



# THE FIRST SUNDAY OF ADVENT

THE HOLY EUCHARIST, NOVEMBER 27, 2022 - 10AM

*Welcome! We're so glad to have you joining us for worship today.  
Masks are required indoors.*

saint mark's episcopal church, palo alto

# Welcome to Saint Mark's

We are a community dedicated to deepening our relationship with God and embodying the Spirit of Christ through faithful expressions of love, service, compassion, and justice.

*All are welcome to join in worship.*

*During this time we ask everyone to be mindful of others' varying degrees of caution and safety needs.*

*Newcomers and visitors are encouraged to fill in a Welcome Card or sign the visitor book, which will be on the welcome table. If there are things about our worship that are new to you or do not make sense, try to embrace 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 transformed as we go.*

*Please see instructions for receiving Communion on p. 13.*

***All who seek to draw near to Christ are invited.***

*This service is being livestreamed and recorded. Vaccinated worship leaders may remove masks when speaking. Adapted from Holy Eucharist Rite II, the Book of Common Prayer and Enriching our Worship, The Episcopal Church. Music permissions: OneLicense.net A-714107, CCLI License #20790944*

PRELUDE Watchman, tell us of the night Peter Niedmann (b. 1960)

## THE WORD OF GOD

*The prayer bowl is rung in this Advent Season to invite silent contemplation.  
Please **remain seated** during the entrance of the altar party.*

### OPENING ACCLAMATION

*Please stand in body or spirit.*

Blessed are you, holy and living One.  
**You come to your people and set them free.**

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

We begin with a call to worship or acclamation and a prayer to open our hearts, the Collect for Purity.

### TRISAGION S 102

*Alexander Archangelsky (1846-1924)*

*Sung three times*

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

The musical score is written for voice and piano. It consists of two systems of music. The first system has two staves: a vocal line in G major (one flat) and a piano accompaniment line. The vocal line has two phrases: "Ho - ly God," and "Ho - ly and Might - y,". The piano accompaniment consists of chords and moving lines. The second system also has two staves: a vocal line and a piano accompaniment line. The vocal line has the phrase "Ho - ly Im - mor - tal One, Have mer - cy up - on us." The piano accompaniment continues with chords and moving lines. The score ends with a double bar line.

## CONFESSION OF SIN

In this season of preparation, we come seeking forgiveness for all we have failed to be and do as members of Christ's body.

*The prayer bowl is rung to invite silent contemplation.*

In God there is Truth.

**Holy God of Truth,**

**we fail to live fully into your image  
of compassion and mercy.**

**Open our eyes when we judge others—  
those like us, those unlike us—**

**help us to be truly honest**

**so that we may transform our ignorance and hurt  
into knowledge and grace.**

**Forgive us that we may be renewed.**

In God there is Hope.

**Holy God of Hope,**

**we despair of holding fast  
to the dream you have for us  
and for the whole human family.**

**Rid us of our reticence,**

**strengthen our resolve,**

**and give us words to proclaim our hope  
in becoming the beloved community.**

**Forgive us that we may be renewed.**

In God there is Love.

**Holy God of Love,**

**help us when we fail to embody**

**Jesus' faithful way of love.**

**Open our ears to listen, our hearts to learn,  
our hands to reach out.**

**By your grace and love may we see  
each and every person as a child of God.**

**Forgive us that we may be renewed.**

In God there is Justice.  
**Holy God of Justice,**  
help us when we fail to be repairers of the breach.  
**Restore our belief that healing is possible for all creation,**  
that what we say and do can make a difference,  
and strengthen our church community,  
our institutions, and our society.  
**Forgive us that we may be renewed.**

In the name of Christ, in the name of Truth, in the name of Hope, in the name of Love, and in the name of Justice, God forgives us; be at peace, be reconciled and believe in God's promise of renewal for all. **Amen.**

#### THE LIGHTING OF THE ADVENT WREATH

*Sung first by the children, then all repeat:*



Come, Lord Je - sus, come, Lord Je - sus, A - men! come, Lord Je - sus.

*Children:*

O come quickly, come, Lord Jesus!  
O come quickly, come, Lord, come!

*All:*



Come, Lord Je - sus, come, Lord Je - sus, A - men! come, Lord Je - sus.

Blessed are you, holy God:  
You called our ancestors to live by the light of faith  
and to journey in the hope of your promise.  
May Christ be a lamp to our feet and a light to our path,  
that we may truly live into that promise.

The Advent Wreath is lit during this prayer.

*All:*



Come, Lord Je - sus, come, Lord Je - sus, A - men! come, Lord Je - sus.

## THE COLLECT OF THE DAY

God be with you.

**And also with you.**

Let us pray.

Creator God, from whose womb the sea burst forth: Be with us now as we seek with your grace to give birth to a new creation filled with justice and peace, harmony and concord, unity and love for all; in the name of your Child whom we await, Jesus Christ, our Redeemer. **Amen.**

*Please be seated.*

## A READING FROM THE PROPHET ISAIAH

The word that Isaiah son of Amoz saw concerning Judah and Jerusalem.

In days to come

the mountain of the Lord's house  
shall be established as the highest of the mountains,  
and shall be raised above the hills;  
all the nations shall stream to it.

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 instruction,  
and the word of the Lord from Jerusalem.

He shall judge between the nations,  
and shall arbitrate for many peoples;

The Collect of the Day thematically gathers our prayers and readings for the day. For the season of Advent, we are using collects from *Women's Uncommon Prayers*, recognizing this as a period of new life rather than one that sets up a false binary between darkness and light.

In this passage, the prophet *Isaiah*, who ministered in the eighth century BCE, shares a vision of Jerusalem as the center of God's reign.



A READING FROM THE LETTER OF PAUL TO THE ROMANS

You know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

St. Paul, writing to the Christians in Rome, warns them to prepare for the coming of Christ.

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

**Thanks be to God.**

*Please stand in body or spirit.*



1 Let all mortal flesh keep silence, and with fear and  
4 At his feet the six-winged seraph; cherubim with



trembling stand; ponder nothing earthly -  
sleepless eye veil their faces to the



mind-ed, for with blessing in his hand  
Presence, as with ceaseless voice they cry,



Christ our God to earth descend - eth,  
"Alleluia, alleluia!"



our full homage to demand.  
Alleluia, Lord Most High!"



## THE GOSPEL

The Holy Gospel of our Lord Jesus Christ according to Matthew.  
**Glory to you, Lord Christ.**

Jesus said to the disciples, “But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. For as the days of Noah were, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. Then two will be in the field; one will be taken and one will be left. Two women will be grinding meal together; one will be taken and one will be left. Keep awake therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.”

The Gospel of the Lord.  
**Praise to you, Lord Christ.**

*Please be seated.*

THE SERMON The Reverend Dr. Rebecca Lyman, *Assisting Priest*

*A period of silent reflection follows.*

AFFIRMATION OF FAITH

*Please stand in body or spirit.*

Do you believe and trust in God the Creator,  
source of all being and life,  
the one for whom we exist?  
**We believe and trust in God.**

While the Gospel of **Matthew** appears first in our New Testament, it was most likely composed later than Mark's Gospel, using Mark and other material as its sources.

The sermon helps us to reflect on the Scriptures we have heard and to connect them to the Good News present in our lives now.

Do you believe and trust in God the Son,  
who took our human nature,  
died for us and rose again?

**We believe and trust in God.**

Do you believe and trust in God the Holy Spirit,  
who gives life to the people of God  
and makes Christ known in the world?

**We believe and trust in God.**

This is the faith of the Church.

**This is our faith.**

#### THE PRAYERS OF THE PEOPLE

Let us by prayer and intercession, with thanksgiving, make our requests to God.

Gracious God, we pray for peace, justice and reconciliation throughout the world. We pray for the honoring of human rights for all people, and for the relief of the oppressed. We pray for the Ohlone, Muwekma, and Ramaytush tribes—the indigenous peoples of this place. We give thanks for all that is gracious in the lives of all your people. God of love: **hear our prayer.**

We pray for the renewal of the Church in faith, love and service. We pray for Marc our bishop and for the life of this parish. We pray for the global church and repent of our sins of colonialism and racism. We pray especially for the dioceses of: Nsukka (Nigeria); Nyahururu and Southern Nyanza (Kenya), Nyamlel, Nyang, and Nzara (South Sudan); and The Nippon Sei Ko Kai. We give thanks for the gift of your word, the grace of the sacraments and communion in the mystical body of Christ our Savior. God of love: **hear our prayer.**

This dialogical affirmation of faith, in which the three persons of the Trinity are described, is taken from *Common Worship*, the most frequently used prayer book of the Church of England.

The Anglican communion consists of 41 autonomous provinces each with its own bishop and governing structure. These provinces may take the form of national churches (such as in Canada, Uganda, or Japan) or a collection of nations (such as the West Indies, Central Africa, or Southeast Asia).

We pray for this local community of faith and hope for all people in their daily life and work. We pray for the young and the elderly, for families, and all who are alone. We give thanks for human skill and creativity and all that reveals your loveliness. God of love: **hear our prayer.**

We pray for those who are in need; for the sick, sorrowful and bereaved. We pray especially for: Vassar; Carl and Meredith; Bobbie and Lorna; Talia; Kiran; Norm and Mydie; Paul; Logan; Kevin; Will; Martha; Lee, Pam, Terry, and the Heller Family; Amy; Mike; Echo; Sue and the Maxwell family; Carrie; Margaret Lynn; Colleen; and those we name now... God of love: **hear our prayer.**

We pray for all the departed, especially The Very Reverend William Maxwell, The Reverend Carol Cook, and those we name now... God of love: **hear our prayer.**

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

## THE PEACE

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

## THE HOLY COMMUNION

I appeal to you, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

*During the Offertory Anthem, you are welcome to come forward and gather around the altar.*

We invite you to add your own prayers – for other people, places, and situations, and for yourself. *(Thanksgivings will be offered later in the service.)*

We share Christ's peace, given to the disciples.

In the Offertory, we offer our lives, labors, and gifts (monetary and those elements of bread and wine to be consecrated—brought forward in procession by the children) to God's use in the world.

ANTHEM Pray that Jerusalem my have Charles Stanford (1852-1924)

Pray that Jerusalem may have peace and felicity;  
let them that love thee and thy peace have still prosperity.  
Therefore I wish that peace may still within thy walls remain,  
and ever may thy palaces prosperity retain.  
Now for my friends' and brethren's sakes,  
peace be to thee, I'll say;  
and for the house of God our Lord  
I'll seek thy good always.

*Psalm 122:6-9*

*Due to COVID precautions, we will not pass an offertory (collection) plate. Please drop your donations in the plate on your way in or out today. All cash or undesignated checks given in the plate goes directly to Outreach for the wider community. You can give online: [saint-marks.com/give](http://saint-marks.com/give) or by going directly to Tithely with the adjacent QR Code. Thank you for your participation in our common ministry.*



THE GREAT THANKSGIVING

*Please stand in body or spirit. We invite your thanksgivings, aloud, held silently in your heart, or via the chat.*

*Presider*

May God be with you.

*All*

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 our thanks and praise.

The community is invited to gather around the altar. If you would prefer to keep distance, you are welcome to stay in your pew or to move forward into one of the side transepts.

*The prayer continues, and the Presider says:*  
... and all creation as we shout with joy:

Ho - ly, ho - ly, ho - ly Lord, God of power and  
might, Ho - ly, ho - ly, ho - ly Lord,  
God of power and might, hea - ven and earth are  
full, full of your glo - ry. Ho -  
san - na in the high - est. Ho - san - na

The Sanctus, "Holy," is the song of the angels (Isaiah 6 and Rev. 4). It has been an acclamation of the congregation since around the 4th century.

This setting is by Franz Schubert

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.

The image shows a musical score for three systems of music. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is B-flat major (two flats). The lyrics are: 'in the high - est. Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.' The music is written in a simple, homophonic style with block chords and some melodic movement in the vocal line.

*After consecrating the bread and wine, the Presider says:*

... we acclaim you, O Christ:

**Dying, you destroyed our death.**

**Rising, you restored our life.**

**Christ Jesus, come in glory!**

*The prayer concludes and the Presider says:*

... for ever and ever. **AMEN.**

The Great Amen is the people's consent to and affirmation of the Eucharistic prayer.

## THE LORD'S PRAYER

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

The Gospels of both Matthew and Luke record Jesus teaching this, commonly called the "Our Father" or the "Lord's prayer," to his disciples when they asked to learn how to pray.

All who seek God and are drawn to Christ are welcome at this, Christ's table.

For COVID safety, we will be receiving the bread only. Gluten-free is available.

## THE BREAKING OF THE BREAD

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

*Sung first by the Cantor, then all repeat:*



If in your heart you make a man-ger for his birth, then  
God will once a - gain be - come a child on earth If earth.

Words: Angelus Silesius (1624-1677), tr. by Stephen Mitchell.

Music: Ana Hernández, © 2007 by Ana Hernández. Used by permission.

1 "Sleep - ers, wake!" A voice a - stounds us, the  
3 Lamb of God, the heavens a - dore you; let

shout of ram - part - guards sur - rounds us: "A -  
saints and an - gels sing be - fore you, as

wake, Je - ru - sa - lem, a - rise!" Mid - night's peace their  
harps and cym - bals swell the sound. Twelve great pearls, the

cry has bro - ken, their ur - gent sum - mons clear - ly spo -  
ci - ty's por - tals: through them we stream to join the im - mor -



ken: "The time has come, O maid - ens wise!  
 tals as we with joy your throne sur - round.

Rise up, and give us light; the Bride - groom is in  
 No eye has known the sight, no ear heard such de -

sight. Al - le - lu - ia! Your lamps pre - pare and  
 light: Al - le - lu - ia! There - fore we sing to

has - ten there, that you the wed - ding feast may share."  
 greet our King; for ev - er let our prais - es ring.

## POST-COMMUNION PRAYER

*Please stand in body or spirit.*

Let us pray.

**Grant, O merciful God,  
that through these holy mysteries which we have received,  
we may learn to love things heavenly:  
and, even now, while we are placed  
among things that are passing away,  
to hold fast to those things which shall endure;  
through Jesus Christ our Lord. Amen.**

## THE BLESSING

May Almighty God, judge all-merciful,  
make us worthy of a place in the realm of peace. **Amen.**

May God the Son, coming among us in power,  
reveal in our midst the promise of his glory. **Amen.**

May God the Holy Spirit make us steadfast in faith,  
joyful in hope and constant in love. **Amen.**

And the blessing of God, who creates, redeems, and sustains,  
be upon you this moment and remain with you always. **Amen.**

## ANNOUNCEMENTS

Today, following the service, please join Michael Fitzpatrick in the Kennedy Room for a forum entitled **“The Incarnation: What is it, and why does it matter?”**

Next Sunday December 4 we anticipate **St. Nicholas’s Day** within the service—prepare to remove your shoes for a special treat!

The **CIC Jail Ministry** is collecting Christmas Cards so those in jail can send them to their loved ones. Please bring new cards (no glitter!) with stamped envelopes to church. And please join The Reverend Liz Milner for a forum on this ministry next Sunday.

This Post- (after) Communion prayer offers thanks to God for the gifts we have received in the Eucharist, and requests of God that we may fully live as the Body of Christ which we are.

A blessing recognizes and asks for God’s presence with us.

Links for all announcements are on [saint-marks.com](http://saint-marks.com) where you can also sign up to receive our weekly e-news called **the Messenger**. If you are interested in learning more about St. Mark’s, please speak with us after the service.

HYMN 57 Lo! he comes with clouds descending

HELMSLEY



1 Lo! he comes, with clouds de - scend - ing, once for  
 2 Ev - ery eye shall now be - hold him, robed in  
 3 Those dear tok - ens of his pas - sion still his  
 4 Yea, a - men! let all a - dore thee, high on



our sal - va - tion slain; thou - sand thou - sand  
 dread - ful ma - jes - ty; those who set at  
 daz - zling bo - dy bears, cause of end - less  
 thine e - ter - nal throne; Sa - vior, take the



saints at - tend - ing swell the tri - umph of his  
 nought and sold him, pierced, and nailed him to the  
 ex - ul - ta - tion to his ran - somed wor - ship -  
 power and glo - ry; claim the king - dom for thine



train: Al - le - lu - ia! Al - le - lu - ia!  
 tree, deep - ly wail - ing, deep - ly wail - ing,  
 ers; with what rap - ture, with what rap - ture,  
 own: Al - le - lu - ia! Al - le - lu - ia!



Al - le - lu - ia! Christ the Lord re - turns to reign.  
 deep - ly wail - ing, shall the true Mes - si - ah see.  
 with what rap - ture gaze we on those glo - rious scars!  
 Al - le - lu - ia! Thou shalt reign, and thou a - lone.

DISMISSAL

As we await our coming Savior, go in peace to love and serve the Lord.  
**In the name of Christ. Amen.**

The dismissal sends us out to do our work in the broader world.

POSTLUDE Sunburst

*Carson Cooman (b. 1982)*

# servicing today

ALTAR GUILD: Shin-Mee Chang

FLOWER GUILD: Anne Vosti

GREETER: Marina Martin

LECTORS: Paul Milo, Pat Roberts

TECHNICAL ASSISTANT: Kristen Good

AGAPE HOST: Ellen Ford

COUNTERS: Bruce Anderson, Miriam DeJongh

## saint mark's episcopal church

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[saint-marks.com](http://saint-marks.com)

RECTOR: The Rev. Matthew McDermott

ASSOCIATE RECTOR: The Rev. Nikky Wood

DIRECTOR OF MUSIC: Matthew Burt

MINISTER OF LIFELONG FORMATION: Debie Thomas

CHILDREN AND YOUTH MINISTER: Lily Dodge

ASSISTING CLERGY: The Rev. Dr. Rebecca Lyman, The Rev. Liz Milner

BUSINESS ADMINISTRATOR: LeeAnne McDermott

COMMUNICATIONS AND OPERATIONS MANAGER: *vacant*

SEXTON: Adam Larrimore

TECHNICAL PRODUCERS: Jonathan Guillen and Asa Deggeller

WARDENS: Anne Callahan and Suzanne Bell

TREASURER: Susan Pines

