



SAINT FRANCIS ANGLICAN CHURCH

Diocese of the West
Anglican Church in America
Traditional Anglican Communion
Father Michael A. Costanzo, *Rector*



And Jesus entered the temple of God and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. He said to them, "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers."

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THE FIRST SUNDAY IN ADVENT

NOVEMBER 29, 2020

Opening Hymn 2 VENI EMMANUEL

O come, O come, Emmanuel

Collect for Purity BCP 67

Introit. *Ad te levavi.* Unto thee, O Lord, lift I up my soul; O my God, in thee have I trusted, let me not be confounded: neither let mine enemies triumph over me; for all they that look for thee shall not be ashamed. *Psalms 25.* Show me thy ways, O Lord: and teach me thy paths. *V.* Glory ... Unto thee ...

Summary of the Law BCP 69

Kyrie Hymnal 709 Willan

No Gloria during Advent

Collect. Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour 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, now and ever. *Amen.*

First Reading Isaiah 2:1–5

The word which Isai'ah the son of A'moz saw concerning Judah and Jerusalem. It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall flow to it, and many peoples shall come, and say: "Come, let us go up

to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come, let us walk in the light of the LORD.

Psalm 50:1–6

Antiphon I desire mercy more than sacrifice, and the knowledge of God more than burnt offerings.

1. The Mighty One, God the LORD, speaks and summons the earth from the rising of the sun to its setting.
2. Out of Zion, the perfection of beauty, God shines forth.
3. Our God comes, he does not keep silence, before him is a devouring fire, round about him a mighty tempest.
4. He calls to the heavens above and to the earth, that he may judge his people:
5. "Gather to me my faithful ones, who made a covenant with me by sacrifice!"
6. The heavens declare his righteousness, for God himself is judge!

Epistle

Romans 13:8–14

Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. The commandments, “You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet,” and any other commandment, are summed up in this sentence, “You shall love your neighbor as yourself.” Love does no wrong to a neighbor; therefore love is the fulfilling of the law. Besides this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Gradual. All they that hope in thee: shall not be ashamed, O Lord. ❧ Show me thy ways, O Lord: and teach me thy paths.

Alleluia. Alleluia, alleluia. ❧ Show us thy mercy, O Lord: and grant us thy salvation, alleluia.

Gospel

Matthew 21:1–13

And when they drew near to Jerusalem and came to Beth’phage, to the Mount of Olives, then Jesus sent two disciples, saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If any one says anything to you, you shall say, ‘The Lord has need of them,’ and he will

send them immediately.” This took place to fulfil what was spoken by the prophet, saying,

“Tell the daughter of Zion,

Behold, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey.”

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their garments on them, and he sat on them. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” And when he entered Jerusalem, all the city was stirred, saying, “Who is this?” And the crowds said, “This is the prophet Jesus from Nazareth of Galilee.” And Jesus entered the temple of God and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. He said to them, “It is written, ‘My house shall be called a house of prayer’; but you make it a den of robbers.”

Sermon Hymn 9

MERTON

Hark! A trilling voice is sounding

Homily

Nicene Creed

BCP 71

Offertory. Unto thee, O Lord, lift I up my soul; my God, I have put my trust in thee: O Let me not be confounded, neither let mine enemies triumph over me, for all they that hope in thee shall not be ashamed.

Presentation of the Gifts Old Hundredth
Hymn 139, *Praise God, from whom all
blessings flow*

The Prayer for the Church BCP 74

Exhortation BCP 87

General Confession & Absolution BCP 75

Sanctus and Benedictus, 797 Willan

The Canon of the Mass BCP 80–81

The Lord's Prayer BCP 82

Agnus Dei, *Hymnal* 712 Willan

The Prayer of Humble Access BCP 82

Communion Hymn 6¹ CONDITOR ALME

Creator of the stars of night

Communion. The Lord shall show loving-
kindness: and our land shall give her
increase.

General Thanksgiving BCP 83

Post-communion. We wait for thy mercy,
O Lord, in the midst of thy temple: that
so we may with due reverence prepare
for the approaching festival of our re-
demption. Through ...

The Benediction BCP 84

The Dismissal Missal

Closing Hymn 1 STUTTGART

Come, thou long expected Jesus

ANNIVERSARIES

None

FLOWERS AND COFFEE HOUR

Rob and Arlene provided the silk flowers for
the Altar. A 'virtual' Coffee Hour will follow
the Zoom Live-Stream.

EVERY-MEMBER CANVAS

Please return your 2020 pledge by De-
cember 29. This will help the Vestry plan
the 2020 budget. They will be blessed Jan-

SERVICE SCHEDULE

Mass at 9 am unless otherwise noted.

*Confessions by appointment. Call Fr. Costanzo
at (503) 656-4528.*

Dec 6	Advent II
Dec 13	Advent III
Dec 20	Advent IV
Dec 25	Christmas Day (<i>Day of obligation</i>)
Dec 27	St. John, Apostle & Evan- gelist
Jan 3	Christmas II
Jan 6	The Epiphany
Jan 10	Epiphany I
Jan 17	Epiphany II
Jan 24	Epiphany III
Jan 31	Septuagesima
Feb 7	Sexagesima
Feb 14	Quinquagesima
Feb 17	Ash Wednesday
Feb 21	Lent I
Feb 28	Lent II
Mar 7	Lent III
Mar 14	Lent IV
Mar 21	Passion Sunday
Mar 28	Palm Sunday
Apr 2	Good Friday , noon
Apr 4	Easter , <i>Day of Obligation</i>

For the Liturgy, St. Francis uses the 1928 American Book of Common Prayer, the Hymnal 1940 and the 1952 American Missal. The lections are from the Revised Standard Version, second Catholic Edition. All copyrights belong to the respective owners. All other material is copyright © 2020 by St. Francis Anglican Church. All rights reserved.

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Advent

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VENI EMMANUEL

Melody adapted from plainsong, Mode I,
by THOMAS HELMORE, 1854

In unison, boldly

1 O come, O come, Em - man - u - el, And ran - som cap - tive
*2 O come, thou Wis - dom from on high, Who ord'-rest all things
3 O come, O come, thou Lord of might, Who to thy tribes on

Is - ra - el, That mourns in lone - ly ex - ile here
migh - ti - ly; To us the path of knowl - edge show,
Si - nai's height In an - cient times didst give the law,

Refrain
Un - til the Son of God ap - pear. Re - joice! Re - joice!
And teach us in her ways to go.
In cloud, and ma - jes - ty, and awe.

Continued on the next page

Continued from previous page

Advent



4 O come, thou Rod of Jesse's stem,
From every foe deliver them
That trust thy mighty power to save,
And give them vict'ry o'er the grave.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

5 O come, thou Key of David, come,
And open wide our heav'nly home;
Make safe the way that leads on high,
And close the path to misery.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

6 O come, thou Day-spring from on high,
And cheer us by thy 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!

*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! Amen.



Hymnal Version, based on Latin, c. 9th cent.; St. 1, 3, 4, 5, 6, pub. Cologne, 1710

Advent

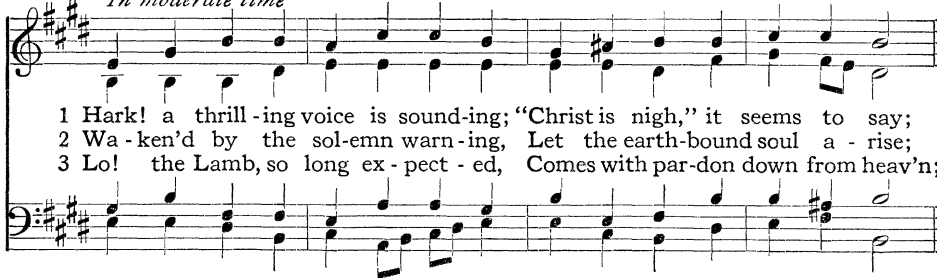
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87. 87

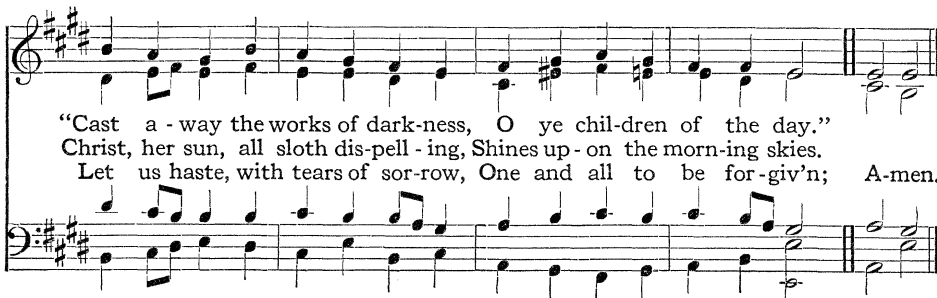
MERTON

WILLIAM HENRY MONK, 1850

In moderate time



1 Hark! a thrill-ing voice is sound-ing; "Christ is nigh," it seems to say;
2 Wa-ken'd by the sol-emn warn-ing, Let the earth-bound soul a-rise;
3 Lo! the Lamb, so long ex-pect-ed, Comes with par-don down from heav'n;



"Cast a-way the works of dark-ness, O ye chil-dren of the day."
Christ, her sun, all sloth dis-pell-ing, Shines up-on the morn-ing skies.
Let us haste, with tears of sor-row, One and all to be for-giv'n; A-men.

- 4 So when next he comes with glory, 5 Honor, glory, might, and blessing
And the world is wrapped in fear, To the Father and the Son,
May he with his mercy shield us, With the everlasting Spirit
And with words of love draw near. While unending ages run. Amen.

Latin, c. 6th cent.; Tr. EDWARD CASWALL, 1849, alt.

6 First Tune

Addent
L. M.

CONDITOR ALME

Unison, not slow

Sarum Plainsong, Mode IV

1 Cre - a - tor of the stars of night, Thy peo-ple's ev - er - last - ing light,
2 To thee the tra-vail deep was known That made the whole cre - a - tion groan

O Christ, thou Sa-viour of us all, We pray thee, hear us when we call.
Thii thou, Re-deem-er, should-est free Thine own in glo-rious lib - er - ty.

3 When the old world drew on toward night,
Thou camest, not in splendor bright
As monarch, but the humble child
Of Mary, blameless mother mild.

4 At thy great name of Jesus, now
All knees must bend, all hearts must bow:
And things celestial thee shall own,
And things terrestrial, Lord alone.

5 Come in thy holy might, we pray;
Redeem us for eternal day
From every power of darkness, when
Thou judgest all the sons of men.

6 To God the Father, God the Son,
And God the Spirit, Three in One,
Laud, honor, might, and glory be
From age to age eternally. Amen.


A - men.

Latin, 9th cent.; Hymnal Version, 1940, after J. M. NEALE

STUTTGART

*Majestically*Adapted from a melody by
CHRISTIAN FRIEDRICH WITT, Gotha, 1715


1 Come, thou long - ex - pect - ed Je - sus, Born to set thy peo - ple free;



From our fears and sins re - lease us, Let us find our rest in thee. A-men.

2 Israel's strength and consolation,
Hope of all the earth thou art;
Dear desire of every nation,
Joy of every longing heart.

3 Born thy people to deliver,
Born a child, and yet a king,
Born to reign in us for ever,
Now thy gracious kingdom bring.

4 By thine own eternal Spirit
Rule in all our hearts alone:
By thine all-sufficient merit
Raise us to thy glorious throne. Amen.

CHARLES WESLEY, 1744

ADVENT

(Latin ad-venio, to come to).

According to present [1907] usage, Advent is a period beginning with the Sunday nearest to the feast of St. Andrew the Apostle (30 November) and embracing four Sundays. The first Sunday may be as early as 27 November, and then Advent has twenty-eight days, or as late as 3 December, giving the season only twenty-one days.

With Advent the ecclesiastical year begins in the Western churches. During this time the faithful are admonished to prepare themselves worthily to celebrate the anniversary of the Lord's coming into the world as the incarnate God of love, thus to make their souls fitting abodes for the Redeemer coming in Holy Communion and through grace, and thereby to make themselves ready for His final coming as judge, at death and at the end of the world.

Symbolism

To attain this object the Church has arranged the Liturgy for this season. In the official prayer, the Breviary, she calls upon her ministers, in the Invitatory for Matins, to adore "the Lord the King that is to come", "the Lord already near", "Him Whose glory will be seen on the morrow". As Lessons for the

first Nocturn she prescribes chapters from the prophet Isaías, who speaks in scathing terms of the ingratitude of the house of Israel, the chosen children who had forsaken and forgotten their Father; who tells of the Man of Sorrows stricken for the sins of His people; who describes accurately the passion and death of the coming Saviour and His final glory; who announces the gathering of the Gentiles to the Holy Hill. In the second Nocturn the Lessons on three Sundays are taken from the eighth homily of Pope St. Leo (440-461) on fasting and alms deeds as a preparation for the advent of the Lord, and on one Sunday (the second) from St. Jerome's commentary on Isaiah 11:1, which text he interprets of the Blessed Virgin Mary as "the rod out of the root of Jesse". In the hymns of the season we find praise for the coming of Christ, the Creator of the universe, as Redeemer, combined with prayer to the coming judge of the world to protect us from the enemy. Similar ideas are expressed in the antiphons for the Magnificat on the last seven days before the Vigil of the Nativity. In them, the Church calls on the Divine Wisdom to teach us the way of prudence; on the Key of David to free us from bondage; on the Rising Sun to illuminate us sitting in darkness and the shadow of death, etc. In the Masses the intention of the Church is shown in the choice of the Epistles and Gospels. In

the Epistle she exhorts the faithful that, since the Redeemer is nearer, they should cast aside the works of darkness and put on the armour of light; should walk honestly, as in the day, and put on the Lord Jesus Christ; she shows that the nations are called to praise the name of the Lord; she asks them to rejoice in the nearness of the Lord, so that the peace of God, which surpasses all understanding, may keep their hearts and minds in Christ Jesus; she admonishes them not to pass judgment, for the Lord, when He comes, will manifest the secrets hidden in hearts. In the Gospels the Church speaks of the Lord coming in glory; of Him in, and through, Whom the prophecies are being fulfilled; of the Eternal walking in the midst of the Jews; of the voice in the desert, "Prepare ye the way of the Lord". The Church in her Liturgy takes us in spirit back to the time before the incarnation of the Son of God, as though it were really yet to take place. Cardinal Wiseman says:

We are not dryly exhorted to profit by that blessed event, but we are daily made to sigh with the Fathers of old, "Send down the dew, ye heavens, from above, and let the clouds rain the Just One: let the earth be opened, and bud forth the Redeemer." The Collects on three of the four Sundays of that season begin with the words, "Lord, raise up thy power and come" — as though we feared our iniquities would prevent His

being born.

Historical origin

It cannot be determined with any degree of certainty when the celebration of Advent was first introduced into the Church. The preparation for the feast of the Nativity of Our Lord was not held before the feast itself existed, and of this we find no evidence before the end of the fourth century, when, according to Duchesne [Christian Worship (London, 1904), 260], it was celebrated throughout the whole Church, by some on 25 December, by others on 6 January. Of such a preparation we read in the Acts of a synod held at Saragossa in 380, whose fourth canon prescribes that from the seventeenth of December to the feast of the Epiphany no one should be permitted to absent himself from church. We have two homilies of St. Maximus, Bishop of Turin (415-466), entitled "In Adventu Domini", but he makes no reference to a special time. The title may be the addition of a copyist. There are some homilies extant, most likely of St. Caesarius, Bishop of Arles (502-542), in which we find mention of a preparation before the birthday of Christ; still, to judge from the context, no general law on the matter seems then to have been in existence. A synod held (581) at Mâcon, in Gaul, by its ninth canon orders that

from the eleventh of November to the Nativity the Sacrifice be offered according to the Lenten rite on Monday, Wednesday, and Friday of the week. The Gelasian Sacramentary notes

Other synods forbade the celebration of matrimony. In the Greek Church we find no documents for the observance of Advent earlier than the eighth century. St. Theodore the Studite (d. 826), who speaks of the feasts and fasts commonly celebrated by the Greeks, makes no mention of this season. In the eighth century we find it observed not as a liturgical celebration, but as a time of fast and abstinence, from 15 November to the Nativity, which, according to Goar, was later reduced to seven days. But a council of the Ruthenians (1720) ordered the fast

according to the old rule from the fifteenth of November. This is the rule with at least some of the Greeks. Similarly, the Ambrosian and the Mozarabic Riterites have no special liturgy for Advent, but only the fast.

This article is extracted from the New Advent web site:

newadvent.org/cathen/01165a.htm



five Sundays for the season; these five were reduced to four by Pope St. Gregory VII (1073-85). The collection of homilies of St. Gregory the Great (590-604) begins with a sermon for the second Sunday of Advent. In 650 Advent was celebrated in Spain with five Sundays. Several synods had made laws about fasting to be observed during this time, some beginning with the eleventh of November, others the fifteenth, and others as early as the autumnal equinox.