



THE FIRST SUNDAY OF ADVENT

DECEMBER 3, 2023 - 10:00AM

THE HOLY EUCHARIST

*Welcome! We're so glad to have you joining us for worship today.
Masks are optional except in designated areas.*

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

This service is being livestreamed and recorded. Adapted from the Book of Common Prayer and Enriching our Worship, The Episcopal Church. Music permissions: OneLicense.net A-714107, CCLI License #20790944

THE WORD OF GOD *Please stand in body or spirit.*

Blessed be God: most holy, glorious, and undivided Trinity.
And blessed be God’s reign, now and for ever. Amen.

We begin with a call to worship or acclamation.

The Advent wreath is lit.

OPENING HYMN 324 Let all mortal flesh keep silence PICARDY

1 Let all mortal flesh keep silence, and with fear and trembling stand; ponder nothing earthly minded, for with blessing in his hand Christ our God to earth descendeth, our full homage to demand.

During the four Sundays of the Advent season, we sing the four verses of this ancient hymn.

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.**

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

Ky - ri - e e - lei - son. Chri - ste e - le - i - son.

Chri - ste e - le - i - son. Chri - ste e - lei - son.

Ky - ri - e e - le - i - son. Ky - ri - e e -

le - i - son. Ky - ri - e e - lei - son.

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.

We sing the *Kyrie eleison* ("Lord, have mercy") in place of the *Gloria in excelsis* during Advent.

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.

A READING FROM THE BOOK OF ISAIAH

O that you would tear open the heavens and come down,
so that the mountains would quake at your presence—
as when fire kindles brushwood
and the fire causes water to boil—
to make your name known to your adversaries,
so that the nations might tremble at your presence!
When you did awesome deeds that we did not expect,
you came down, the mountains quaked at your presence.
From ages past no one has heard,
no ear has perceived,
no eye has seen any God besides you,
who works for those who wait for him.
You meet those who gladly do right,
those who remember you in your ways.
But you were angry, and we sinned;
because you hid yourself we transgressed.
We have all become like one who is unclean,
and all our righteous deeds are like a filthy cloth.
We all fade like a leaf,
and our iniquities, like the wind, take us away.
There is no one who calls on your name,
or attempts to take hold of you;
for you have hidden your face from us,
and have delivered us into the hand of our iniquity.
Yet, O Lord, you are our Father;
we are the clay, and you are our potter;
we are all the work of your hand.
Do not be exceedingly angry, O Lord,
and do not remember iniquity forever.
Now consider, we are all your people.

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

Thanks be to God.

Today's lesson is from
the Book of of the
prophet Isaiah [64:1-
9].

Today we sing the psalm to plainchant. The marks in the text indicate when to change notes.

Restore us, O Gód of hosts; *
show the light of your countenance, and / we shall be saved.

A READING FROM THE FIRST LETTER OF PAUL TO THE CORINTHIANS

Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind—just as the testimony of Christ has been strengthened among you—so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

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

Thanks be to God.

Today's **epistle** is from Paul's first letter to the church in Corinth [1:3-9]. In it, the author speaks of Christ's return.

SEQUENCE HYMN 66 Come, thou long-expected Jesus STUTTGART

Please stand in body or spirit.

1 Come, thou long - ex - spect-ed Je - sus, born to set thy peo - ple free;
2 Is - rael's strength and con - so - la - tion, hope of all the earth thou art:
3 Born thy peo - ple to de - liv - er, born a child, and yet a king,
4 By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;

from our fears and sins re - lease us, let us find our rest in thee.
dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.
born to reign in us for ev - er, now thy gra - cious king - dom bring.
by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

THE GOSPEL

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

Jesus said, “In those days, after that suffering, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. Then they will see ‘the Son of Man coming in clouds’ with great power and glory. Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

“From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly I tell you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away.

“But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. Beware, keep alert; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake.”

The Gospel of the Lord.

Praise to you, Lord Christ.

Please be seated.

THE SERMON The Reverend Nancy Ross

A period of silent reflection follows.

In this passage from Mark’s **Gospel** [13:24-37] Jesus speaks of the need to be watchful.

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.

THE NICENE CREED

Please stand in body or spirit.

**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,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.**

**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,
who with the Father and the Son
is worshiped and glorified,
who 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 Nicene Creed comes to us from the Councils of Nicea (325) and Constantinople (381, where they edited it). It is, therefore, an ancient statement of faith that we hold in common with many Christian denominations. As a statement of belief, that is, of communal trust (not an intellectual assertion of how these things could be), we recite it collectively as a prayer, ending with "Amen."

PRAYERS OF THE PEOPLE

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world, remembering especially the Church of North India, and the dioceses of Barbados (West Indies), Bari (Nigeria), Baringo (Kenya), Barisal (Bangladesh), Barrackpore (North India), and Bath and Wells (England); as we grieve the sins of colonialism, may we truly and reverently serve you in our vocation and ministry.

Silence

We look to you in hope.

Come, Lord Jesus, come.

Guide the people of this land, and of all the nations, in the ways of justice and peace, remembering especially the Ohlone, Muwekma, and Ramaytush tribes on whose land we meet; that we may honor one another and serve the common good.

Silence

We look to you in hope.

Come, Lord Jesus, come.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Silence

We look to you in hope.

Come, Lord Jesus, come.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Silence

We look to you in hope.

Come, Lord Jesus, come.

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).

Comfort and heal all those who suffer in body, mind, or spirit, remembering especially: Meredith; Bobbie and Lorna; Talia; Paul; Will; Lee, Pam, Terry, and the Heller Family; Margaret Lynn; Mary Jane; Matthew John and Richard; Jonathan; Channing; Carrie; Katie; Bruce; Kevin; Paul; Yo; Vassar; Chung-Ling; Eric and Lillie; Barbara; Christopher; Joanie; Paul; the Knickerbocker family; Jackie Ray; Jamie and Jessie; David; Cheryl; Jaime and Keiko; Sierra; Daniel; and those we now name ...; give them courage and hope in their troubles, and bring them the joy of your salvation.

Silence

We look to you in hope.

Come, Lord Jesus, come.

We commend to your mercy all who have died, that your will for them may be fulfilled, remembering especially those we now name ...; and we pray that we may share with all your saints in your eternal kingdom.

Silence

We look to you in hope.

Come, Lord Jesus, come.

Hasten, O God, the coming of your kingdom; and grant that we thy servants, who now live by faith, may with joy behold your Son at his coming in glorious majesty; even Jesus Christ, our only Mediator and Advocate. **Amen.**

CONFESSION OF SIN

Let us confess our sins to God.

**Holy and loving God, we have dwelt in shadow
and preferred it to your light;
we have been proud of our accomplishments
and despaired over our shortcomings.
Smooth down the mountains of our pride,
and lift up the valleys of our doubts.**

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 confess the ways
in which we have
fallen short of God's
love, after which a
priest pronounces
absolution, God's
forgiveness, over the
people.

**Open a path in the wilderness of our lives
that we might find our way to you.
Forgive us, refine us, and prepare us once again
for the life for which you created us.**

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

THE PEACE

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

THE HOLY COMMUNION

OFFERTORY ANTHEM O thou, the central orb *Charles Wood (1866-1926)*

O thou, the central orb of righteous love,
pure beam of the Most High, eternal light
of this our wintry world; thy radiance bright
awakes new joy in faith: hope soars above.

Come, quickly come, and let thy glory shine;
gilding our darksome heaven with rays divine.

Thy saints with holy lustre round thee move,
as stars about thy throne, set in the height
of God's ordaining counsel, as thy sight
gives measured grace to each, thy power to prove.

Let thy bright beams disperse the gloom of sin:
our nature all shall feel eternal day
in fellowship with thee, transforming ray
to souls, erewhile unclean, now pure within. Amen.

Henry Ramsden Bramley (1833-1913)

The community is invited to gather around the altar. If you would prefer to keep distance, you are welcome to stay in your pew.

In the **Offertory**, we offer our lives, labors, and gifts (monetary and those elements of bread and wine to be consecrated) to God's use in the world. We no longer 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 or by going directly to Tithely with the QR Code below.



THE GREAT THANKSGIVING

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

Four staves of musical notation for a hymn. The first staff is for the Celebrant, with lyrics 'May God be with you. And al - so with you.' The second staff is for the People, with lyrics 'Lift up your hearts. We lift them to the Lord.' The third staff is for the Celebrant, with lyrics 'Let us give thanks to the Lord our God.' The fourth staff is for the People, with lyrics 'It is right to give our thanks and praise.' The music is written on a single line with a key signature of one flat (Bb) and a common time signature (C). The notes are mostly quarter and eighth notes, with some rests and ties.

Celebrant May God be with you. *People* And al - so with you.

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

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS

Matthew Burt

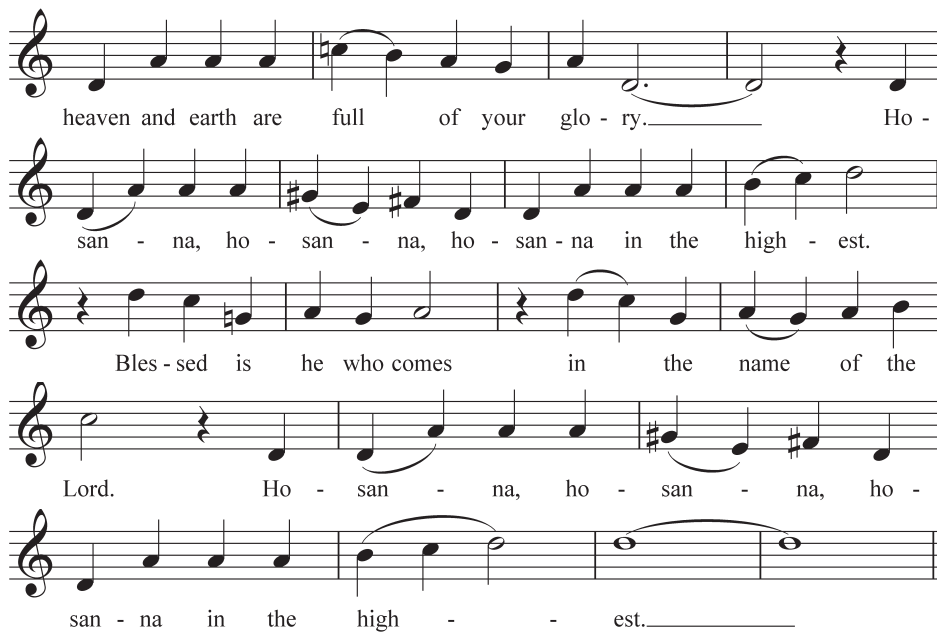
A soloist sings the Latin text throughout the setting.

Two staves of musical notation for the Sanctus. The first staff has lyrics 'Ho - ly, ho - ly, ho - ly' and the second staff has lyrics 'Ho - ly Lord, God of power and might,'. The music is written on a single line with a key signature of one sharp (F#) and a common time signature (C). The notes are mostly quarter and eighth notes, with some rests and ties.

Ho - ly, ho - ly, ho - ly

Ho - ly Lord, God of power and might,

The Sanctus, "Holy," is the song of the angels (Isaiah 6 and Rev. 4), and has been used since around the fourth century.



We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

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 disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

**We remember Christ's death,
We proclaim Christ's resurrection,
We await Christ's coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, Mark, Nicholas, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for 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 "Lord's Prayer," to his disciples when they asked to learn how to pray.

AGNUS DEI

Matthew Burt

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

Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: grant us peace.

The Gifts of God for the People of God.

COMMUNION HYMN Here I am, Lord

Dan Schutte

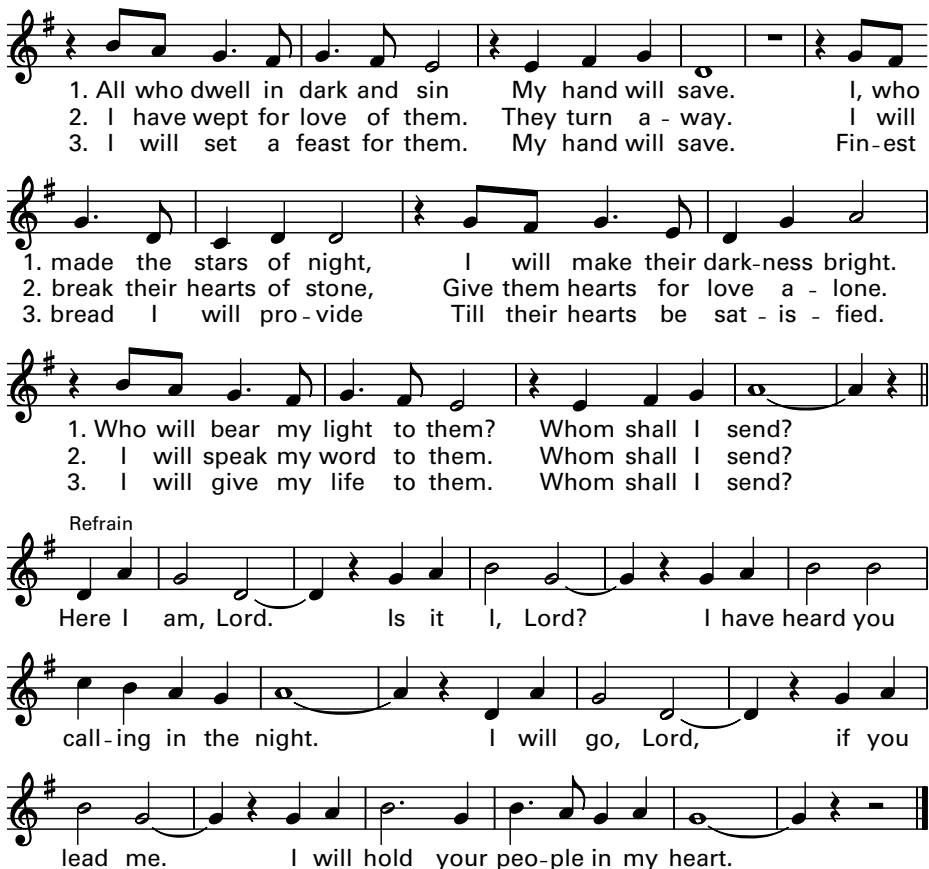
Verses

1. I, the Lord of sea and sky, I have heard my peo - ple cry.
2. I, the Lord of snow and rain, I have borne my peo-ple's pain.
3. I, the Lord of wind and flame, I will tend the poor and lame.

All who seek God and are drawn to Christ are **welcome** at this, Christ's table, to receive the bread and the wine, if desired. Gluten-free wafers are available.

In addition to the consecrated bread, wine (or grape juice in the glass chalice) is available to those who wish to receive it. Please drink directly from the cup, guiding it to your mouth, and do not intinct (dip) the bread.

Healing prayer is available in St. Nicholas chapel— all are welcome.



1. All who dwell in dark and sin My hand will save. I, who
 2. I have wept for love of them. They turn a - way. I will
 3. I will set a feast for them. My hand will save. Fin-est

1. made the stars of night, I will make their dark-ness bright.
 2. break their hearts of stone, Give them hearts for love a - lone.
 3. bread I will pro-vide Till their hearts be sat - is - fied.

1. Who will bear my light to them? Whom shall I send?
 2. I will speak my word to them. Whom shall I send?
 3. I will give my life to them. Whom shall I send?

Refrain
 Here I am, Lord. Is it I, Lord? I have heard you
 call-ing in the night. I will go, Lord, if you
 lead me. I will hold your peo-ple in my heart.

Text: Based on Isaiah 6. Text and music © 1981, OCP Publications. All rights reserved.

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.

BLESSING

Please be seated.

ANNOUNCEMENTS

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

CLOSING HYMN 57 Lo! he comes, with clouds descending

HELMSLEY

Please stand in body or spirit.

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

Let us go forth in the name of Christ.
Thanks be to God.

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

POSTLUDE Variation on “Let all mortal flesh”

Russell Schulz

serving today

ALTAR GUILD: Anne Vosti

FLOWER GUILD: Anne Vosti

LECTORS: Jonathan Luk, Susan Hogben

AGAPE HOSTS: Marina Martin

COUNTERS: Ron Hodges, Peter Kidder

*Liturgy is the work of the people. Please prayerfully discern how you might serve, and speak with
The Reverend Nancy Ross <nancy@saint-marks.com> or Debie Thomas <debie@saint-marks.com>
about which ministry would be a good fit for your gifts.*

saint mark's episcopal church

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ASSOCIATE RECTOR: The Rev. Nancy Ross

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MINISTER OF LIFELONG FORMATION AND DISCIPLESHIP: Debie Thomas

CHILDREN AND YOUTH MINISTER: Lily Dodge

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

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SEXTON: Olegário Neves

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