

St. Barnabas

EPISCOPAL PARISH

The Holy Eucharist

December 10, 2023

The Second Sunday of Advent

St. Barnabas Mission Statement

We experience God's redeeming love in all and through all and respond to love through faithful worship, life-long spiritual growth, and committed outreach.

Our community shares a progressive faith, opens our arms to all seekers, and works to make the world more just.

*John calls people to repent, to clear the decks, to completely reorder their lives so that nothing gets in the way of the Lord's coming. The reading from Isaiah gives the context for this radical call: the assurance of forgiveness that encourages us to repent; the promise that the Coming One will be gentle with the little ones. Isaiah calls us all to be heralds with John, to lift-up our voices fearlessly and say, "Here is you God!" We say it to one another in worship, in order to say it with our lives in a world in need of justice and peace.***

A bell tolls.

THE GREETING AND ANNOUNCEMENTS

PRELUDE

"Greensleeves" arr. Richard Purvis

The Liturgy of Gathering

Please remain seated.

THE LIGHTING OF THE ADVENT WREATH

Pat Long and Claire Trautman

The Wreath Hymn (9:30)

Light One Candle to Watch for Messiah

Light one can - dle to watch for Mes - si - ah: let the light ban - ish dark - ness.

He shall bring sal - va - tion to Is - ra - el, God ful - fills the prom - ise.

The Wreath Blessing: Peace

Reader One: Because of war, because of violence in our communities, because there is still so much unrest in our hearts, we light a candle of peace...

Reader Two: Because hatred is still so strong, because so many swords have not yet been remade into plowshares, we light a candle of peace...

Two candles on the Advent wreath are lit.

Reader One: May the light from this candle overwhelm the world.

Reader Two: May the light from this candle say to all that God's peace is coming, on earth as it already is in heaven.

Reader One: Friends, be not afraid, God's peace is at hand!

Please stand in body or spirit.

THE GATHERING HYMN (9:30)*

Comfort, Comfort Ye my People H-67

Com - fort, com - fort ye my peo - ple, speak ye peace, thus saith our God;
Hark, the voice of one that cri - eth in the des - ert far and near,
Make ye straight what long was crook - ed, make the rough - er pla - ces plain;

com - fort those who sit in dark - ness mourn - ing 'neath their sor - rows' load.
call - ing us to new re - pent - ance since the king - dom now is here.
let your hearts be true and hum - ble, as be - fits his ho - ly reign.

Speak ye to Je - ru - sa - lem of the peace that waits for them;
Oh, that warn - ing cry o - bey! Now pre - pare for God a way;
For the glo - ry of the Lord now o'er earth is shed a - broad;

tell her that her sins I cov - er, and her war - fare now is o - ver.
let the val - leys rise to meet him and the hills bow down to greet him.
and all flesh shall see the to - ken that the word is nev - er bro - ken.

THE OPENING ACCLAMATION

+Blessed are you, holy and living One.

You come to your people and set them free.

THE COLLECT FOR PURITY

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

THE KYRIE (7:45)

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

THE HYMN OF PRAISE (9:30)*

People, Look East ELW-248

1. Peo - ple, look east. The time is near of the crown - ing of the year. Make your house fair as you are a - ble, trim the hearth and set there: give up your strength the seed to nour - ish, That in course the flour - ish. Peo - ple, look east, and sing to - day Love, the Guest, is on the way.

2. Fur - rows be glad. Though earth is bare, one more seed is plant - ed flour - ish. Peo - ple, look east, and sing to - day Love, the rose, is on the way.

THE SALUTATION AND COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray...Merciful God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE PRAYER OF DISCERNMENT FOR THE ELECTION OF THE PRESIDING BISHOP

Almighty God, source of all wisdom and understanding: Look graciously on your Church, and so guide the hearts and minds of those who will choose our next presiding bishop, that we may receive a faithful pastor who will care for all of your people, equip us for our ministries, and proclaim your word to us and to the world; through Jesus Christ our Lord. **Amen.**

The Liturgy of the Word

Please sit.

THE HEBREW SCRIPTURES *Isaiah 40:1-11*

*In grand, flowing, poetic lines, the prophet announces that the exile of God's people in Babylon is over. God will deliver Israel and will care for her as a shepherd cares for the sheep. This word can be trusted, because the only enduring reality in life is the Word of God.***

The reading is introduced:

A reading from the prophet Isaiah.

Console my people, give them comfort," says your God.

"Speak tenderly to Jerusalem's heart, and tell it that its time of service is ended, that its iniquity is atoned for, that it has received from YHWH's hand double punishment for all its sins."

A voice cries out, "Clear a path through the wilderness for YHWH!
Make a straight road through the desert for our God!"

Let every valley be filled in,
every mountain and hill be laid low;
let every cliff become a plain,
and the ridges become a valley!

Then the glory of YHWH will be revealed,
and all humankind will see it."
The mouth of YHWH has spoken!

A voice commands, "Cry out!"
And I answer, "What will I say?"
— "All flesh is grass
and its beauty is like the wildflowers:
The grass withers
and the flower wilts
when the breath of YHWH blows on them.
How the people are like grass!
Grass withers, and flowers wilt,
but the promise of our God will stand forever."

Go up on a high mountain,
you who bring good news to Zion!
Shout with a loud voice,
you who bring good news to Jerusalem!
Shout without fear,
and say to the towns of Judah
"Here is your God!"
YHWH, O Sovereign One,
you come with power,
and rule with a strong arm!
You bring your reward with you,
and your reparation comes before you.
Like a shepherd you feed your flock,
gathering the lambs and holding them close,
and leading mother ewes with gentleness.

A brief silence, then:

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

Thanks be to God.

PSALM 85:1–2, 8–13 *Benedixisti, Domine*

The psalm is prayed in unison.

You have been gracious to your land, O God;*
you have restored the good fortune of Jacob.

**You have forgiven the iniquity of your people *
and blotted out all their sins.**

**I will listen to what you are saying, *
for you are speaking peace to your faithful people
and to those who turn their hearts to you.**

**Truly, your salvation is very near to those who fear you, *
that your glory may dwell in our land.**

**Mercy and truth have met together; *
righteousness and peace have kissed each other.**

**Truth shall spring up from the earth, *
and righteousness shall look down from heaven.**

**You, O God, will indeed grant prosperity, *
and our land will yield its increase.**

**Righteousness shall go before you, *
and peace shall be a pathway for your feet.**

**Glory to God, Source of All Being, Incarnate
Word and Holy Spirit; *
as it was in the beginning, is now, and will be
for ever. Amen.**

THE CHRISTIAN SCRIPTURES 2 Peter 3:8–15a

*This short letter deals with pressing concerns regarding the final advent of Jesus, especially concerns that could arise over its apparent delay. The author of the letter calls on Christians to anticipate the promised coming of the Lord through conduct dedicated to God.***

The reading is introduced.

A reading from the second letter of Peter.

This point must not be overlooked, dear friends: in the eyes of the Most High, one day is like a thousand years, and a thousand years are like a day. God does not delay in keeping the promise, as some mean “delay.” Rather, God shows you generous patience, desiring that no one perish but that all come to repentance.

The day of our God will come like a thief, and on that day the heavens will vanish with a roar; the elements will catch fire and fall apart, and the earth and all its works will be destroyed in the flames. Since everything is to be destroyed in this way, what holy and devoted lives you should lead! Look for the coming of the Day of God, and try to hasten it along. Because of it, the heavens will be destroyed in flames and the elements will melt away in a blaze. But what we await are new heavens and a new earth where, according to the promise, God’s justice will reside. So beloved, while waiting for this, make every effort to be found at peace and without stain or defilement in God’s sight. Consider our God’s patience as your opportunity for salvation.

A brief silence, then:

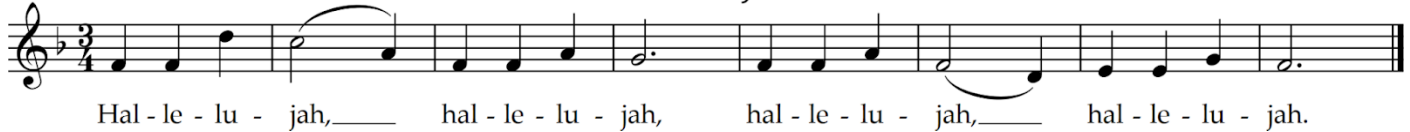
Hear what the Spirit is saying to God’s people.

Thanks be to God.

Please stand in body or spirit.

THE GOSPEL ACCLAMATION (9:30)*

Hallelujah



*Cantor: Prepare the way of the Lord. All flesh shall see the salvation of God.***

THE HOLY GOSPEL *Mark 1:1-8*

*The Gospel of Mark does not begin with a story of Jesus' birth but with the voice of one crying out in the wilderness: Prepare the way of the Lord.***

The Holy Gospel is introduced.

The Holy Gospel of Our Lord Jesus Christ, according to Mark.

Glory to you, O Christ.

Here begins the Gospel of Jesus Christ, the Son of God.

As it was written in Isaiah the prophet:

“I send my messenger before you to prepare your way,
a herald's voice in the desert, crying,
‘Make ready the way of our God.
Clear a straight path.’”

And so John the Baptizer appeared in the desert, proclaiming a baptism of repentance for the forgiveness of sins. The whole Judean countryside and all the people of Jerusalem went out to John and were baptized by him in the Jordan River as they confessed their sins. John was clothed in camel's hair and wore a leather belt around his waist, and he ate nothing but grasshoppers and wild honey. In the course of his preaching, John said, “One more powerful than I is to come after me. I am not fit to stoop and untie his sandal straps. I have baptized you in water, but the One to come will baptize you in the Holy Spirit.”

A brief silence, then:

The Gospel of Christ.

Praise to you, O Christ.

Please sit.

THE HOMILY Fr. Al Halverstadt+

Please stand in body or spirit.

THE PRAYERS OF THE PEOPLE

It is our custom to light candles for those who are sick or distressed and to remember those who have died. The prayer stations are on either side of the Altar. The refrain is sung three times.*

Wait for the Lord ELW-262

The image shows a musical score for the hymn 'Wait for the Lord ELW-262'. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#), and the time signature is 8/8. The lyrics are written below the treble staff. The melody is simple and hymn-like, with a steady rhythm. The lyrics are: 'Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!'.

In Advent, we wait—for a coming that has already come, is with us now, and will come again. Loving God, in the quiet of Advent, we hold up these prayers to you.

Silence for reflection.

We hold in hope all who pray to you, especially those who lead the Anglican Communion, The Episcopal Church, The Episcopal Church in Colorado, and St. Barnabas Parish, that they may hear and do your will. In the quiet of Advent, we hold this hope.

Silence for reflection.

We hold in hope all those who have been entrusted with leadership throughout the world, especially our President, our leaders in Congress, and the Supreme Court, that they may serve with integrity, mindful of whom they serve. In the quiet of Advent, we hold this hope.

Silence for reflection.

We hold in hope the people of St. Barnabas, that we may see who we are and hear what we are called to be. Lead us as we follow this call. In the quiet of Advent, we hold this hope.

Silence for reflection.

We hold in hope those who show us how to care for this earth and all of creation, that we may do our part to repair the damage that has been done and restore the creation to health and wholeness. In the quiet of Advent, we hold this hope.

Silence for reflection.

We hold in hope all those who enter this Advent season with heavy care or illness or sorrow, that we may discover how we can be and do for them. We pray especially for Eva, Todd Trautman and family, Jessica, the Mattison family, Steve, Ryan and family, the Mehn family, Rhondda, Michael, Verlin, Jim, Claire, the people of Ukraine, the Israeli and Palestinian people, those who struggle with conflict, natural and human disaster, and those we name aloud or in silence (*pause*). In the quiet of Advent, we hold this hope.

Silence for reflection.

We hold in hope all those who have entered into larger life and those who grieve them, especially Meighan, Doreen, and those we name in silence or aloud (*pause*). In the quiet of Advent, we hold this hope.

Silence for reflection.

Into your hands, Holy One, we commend ourselves and all for whom we pray, trusting in your mercy; through the Promised One, Jesus Christ our Lord. **Amen.**

The refrain is sung once more.*

Wait for the Lord ELW-262

Musical score for 'Wait for the Lord' (ELW-262). The score is written for voice and piano. The key signature is one sharp (F#), and the time signature is common time (C). The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: 'Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!' The score ends with a double bar line and repeat dots.

THE CONFESSION OF SIN AND FORGIVENESS**

God is patient and merciful, desiring all to come to repentance. Trusting this promise of grace, let us confess our sin.

Silence for reflection.

Everlasting God,

you love justice and hate wrongdoing. We confess the fear, greed, and self-centeredness that make us reluctant to work against oppression. We are complicit in systems of exploitation. We choose comfort over courage. We are careless with creation's bounty. Look upon us with mercy. Turn our hearts again to you. Make us glad to do your will and to walk in your ways for the sake of our waiting world.

Almighty God have mercy on you, +forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE PEACE

The peace of Christ be always with you.

And also with you.

All share a greeting of peace.

The Liturgy of the Meal

THE OFFERTORY

The Offertory Sentence

Please sit.

The Presentation of the Bread and Wine

The Choir Anthem

Of a Rose, a Lovely Rose John Rutter

Please stand in body or spirit.

The Presentation of the Gifts (7:45)

All things come of thee, O Lord,

and of thine own have we given thee.

The Offertory Hymn (9:30)*

Let the Vineyards Be Fruitful

Let the vine-yards be fruit-ful, Lord, and fill to the brim our cup of__ bless - ing.

Gath - er a har-vest from the seeds that were sown, that we may be fed with the bread of life.

Gath - er the hopes and the dreams of all; u - nite them with the prayers we of - fer now.

Grace our__ ta - ble with your pres-ence, and give us a fore-taste of the feast to come.

THE GREAT THANKSGIVING

The Preface and Proper Preface

God be with you.

And also with you

Lift up your hearts.

We lift them to God.

Let us give thanks to our God.

It is right to give our thanks and praise.

It is truly right and good and joyful to give you thanks, all-holy God, source of life and fountain of mercy. Because you sent your Beloved One to redeem us from sin and death, and to make us heirs of everlasting life; that when Christ shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we say/sing:

The Sanctus (7:45)

**Holy, Holy, Holy, God of power and might,
heaven and earth are full of your glory.**

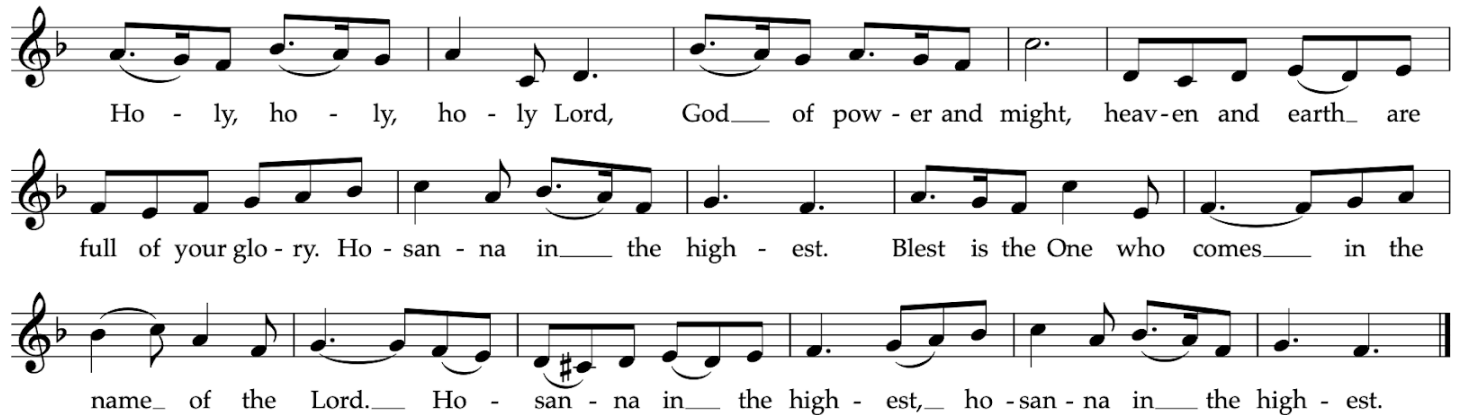
Hosanna in the highest.

Blessed is the One who comes in the name of the Lord.

Hosanna in the highest.

The Sanctus (9:30)*

Holy, Holy, Holy ELW-193



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, heav-en and earth are
full of your glo - ry. Ho - san - na in the high - est. Blest is the One who comes in the
name of the Lord. Ho - san - na in the high - est, ho - san - na in the high - est.

The Celebrant continues

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus, the holy child of God.

Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them and said: "Take, eat: This is my body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with the blessed Virgin Mary, blessed Barnabas, blessed Meighan, blessed Doreen, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory and praise, for ever and ever. **Amen.**

The Lord's Prayer (7:45)

It is our custom to hold hands during The Lord's Prayer.

As Jesus has taught us, we pray those words that bind us together:

**Our Father in heaven,
hallowed be your Name,
your kingdom come,**

**your will be done,
 on earth as in heaven.
 Give us today our daily bread.
 Forgive us our sins
 as we forgive those
 who sin against us.
 Save us from the time of trial,
 and deliver us from evil.
 For the kingdom, the power,
 and the glory are yours,
 now and for ever. Amen.**

The Lord's Prayer (9:30)*

It is our custom to hold hands during The Lord's Prayer.
 As Jesus has taught us, we pray those words that bind us together:

Our Fa-ther in hea ven, hal-lowed be your Name, your king-dom come, your will be done,
 on earth as in hea-ven. Give us to-day our dai-ly bread. For-give us our sins
 as we for-give those who sin a-gainst us. Save us from the time of tri-al,
 and de-liv-er us from e-vil. For the king-dom, the power, and the glo-ry are yours,
 now and for-ev-er. A-men.

The Breaking of the Bread and Fraction Anthem (7:45)

Christ our Passover is sacrificed for us;
therefore let us keep the feast.

The Breaking of the Bread and Fraction Anthem (9:30)*

Fraction Anthem: Christ our Passover S-156

Christ_ our Pass - o - ver is
 sac - ri - ficed_ for us; there - fore let us keep_ the feast.

The Invitation to Communion**

In this meal, righteousness and peace meet together. Come, take your place at this Table.

Please sit. Jesus welcomed everyone to his table, and so we at St. Barnabas welcome everyone to this table. Gather around the Altar as you are directed. You may stand or kneel as is your custom. The Celebrant will place the gluten-free bread into your hand. You have two options to receive the wine. A Chalice Bearer will offer the Common Cup from which you may drink, or you may dip the bread in the wine when a second chalice comes in turn. You may also choose not to partake of the Cup. When you have received the Sacrament, please return to your seat. If you or your children prefer only to receive a blessing, please indicate this by crossing your hands over your chest.

The Hymn During Communion (9:30)*

We Are Waiting for Jesus ACS-905

The musical score is written on four staves in G major (one sharp). The lyrics are as follows:

We are wait - ing for__ Je - sus; Je - sus__ brings peace. We are
We are wait - ing for__ Je - sus; Je - sus__ brings peace. We are
wait - ing for__ Je - sus; Je - sus__ brings peace. Sun of
wait - ing for__ Je - sus; Je - sus__ bring peace. Lov - ing
jus - tice, shine up - on us; we are trust - ing in your
12 Shep - herd, walk be - side us; stir our hearts, and gent - ly
prom - ise. We are wait - ing for__ Je - sus; Je - sus__ brings peace.
guide us. We are wait - ing for__ Je - sus; Je - sus__ brings peace.

Please stand in body or spirit.

THE PRAYER AFTER COMMUNION**

Let us pray...Generous God,

in Bread and Cup you have revealed your glory for all people to see together. Nourished by this meal, send us out to proclaim your good news of liberation and release, brought to birth by Jesus Christ our Savior. Amen.

The Liturgy of Sending

THE SENDING OUT OF EUCHARISTIC VISITORS (Occasional)

N., in the name of this congregation, I send you forth bearing these holy gifts that those to whom you go may share with us the communion of Christ's Body and Blood.

We who are many are one Body, because we all share one Bread, one Cup.

THE BLESSING

May the Sun of Righteousness shine upon you and scatter the darkness from before your path; and the blessing of +the most holy, glorious and undivided Trinity, one God, be among you, and remain with you always.

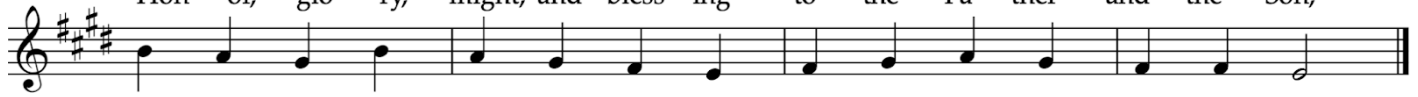
Amen.

THE SENDING HYMN (9:30)*

Hark! A Thrilling Voice is Sounding H-59



Hark! A thrill - ing voice is sound - ing. "Christ is nigh," it seems to say;
Wak - ened by the sol - emn warn - ing, from earth's bond - age let us rise;
Lo! The Lamb, so long ex - pect - ed, comes with par - don down from heaven;
so when next he comes with glo - ry, and the world is wrapped in fear,
Hon - or, glo - ry, might, and bless - ing to the Fa - ther and the Son,



"Cast a - way the works of dark - ness, O ye chil - dren of the day."
Christ, our sun, all sloth dis - pel - ling, shines up - on the morn - ing skies.
let us haste, with tears of sor - row, one and all to be for - given;
may he with his mer - cy shield us, and with words of love draw near.
with the ev - er - last - ing Spi - rit while un - end - ing a - ges run.

THE DISMISSAL**

Go in peace. Keep awake.

Thanks be to God!

THE POSTLUDE

Postlude "Prepare the Way" arr. Paul Manz

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**Liturgical pieces are from *Sundays and Seasons: Year A 2023*, Augsburg Fortress, Publishers, Minneapolis.