

All Angels Episcopal Church

8:00 & 10:00 Sunday Morning



December 4 2022

Prelude *Four Variations on "O Come, O Come Emmanuel"* C. Uehlein, O.S.B.

Opening Hymn *Comfort, comfort ye my people* 1982 Hymnal #67



1 Com - fort, com - fort ye my peo - ple, speak ye peace, thus
2 Hark, the voice of one that cri - eth in the des - ert
3 Make ye straight what long was crook - ed, make the rough - er



saith our God; com - fort those who sit in dark - ness
far and near, call - ing us to new re - pent - ance
pla - ces plain; let your hearts be true and hum - ble,



mourn - ing 'neath their sor - rows' load. Speak ye to Je -
since the king - dom now is here. Oh, that warn - ing
as be - fits his ho - ly reign. For the glo - ry



ru - sa - lem of the peace that waits for them;
cry o - bey! Now pre - pare for God a way;
of the Lord now o'er earth is shed a - broad;



tell her that her sins I cov - er,
let the val - leys rise to meet him
and all flesh shall see the to - ken



and her war - fare now is o - ver.
and the hills bow down to greet him.
that the word is nev - er bro - ken.

Celebrant Blessed be God, Father, Son, and Holy Spirit.

People **And blessed be God's kingdom, now and for ever. Amen.**

Be on watch, for you know not when the master of the house will come,
in the evening, or at midnight, or in the morning;
be on watch lest he come suddenly and find you asleep. *Mark 13:35-36*

Holy God, Holy and Mighty, Holy Immortal One,
Have mercy upon us.

This second Sunday of Advent, we celebrate the love of Christ.
As Christ spoke to all, "Love one another as I have loved you"
Let our hearts overflow with the amazing love of Christ.

People: **Let the light of Christ's love burn brightly in us today and always.**

1 Cre - a - tor of the stars of night,
6 To God the Fa - ther, God the Son,

1 your peo - ple's ev - er - last - ing light,
6 and God the Spi - rit, Three in One,

1 O Christ, Re - deem - er of us all,
6 praise, hon - or, might, and glo - ry be

1 we pray you hear us when we call.
6 from age to age e - ter - nal - ly.

The Lord 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 renounce 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 Lessons *Please be seated for the reading of the lessons.*

A reading from the prophet Isaiah

Is. 11:1-10

A shoot will grow up from the stump of Jesse; a branch will sprout from his roots.

The Lord's spirit will rest upon him, a spirit of wisdom and understanding, a spirit of planning and strength, a spirit of knowledge and fear of the Lord.

He will delight in fearing the Lord. He will not judge by appearances, nor decide by hearsay. He will judge the needy with righteousness, and decide with equity for those who suffer in the land. He will strike the violent with the rod of his mouth; by the breath of his lips he will destroy the wicked. Righteousness will be the belt around his hips, and faithfulness the belt around his waist.

The wolf will live with the lamb, and the leopard will lie down with the young goat; the calf and the young lion will feed together, and a little child will lead them. The cow and the bear will graze. Their young will lie down together, and a lion will eat straw like an ox. A nursing child will play over the snake's hole; toddlers will reach right over the serpent's den. They will not harm or destroy anywhere on my holy mountain. The earth will surely be filled with the knowledge of the Lord, just as the water covers the sea. On that day, the root of Jesse will stand as a signal to the peoples. The nations will seek him out, and his dwelling will be glorious.

The Word of the Lord.

Thanks be to God.

The psalm for this morning is 72.

Ps. 72:1-7, 18-19

Give the King your justice, O God,

and your righteousness to the King's Son;

That he may rule your people righteously

and the poor with justice;

That the mountains may bring prosperity to the people,

and the little hills bring righteousness.

He shall defend the needy among the people;

he shall rescue the poor and crush the oppressor.

He shall live as long as the sun and moon endure,

from one generation to another.

He shall come down like rain upon the mown field,

like showers that water the earth.

In his time shall the righteous flourish;

there shall be abundance of peace till the moon shall be no more.

Blessed be the Lord God, the God of Israel,

who alone does wondrous deeds!

And blessed be his glorious Name for ever!

and may all the earth be filled with his glory.

Amen. Amen.

A reading from the Letter the Church in Rome

Rom 15:4-13

Whatever was written in the past was written for our instruction so that we could have hope through endurance and through the encouragement of the scriptures. May the God of endurance and encouragement give you the same attitude toward each other, similar to Christ Jesus' attitude. That way you can glorify the God and Father of our Lord Jesus Christ together with one voice.

So welcome each other, in the same way that Christ also welcomed you, for God's glory. I am saying that Christ became a servant of those who are circumcised for the sake of God's truth, in order to confirm the promises given to the ancestors, and so that the Gentiles could glorify God for his mercy.

As it is written,

Because of this I will confess you among the Gentiles, and I will sing praises to your name.

And again, it says,

Rejoice, Gentiles, with his people.

And again,

Praise the Lord, all you Gentiles, and all the people should sing his praises.

And again, Isaiah says,

There will be a root of Jesse, who will also rise to rule the Gentiles.

The Gentiles will place their hope in him.

May the God of hope fill you with all joy and peace in faith so that you overflow with hope by the power of the Holy Spirit.

The Word of the Lord.

Thanks be to God

Please stand as you are able

O come, O come, Em - man - u - el, and ran - som
 cap - tive Is - ra - el, that mourns in lone - ly ex - ile
 here un - til the Son of God ap - pear. Re - joice! Re - joice!
 Em - man - u - el shall come to thee, O Is - ra - el!

The Holy Gospel of our Lord Jesus Christ according to Matthew.

Glory to you, Lord Christ.

Matthew 3:1-12

In those days John the Baptist appeared in the wilderness of Judea, proclaiming, “Repent, for the kingdom of heaven has come near.”

This is the one of whom the prophet Isaiah spoke when he said,

“The voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight.’”

Now John wore clothing of camel’s hair with a leather belt around his waist, and his food was locusts and wild honey. Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, and they were baptized by him in the river Jordan, confessing their sins.

But when he saw many Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit worthy of repentance. Do not presume to say to yourselves, ‘We have Abraham as our ancestor’; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

“I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire.”

The Gospel of the Lord.

Praise to you, Lord Christ.

Gospel Hymn

God be in My Head

1982 Hymnal #694

God be in my head, and in my understanding;
 God be in mine eyes, and in my looking;
 God be in my mouth, and in my speaking;
 God be in my heart, and in my thinking;
 God be at mine end, and at my departing.

The Sermon

The Rev. David J. Marshall

Reflection Music *Veni Emmanuel* arr. by Raymond H. Haan Carolyn Suda, Cellist

The Nicene Creed *Please stand*

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 *(Please stand or kneel or sit as you are able)*

In peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For Michael our Presiding Bishop, for Dabney and Doug our Bishops; for Moises the Bishop of the Dominican Republic, and for all bishops and other ministers;

For all who serve God in his Church.

For the special needs and concerns of this congregation.

The People may add their own petitions

We pray on behalf of all whose needs of body, soul and mind are great. Especially we lift before you the needs of: Downs IV, Holden, Brian, Tyler, Barbara, Anne, and Victoria. Grant healing and recovery for Nancy and Georgianna. Give peace and strength for those going through cancer treatments, especially Margaret, Bill, Downs III, Victoria, Alex, Connie and Douglas. Visit and comfort all who are under the care of skilled nursing, especially Timothy, Barbara, Kim and Mary Ann. Be near to all who are in hospice care.

The People may add their own petitions

Hear us, Lord;
For your mercy is great.

We thank you, Lord, for all the blessings of this life.

The People may add their own thanksgivings

We will exalt you, O God our King;
And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

The People may add their own petitions

Lord, let your loving-kindness be upon them;
Who put their trust in you.

We pray to you also for the forgiveness of our sins.

**Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown, things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.**

Celebrant:

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

The Peace of the Lord be with you.

And also with you.

Greetings, Announcements and Introductions

Offertory *All Earth is Hopeful* by Alberto Toulé

All Earth is hopeful, the Savior comes at last! Furrows lie open for God's creative task; this, the labor of people who struggle to see how God's truth and justice set ev'rybody free.

People of Israel, you heard the prophet tell; "A virgin mother will bear Emmanuel"; she conceived him, "God with us," our brother, whose birth restores hope and courage to children of the earth.

Mountains and valleys will have to be prepared; new highways opened, new protocols declared. Almost here! God is nearing, in beauty and grace! All clear ev'ry gateway, in hast, come out in haste!

We first saw Jesus a baby in a crib. This same Lord Jesus today has come to live in our world; he is present, in neighbors we see our Jesus is with us and ever sets us free.

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

The people may remain standing or kneel or sit as they are able.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

**We celebrate his death and resurrection,
as we await the day of his coming.**

Lord God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ:
Open our eyes to see your hand at work in the world about us.

Let the grace of this Holy Communion make us one body, one spirit in Christ,
that we may serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

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, and the power, and the glory,

for ever and ever. Amen.

A period of silence is kept.

Alleluia. Christ our Passover is sacrificed for us;

Therefore let us keep the feast. Alleluia.

The Gifts of God for the People of God.

Communion Music

Divinium Mysterium

arranged by Raymond H. Haan

Carolyn Suda, Cellist

Prayer After Communion

Let us pray.

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

The Blessing

Closing Hymn

Christ for the World We Sing!

1982 Hymnal #537



1 Christ for the world we sing! The world to
 2 Christ for the world we sing! The world to
 3 Christ for the world we sing! The world to
 4 Christ for the world we sing! The world to



Christ we bring with lov - ing zeal; the poor, and
 Christ we bring with fer - vent prayer; the way - ward
 Christ we bring with one ac - cord; with us the
 Christ we bring with joy - ful song; the new - born



them that mourn, the faint and o - ver - borne,
 and the lost, by rest - less pas - sions tossed,
 work to share, with us re - proach to dare,
 souls, whose days, re - claimed from er - ror's ways,



sin - sick and sor - row - worn, whom Christ doth heal.
 re - deemed at count - less cost from dark de - spair.
 with us the cross to bear, for Christ our Lord.
 in - spired with hope and praise, to Christ be - long.

The Dismissal

Let us go forth in the name of Christ. Alleluia. Alleluia. Alleluia

Thanks be to God. Alleluia. Alleluia. Alleluia

Postlude *Savior of the Nations, Come*

Robert J. Powell

New to All Angels? Welcome! Be sure to sign the guest registry in the lobby.

Today's presenters

8:00 am

Barbara Pickrell — Chalice

David Beliles — Lector

Luanne Collins — Prayers

10:00 am

Ed Upshaw, Bob Erker — Chalice

Justus Doenecke — Lector

Carol Erker — Prayers

Graham Toft, Ginny Upshaw — Ushers

Ethan Marshall — Acolyte

Elijah Marshall — A/V tech

Scott Wuesthoff — Zoom host

Bev Henry — Flowers

Laurel Vaughn — Offering Counter

Nagers & Nancy Boyd — Coffee Hour

David Stasney — Organist

The Rev. Dave Marshall

The Rev. Fred Emrick

The Rev. Maggie Gat

Announcements

- **Pet Blessing**, Thursday, December 8 from 1 to 3 pm
- **Blue Christmas**, Thursday, December 22 at 7 pm
- **Christmas Eve Service**, Saturday, December 24 at 5 pm
- **Christmas Day Service, One Service** at 10 am, Sunday, December 25
- **New Years Day Service, One Service** at 10 am, Sunday, January 1, 2023

Now collecting your used art for our New to You Art Sale next February.

If you are interested in being an Art Sale Concierge please talk to Linn.

Dining Club If you would like to participate in the Dining Club, please complete the form found in the Tidings or on the Gallery table, and return it to the Church by **December 7th**.

Visit our Website Video of Today's Service, Discussion Group Articles, Gallery Artist, and our weekly Tidings can all be found on our website: www.allangelsbk.org.



Flower Dedication

The flowers today are given by Phil Kreis

563 Bay Isles Road, Longboat Key,
Florida

The Rev. David J. Marshall

941-383-8161

www.allangelsbk.org.



Our mission is to bring the living Christ to those inside and outside the church.

Reflection

Taken

To be taken; verb; definition:

#1 to lay hold of someone/something with one's hands; to reach for and hold;

#2 to capture or gain possession by force.

This past Sunday, during the sermon, I focused on the pastoral Gospel message – remembering how God has taken care of us in the past and will help us through the concerns of today. At the same time, however, I took a moment to talk about a troubling phrase which is this:

Jesus said, "Two [men] will be in the field, one will be *taken*."

Two [women] will be grinding with a millstone, one will be *taken*." (Mt. 24:41)

I believe the verb, *taken*, has been misapplied. If you have been raised with guilt and shame around that passage, I hope that this writing will release you from it and that you will know God's call of love goes out to everyone. Everyone.

The Greek verb Matthew used in the above passage, commonly translated as "taken", has no accurate English equivalent. Transliterated into English, the verb is this: *paralambanetai*.

For the sake of making this easier to write, I'll call the word "*lam-ban*".

It means *to take with oneself; to join to oneself*.

Here are other instances of that verb in Matthew's Gospel:

Jesus *lamban* Peter and James and his brother John and led them up a high mountain. (17:1)

[Before he was arrested in the garden] Jesus *lamban* Peter and the two sons of Zebedee, and began to be grieved and agitated. (26:37)

There are seven other references that are identical to these two. If you'd like a full list, let me know; but, for the sake of space on this page, I'll continue.

[Continued from the previous page]

Lamban – to take with oneself; to join to oneself – requires three things:
a call from one, to a response from the other, and consent from both parties.

As mentioned, there is no English equivalent. In fact, *taken* – to lay ahold with one’s hands and/or to gain by force – sounds a bit like an antonym of *lamban* because it does not require consent.

I am grieved and agitated that the Church and her leaders over the centuries have used this passage from Matthew 24 as a tool of fear, suspicion, shame against individuals. In a larger, or corporate, sense, *taken* has been used to create a false dichotomy of us vs. them. Some have been scared into so-called right thinking or right behavior so that they are a part of the “taken” and thus won’t be left behind. Over the centuries, some Roman Catholics have been told that the “taken” are communicants of good standing within the Church. The un-taken are the Protestants or those who are not in good standing. Conversely, Protestants have been told they are the taken and the others in the Roman Catholics are un-taken. Yet others have been told the not-taken are unbelievers or believers in other religions. In short, “taken” – as translated in English and misapplied from Matthew’s Greek text – has been convenient for those in power to remain in power using fear, shame and suspicion.

Jesus, in the opinion of this author who calls him Master, Lord and Savior, believes Jesus does not use fear, shame or suspicion. As the famous hymn goes,

The King of Love, my Shepherd is, whose goodness faileth never;

I nothing lack if I am his, and he is mine for ever.

And so through all the length of days Thy goodness faileth never;

Good Shepherd, may I sing thy praise within thy house for ever.

Yes, that is the Jesus I know; not the one who would use fear, shame or suspicion of others to save me. Jesus is the Good Shepherd who lays down his life for the sheep, whose goodness never fails.

On the fourth Sunday of Advent, we will hear Matthew’s birth narrative where an angel tells Joseph in a dream that Mary is pregnant and that Joseph will #1, *lamban* Mary as his wife; #2 he will name the child Yehoshua* because he “will save the people from their sins.” Notice the angel didn’t say, “save some people”, or the “chosen people”, but rather, THE people.

Matthew uses another interesting Greek word in the birth narrative – *kaleo* – which is to call, summon, invite. The angelic invitation (*kaleo*) is a call to Joseph to participate in this incredible and wondrous event. Joseph is asked to *lamban* Mary and therefore he is being invited/summoned into the situation. It’s a call that requires consent from him; which Joseph does (and that might be the biggest miracle of all!).

In chapter 22 of Matthew’s Gospel, *kaleo* – to call/summon/invite – is used in a heartbreaking parable. Jesus said, “The Kingdom of Heaven is like a king who prepared a massive wedding party for his son. His servants *kaleo* the guests to the party but they refused to come.”

They were invited; they refused. The Kingdom of Heaven is not in the refusal but in the invitation.

Two will be in a field... The *kaleo* was sent, one was *lamban*, the other did not. Two were making bread, one was *lamban*.

The *kaleo* from God (*Theo kaleo*) was sent to both people in the field and to both bread makers. There are no assumptions about their righteousness, or correctness of behavior, or even of their religious affiliation. God’s call went out, period. How they responded, however, is a different story. One responded and the other did not. The parable about the king’s wedding party had zero percent responding; so, perhaps in God’s view, 50% is pretty good. At the same time, I believe God has a plan for the non-responders too.

In this season of Advent, as we prepare to celebrate the incarnation of God’s love becoming flesh my hope is that you know God’s call of love goes out to everyone. Everyone.

- Rev. Dave

**Yehoshua*, translated *Jesus* is a common name in the first century; in Hebrew, the name means “God Saves”.