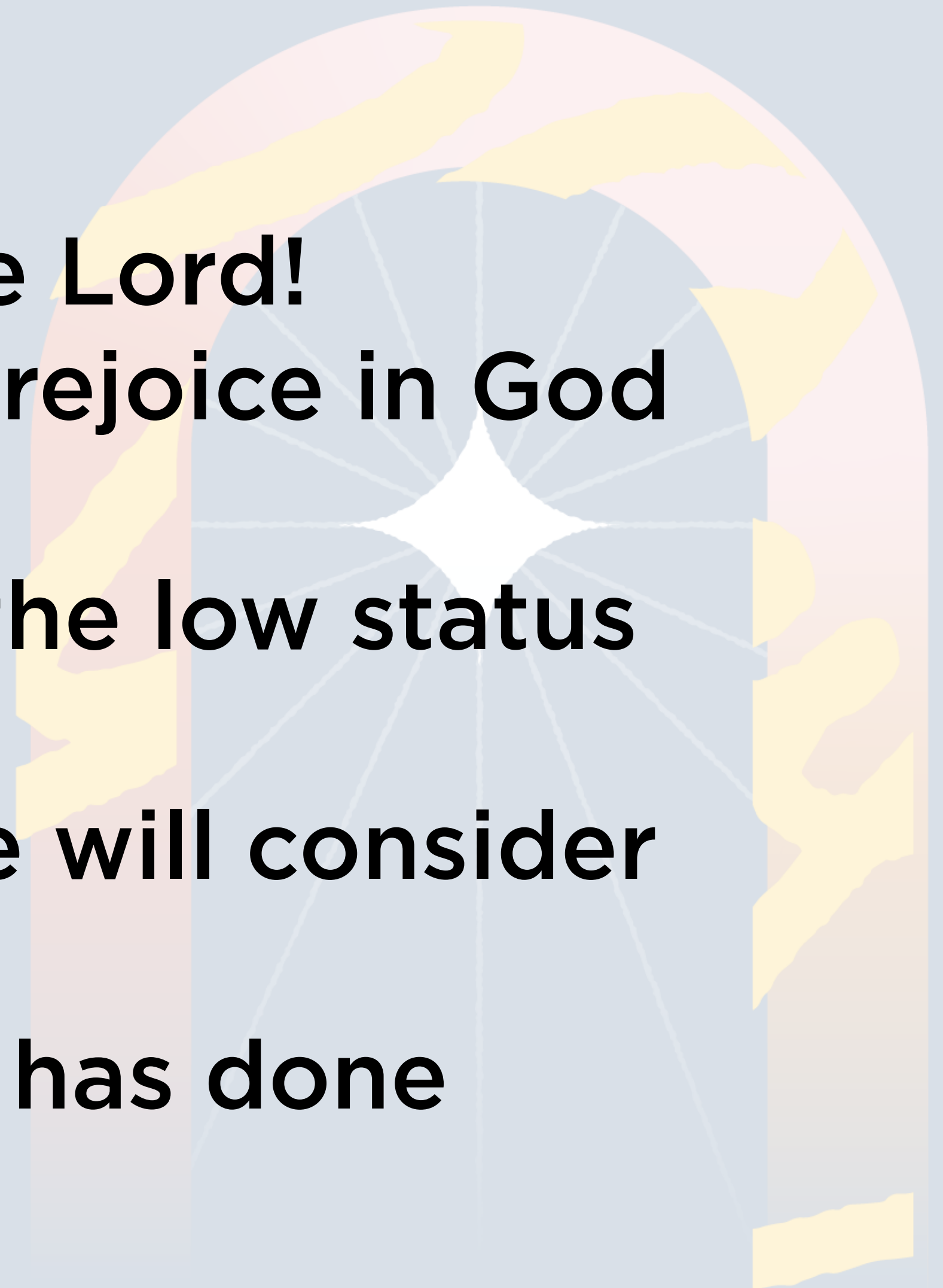
“With all my heart I glorify the Lord!

**In the depths of who I am I rejoice in God
my savior.**

**He has looked with favor on the low status
of his servant.**

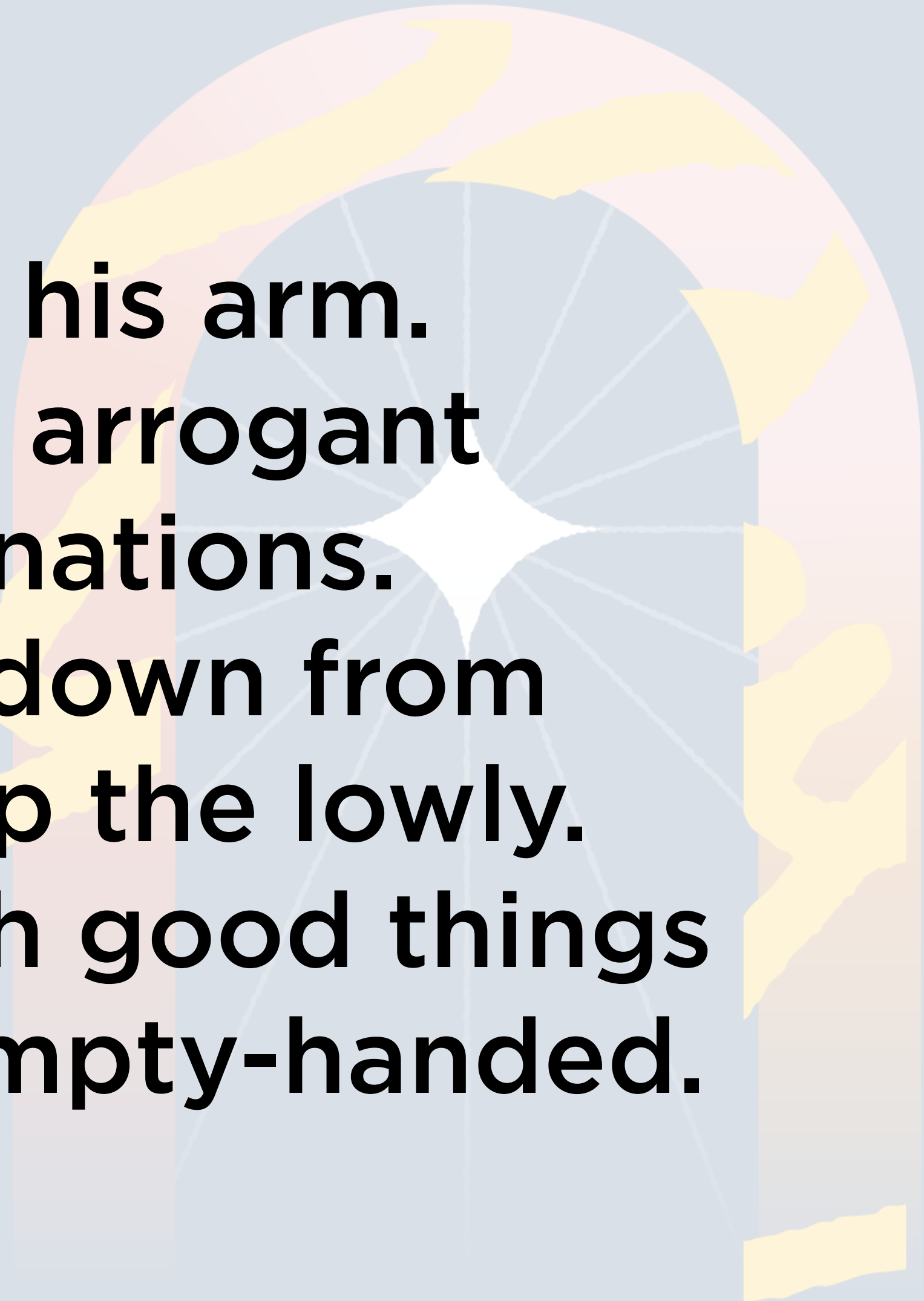
**Look! From now on, everyone will consider
me highly favored**

**because the mighty one has done
great things for me.**




**Holy is his name.
He shows mercy to everyone,
from one generation to the next,
who honors him as God.**





**He has shown strength with his arm.
He has scattered those with arrogant
thoughts and proud inclinations.
He has pulled the powerful down from
their thrones and lifted up the lowly.
He has filled the hungry with good things
and sent the rich away empty-handed.**



**He has come to the aid of his servant Israel,
remembering his mercy,
just as he promised to our ancestors,
to Abraham and to Abraham's
descendants forever.”**

Luke 1:46b-55

Magnificat anima mea Dominum

My soul magnifies the Lord



Mary, watching churches everywhere quote the Magnificat



**WHY IS NO ONE CASTING
DOWN THE MIGHTY?**

DIGITALPASTOR



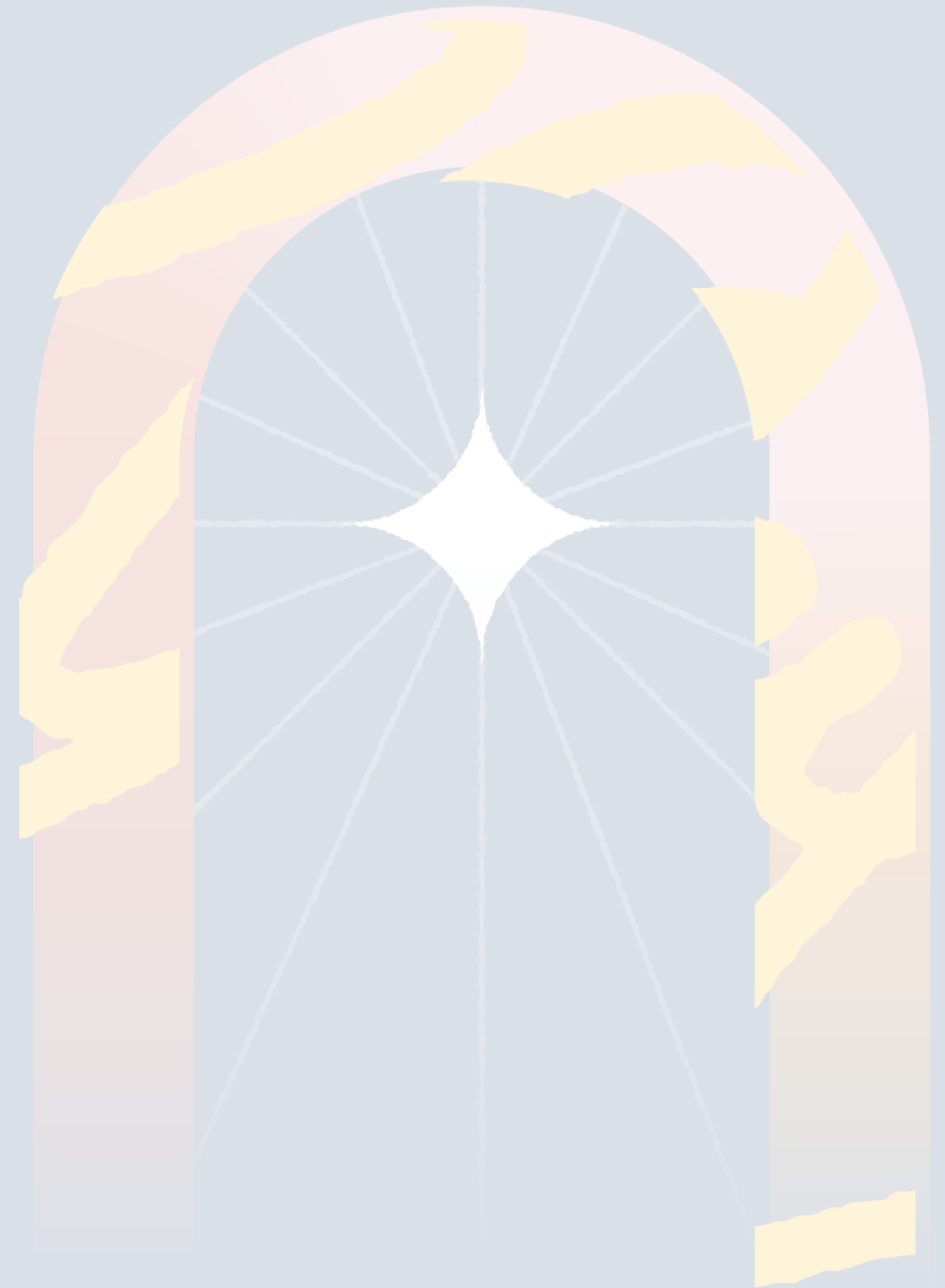
**I SPECIFICALLY
REQUESTED IT**

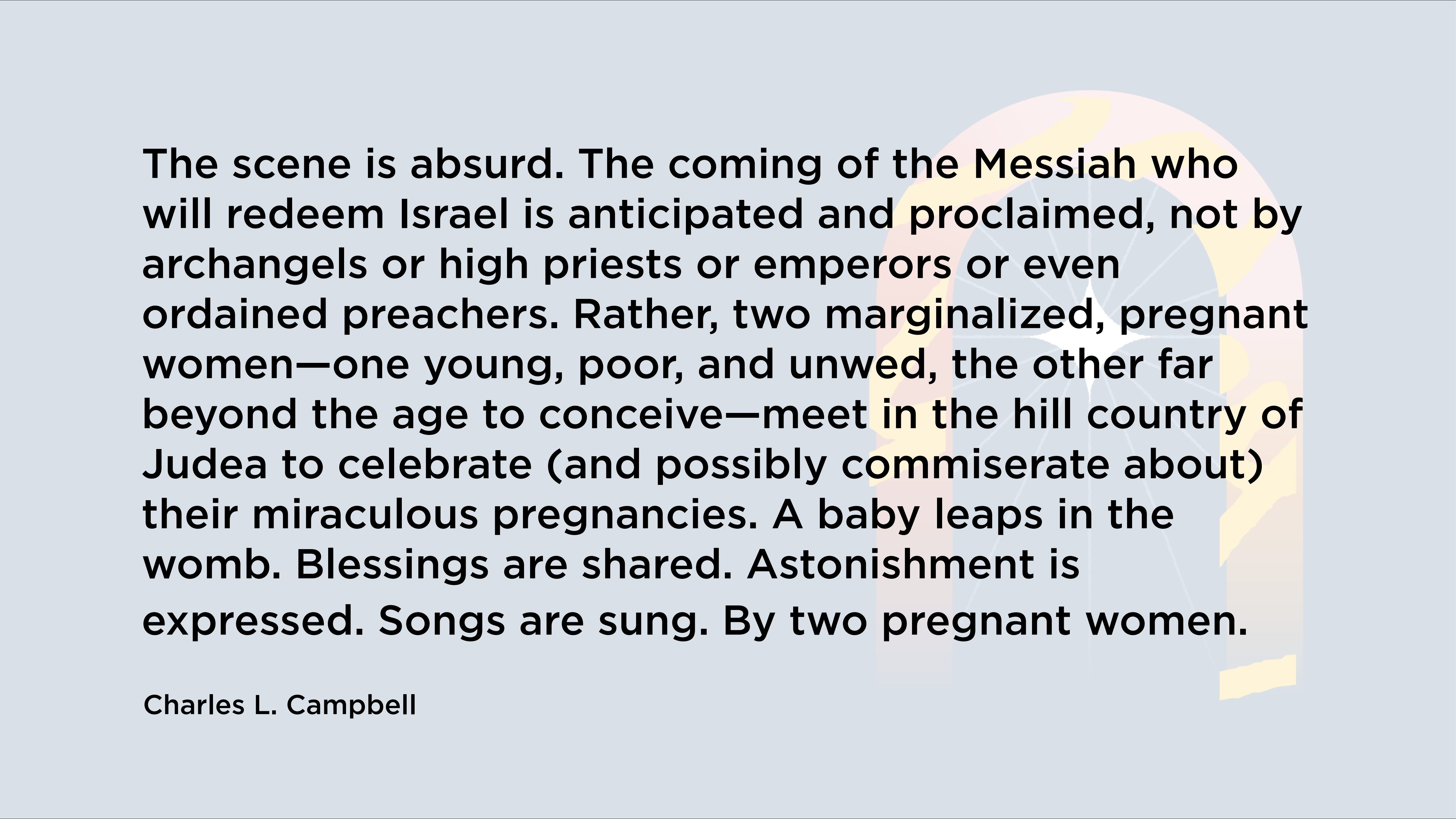


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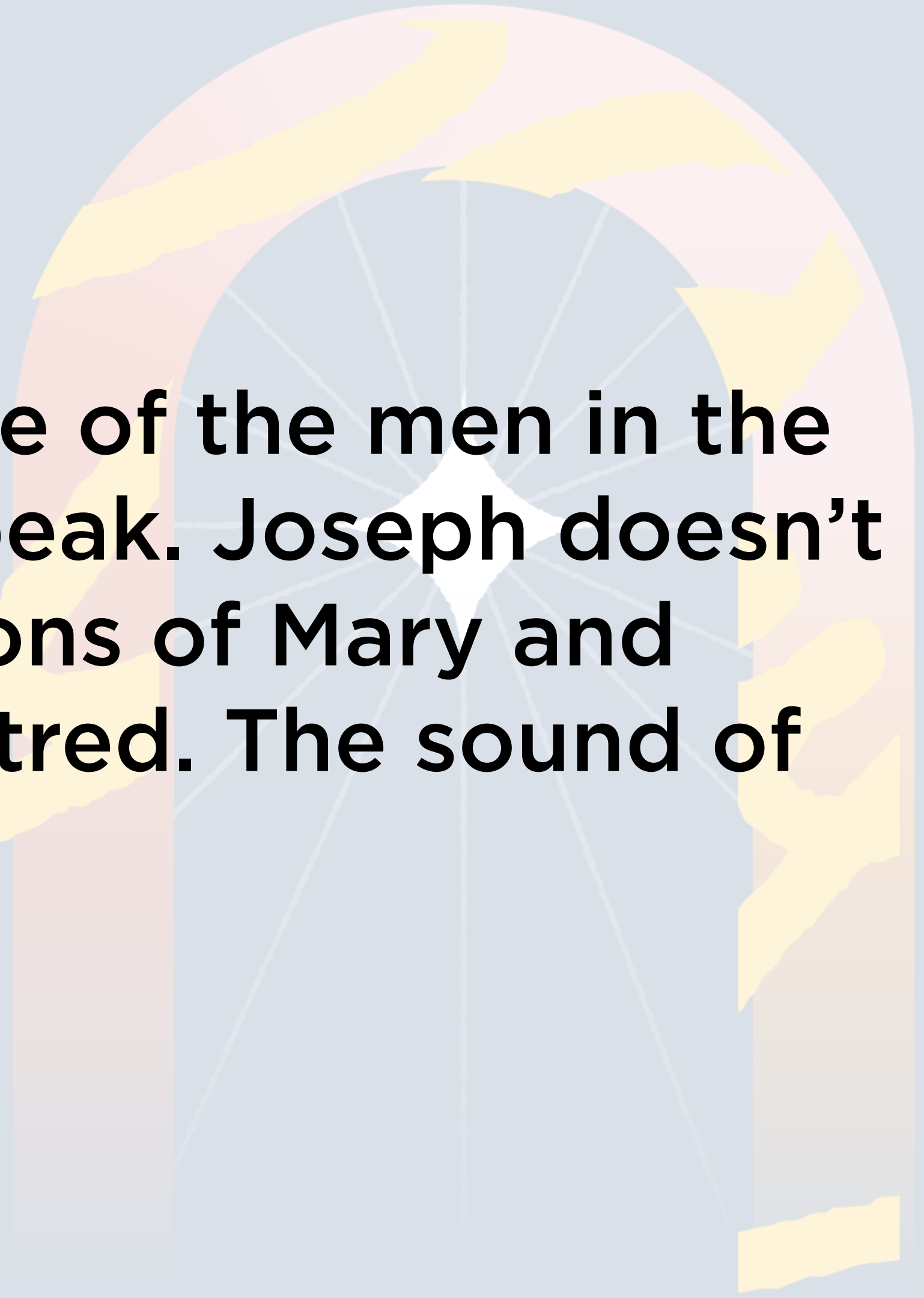
Mary said...





The scene is absurd. The coming of the Messiah who will redeem Israel is anticipated and proclaimed, not by archangels or high priests or emperors or even ordained preachers. Rather, two marginalized, pregnant women—one young, poor, and unwed, the other far beyond the age to conceive—meet in the hill country of Judea to celebrate (and possibly commiserate about) their miraculous pregnancies. A baby leaps in the womb. Blessings are shared. Astonishment is expressed. Songs are sung. By two pregnant women.

Charles L. Campbell



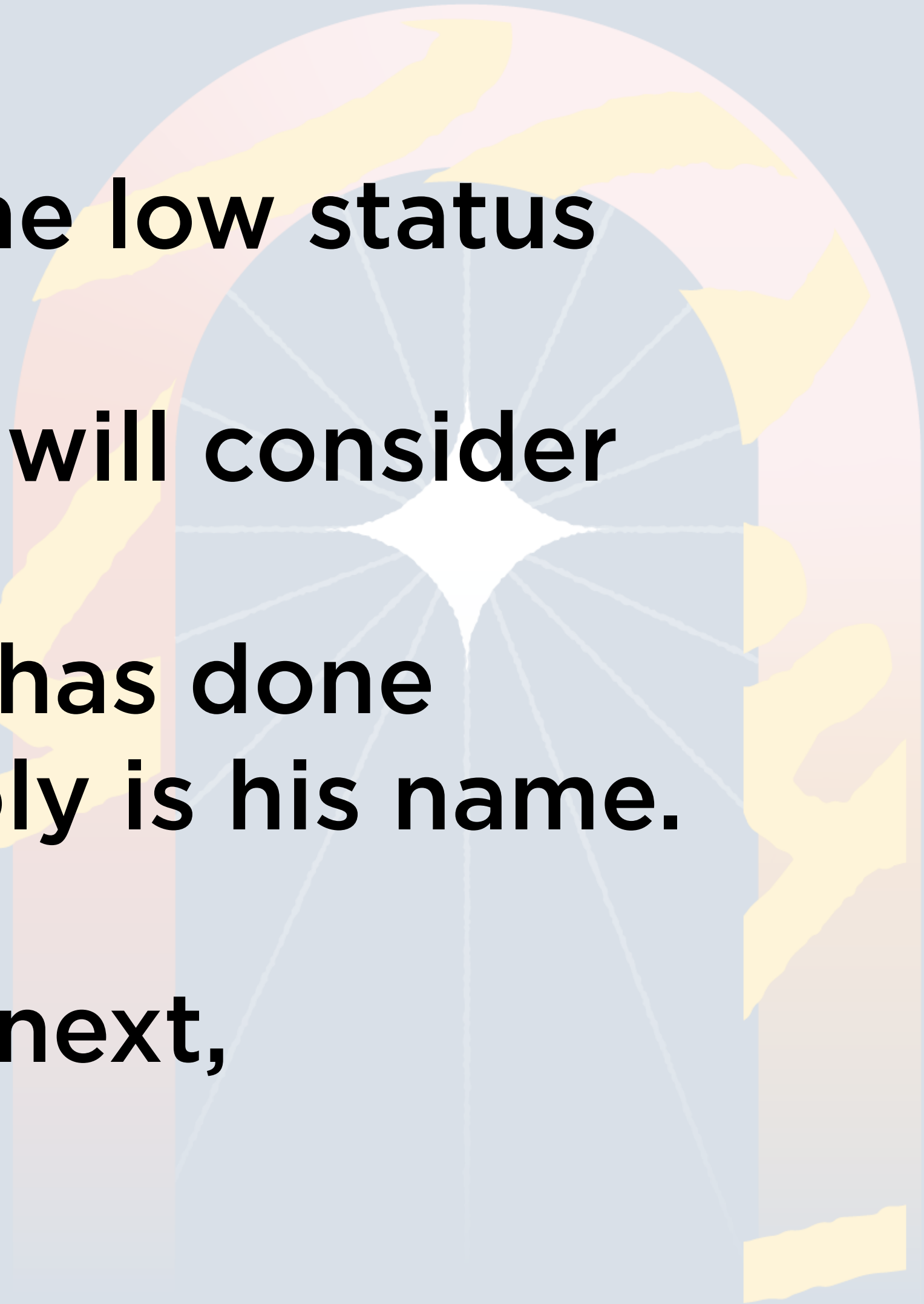
I take so much delight in the silence of the men in the Christmas story. Zechariah can't speak. Joseph doesn't speak. While the words and emotions of Mary and Elizabeth are unapologetically centred. The sound of Advent is the voice of women.

Cole Arthur Riley

**With all my heart I glorify the Lord!
In the depths of who I am I rejoice in God
my savior.**

Luke 1:46b-47





**He has looked with favor on the low status
of his servant.
Look! From now on, everyone will consider
me highly favored
because the mighty one has done
great things for me. Holy is his name.
He shows mercy to everyone,
from one generation to the next,
who honors him as God.**

Luke 1:48-50

Summons:

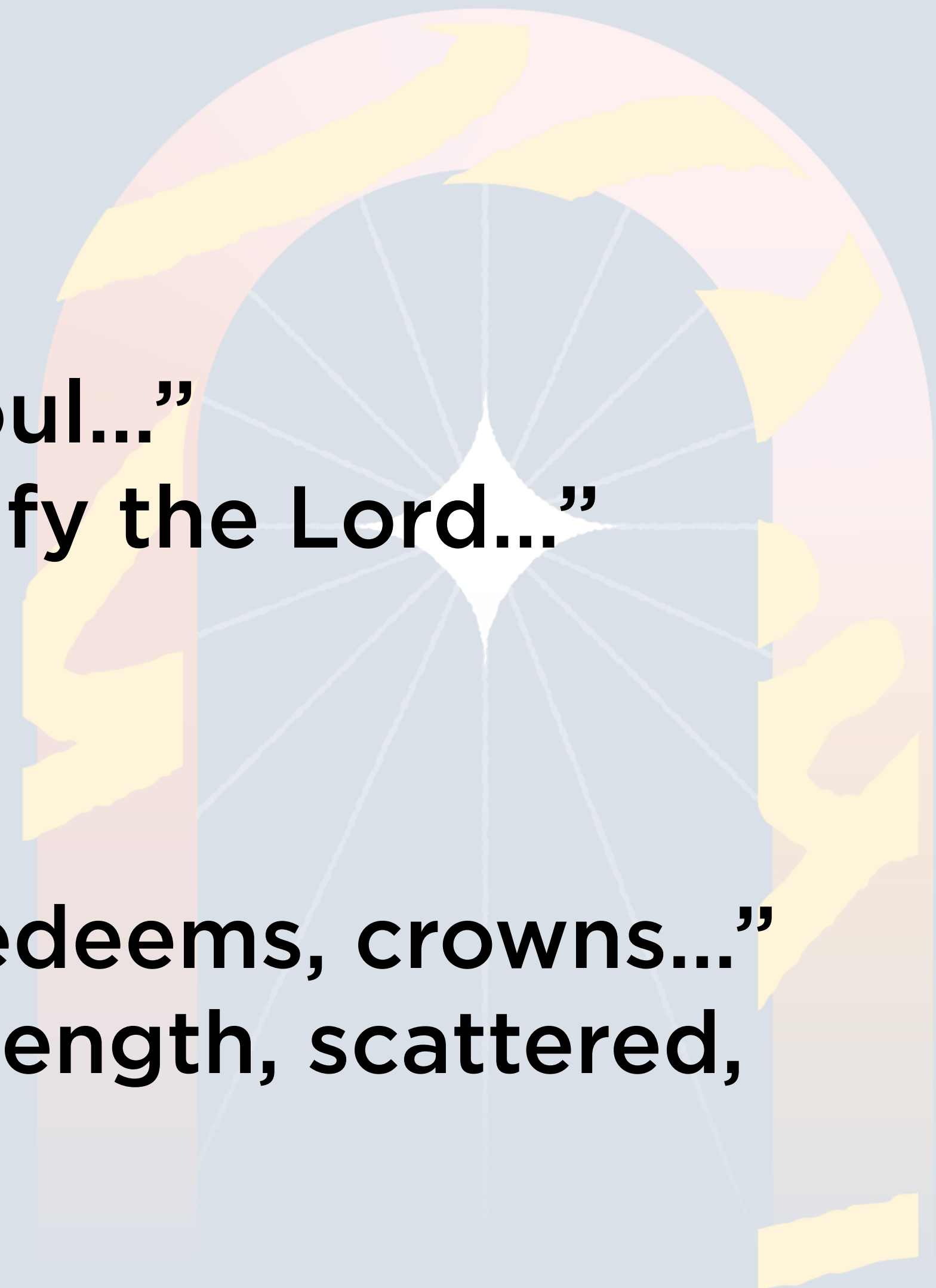
Ps 103 — “Praise the Lord, my soul...”

Mary — “With all my heart I glorify the Lord...”

Basis:

Ps 103 — “who forgives, heals, redeems, crowns...”

**Mary — “shows mercy, shown strength, scattered,
pulled down, lifted up, filled...”**



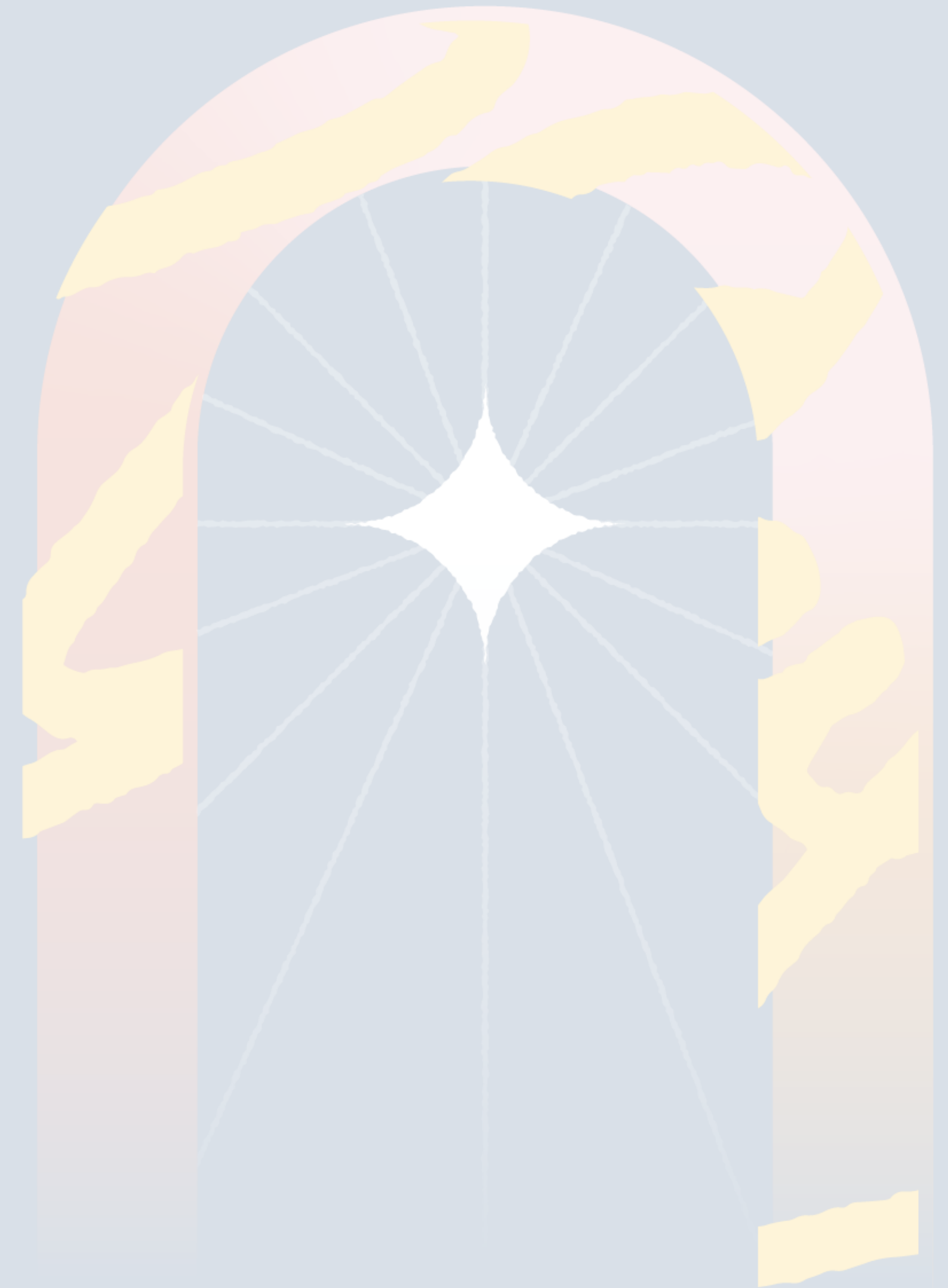


Psalmic language: movement from the *personal* to the *universal*

“[God] has looked with favor on the low status of his servant... everyone will consider me highly favoured... the mighty one has done great things for me.

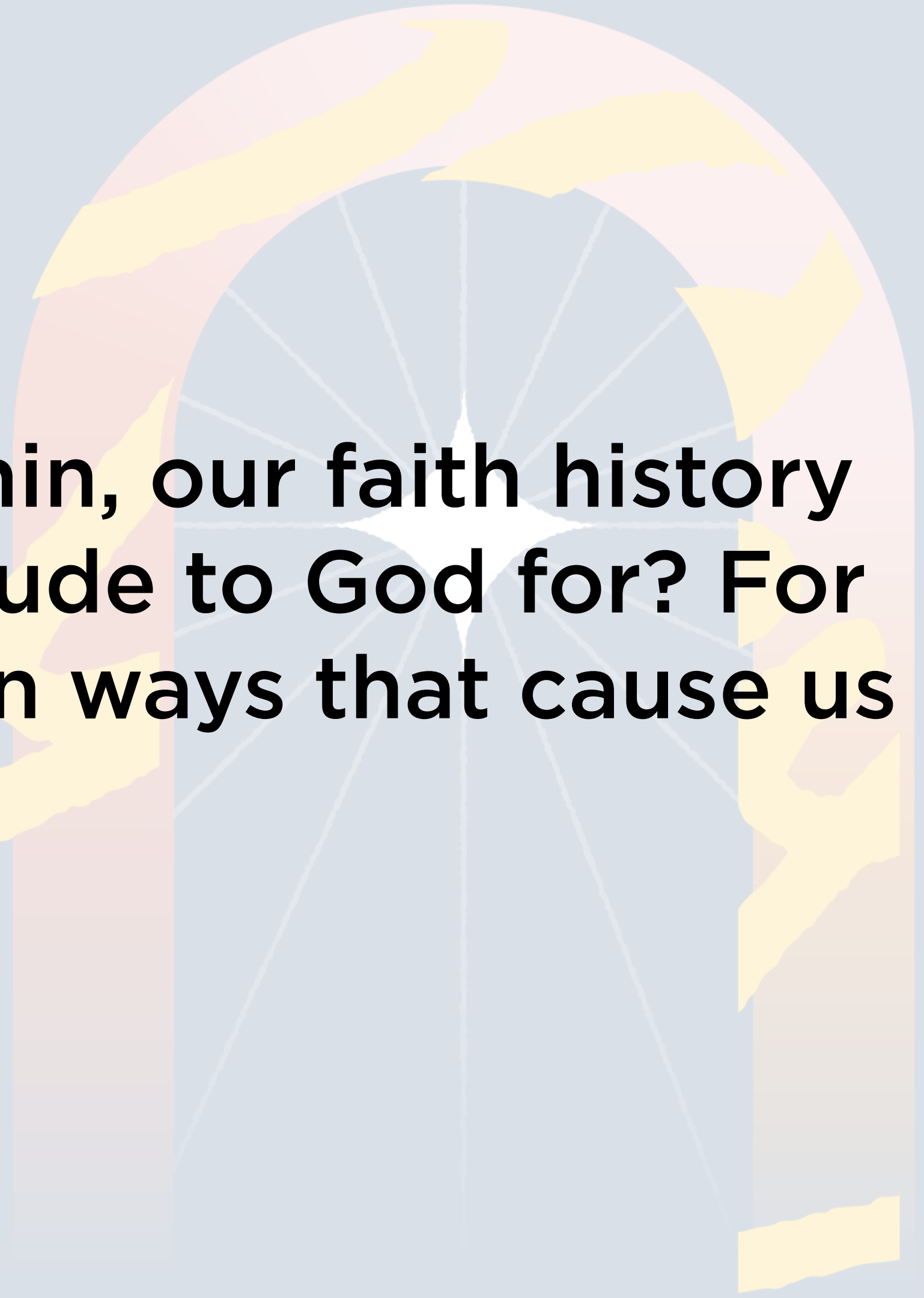
“He shows mercy to everyone, from one generation to the next, who honors him as God.”

Holy is his name.



From one generation to the next...

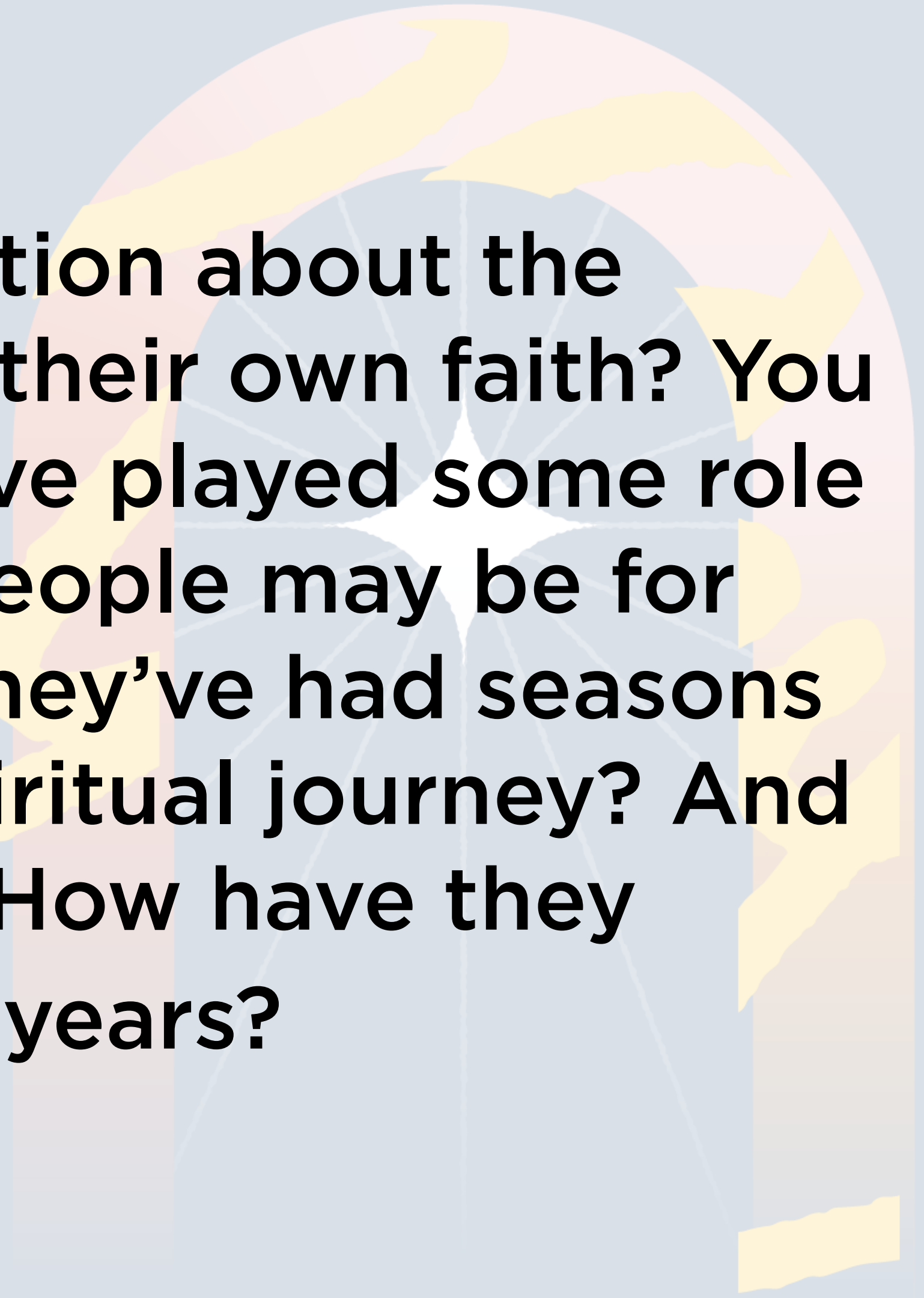




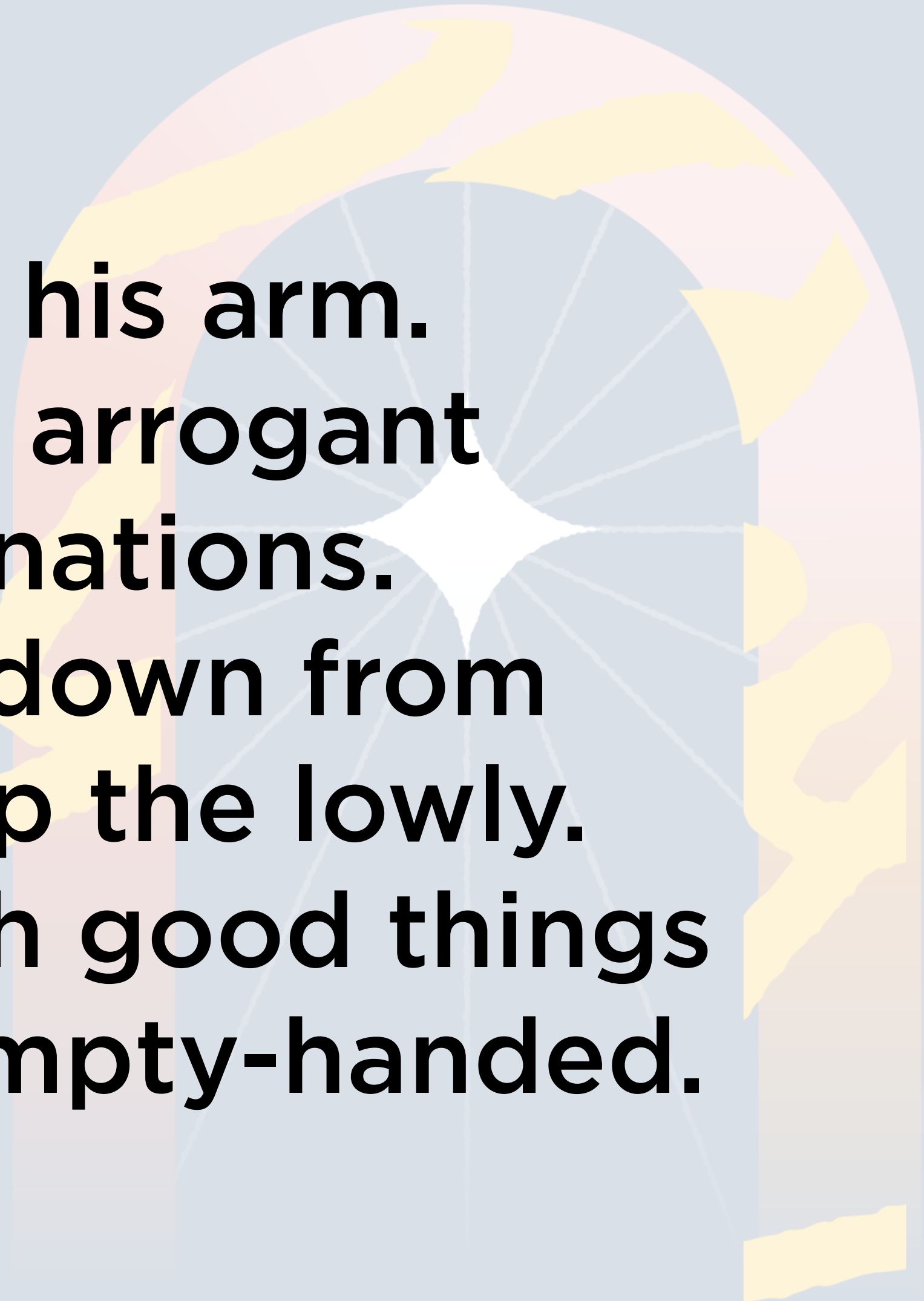
For what aspects of, or stories within, our faith history might we express praise and gratitude to God for? For what people who have shaped us in ways that cause us to look more like Christ?

To whom might we say, “Thank you for your faithful witness to the way of Jesus in my life”?



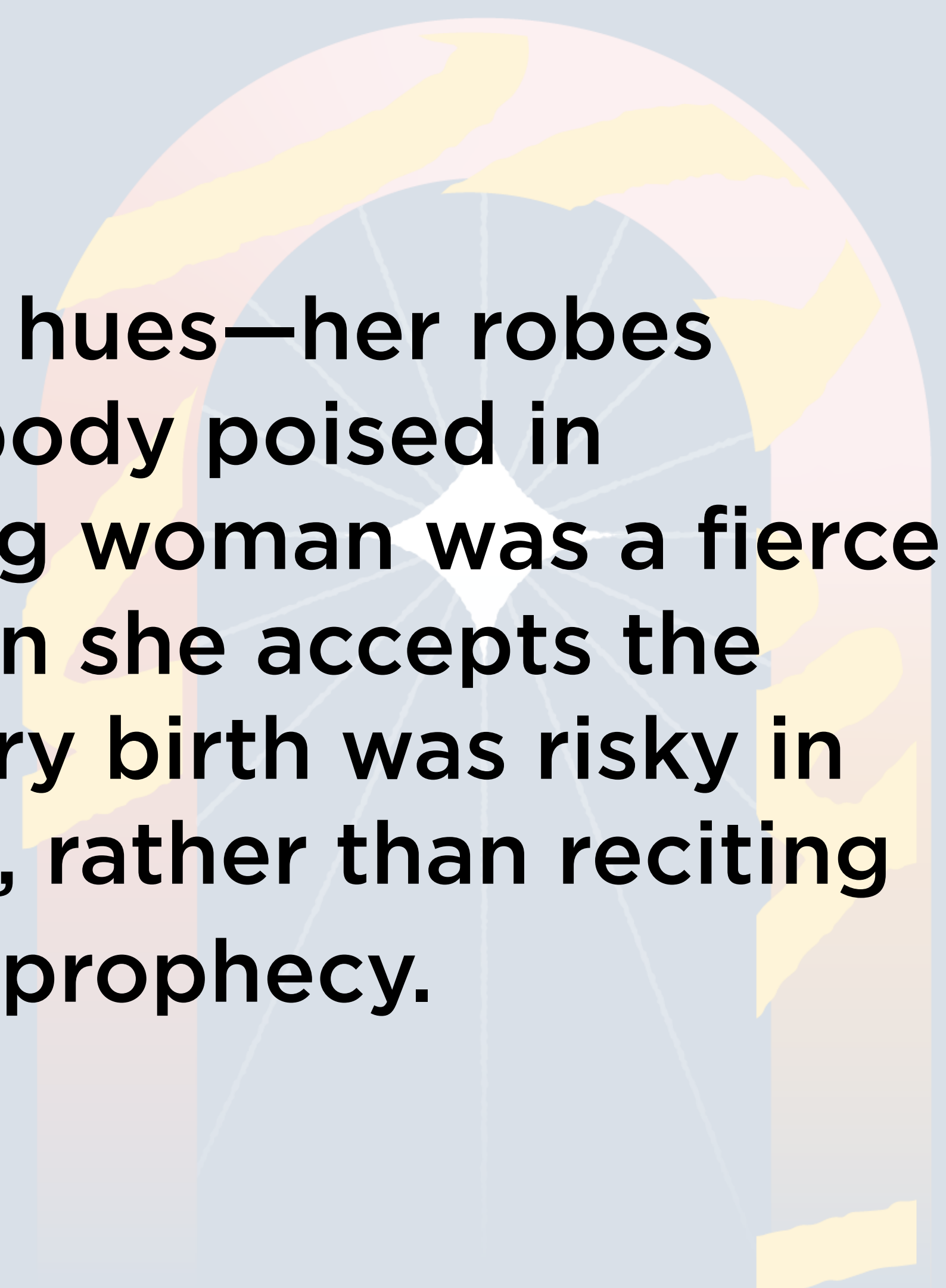


Who might we engage in conversation about the questions they've wrestled with in their own faith? You whose parents or grandparents have played some role in your faith, or whomever those people may be for you, have you ever asked them if they've had seasons of doubt or questioning in their spiritual journey? And how they travelled through them? How have they experienced God's mercy over the years?



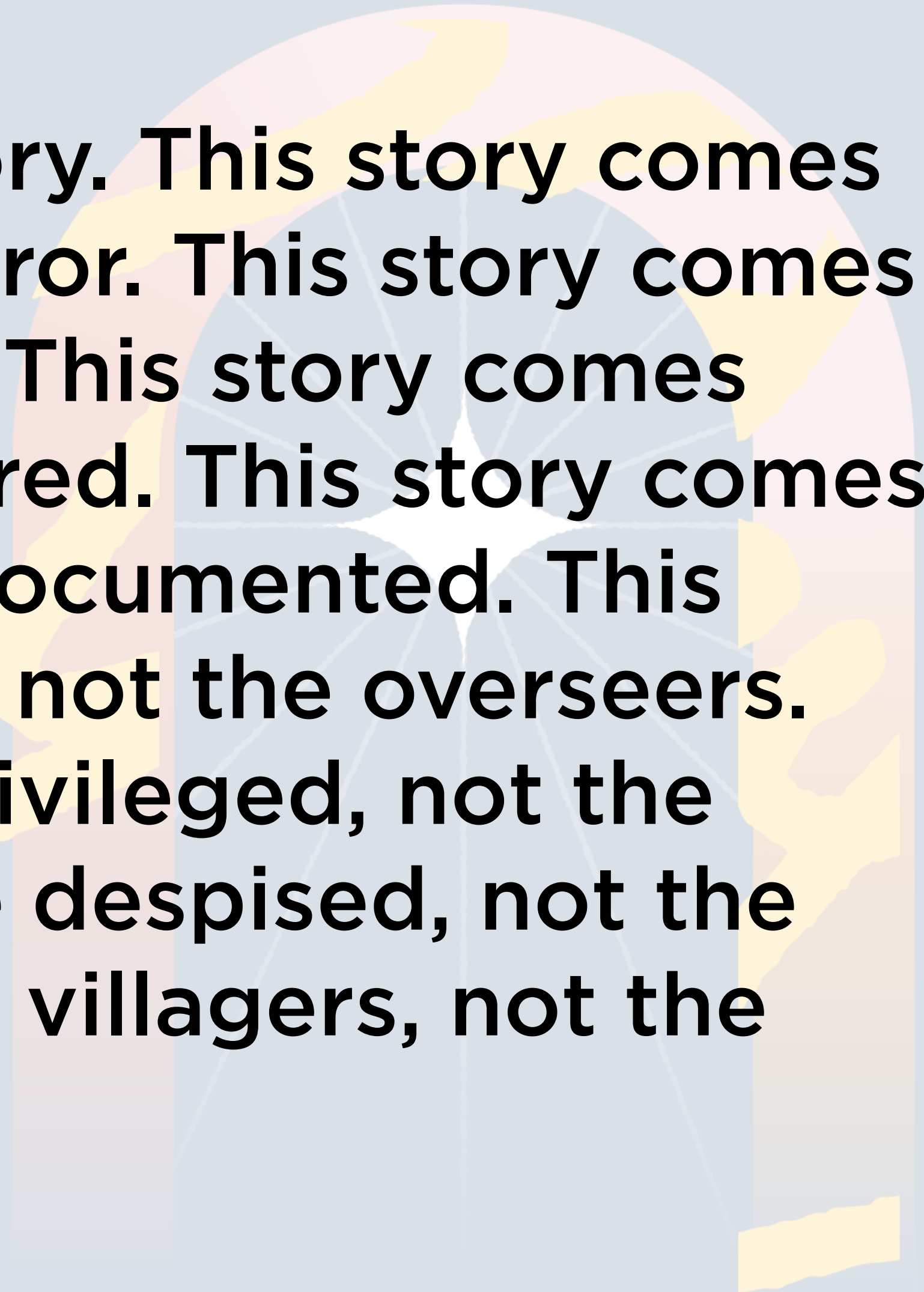
**He has shown strength with his arm.
He has scattered those with arrogant
thoughts and proud inclinations.
He has pulled the powerful down from
their thrones and lifted up the lowly.
He has filled the hungry with good things
and sent the rich away empty-handed.**

Luke 1:51-53

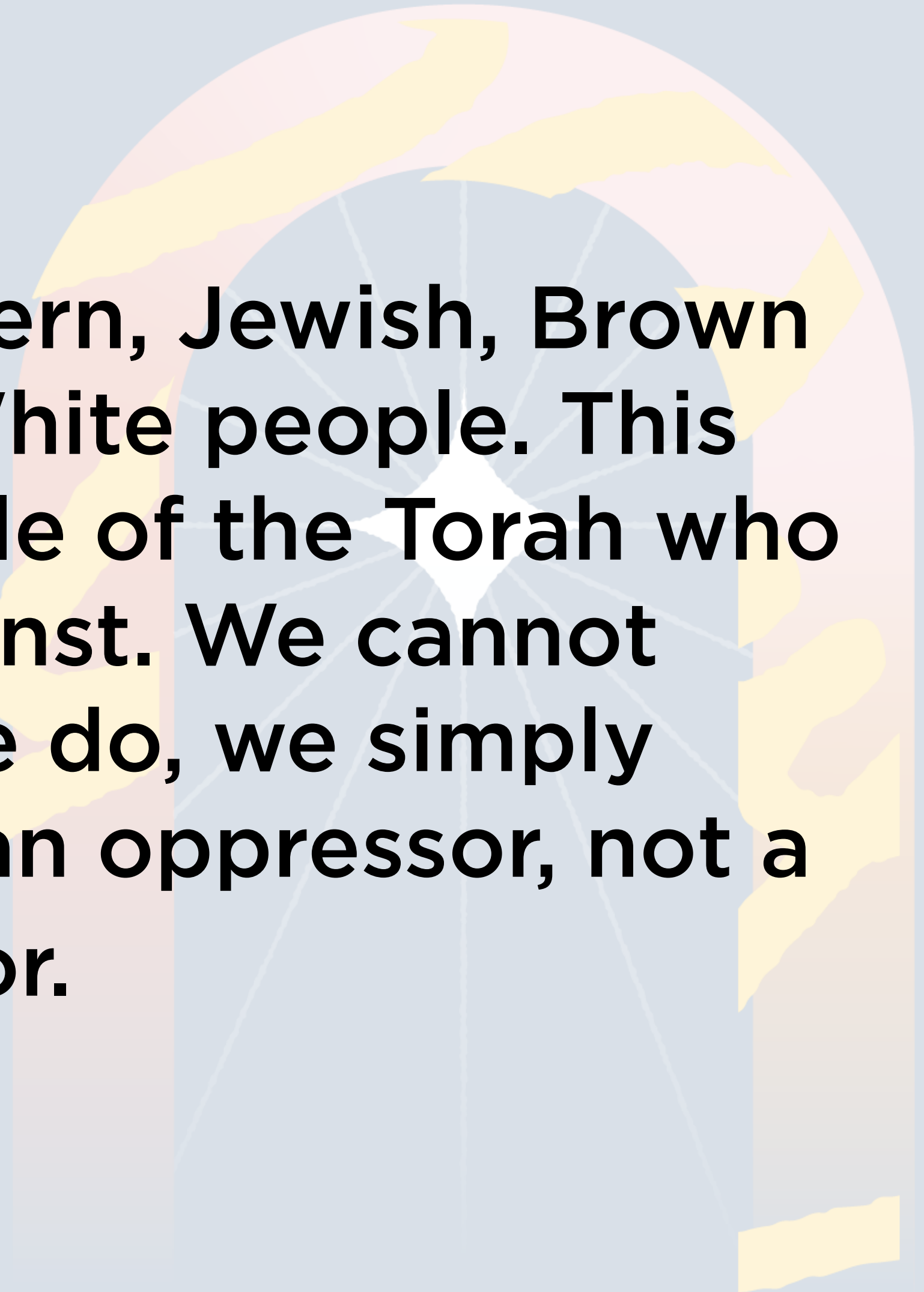


We like to paint Mary in the softer hues—her robes clean, hair combed and covered, body poised in prayerful surrender—but this young woman was a fierce one, full of strength and fury. When she accepts the dangerous charge before her (every birth was risky in those days, this one especially so), rather than reciting a maternal blessing, Mary offers a prophecy.

Rachel Held Evans




The Christmas story is a Jewish story. This story comes from the occupied, not the conqueror. This story comes from the unheard, not the praised. This story comes from the disregarded, not the revered. This story comes from the undocumented, not the documented. This story comes from the browbeaten, not the overseers. This story comes from the underprivileged, not the affluent. This story comes from the despised, not the favored. This story comes from the villagers, not the high court or temple officials.



This story comes from Middle Eastern, Jewish, Brown people, not American, Christian, White people. This story comes from the Jewish people of the Torah who the whole wide world had bet against. We cannot forget this or skip over it. When we do, we simply create a White baby Jesus who is an oppressor, not a Brown baby Jesus who is a liberator.

Marcie Alvis Walker




Just as we can't appreciate Jesus's birth story without appreciating and honoring its Jewish heritage, we can't fully appreciate our country's origin story without first appreciating and honoring the heritage stories of the occupied, captured, divided and scattered people who were here first.

Marcie Alvis Walker








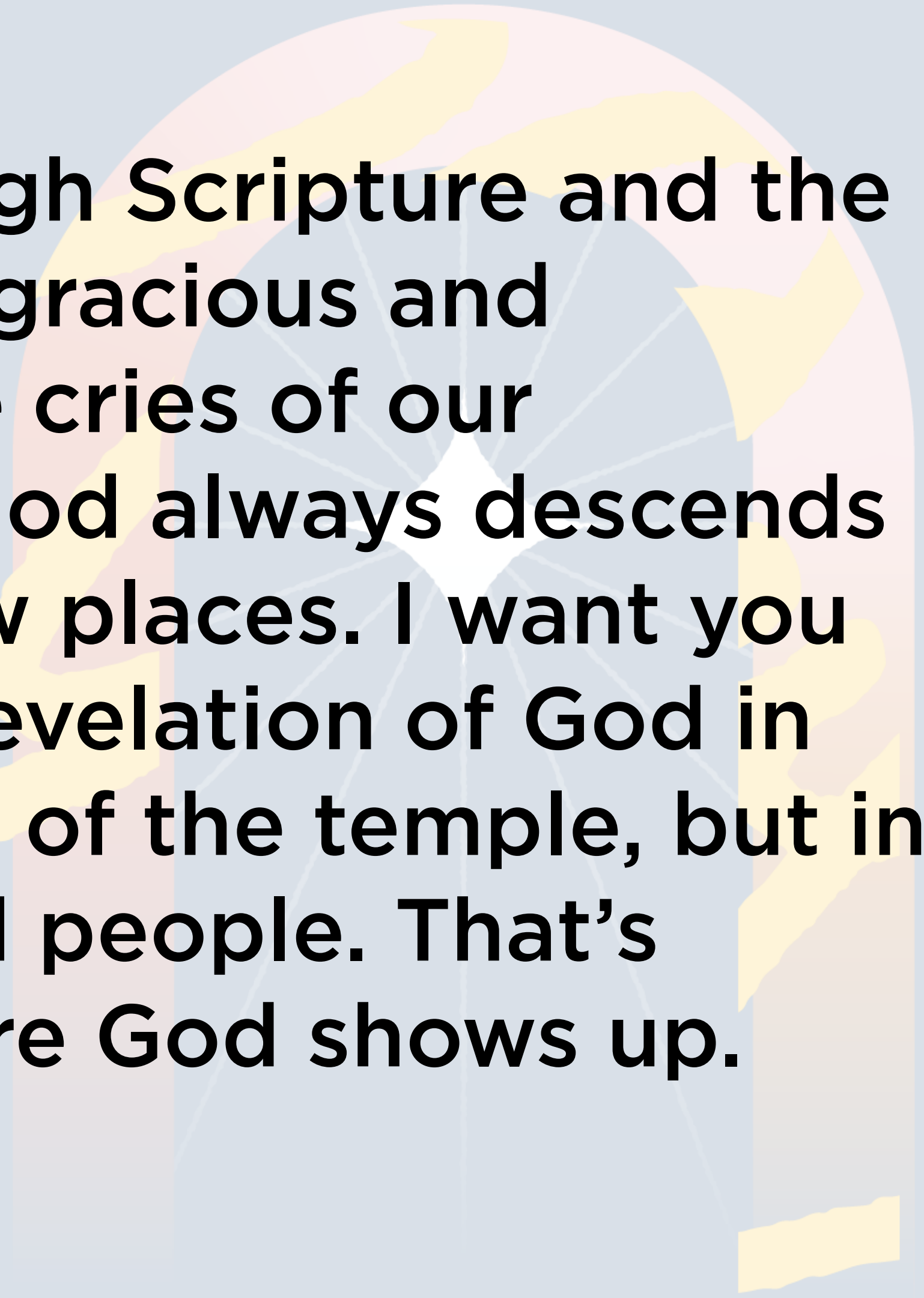
Creator God, what are You saying to us that seems impossible? What do you want us to know in a new way? What are You asking us to do that stretches our imagination? What would it mean for us to say, “I am the Creator’s servant, let it be for me just as you have said.” (Luke 1:38)

Bear Barnettson, “The Magnificat”, from *The Nativity Art Project*

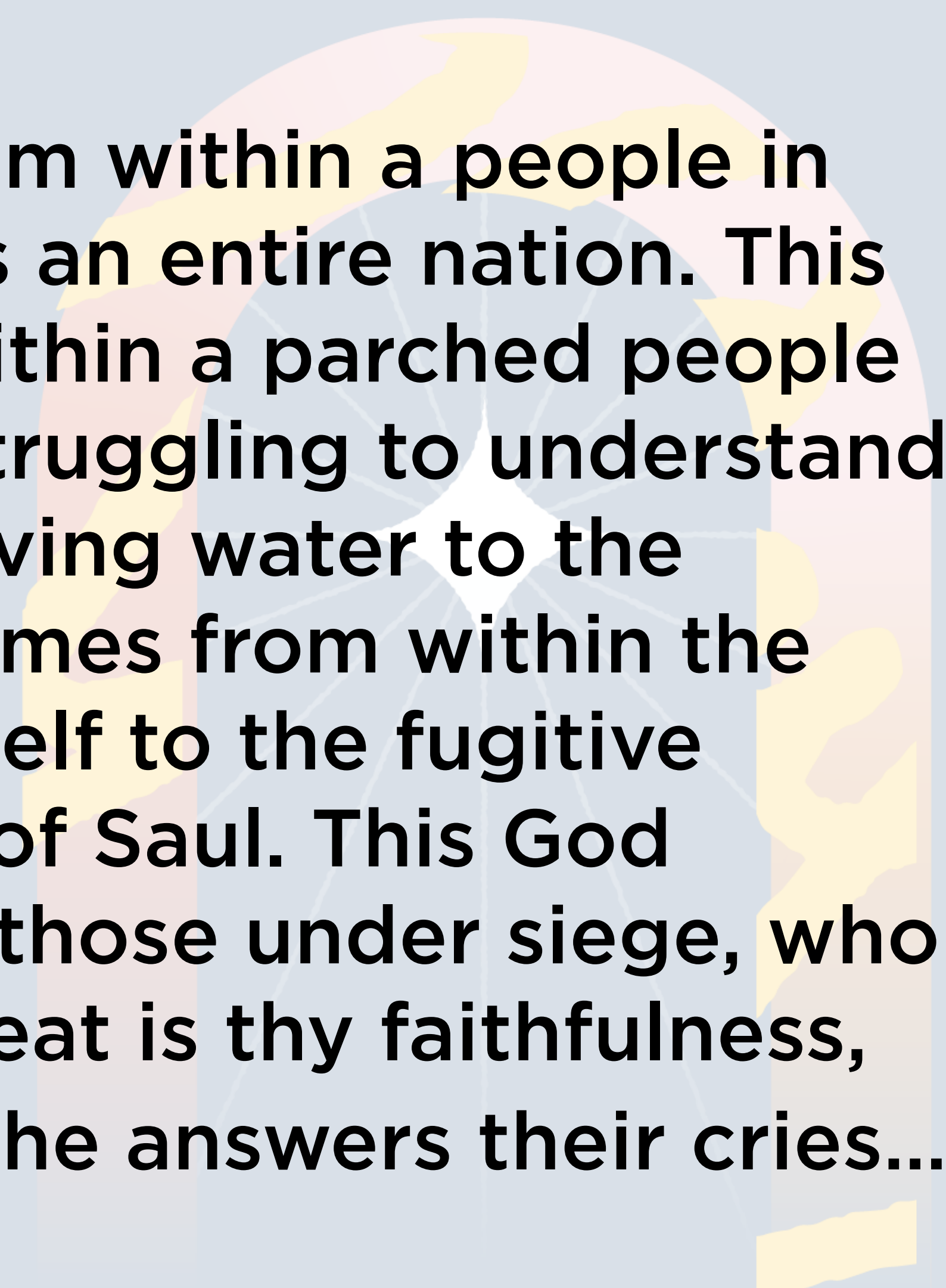


**He has come to the aid of his servant Israel,
remembering his mercy,
just as he promised to our ancestors,
to Abraham and to Abraham's
descendants forever.”**

Luke 1:54-55



The revelation of good news through Scripture and the incarnation of Jesus is that God is gracious and compassionate. This God hears the cries of our groanings and comes down. This God always descends to be found among the lowly in low places. I want you to notice that nearly every major revelation of God in Scripture occurred not in the glory of the temple, but in the darkness and dread of afflicted people. That's where the prophets show up. Where God shows up. Where Jesus shows up.



This God comes down and comes from within a people in bondage for 400 years, and liberates an entire nation. This God comes down and comes from within a parched people wandering through the wilderness, struggling to understand where they're going, and he serves living water to the thirsty. This God comes down and comes from within the cave of Adullam, and he reveals himself to the fugitive David, delivering him from the hand of Saul. This God comes down and comes from within those under siege, who are singing lamentations, but also great is thy faithfulness, in the midst of their devastation and he answers their cries...

Bradley Jersak