



ADVENT

WORSHIP BULLETIN | FALL 2023

SAINT JAMES'
EPISCOPAL CHURCH
FREMONT, CALIFORNIA

WELCOME *to* SAINT JAMES'

We are a community that invites all people to join in worship. Our primary sacrament of initiation into the Church is the sacrament of Holy Baptism. If you wish to follow Christ, or if you wish to deepen your exploration of the sacred, you are encouraged to speak to a clergy person about baptism or about your own spiritual path and where it is leading you.

If you are visiting us, please introduce yourself at the door. We invite you to fill out a visitor's card and either place it in the offertory plate or hand it to an usher. You can also sign the visitor book as you exit the church.

Please join us in food and fellowship on the patio or in the parish hall after the service.

LITURGY *and the* SEASON *of* ADVENT

The Episcopal way of worshipping has been in existence for centuries, and closely follows the ancient rites of the early church. Our primary texts are the Holy Bible (the preferred translation being the New Revised Standard Version) and the 1979 Book of Common Prayer. If there are things about our worship that are new to you or do not make sense, be patient with the unfamiliarity. Consider that you are entering a conversation with God and the faithful which began centuries before we were here and will continue after we are gone. Just join in as you are, and bear with us as we are, and we will all be changed as we go.

The Season of Advent is a season of anticipation where we echo the words of John in Revelation: "Come Lord Jesus." We patiently await the coming of God among us with hope and joy. In the Incarnation, "the Word was made flesh, and dwelt among us"; in Greek, that phrase is literally translated as "and [God] pitched a tent among us." How vivid is that imagery, that the God of all Creation came down and adopted our humanity, choosing to be intimately enveloped in our sin and chaos in order that we may be raised from it, being brought into new life through, with, and in Christ Jesus.

Indeed, we await the coming of the child who will illumine this world's darkness—we will "see a great light," and that light, which is Christ himself, will cast away death and sin so that we may bask in the light of God for all eternity. He is Emmanuel, "God is with us."

CHILDREN *and* WORSHIP

Children are welcome in church and we understand that sometimes that means wiggles and noises. As you enter church there are two family areas to the left side of the sanctuary where you will find crayons, pencils, activity sheets and bookshelves as a resource for engaging children. If you need a quiet place for infants and toddlers our nursery is available at the back of the sanctuary with space for feeding and changing.

Sunday School, for children aged 4 through 6th grade, meets during our 10:30am service. The children are met in church before the service and head over to the Sunday school room as the service starts. They rejoin their families in the Church part-way through the service so that they may celebrate Holy Communion with the whole community.

Our youth group meets at alternate times during the month. For more information on that or our Sunday School please contact our Children and Youth Minister, Jan Scrutton (jan@saintj.com)



Scan this QR code to visit our parish website, www.saintj.com, where you can find information regarding our parish history, clergy and staff, service times, ministries, and upcoming events as well as our newsletter *The Window*, sermon recordings, service livestreams, contact information, and much more.

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OFFICE HOURS **Wednesdays & Thursdays | 10:00AM TO 1:00PM**

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Saint James' Episcopal Church, Fremont CA
@stjamesfremontca

LITURGY OF THE WORD

*During this Advent season
our opening hymn is the
traditional “O Come, O
Come, Emmanuel.”*

*We refer to Jesus as
“Emmanuel” which is
Hebrew for “God with us.”*



ANNOUNCEMENTS

OPENING HYMN & PROCESSION

H56

1st Sunday of Advent | Verse 1

*O come, O come, Emmanuel, and ransom captive Israel, that mourns
in lonely exile here, until the Son of God appear. Rejoice! Rejoice!
Emmanuel shall come to thee, O Israel!*

2nd Sunday of Advent | Verse 3

*O come, O come, thou Lord of might, who to thy tribes on Sinai's
height in ancient times didst give the law, in cloud, and majesty, and
awe. Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!*

3rd Sunday of Advent | Verse 5

*O come, thou Key of David, come, and open wide our heavenly home;
make safe the way that leads on high, and close the path to misery.
Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!*

4th Sunday of Advent | Verse 7

*O come, Desire of nations, bind in one the hearts of all mankind; bid
thou our sad divisions cease, and be thyself our King of Peace.
Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!*

THE ACCLAMATION

Celebrant Blessed are you, Holy and Living One.

People *You come to your people and set them free.*

LIGHTING OF THE ADVENT CANDLES

1st Sunday of Advent | Hope

We gather, bringing the light of hope,
From homes and hospitals
From vaccines and vacations
From midnights we thought would never end
And moments gone too soon.
We gather, here.

Because the world is broken and the wait is long,
but hope calls us out of hiding
Bubbles to the surface of our hearts
Starting small then picking up speed
Rising, always rising
Until we cannot stay away.

*“Keep awake,” she whispers,
“God’s glory is spilling over, right at the edge of all we know.”*

So we gather to light a candle, because this might be
the spark we need: Hope, here, with us.

H56 | Verse 2

*O come, thou Wisdom from on high, who orderest all things mightily;
to us the path of knowledge show, and teach us in her ways to go.
Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!*

2nd Sunday of Advent | Peace

We gather, bringing the light of peace.
From hurt and healing hearts
From wounded and yet still working waymakers
From divided dreams and drafted doom

*Isaiah 64:1-9
Mark 13:24-37*

*Each week of Advent, we
light a candle on the
wreath until all four
candles are lit, with a
short prayer said during
the lighting.*

*The candles remind us of
four particular virtues:
hope, peace, joy, & love.*



*After lighting each candle,
we continue in our singing
of “O Come, O Come,
Emmanuel,” for it is over
the course of these four
Sundays and four weeks
that we near the birth of
Emmanuel, of Christ, on
Christmas Day.*

*Isaiah 40:1-11
Mark 1:1-8*

2nd Sunday of Advent | Peace *(continued)*

We gather, here.
Because the world is broken and the wait is long,
but we find comfort together.
Our jaws unclench
Our breaths deepen
As peace seeps into our bones.

*“Prepare the way” she whispers,
“for God is coming to make all things new.”*

So we gather to light a candle, because this might be the spark we
need: Peace, here, with us.

H56 | Verse 4

*O come, thou Branch of Jesse’s tree, free them from Satan’s tyranny
that trust thy mighty power to save, and give them victory o’er the
grave. Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!*

3rd Sunday of Advent | Joy

*Isaiah 61:1-4, 8-11
Luke 1:46b-55*

We gather bringing the light of joy,
From song and silence
From first cries and last breaths
From places joy should not exist
Like funerals and waiting rooms
and meetings that should have been an email.

We gather, here.
Because the world is broken and the wait is long,
but our joy cannot be contained.
Like a toddler, toppling the thrones of power with a gleeful swipe,
Joy interrupts our sighing with laughter
unshackles our fumbling feet to dance.

3rd Sunday of Advent | Joy (continued)

*“My soul magnifies the Lord,” she whispers,
“and my Spirit rejoices in God my savior.”*

So we gather to light a candle, because this might be the spark we need: Joy, here, with us.

H56 | Verse 6

*O come, thou Dayspring from on high, and cheer us by the drawing
nigh; disperse the gloomy clouds of night, and death’s dark shadow
put to flight. Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!*

4th Sunday of Advent | Love

2 Samuel 7:1-11, 16

Luke 1:26-38

We gather bringing the light of love.
From crowded tables and tents in the wilderness,
From the glint in a student’s eye and the clasp of a patient’s hand,
From heartbeats and hugs and hallelujahs

We gather, here.
Because the world is broken and the wait is long,
but love never stops
casting out fear
speaking truth
healing the deepest wounds
crossing the divide from this world to the next and back again.

*“Here I am,” she whispers,
“the servant of the Lord.”*

So we gather to light a candle, because this might be the spark we need: Love, here, with us.



H56 | Verse 8

O come, O come, Emmanuel, and ransom captive Israel, that mourns in lonely exile here, until the Son of God appear. Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!

Collects were first included in the liturgy in the 6th century. In them, the priest "collects"—or gathers—us in a prayer that varies by Sunday or occasion, yet is always grounded in invocation and praise of God.



Readings for worship are taken from various books of the Bible.

Hebrew Scripture, read in our first lesson, details the work and history of the Jewish people.

The psalm is a song or poem addressed to God. The content of the psalms vary, from praise to petitions to laments.

Our second lesson, called the Epistles, are letters the apostles wrote to early Christian communities.

COLLECT OF THE DAY

See Insert

Celebrant God be with you.
People *And also with you.*
Celebrant Let us pray.

FIRST READING

Reader The Word of the Lord.
People *Thanks be to God.*

PSALM

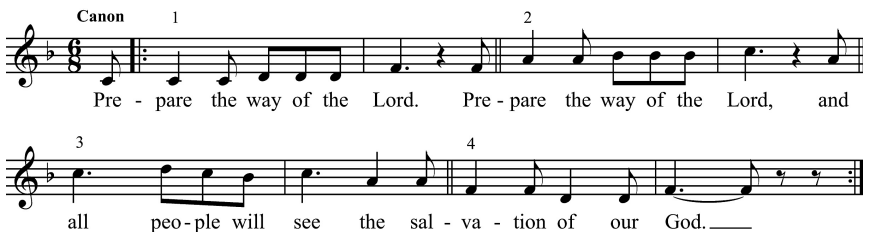
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SECOND READING

Reader The Word of the Lord.
People *Thanks be to God.*

GOSPEL HYMN

MHSO61 (3x)



READING OF THE GOSPEL

Celebrant The Holy Gospel of our Lord Jesus Christ
according to:

People *Glory to you, Lord Christ.*

after the reading of the Gospel

Celebrant The Gospel of the Lord.

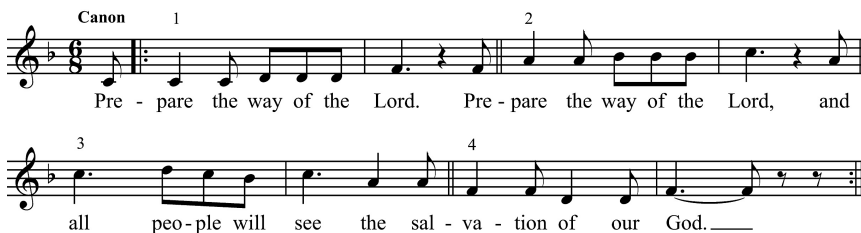
People *Praise to you, Lord Christ.*

Gospel, meaning "Good News" in Greek, is truly good—its goodness being rooted in the reality of the Incarnation, God taking on human form in Christ Jesus.



GOSPEL HYMN

MHSO61 (3x)



THE SERMON

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:

The person preaching the sermon helps us understand what God might be saying to us today.

The Nicene Creed, the ancient statement of our Christian faith, was formulated during the Council of Nicaea, which took place in 325 AD.

The Creed is sectioned into three parts: God the Father, God the Son, and God the Holy Spirit. At the heart of each section is the power and work of each person in the Trinity.

We declare and affirm the glory of the Triune God as well as the divine plan for salvation history, encompassing the creation of the universe, the incarnation of Jesus, and the work of the Church.

The Prayers of the People have been part of the liturgy since the second century, soon developing into a litany (a list of prayers) in which each petition is accompanied by a response by the congregation.

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.

PRAYERS OF THE PEOPLE

As the new year dawns, let us pray to prepare for the Day of the Lord, saying: *“Holy One, enlighten the eyes of our hearts.”*

For the holy church of God, for its members in all places and our mission of creating peace and concord in the nations of the world, we pray:

Holy One, enlighten the eyes of our hearts.

For our beloved country and for those chosen to lead, for Joseph, our President, Gavin, our Governor, for those who represent us, and those who serve in courts of law, we pray:

Holy One, enlighten the eyes of our hearts.

For our Presiding Bishop, Michael, our Bishop Marc, for ____, our Bishop Elect, for our parish staff; for the ministry of all the baptized and for all the holy people of God, we pray:

Holy One, enlighten the eyes of our hearts.

For the welfare of God's creation, all nations, tribes, and peoples, help us to stay awake in expectation, caring for this world and one another day by day, we pray:

Holy One, enlighten the eyes of our hearts.

For the concerns of this family of faith, that we may do your will in feeding the hungry, working toward peace, and using our resources wisely, we pray:

Holy One, enlighten the eyes of our hearts.

For those who suffer in body, mind, or spirit, we pray:

Holy One, enlighten the eyes of our hearts.

For all those whom we love but see no longer, we pray:

Holy One, enlighten the eyes of our hearts.

I invite your additional prayers, silently or aloud; we pray:

Holy One, enlighten the eyes of our hearts.

Celebrant

O God, you promise a peace the world cannot give: overwhelm us with such an awareness of your peace and presence that we become your peacemakers; through Jesus Christ our Redeemer.

Amen.

CONFESSION OF SIN

Celebrant Let us confess our sins to God.

We bring to God our prayers and petitions, declaring them out loud in the presence of the Lord and each other, uniting as a community of faith through prayer.



The theme of light continues in our petitions, asking God to “enlighten the eyes of our hearts,” words by Paul in his Letter to the Ephesians (Ephesians 1:18).

By this, Paul prays that God help us see not only with our eyes but with our hearts, the very core of our being. It is in our hearts that we are moved by the Spirit to them embody the Gospel in the world.

In our humility, we acknowledge that we have sinned and are prone to sin—to turn from God or to do wrong against God and our neighbors.

In God's mercy, we understand that we are forgiven if we are truly sorry and are willing to amend our lives.

The "passing of the peace" allows us to gracefully greet one another by saying "the peace of Christ be with you," or simply "peace be with you." The typical response is "and also with you."

For quick access to our giving page to make a donation to the ministries of our church, scan the QR code below with your phone camera.



God of all mercy, we confess that we have sinned against you, opposing your will in our lives.

We have denied your goodness in each other, in ourselves, and in the world you have created.

We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf.

Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

The Celebrant offers absolution.

THE PASSING OF THE PEACE

CELEBRATIONS

When prompted, please join in the following prayer:

Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace which passes understanding abide all the days of their lives—through Jesus Christ our Lord. Amen.

OFFERTORY ANTHEM/HYMN

See Insert

THE DOXOLOGY

*Praise God, from whom all blessings flow;
Praise God, all creatures here below;
Praise God above, ye heavenly host:
Praise Father, Son, and Holy Ghost. Amen.*

All who seek a deeper relationship with Christ may receive communion.

LITURGY OF THE TABLE

Celebrant The Lord be with you.
People *And also with you.*

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

Celebrant Let us give thanks to the Lord our God.
People *It is right to give God thanks and praise.*

Celebrant

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

SANCTUS | THREE-FOLD HOLY

EOM 56



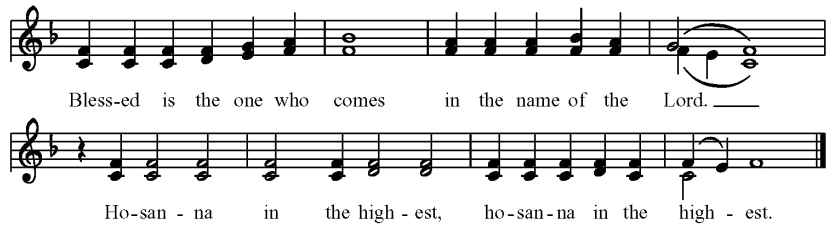
We begin the Eucharistic Prayer with the Great Thanksgiving, where the celebrant gathers the assembly in offering their hearts, minds, and bodies along with the gifts of bread and wine to God.

This eucharistic prayer, Eucharistic Prayer 2, comes from Enriching Our Worship, a book of supplemental liturgies.



The three-fold Holy of the Sanctus (Latin for Holy) was sung by the Angels who appeared to the shepherds not long after the birth of Jesus.

Revelation 4:8 says that this hymn is eternally sung by four heavenly creatures. In the liturgy, we echo this never ceasing song of praise to Almighty God, declaring God's majesty and glory.



Setting: *Missæ Oecumenica*, from the *Trinitatis Choral Review*, arr. Richard Proulx, after Alexander Archangelsky (1846–1924), © 1999 Oregon Catholic Press. Used by permission. All rights reserved.

Celebrant

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.

The “Institution Narrative,” the words said by Christ at the Last Supper, is the central component of the Eucharist. These words are found in 1 Corinthians 11:23-26, passed on by Paul in his first epistle (letter) to the people of Corinth.

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 Saint James 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

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

*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.*

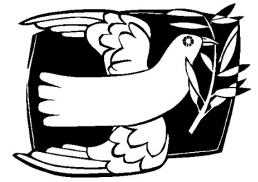
*For thine is the kingdom, the power, and the glory,
for ever and ever. Amen.*

FRACTION RITE

Celebrant We break this bread to share in the Body of Christ.

People *We who are many are one body,
for we all share in the one bread.*

DISTRIBUTION OF HOLY COMMUNION



The Epiclesis, or the Invocation, calls upon the Holy Spirit to bless both the bread & wine as well as ourselves; that the bread & wine may become Christ's body & blood truly present, and that we may be faith-filled and believe in Christ's presence in the sacrament.

In his Letter to the Romans, Paul reminds us that though we are many, we are "one body," united by Christ in the bread he broke and shared with us, becoming the Church, his Mystical Body on earth (Romans 12:5).

When invited by the usher, please come forward for communion.

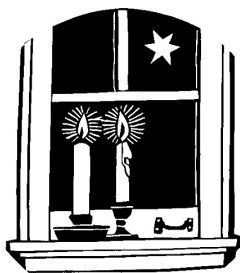
We are offering both bread and wine. At our 10:30 service, we use baked bread in place of communion wafers. Gluten free wafers are available; please notify the clergy prior to the service.

For the wine, we will be receiving from the common cup. In other words, we will all drink from the same chalice. We are not offering intinction (dipping the host/bread).

If you prefer to have the bread only, simply cross your arms in front of the chalice as a sign to the eucharistic minister that you prefer to not receive the wine. They will then offer you the words, "The Blood of Christ, the Cup of Salvation" as a sign of blessing.

If you would like a blessing rather than receiving communion, you are invited to come forward. Instead of receiving the bread and wine, simply cross your arms over your chest and the priest will give you a blessing.

We give thanks to our loving God for providing us with this "spiritual food" so that we may embody Love this day and evermore, knowing that our God is alive.



We go out into the world in peace in the name of Jesus, the Prince of Peace.

COMMUNION HYMN

See Insert

POST-COMMUNION PRAYER

Celebrant Let us pray.

People & Celebrant

Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

THE BLESSING

CLOSING HYMN

See Insert

THE DISMISSAL

Celebrant Go in peace to love and serve the Lord

People Thanks be to God.