



Discovery Sunday

The Holy Eucharist
The Second Sunday of Advent
December 7, 2025, 10:15 a.m.

Welcome!

Discovery Sundays are days when our 10:15 service is designed for people of all ages to worship together in an accessible way.

Everything you'll need is in this booklet.

Some of our prayers and scriptures are simpler than usual, and we'll sing some music often used in our Children's Chapel.

We'll also hear some teaching for all ages about what we do in our worship together.

Welcome to Incarnation.

The Church of the Incarnation is an inclusive community of faith following Jesus Christ as a parish of the Episcopal Church. We are a downtown urban church, committed to carrying out Christ's charge to love one another through service, worship and prayer.

The Episcopal Church is part of the global Anglican Communion. Our tradition brings together the gifts of the Catholic and Protestant ways of being Christian. Our worship is grounded in ancient liturgical practices, and we emphasize the priesthood of all believers and the inclusive message of God's Good News to all. If you'd like to learn more about Incarnation or the Episcopal Church, please don't hesitate to be in touch.

You are welcome here, whoever you are, and wherever you are on your spiritual journey.

- The 10:15 service is **livestreamed** on Zoom, Facebook, and YouTube. Please be aware that our worship includes those worshipping from elsewhere and you may be seen or heard by those online.
- **Children** of all ages are always welcome in "big church." Many of our families with children like to sit up front to have the best view of everything that's going on. Kids' activity bags are available from the ushers. There is no Children's Chapel today for Discovery Sunday. For young children, professionally staffed childcare is available in our nursery, located off the central quad.
- **Restrooms** are available in Farlander Hall (outside the left side chapel exit; ask an usher for help finding the way).
- Earpieces for **hearing assistance** are available from the ushers. You may also turn on the T-coil on your own hearing aid.
- An **outdoor seating area** with a livestream of the service is available in the central courtyard (or in Farlander Hall in case of wet weather). Communion will be brought to those outside.
- Please join us for **refreshments** after the service in Farlander Hall.

Cover image by Gertrud Mueller Nelson, from Clip Art for Feasts and Seasons (© 1992, Liturgy Training Publications). Used by permission. Permission to reprint and stream the music in this service obtained from ONE LICENSE with license #A-727933. All rights reserved. Entrance Hymn: Hymnal 1982, 65. Words: Frans Mikael Franzen (1772-1847); tr. composite; adapt. Charles P. Price (1920-1999). Music: Bereden väg för Herran, melody from Then Svenska Psalmboken, 1697; harm. Korallbok för Svenska Kyrkan, 1939, alt. Copyright: Words: © 1982, Charles P Price. Offertory Hymn: Hymnal 1982, 54. Words: Martin Luther (1483-1546) after Ambrose of Milan (340-397); tr. William M. Reynolds (1812-1876) and James Waring McCrady (b. 1938). Music: Nun komm, der Heiden Heiland, melody from Erfurt Enchiridia, 1524; harm. Melchior Vulpius (1560?-1616). Copyright: Words: Sts. 3-4 © 1982, James Warring McCrady. Fraction Anthem ("Alleluia. Christ our Passover"): Hymnal 1982, S154. Music: From New Plainsong; David Hurd (b. 1950). Copyright: Copyright © 1981 GIA Publications, Inc. Closing Hymn: Hymnal 1982, 67. Words: Johann G. Olearius (1611-1684); tr. Catherine Winkworth (1827-1878), alt. Music: Psalm 42, melody and bass Claude Goudimel (1514-1572); harm. Hymnal 1982.

The Season of Advent

Advent—the period of four weeks leading up to Christmas—is a season of hope, expectation, and preparation.

The word *Advent* means “arrival.” We can think of Jesus coming to us in several ways: his arrival that first Christmas in a manger; his arrival this Christmas into the events of our daily lives (as *Emmanuel*, which means “God with us”); his arrival on the last day to be our Judge and Redeemer.

One traditional Advent devotion is the lighting of an Advent wreath, a circle of evergreens with four candles around its edge. The circle of evergreens signifies God’s endless love and the eternal life God offers us. Each week, an additional candle is lit. As the light grows brighter, we are reminded that the Light of the World will soon arrive in glory.

Discovery Sunday

Our Discovery Sunday services are times when our 10:15 service is designed for people of all ages to worship together in an accessible way. Our team (Melissa Moholt-Siebert, Robin O’Brien, Rebecca Kendall, and Stephen Shaver) is learning as we go, so please share your experience of today’s liturgy with us.

Our service today was designed according to the *Order for Eucharist* on p. 400 of the Prayer Book, with permission from Bishop Megan Traquair. While the texts of the prayers come from various sources, the shape of our worship is familiar: we gather; we hear God’s word in scripture; we pray for ourselves, others, and the world; we share the holy meal of Communion; and we are sent forth to love and serve.

Incarnation’s Land Acknowledgment Statement

As part of our baptismal covenant to strive for justice and peace among all people, we recognize that we stand on unceded tribal land. We worship on ancestral Southern Pomo territory, and many of our members reside in the homelands of the Southern Pomo, Coast Miwok, Kashia Pomo, and Wappo peoples. Our beloved oak tree began its life on these lands, and it provided sustenance for their ancestors as it now graces our worship and fellowship gatherings, thus giving us a historical bond. Their stories and ours are intertwined.

With God’s help, we commit ourselves to acknowledging the truth of California’s history, as well as strengthening existing relationships. This acknowledgment is a first step in improving our efforts to build collaborative relationships with Native peoples.

THE GATHERING OF GOD'S PEOPLE

Prelude: *Prelude and Introduction on "Picardy"*

Charles Callahan (1951-2023)

Entrance Hymn: *Prepare the way, O Zion*

Hymnal, 65



1 Pre - pare the way, O Zi - on, your Christ is draw - ing near!
2 He brings God's rule, O Zi - on; he comes from heaven a - bove.
3 Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.



Let ev - ery hill and val - ley a lev - el way ap - pear.
His rule is peace and free - dom, and jus - tice, truth, and love.
His tid - ings of sal - va - tion pro - claim in ev - ery place.



Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
Lift high your praise re - sound - ing, for grace and joy a - bound - ing.
All lands will bow be - fore him, their voic - es will a - dore him.



Oh, blest is Christ that came in God's most ho - ly name.

Presider Blessed are you, holy and living One.

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

Narrator

Welcome to our liturgy! "Liturgy" is an old Greek word that means "a public work." Our worship is something we do together, in public, as a community. Since the very beginning, followers of Jesus have gathered together each week to praise God, read scripture, pray, give thanks, and share Holy Communion. Today we'll be stopping at a few different points to talk about the different parts of the liturgy, and the meaning of what we do in this service, week by week.

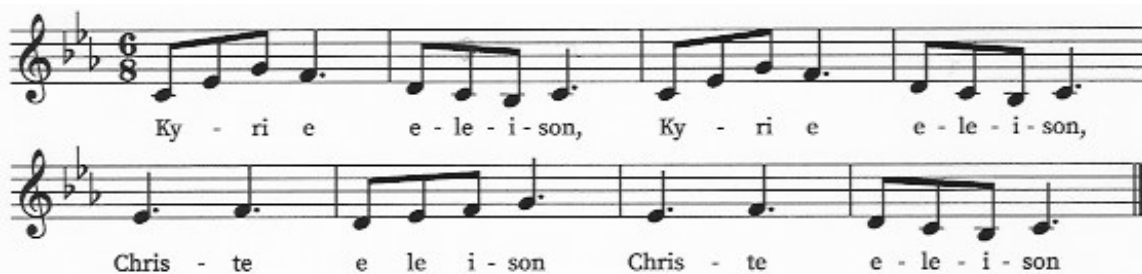
We are in the season of Advent, a special time of four weeks before Christmas. In Advent we slow down, pray, and prepare ourselves to welcome Jesus. The colors of Advent are purple and blue. Many people like to use an Advent wreath to count the four Sundays of Advent. On this second Sunday in Advent, the first and second candles are lit. The Light of the World is drawing near.

We started our service with a procession of ministers—the people whose job it is to serve by leading our worship. But it's been said the procession really starts when every member of the church leaves their home and starts making their way to church. Once we are gathered in one place, our liturgy really begins.

On most Sundays we sing an ancient hymn called the Gloria, “Glory to God in the highest.” But in Advent we do things more simply. Today we’ll sing a shorter song with words in Greek that mean “Lord, have mercy.”

Kyrie Eleison (Lord, Have Mercy)

Lisa Jang; led by Robin O'Brien



Narrator

Every Sunday and feast day has a special prayer called a Collect. First we all pray in silence, then the priest says the Collect to “collect up” all our prayers and get us ready to hear the scriptures. Let’s continue with the Collect for the Second Sunday of Advent.

The Collect of the Day

Book of Common Prayer, pp. 211-246

Presider The Lord be with you.

People **And also with you.**

Presider 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 LITURGY OF THE WORD

The People sit.

Narrator

Our service has two main halves. First is the Liturgy of the Word, when we hear what God is saying to us through the ancient words of the Bible. Second is the Liturgy of the Table, when we celebrate the holy feast of Communion.

In the Liturgy of the Word we usually hear three readings, but today we'll use just two. The first is from the Hebrew Scriptures, the stories of God's people before Jesus was born.

First Reading: Isaiah 11:1-10

Contemporary English Version, Common English Bible

A reading from the Book of the Prophet Isaiah.

Like a branch that sprouts from a stump, someone from Jesse's family will someday be king. The Spirit of the Lord will be with him to give him understanding, wisdom, and insight. He will be powerful, and he will know and honor the Lord. His greatest joy will be to obey the Lord.

This king won't judge by appearances or listen to rumors. The poor and the needy will be treated with fairness and with justice. His word will be law everywhere in the land, and the wicked will live no more. Honesty and fairness will be his royal robes. Leopards will lie down with young goats, and wolves will rest with lambs. Calves and lions will eat together and be cared for by little children. Cows and bears will share the same pasture; their young will rest side by side. Lions and oxen will both eat straw. Little children will play near snake holes. They will stick their hands into dens of poisonous snakes and never be hurt. Nothing harmful will take place on the Lord's holy mountain.

Just as water fills the sea, the land will be filled with people who know and honor the Lord. The time is coming when one of Jesse's descendants will be the signal for the people of all nations to come together. They will follow his advice, and his own nation will become glorious.

The Word of the Lord.

Thanks be to God.

Narrator

The last reading is always from one of the Gospels, the four books that tell the story of Jesus' life. All of the Bible is special, but the Gospel reading is the one that tells us directly about Jesus. So the deacon reads the Gospel from a special book that we carry in our procession and put in a place of honor on the altar. When it's time for the Gospel reading we carry it right down into the middle of the people, as if to remember how Jesus came from heaven right down among us. Let's prepare to hear the words of the Gospel.

Gospel Song: *Come, come Emmanuel*

James Chepponis; led by Robin O'Brien

Come, come, Emmanuel, come Emmanuel.

The Gospel: Matthew 3:1-12

Contemporary English Version, Common English Bible

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

Glory to you, Lord Christ.

In those days John the Baptist appeared in the desert of Judea. He said, "Change your hearts and lives! The kingdom of heaven will soon be here." John was the one the prophet Isaiah was talking about when he said, "In the desert someone is shouting, 'Get the road ready for the Lord! Make a straight path for him.'"

John wore clothes made of camel's hair. He had a leather strap around his waist and ate grasshoppers and wild honey. From Jerusalem and all Judea and from the Jordan River Valley crowds of people went to John. They told how sorry they were for their sins, and he baptized them in the river.

Many Pharisees and Sadducees also came to be baptized. But John said to them: "You bunch of snakes! Who warned you to run from the coming judgment? Do something to show you have really given up your sins. And don't start telling yourselves that you belong to Abraham's family. I tell you that God can turn these stones into children for Abraham. An ax is ready to cut the trees down at their roots.

Any tree that doesn't produce good fruit will be chopped down and thrown into a fire. I baptize you with water so you will give up your sins. But someone more powerful is going to come, and I am not good enough even to carry his sandals. He will baptize you with the Holy Spirit and with fire. His threshing fork is in his hand, and he is ready to separate the wheat from the husks. He will store the wheat in a barn and burn the husks in a fire that never goes out."

The Gospel of the Lord.

Praise to you, Lord Christ.

*After the Gospel, repeat the chorus: **Come, come, Emmanuel, come Emmanuel.***

The Sermon

Narrator

After we hear the scripture readings, the presider or another leader shares the sermon—some thoughts about what God might be saying to us in our own lives today through these holy words.

Then we all respond to the scriptures in some special ways. On most Sundays we say the Nicene Creed together, an ancient summary of our faith in God the Father, the Son, and the Holy Spirit. Today we'll move directly to what's next: the Prayers of the People, where we respond to what we've heard by lifting up our prayers for ourselves, our neighbors, and all God's creation. We believe Jesus is always praying for us and the whole world. Since we are the Body of Christ, we share in his work of lifting up the world before God in prayer.

The Prayers of the People

Deacon or Assisting Priest

Let us pray with the whole church to God the Holy and Mysterious One, saying: Come! Be present with us!

*After each petition, the People respond: **Come! Be present with us!***

At the end of the Prayers, the presider adds a concluding collect. The People respond:

Amen.

The Peace

Presider The peace of Christ be always with you.
People **And also with you.**

The People may greet one another in the name of the Lord.

Welcome, Announcements, and Thanksgivings

After the Thanksgivings: *Clearly Love*

Robin O'Brien

Clearly love is born in my heart, born in my heart again.

THE LITURGY OF THE TABLE

Narrator

It's time for the second main part of our service: the Liturgy of the Table. We start with the Offertory, the time when our offerings of bread, wine, and money for the work of the church are gathered and brought to the holy table. The priest usually introduces the offertory with a sentence from scripture, and the deacon collects the offerings and gets the table ready.

Presider

In the tender compassion of our God the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace. *Luke 1:78-79*

Offertory Anthem: *Prepare the Way*

Robin O'Brien

During the Offertory Anthem, the ushers take a collection.

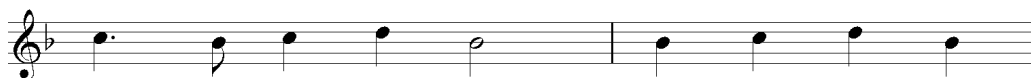
Offertory Hymn: *Savior of the nations, come!*

Hymnal, 54

During the Offertory Hymn, the bread and wine for Holy Communion are brought forward, together with the people's offerings of money for the church's work. Children, and any others who wish, are invited to come forward to gather around the altar table.



1 Sa - vior of the na - tions, come! Vir - gin's
2 Won - drous birth! Oh, won - drous child of the
3 Thus on earth the Word ap - pears, grac - ing
4 Come, O Fa - ther's sav - ing Son, who o'er



Son, make here your home. Mar - vel now, both
Vir - gin un - de - filed! Might - y God and
his cre - a - ted spheres; hence to death and
sin the vic - tory won. Bound - less shall your



heaven and earth, that the Lord chose such a birth.
Ma - ry's son, ea - ger now his race to run!
hell de - scends, then the heaven - ly throne a - scends.
king - dom be; grant that we its glo - ries see.

Narrator

It's time for the Great Thanksgiving—the great blessing prayer over the bread and wine. The priest invites us to “lift up our hearts” and then asks permission to pray on behalf of all of us by saying “Let us give thanks to the Lord our God.” We respond “It is right to give our thanks and praise”—in other words, YES! Let's do this: let's pray as Jesus told us to do, in remembrance of him.

Partway through the prayer we sing a special song called the Sanctus, which means “Holy.” This song comes from the book of Isaiah in the Bible, where it's sung by the angels around God's throne. When we celebrate the Eucharist together, it's like we are joining the saints and angels in heaven, even while we're here on earth.

Later in the prayer we recall how Jesus gave his friends the bread and wine at the Last Supper and told them they were his body and blood. And we ask God to do the same for us, to make this bread and wine the body and blood of Jesus, so that as we eat and drink them we are receiving Jesus into our selves. He is part of us and his life is our life. Let's lift up our hearts now and meet Jesus at his holy feast.

The Great Thanksgiving

Alternative Great Thanksgiving, Province of Melanesia, adapted

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

God, it is good to celebrate your great love. Our hearts are full of thanks as we gather around Christ Jesus to tell you of our joy. You loved us so much that you gave him to be born like one of us. He came to heal the sick, forgive sinners, and on the cross he gave himself to die and reconcile us to you. As our Savior, Christ has taken away from us the evil which stops us being friends, and has enabled us to live as your free children. In that great love, Jesus, our friend, has brought us together in this Eucharist to celebrate your great act of redemption. Therefore, loving God, with hearts full of praise, we lift our voices to sing your praises as we join the children from all nations, with angels and saints who worship you in heaven, and sing:

Sanctus (Holy, holy, holy)

Robin O'Brien

The musical score is written on four staves in 4/4 time with a key signature of one flat (B-flat). The melody is simple and hymn-like, using eighth and quarter notes. The lyrics are printed below the staves, aligned with the notes.

Ho - ly, ho - ly, ho - ly Lord; God of pow'r and might, He - a - ven and ear - th are
fu - ll of your glo - ry! Ho - san - na in the high - est, ho - san - na in the high - est, bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est, ho -
san - na in the high - est, bless - ed is he who comes in the name of the Lord!

God of all mercies, we thank you that on the night before he died for us, our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, 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."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he 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."

Remembering now the suffering and death and proclaiming the resurrection and ascension of Jesus our Redeemer, we bring you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of Christ.

Accept us, your little ones, in your beloved Son as we show forth his death and resurrection. May Christ, our friend, who rose from the dead, now fill the universe with his presence. And now that he lives to be with us here and God's children everywhere, make us to be faithful to him. United with joy in the power of the Holy Spirit, may this communion enable us to love like Jesus, always for you and for others; so that in the end with the angels and saints and all the friends of Jesus, we worship you in songs of unending praise.

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

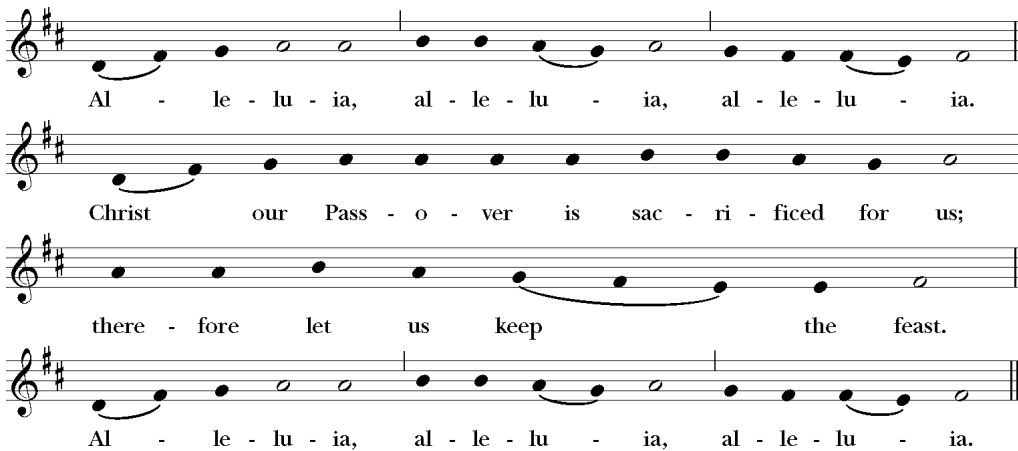
Presider And now, as our Savior Christ has taught us, we are bold to say:

**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.**

The presider breaks the consecrated Bread. A period of silence is kept.

Then the following is sung as the Bread and Wine are prepared for distribution



Please join us at the altar rail for Holy Communion or for a blessing.

If you are not able to come forward, please let an usher know and the Communion ministers will come to you.

To receive Communion, hold out your hands to receive the Bread.

Gluten-free wafers are available on request (just say "Gluten-free").

To receive a blessing instead of Communion, you may cross your arms over your chest as the minister comes to you.

*You may receive the Wine from the common cup or may choose not to receive it
 (again, simply cross your arms over your chest as the minister comes to you).*

In the interest of public health, we do not practice intinction, that is, the dipping of the Bread into the Wine.

The Church's faith is that Christ's Body and Blood are truly received in only one of the elements or in both.

The Body of Christ, the bread of heaven. **Amen.**

The Blood of Christ, the cup of salvation. **Amen.**

Communion Song: *Drink deeply*

Robin O'Brien

Drink deeply, drink deeply.

The well is a water. The well is a fire. The well is a water. The well is a fire.

Communion Song: *Laudate omnes gentes (Praise the Lord, all peoples)* Taizé; led by Robin O'Brien

Laudate omnes gentes, laudate Dominum. Laudate omnes gentes, laudate Dominum.

Prayer after Communion

Presider Let us pray, saying, “We thank you, God.”

For this gift of Holy Communion: **We thank you, God.**

For your love which surrounds us wherever we go: **We thank you, God.**

For your invitation to be your helpers and friends: **We thank you, God.**

For the people around us whom you give us to love and serve: **We thank you, God.**

For the plants, the animals, and the whole world you have made: **We thank you, God.**

As you send us out from this place in peace: **We thank you, God.**

SENDING GOD’S PEOPLE OUT IN MINISTRY

Narrator

Just as we gathered together as one body at the start of the liturgy, now at the end we are sent out to love and serve God and our neighbors. Some people might have special jobs like bringing communion to those who are sick. The priest blesses us in Jesus’ name and the deacon says the Dismissal, which means “the sending out.” Until we come together again, we will be the Body of Christ in our homes, schools, work, or wherever we go.

If Eucharistic Visitors are to be sent to those unable to attend the Sunday Eucharist, the Deacon or Priest says to them

*[N. and N.]*, in the name of Christ and of this congregation, we send you forth bearing these holy gifts, that _*[N. and N.]*_, to whom you go, may share with us in the communion of Christ’s Body and Blood.

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

Advent Blessing

May the Sun of Righteousness shine upon you and prepare you to meet him at his coming in glory; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Closing Hymn: *Comfort, comfort ye my people*

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.

Dismissal

The People respond: **Thanks be to God.**

Postlude: *Herr Christ, der ein'ge Gottes-Sohn, BWV 601*

Johann Sebastian Bach (1685-1750)

NEWS IN BRIEF ...

A few highlights from this week's *News & Notes*, our weekly email newsletter:

- Kids and youth of all ages are invited to participate in our **Christmas Eve pageant** during the 4:00 p.m. service on December 24. There is one rehearsal on Sunday, December 14, after the 10:15 service. To sign up for the pageant, visit tinyurl.com/incsrpageant2025.
- Mark your calendars for our Incarnation celebration of the **Festival of Lessons and Carols** on Sunday, December 21, at 4:00 p.m. A festive reception will follow. Admission is free; donations will support our music program and other ministries.
- Our full **Christmas schedule** is now online at incarnationsantarosa.org/christmas. On Christmas Eve, our service with children's pageant will be at 4:00 p.m. Our late service with choir and incense will be at 8:00. On Christmas Day we will have a service at 10:15 a.m.

For full details and more announcements, subscribe to *News & Notes*. Scan the code at right with your smartphone camera or visit <http://incarnationsantarosa.org/news-notes/>.



SERVING TODAY

Church Bell Ringers

Crucifer

Torchbearers

Book Bearer

Readers

Oblation Bearers

Altar Bell Ringer

Coordinator

Eucharistic Ministers

Jr. Eucharistic Ministers

Deacon Paul Mallatt

Presider/Preacher Stephen Shaver

Guitarist/Songleader Robin O'Brien

Jr. Songleader

Director of Music Jun Kim

Ushers

Jr. Ushers

Ribbon Wavers

Greeters

Livestream Host

Coffee Hour

Welcome Center

Today's Altar Guild