

The First Sunday of Advent

28 November 2021



The Choral Holy Eucharist: Rite I

10:00am - Page 6



St. Peter's by-the-Sea Episcopal Church

500 South Country Road • Bay Shore, New York 11706

Phone 631-665-0051

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Welcome to St. Peter's by the Sea Episcopal Church

*We extend a warm welcome to everyone, and especially any visitors who may be worshipping with us today.
If you do not already have a church home, please feel welcome to join this Parish family.*

In the Episcopal Church, all baptized persons are welcomed to the table to receive Holy Communion.

*Our Services begin with the Opening Voluntary. You are invited to enter
quietly into the spirit of worship as the music is played.*

PLEASE SILENCE YOUR CELL PHONES.

—Parish Notices—

BIBLE STUDY continues on Sundays between services and on Tuesdays at 10:30am. All are invited!

WE BEGIN A NEW LITURGICAL YEAR TODAY WITH THE FIRST SUNDAY OF ADVENT. IN THE SPIRIT OF THE SEASON, THE ANGEL TREE IS UP. Please consider adopting someone in need of a “Santa Clause” this Christmas. Wrapped gifts may be returned to the church by Sunday morning, December 19th for delivery in time for Christmas. As always, thanks for your generosity!

THE ALTAR GUILD WILL MEET TODAY AT 9AM IN THE LOUNGE.

GREENING OF THE CHURCH WILL BE ON SUNDAY, DECEMBER 12. Any members of the congregation who would like to help are invited to stay for a brief while after the 10am Choral Eucharist.

THE ECW CHRISTMAS LUNCHEON WILL BE ON TUESDAY, 14 DECEMBER AT 12 NOON IN THE PARISH HALL. A catered luncheon will be served with a Christmas Carol Sing-Along led by Mark Engelhardt. The cost of the luncheon is \$23 per person and reservations are a must. Please call the Treasurer, Linda Brady at 631-665-8330 to reserve. Deadline for reservations is Friday, 10 December. All Covid-19 rules will apply. To add to the festivities there will be a \$5 grab bag. At this time of giving, we wish to assist Anne Perry with the Christmas outreach programs and so, if you would like to participate, we ask, that you bring a wrapped gift for a shelter woman or child. The suggested gift for women is a bath towel and wash cloth; a toy marked with age and sex is always acceptable for a child. Please join us for fellowship and fun—all women of the parish are invited. For further information, call Joan Derle at 631-499-8234.

ON SUNDAY, DECEMBER 19TH, WE WILL BEGIN THE 10AM SERVICE WITH THE ANNUAL CHRISTMAS PAGEANT PRESENTED BY THE CHILDREN OF THE SUNDAY SCHOOL. THAT AFTERNOON THE PARISH CHOIR WILL SING A SERVICE OF LESSONS AND CAROLS FOR ADVENT AND CHRISTMAS AT 4PM. Please join us for this annual celebration of the birth of Jesus in Scripture and familiar carols of the season (and bring your friends, too!)

*The Advent Greens this Sunday are given to the Glory of God in loving memory of J. Stewart McLaughlin,
and in grateful thanks for the love and support of this parish family through our difficult time,
by the Family of J. Stewart McLaughlin.*

—Prayers for the Week—

We pray for those for whom are prayers have been asked: Abigail, Andrea, Ann, Annakutty, Anthony, Autumn, Ben, Betty, Betty C., Bill, Caroline, Chris, Cindy, Diane, Donna, Elinor, Faustina, Felix (Sr.), Gary, Greg, Hannah, Jackie, Jim, Joel, Joy, Joyce, June, Kamryn, Lorraine, Mark, Matthew, Michelle, Mike, Mother Vivian, Muriel, Rick, Roger, Sarah Grace, Shanti, Sister Joy, Steve, Sue, Vincent, and William;

We pray for those who have died; remembering especially Rosalie Bucaro, friend of Dermot McGrath; and all those grieving the death of a loved one, that they may find comfort and peace;

We pray for those in military service, and especially for Christian, Erik, John, Matt, Robert, and Stephen;

We pray for the unemployed and underemployed; for all who suffer from addictions; for all who suffer chronic illness, and for all caregivers;

We pray for our companion diocese of Torit of the Episcopal Church of South Sudan; and for mercy, peace, and justice among all peoples, especially those whose lives have been devastated by natural disasters, terrorism, war, famine, tyranny, or injustice;

In the Diocesan Cycle of Prayer we pray for Trinity Church, Roslyn; St. Luke's, Sea Cliff; Brotherhood of St. Andrew; Ministries in our Diocese to those with HIV/AIDS; St. Michael & All Angels, Seaford; Convention Committee on Dispatch; Holy Trinity, Valley Stream;

In the Anglican Cycle of Prayer we pray for Igreja Episcopal Anglicana do Brasil; and these Dioceses of Churches in the Anglican Communion: Idoani, Ife, Ife East, Ifo, Igbomina, Igbomina-West (Nigeria).

—Advent and Christmas at St. Peter's—

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|------------------------------|--|
| Sunday, November 28 | <i>The First Sunday of Advent</i>
The Parish Choral Eucharist: Rite I—10am |
| Sunday, December 5 | <i>The Second Sunday of Advent</i>
Altar Guild Meeting (Lounge—9am) |
| Saturday, December 11 | The Hofstra University Chorale & Chamber Choir in Concert—7:30pm |
| Sunday, December 12 | <i>The Third Sunday of Advent</i>
Greening of the Church (After 10am Eucharist) |
| Tuesday, December 14 | ECW Christmas Luncheon—Noon (Reservations required) |
| Sunday, December 19 | <i>The Fourth Sunday of Advent</i>
The Christmas Pageant with the Holy Eucharist—10am
Lessons and Carols for Advent and Christmas—4pm |
| Friday, December 24 | Festival Choral Eucharist for the Eve of Christmas—4pm |
| Saturday, December 25 | Holy Eucharist for the Day of Christmas (Organ only, no choir—10am) |



BULLETIN INSERTS

November 28, 2021 – Advent 1 (C)

First Week of Advent: Saying “Yes” to the Journey

As Advent begins this week, we invite you to orient yourself to the coming of Jesus at Christmas through the practices of *Journeying the Way of Love*. This journey begins by saying “yes” to God’s call to birth new life into the world—a call that is both powerful and gentle, a call that will, if fully embraced, grow beyond our imaginations, spilling out of ourselves and into our family, friends, community, and the whole world. Over the course of this holy season, we invite you to respond to that call using these daily practices, and encourage you to offer them to your friends, family, and neighbors.

For more Advent resources related to the Way of Love, visit episcopalchurch.org/wayoflove. There, you’ll find links to the full Advent curriculum *Journeying the Way of Love*, as well as *Living the Way of Love in Community*, a nine-session curriculum for use anytime.

Sunday, November 28

WORSHIP

Read Luke 21:25-36. How do the symbols of the Advent season help you understand the story of Jesus? Where do you see them in your worship today?

Monday, November 29

GO

Go out of your way to have a conversation with someone you might not normally visit with today. Ask God to open your heart to hear this person as God does.

Tuesday, November 30

LEARN

Read Matthew 4:18-22. How do these verses from Matthew inspire you to read Scripture with new eyes? Try reading several different translations of this passage. See how the language might change your reading of it.

Wednesday, December 1

PRAY

Pray along with the Collect for Advent 1, found on page 211 of The Book of Common Prayer. Set a timer for three minutes to sit in silence and hear what God might be saying back to you.

Thursday, December 2

BLESS

We know that angels are God’s special messengers to us, and that Gabriel spent intentional time with Mary, helping her to understand her part in God’s story. Who has shared an important lesson or their presence with you this week? Thank them today with a call or note.

Friday, December 3

TURN

Read Isaiah 58. How does this reading challenge you to think about feasts and festivals differently? How might this lesson change the way you celebrate or recognize this holy season?

Saturday, December 4

REST

Put your phone on airplane mode and leave it in a dresser drawer for an hour or two. Whatever happens in that time, you can handle later. Give this time to yourself and Jesus, to rest and recharge for the week ahead.



THE WAY OF LOVE
Practices for Jesus-Centered Life



A Festival of Lessons and Carols

sung upon

The Fourth Sunday of Advent

The Parish Choir

Mark Engelhardt, director

19 December 2021

4 o'clock in the afternoon

The Choral Holy Eucharist: Rite I

The Word of God

Opening Voluntary: Wachet auf—Proclamation

A. D. Miller

Hymn at the Procession

The Hymnal 1982, #66

Come, thou long-expected Jesus

Stuttgart

1 Come, thou long-ex-pect-ed Je-sus, born to set thy peo-ple free;
2 Is-rael's strength and con-so-la-tion, hope of all the carth-ly art;
3 Born thy peo-ple to de-liv-er, born a child, and yet a king,
4 By thine own e-ter-nal Spi-rit rule in all our hearts a-lone;
from our fears and sins re-lease us, let us find our rest in thee.
dear de-sire of ev-ery na-tion, joy of ev-ery long-ing heart.
born to reign in us for ev-er, now thy gra-cious king-dom bring.
by thine all-suf-fi-cient mer-it raise us to thy glo-rious throne.

Words: Charles Wesley (1707-1788) Music: *Stuttgart*, melody from *Psalmodia Sacra, oder Andächtige und Schöne Gesänge*, 1715; adapt. and harm. William Henry Havergal (1793-1870), alt.

The Opening Acclamation

Celebrant Bless the Lord who forgiveth all our sins.

People His mercy endureth for ever.

The Collect for Purity

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

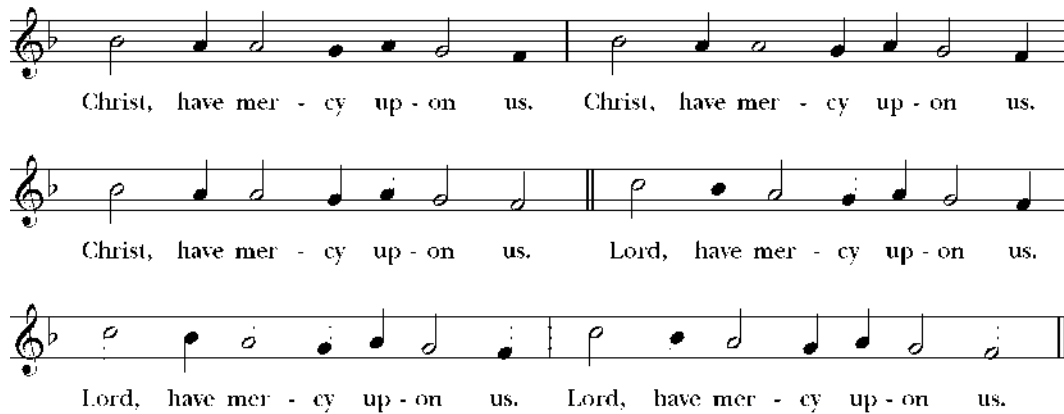
The Song of Praise

The Hymnal 1982, S 90

Lord, have mercy upon us

John Merbecke

Lord, have mer-cy up-on us. Lord, have mer-cy up-on us. Lord, have mer-cy up-on us.



The Collect of the Day

Celebrant The Lord be with you.

People And with thy spirit.

Celebrant Let us pray.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. *Amen.*

The Lessons

The First Lesson: Jeremiah 33:14-16

The days are surely coming, says the Lord, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land. In those days Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: "The Lord is our righteousness."

Lector The Word of the Lord.

People Thanks be to God.

Psalm 25:1-9

1 To you, O Lord, I lift up my soul;
my God, I put my trust in you; *

let me not be humiliated,
nor let my enemies triumph over me.

2 Let none who look to you be put to shame; *
let the treacherous be disappointed in their schemes.

3 Show me your ways, O Lord, *
and teach me your paths.

4 Lead me in your truth and teach me, *
for you are the God of my salvation;
in you have I trusted all the day long.

5 Remember, O Lord, your compassion and love, *
for they are from everlasting.

6 Remember not the sins of my youth and my transgressions; *
remember me according to your love
and for the sake of your goodness, O Lord.

- 7 Gracious and upright is the Lord; *
therefore he teaches sinners in his way.
- 8 He guides the humble in doing right *
and teaches his way to the lowly.
- 9 All the paths of the Lord are love and faithfulness *
to those who keep his covenant and his testimonies.

The Second Lesson: 1 Thessalonians 3:9-13

How can we thank God enough for you in return for all the joy that we feel before our God because of you? Night and day we pray most earnestly that we may see you face to face and restore whatever is lacking in your faith. Now may our God and Father himself and our Lord Jesus direct our way to you. And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

Lector The Word of the Lord.

People Thanks be to God.

Anthem at the Sequence

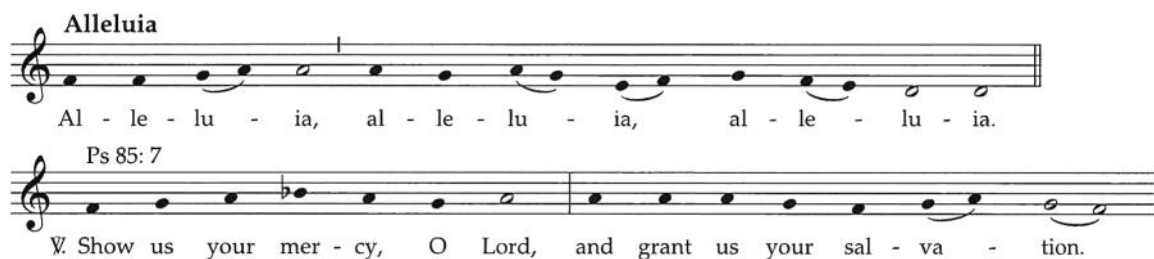
Johann Gottfried Walther, arr. Mark Schweizer

Zion bears the watchmen singing, And all her heart with joy is spring; She wakes, she rises from her gloom; For her Lord comes down all glorious, The strong in grace, in truth victorious. Her Star is risen, her Light is come. Ah come, Thou blessed One, God's own beloved Son: Alleluia! We follow till the halls we see, Where Thou hast bid us sup with Thee.

The congregation stands for the Gospel procession.

The Alleluia is sung first by the choir, then repeated by all. It is then repeated by all following the verse.

Alleluia



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Ps 85: 7

V. Show us your mer - cy, O Lord, and grant us your sal - va - tion.

The Gospel: Luke 21:25-36

Celebrant The Holy Gospel of our Lord Jesus Christ according to Luke.

People Glory be to thee, O Lord.

Jesus said, "There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. Then they will see 'the Son of Man coming in a cloud' with power and great glory. Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near." Then he told them a parable: "Look at the fig tree and all the trees; as soon as they sprout leaves you can see for yourselves and know that summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near. Truly I tell you, this generation will not pass away until all things have taken place. Heaven and earth will pass away, but my words will not pass away. "Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day catch you unexpectedly, like a trap. For it will come upon all who live on the face of the whole earth. Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man."

Celebrant The Gospel of the Lord.
People Praise be to thee, O Christ.

The Sermon

The Right Reverend Johncy Itty

The Nicene Creed

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

The Intercessor says

Let us pray for the whole state of Christ's Church and the world.

Almighty and ever living God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Lord, hear our prayer

Give grace, O heavenly Father, to all bishops and other ministers, especially Michael, our Presiding Bishop; Lawrence, our Diocesan Bishop; and Johncy, our Bishop-in-Residence, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

Lord, hear our prayer

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

Lord, hear our prayer

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, especially the President of the United States, the members of Congress, and all regional and local authorities, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Lord, hear our prayer

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

Lord, hear our prayer

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor Abigail, Andrea, Ann, Annakutty, Anthony, Autumn, Ben, Betty, Betty C., Bill, Caroline, Chris, Cindy, Diane, Donna, Elinor, Faustina, Felix (Sr.), Gary, Greg, Hannah, Jackie, Jim, Joel, Joy, Joyce, June, Kamryn, Lorraine, Mark, Matthew, Michelle, Mike, Mother Vivian, Muriel, Rick, Roger, Sarah Grace, Shanti, Sister Joy, Steve, Sue, Vincent, and William; and all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

Lord, hear our prayer

We pray for those in military service, and especially for Christian, Erik, John, Matt, Robert, and Stephen;

Lord, hear our prayer

For the unemployed and underemployed; for all who suffer from addictions; for all who suffer chronic illness, and for all caregivers; . . . For our companion diocese of Torit of the Episcopal Church of South Sudan; and for mercy, peace, and justice among all peoples, especially those whose lives have been devastated by disease, natural disasters, terrorism, war, famine, tyranny, or injustice; For the petitions in the Diocesan Cycle of Prayer and the Anglican Cycle of Prayer this week; . . . And for any other special needs of this congregation, I invite your intercessions now, silently or aloud.

Lord, hear our prayer

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear, remembering especially Rosalie Bucaro, friend of Dermot McGrath; beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of the Blessed Virgin Mary, St. Peter, St. Edmund, and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Lord, hear our prayer

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**

The Confession of Sin and Absolution

Celebrant Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God,

All

**Almighty God, Father of our Lord Jesus Christ,
maker of all things, judge of all men:**

**We acknowledge and bewail our manifold sins and wickedness,
which we from time to time most grievously have committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.**

**We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.**

**Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter
serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.**

Celebrant

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

The Presider may then say one or more of the following sentences, first saying
Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

The Peace

Celebrant The peace of the Lord be always with you.

People ***And with thy spirit.***

The Holy Communion

The Hymn at the Offering

The King shall come when morning dawns

The Hymnal 1982, #73

St. Stephen

1 The King shall come when morn - ing dawns and
 2 Not, as of old, a lit - tle child, to
 3 The King shall come when morn - ing dawns and
 4 and let the end - less bliss be - gin, by
 5 The King shall come when morn - ing dawns and

1 light tri - um - phant breaks; when beau - ty gilds the
 2 bear, and fight, and die, but crowned with glo - ry
 3 earth's dark night is past; O haste the ris - ing
 4 wear - y saints fore - told, when right shall tri - umph
 5 light and beau - ty brings: Hail, Christ the Lord! Thy

1 cast - ern hills and life to joy a - wakes.
 2 like the sun that lights the morn - ing sky.
 3 of that morn, the day that e'er shall last;
 4 o - ver wrong, and truth shall be ex - tolled.
 5 peo - ple pray, come quick - ly, King of kings.

Words: Greek, tr. John Brownlie (1859-1925) Music: *St. Stephen*, William Jones (1726-1800), alt.

The Great Thanksgiving, Eucharistic Prayer II

Celebrant The Lord be with you. *People* And with thy spi - rit.

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

Celebrant Let us give thanks un - to our Lord God.

People It is meet and right so to do.

The Celebrant continues

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Because thou didst send thy beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Sanctus

The Hymnal 1982, S 113

John Merbecke

Ho - ly, ho - ly, ho - ly, Lord God of Hosts;

Heaven and earth are full of thy glo - ry. Glo - ry be

to thee, O Lord Most High. Bless - ed is he that com - eth

in the name of the Lord. Ho-san - na in the high - est.

Then the Celebrant continues

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech

thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end. **AMEN.**

And now, as our Savior Christ hath taught us, we are bold to say,

People and Celebrant

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come, thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

The Breaking of the Bread

Christ our Passover is sacrificed for us;

Therefore let us keep the feast.

Fraction Anthem - O Lamb of God

The Hymnal 1982, S 157

John Merbecke

O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on us.
O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on us.
O Lamb of God, that ta - kest a - way the
sins of the world, grant us thy peace.

Prayer of Humble Access (*said by all*)

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Hymn at the Communion

The Hymnal 1982, #454

Jesus came, adored by angels

Lowry

Unison or harmony

The musical score is written for unison or harmony in G major, 4/4 time. It consists of four systems of music, each with a vocal line (treble clef) and a bass line (bass clef). The lyrics are written below the vocal line. The first system has four lines of lyrics. The second system has four lines of lyrics. The third system has four lines of lyrics. The fourth system has four lines of lyrics. The music is simple and hymn-like, with a steady rhythm and a clear melody.

1 Je - sus came, a - dored by an - gels. came with peace from
2 Je - sus comes a - gain in mer - cy, when our hearts are
3 Je - sus comes to hearts re - joic - ing, bring - ing news of
4 Je - sus comes on clouds tri - um - phant, when the heavens shall

realms on high; Je - sus came for our re - demp - tion,
bowed with care; Je - sus comes a - gain in an - swer
sins for - given; Je - sus comes in sounds of glad - ness,
pass a - way; Je - sus comes a - gain in glo - ry;

low - ly came on earth to die: Al - le - lu - ia,
to our ear - nest heart - felt prayer; Al - le - lu - ia,
lead - ing souls re - deemed to heaven; Al - le - lu - ia,
let us then our hom - age pay: Al - le - lu - ia,

al - le - lu - ia! came in deep hu - mil - i - ty.
al - le - lu - ia! comes to save us from de - spair.
al - le - lu - ia! now the gate of death is riven.
al - le - lu - ia! till the dawn of end - less day.

Words: Godfrey Thring (1823-1903), alt. Music: *Lowry* Gerald Near (b. 1912) Copyright © The Church Pension Fund.
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The Post Communion Prayer

Celebrant Let us pray.

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

The Post Communion Hymn

The Hymnal 1982, #57

Lo! he comes with clouds descending

Helmsley

1 Lo! he comes, with clouds de - scend - ing, once for
 2 Ev - ery eye shall now be - hold him, robed in
 3 Those dear tok - ens of his pas - sion still his
 4 Yea, a - men! let all a - dore thee, high on

our sal - va - tion slain; thou - sand thou - sand
 dread - ful ma - jes - ty; those who set at
 daz - zling bo - dy bears, cause of end - less
 thine e - ter - nal throne; Sa - vior, take the

saints at - tend - ing swell the tri - umph of his
 nought and sold him, pierced, and nailed him to the
 ex - ul - ta - tion to his ran - somed wor - ship -
 power and glo - ry; claim the king - dom for thine

train: Al - le - lu - ia! Al - le - lu - ia!
 tree, deep - ly wail - ing, deep - ly wail - ing,
 ers; with what rap - ture, with what rap - ture,
 own: Al - le - lu - ia! Al - le - lu - ia!

Al - le - lu - ia! Christ the Lord re - turns to reign.
 deep - ly wail - ing, shall the true Mes - si - ah see.
 with what rap - ture gaze we on those glo - rious scars!
 Al - le - lu - ia! Thou shalt reign, and thou a - lone.

Words: Charles Wesley (1707-1788); Music: *Helmsley*, melody Augustine Arne (1710-1778); hymn: Ralph Vaughan Williams (1872-1958), alt.

The Advent Blessing and Dismissal

May the Sun of Righteousness shine upon you and scatter the darkness from before your path; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

Bishop Let us bless the Lord.

People Thanks be to God.

Voluntary: Postlude on “Helmsley”

James Vivian

— For the Service —

Officiant and Preacher

Lector

Lay Eucharistic Minister and Intercessor

Acolytes

Organist

Ushers

Altar Guild

The Right Reverend Johncy Itty

Brian Clark

Joan Derle

Camryn Alves, Cameron Gutwein

Mark Engelhardt

Sara Alves, Juanita Moon, Marc Johnston

Linda Brady, Juanita Moon, Jeanne Taylor





Waiting

by Michael Toy

It's Advent again! It is that season where we are oriented—in everyday life as well as liturgically—toward Christmas. And yet, there are some stops we must make along the way. In today's waypoint, our readings look forward to Jesus' triumphant return. Today, we look to the apocalypse. The prophecy from Jeremiah signals the coming of the fulfillment of God's promise when all shall live in peace and justice. This era of justice and flourishing for all people, we can all probably agree, has not yet come to pass. The coming Messiah was meant to usher in this age of peace on earth, end to war, and an end to the woes of humanity. And yet, in our gospel reading from Luke, Jesus says that time has not yet come. Instead, he is declaring prophecies of distress, roaring of waves, fear and foreboding. This time of distress of the Son of Man's return is not far away in the future, according to Jesus, who teaches, "Truly I tell you, this generation will not pass away until all things have taken place."

Reading this sentence plainly or literally surely is a bit embarrassing. A bit embarrassing not just for us, but for Jesus as well. It certainly seems like he is saying that his return will be imminent. Here we are, nearly two thousand years later, and the second coming of Jesus has still not occurred. So, was Jesus wrong?

Our impulse is to rush to the answer, "No!" We want to rush to an explanation of how this surely was not what Jesus could have meant. We want a clarification that meshes with our ideas of orthodoxy and our theological commitments. We want to say, as we all too often do, "That's not what Jesus meant." We're not good at waiting. We rush for answers. We rush for explanations.

But to be seasonal, let us engage with the text using an "Advent hermeneutic." Hermeneutic is the word used to describe an approach to and interpretation of Scripture. Thus, in this season of waiting, let us hold off from that immediate jump to making this make sense. Instead, let us wait. Let us sit with the discomfort that these passages bring us.

Was Jesus wrong? What would it mean if Jesus were wrong about this? His generation certainly did pass away before seeing him returning, descending in a cloud with power and great glory. If he were wrong, would that change the way we see Jesus as fully divine? If we maintain that Jesus was fully divine but wrong about the timing of the apocalypse, would it change the way we think of divine omniscience? If Jesus were wrong about the timing, could he have been wrong about other aspects of the great return?

These questions are not easy to sit with. And yet, they are important questions to ask—especially for that generation to whom Jesus was speaking. Imagine being part of that first generation of Jesus' followers. Jesus has promised that he would return. But now, people are dying, and understandably, the church is a bit confused. These questions we've been raising, these are the questions that the community in Thessaloniki was asking as well. Paul's first letter to the Thessalonians is about precisely this issue. Jesus was expected to have come back before this generation passed away. Now, people are dying, and the community is concerned about the place those who have passed will have in the coming kingdom. When is Jesus coming back? Was Jesus wrong? Is Jesus coming back at all? Has Jesus left us alone with our death and our suffering? Words from today's psalm surely capture some of that anxiety,

“My God, I put my trust in you; let me not be humiliated, nor let my enemies triumph over me.” And what enemy seems more triumphant than death? Weren’t you supposed to come by now? Weren’t you supposed to come save us?

These are the questions that come up while we sit with this conundrum using our Advent lens. Paul’s response to the Thessalonians is simultaneously theological and pastoral. Further on in the letter, he addresses the community’s fear about those who have already died, affirming that they will experience resurrection and have a place in the coming kingdom of God. He also acknowledges those feelings of grief, helplessness, and powerlessness that accompany that feeling that God has abandoned or forgotten us. He declares that we wait with faith.

To wait with faith is to acknowledge that the waiting is not pointless. It is to believe that the waiting will be worth it. In addition to cognitive belief, waiting is a time for feeling. We see in Paul’s letter that he himself is waiting to see this community again. But his faith influences the way that he waits to be reunited. While apart, he reaches for that feeling of joy found in each other’s presence: “How can we thank God enough for you in return for all the joy that we feel before our God because of you? Night and day we pray most earnestly that we may see you face to face and restore whatever is lacking in your faith.” Here, Paul is naming the joy of Christian connection, but he is also naming the fact that he misses this community of his friends.

Waiting is a time to look around and recognize that all is not as it should be or could be. Waiting is the time to lean into these feelings of longing. It is a time to lean into those feelings that not all is right, and that there is something better to come. It is a time to dream; it is a time to imagine. When we wait, though it seems that death and suffering run rampant and unrestrained through our world, we dream of being comforted. We dream of being reunited with loved ones. We dream of a time when God is going to make everything alright. To echo the words of Jeremiah, we dream of a time when God’s promise is fulfilled, and all will live in safety and in flourishing. We dream of a day when God will execute justice and righteousness throughout the land.

In the coming weeks of Advent, we will hear of the prophets who came to prepare the way for Jesus, especially John the Baptizer. We will hear a message of repentance and of a baptism of fire. And of course, we will hear of Mary and Elizabeth. The task before us is to read and hear these stories in the spirit of Advent.

Advent is a time to stop and to hesitate. It is a time to dig into the discomfort and seeming incongruities Scripture presents to us. It is a time to linger with questions rather than rush to answers. These moments of delay or disruption create space to feel. In these coming weeks leading up to Christmas, may we all pause and look around. May we notice those things which are and those things we wish would be. Certainly, we believe in Christmas and the theologies of Incarnation and of God’s presence with us. But we also believe in the not-yet. We hold onto those feelings of discomfort and of doubt. We believe in Christmas, but let us also believe in Advent.

What does it mean to believe in Advent? To believe in Advent is to believe in waiting. And may our waiting be full of dreams for a better world, full of God’s justice and love made present to all. Amen.

- 1. Compared to even a few years ago, what is your relationship with waiting? Are you more patient? Less patient? Why?**
- 2. When you find yourself becoming impatient this week – with a friend or family member, with a colleague, with God – slowly repeat this prayer: “Come, Lord Jesus.”**

Michael Toy, an alumnus of Princeton Theological Seminary, has worked in Christian formation since 2013. He now spends his time writing, blogging, and trying to live out the radical call to love our neighbors.

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Mark Engelhardt

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Presiding Bishop

Diocesan Bishop

Assistant Bishop

Assisting Bishop

Assisting Bishop

Bishop-in-Residence

Associate for Administration, Liturgy, and Music

Financial Administrator

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Joe Goncalves, *Junior Warden*

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Stephanie Campbell

Lisa Hallett

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Clyde Payne



Praising God, Serving Neighbor

*We seek to worship the Lord as one loving family
by serving our parish and community
through prayer, music, education, and outreach*