



# THE SEVENTH SUNDAY OF EASTER: THE SUNDAY AFTER ASCENSION DAY

THE HOLY EUCHARIST  
JUNE 1, 2025 - 10AM

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

ST. 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. This service is livestreamed and recorded.*

*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.***

*Our Chancel art is a window in the Baptistry of Vienna's Church of St. Laurentius, made in 1972 by the Austrian artist Heinrich Tatedl. Photograph © Jozef Sedmak | Dreamstime.com*

*Music permissions: OneLicense.net A-714107*

POSTLUDE Prelude on RHOSYMEDRE

Ralph Vaughan Williams (1872-1958)

## THE WORD OF GOD

OPENING HYMN 214 Hail the day that sees him rise

LLANFAIR

*Please stand in body or spirit.*

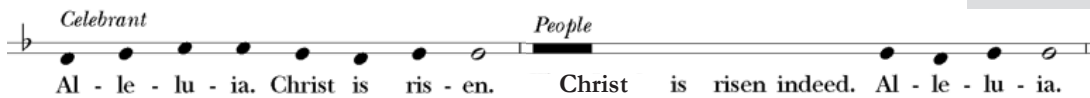
1 Hail the day that sees him rise, Al - le - lu - ia!  
2 There the glo - rious tri - umph waits; Al - le - lu - ia!  
3 See! he lifts his hands a - bove; Al - le - lu - ia!  
4 Lord be - yond our mor - tal sight, Al - le - lu - ia!

glo - rious to his na - tive skies; Al - le - lu - ia!  
 lift your heads, e - ter - nal gates! Al - le - lu - ia!  
 See! he shows the prints of love: Al - le - lu - ia!  
 raise our hearts to reach thy height, Al - le - lu - ia!

Christ, a - while to mor - tals given, Al - le - lu - ia!  
 Wide un - fold the ra - diant scene; Al - le - lu - ia!  
 Hark! his gra - cious lips be - stow, Al - le - lu - ia!  
 there thy face un - cloud - ed see, Al - le - lu - ia!

en - ters now the high - est heaven! Al - le - lu - ia!  
 take the King of glo - ry in! Al - le - lu - ia!  
 bless - ings on his Church be - low. Al - le - lu - ia!  
 find our heaven of heavens in thee. Al - le - lu - ia!

## OPENING ACCLAMATION



O God, who by the glorious resurrection of your Son Jesus Christ destroyed death and brought life and immortality to light: Grant that we, who have been raised with him, may abide in his presence and rejoice in the hope of eternal glory; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be dominion and praise for ever and ever. **Amen.**

## GLORIA IN EXCELSIS *Jubilation Mass* *James Chepponis (b. 1956)*

*Choir, then repeated by all*



We praise you, we bless you,  
we adore you, we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King, O God, almighty Father.



Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world, have mercy on us;  
you take away the sins of the world, receive our prayer;  
you are seated at the right hand of the Father, have mercy on us.

The Gloria in excelsis is an ancient song of praise traditionally sung at masses on Sundays and major feasts.



For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ, with the Holy Spirit, in the glory of God the Father.



## THE COLLECT OF THE DAY

God be with you.

**And also with you.**

Let us pray.

O God, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

*Please be seated.*

## A READING FROM THE ACTS OF THE APOSTLES

With Paul and Silas, we came to Philippi in Macedonia, a Roman colony, and, as we were going to the place of prayer, we met a slave girl who had a spirit of divination and brought her owners a great

The Collect of the Day thematically gathers our prayers and readings for the day.

This passage is from St. Luke's second book, the **Acts of the Apostles** [Acts 16:16-34]. In it, he records the works of Paul and Silas.

deal of money by fortune-telling. While she followed Paul and us, she would cry out, “These men are slaves of the Most High God, who proclaim to you a way of salvation.” She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, “I order you in the name of Jesus Christ to come out of her.” And it came out that very hour.

But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them before the magistrates, they said, “These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe.” The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone’s chains were unfastened. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. But Paul shouted in a loud voice, “Do not harm yourself, for we are all here.” The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. Then he brought them outside and said, “Sirs, what must I do to be saved?” They answered, “Believe on the Lord Jesus, and you will be saved, you and your household.” They spoke the word of the Lord to him and to all who were in his house. At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

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

**Thanks be to God.**

PSALM 97



You reign, O God; let the earth rejoice; \*  
let the multitude of the isles be glad.

Clouds and darkness are round about you; \*  
righteousness and justice are the foundations of your throne.

A fire goes before you \*  
and burns up your enemies on every side. *Refrain*

Your lightnings light up the world; \*  
the earth sees it and is afraid.

The mountains melt like wax at your presence, O God, \*  
at your presence, O God of the whole earth.

The heavens declare your righteousness, \*  
and all the peoples see your glory. *Refrain*

Confounded be all who worship carved images and delight in false gods! \*  
Let all gods bow down before you.

Zion hears and is glad, and the cities of Judah rejoice, \*  
because of your judgments, O God.

For you are God, most high over all the earth; \*  
you are exalted far above all gods. *Refrain*

You love those who hate evil; \*  
you preserve the lives of your saints  
and deliver them from the hand of the wicked.

Light has sprung up for the righteous \*  
and joyful gladness for those who are truehearted.

Rejoice in God, you righteous \*  
and give thanks to God's holy Name. *Refrain*

In this season the  
Psalm is read by  
the lector, with a  
congregational refrain.

## A READING FROM THE BOOK OF REVELATION

At the end of the visions I, John, heard these words:

“See, I am coming soon; my reward is with me, to repay according to everyone’s work. I am the Alpha and the Omega, the first and the last, the beginning and the end.”

Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates.

“It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star.”

The Spirit and the bride say, “Come.”

And let everyone who hears say, “Come.”

And let everyone who is thirsty come.

Let anyone who wishes take the water of life as a gift.

The one who testifies to these things says, “Surely I am coming soon.”

Amen. Come, Lord Jesus!

The grace of the Lord Jesus be with all the saints. Amen.

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

**Thanks be to God.**

This selection is from the **Revelation** attributed to John the Divine [22:12-14,16-17,20-21].

## GOSPEL ACCLAMATION *Mass of Plenty*

*Rob Glover*

*Please stand in body or spirit.*

Refrain

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Speak, Lord, your servant is listening: you have the words of everlasting life. ***Refrain***



# THE GOSPEL

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



Glo-ry to you, O Christ;      praise to you, O Christ.

Jesus prayed for his disciples, and then he said. “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

“Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.”

The Gospel of the Lord.



**Glo-ry to you, O Christ;      praise to you, O Christ.**

*Please be seated.*

THE SERMON Lily Dodge

*A period of silent reflection follows.*

Here the evangelist John [17:20-26] describes Jesus' prayer for unity.

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

God of resurrection and new life, we come before you in prayer for the church, the world, and all who are in need.

Welcoming God, you invite all people to come and encounter your love. We pray especially for the The Anglican Church of Korea, for Austin, our Bishop, and in our diocese for Bayview Mission. Give your church open hearts and minds to embrace all who seek your presence.



**Lov-ing God, hear our prayer.**

Creating God, your might is seen in storms and in silence. Where drought threatens, bring rain. Where waters flood, ease them back. Where fire, earthquake, hurricane, or tornado destroy, shelter your people and restore your land.

**Loving God, hear our prayer. (*music above*)**

Discerning God, fill the hearts of leaders with your passion for justice and mercy. Call the nations of this world to tables of peace and collaboration. Move governments to seek avenues of collective benefit and joy.

**Loving God, hear our prayer. (*music above*)**

Abiding God, all people are held in your care. Hear our prayers for those close to our heart, especially: Peter; John; Justin; Debie; Liam; Tony and Maggie; Cecile and William; Karin; all on our Prayer List; and those we name now ...

**Loving God, hear our prayer. (*music above*)**

Loving God, the beginning and the end, you are with us throughout our lives. In gratitude for the saints who have died, we look toward your coming again among us. And we pray that all the departed may have a place in your eternal kingdom, especially John Rangel, Matthew John (son of Molly Carroll), and those we now name ...

**Loving God, hear our prayer. (*music above*)**

The sung response to our intercessions was composed by Jeffrey MacKnight

Among those in need, we continue to hold in prayer: Meredith; Lee, Pam, Terry, and the Heller Family; Carrie; Kevin; Vassar; Chung-Ling; Jackie Ray; Emily; Bill; Justin; Mary; Jerry; Ed and Alicia; Ruth; Ed; David; Anna; Anna; Lydia; Danielle; Roma; Malin; Kathy; Walter; Yo; Joanna; Milo; the Flather family; Ellen; Ryan; Ted; Kathy.

*The Celebrant adds a concluding Collect:*

We commend these and all our prayers to you, O God, trusting that you are always with us; in the name of Jesus Christ, our risen Savior. **Amen.**

## THE PEACE

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

## THE HOLY COMMUNION

OFFERTORY ANTHEM O clap your hands *Ralph Vaughan Williams*

O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible. He is a great King over all the earth. God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God; sing praises. Sing praises to our King; sing praises. For God is the King of all the earth. Sing ye praises with understanding. God reigneth over the heathen. God sitteth upon the throne of his holiness.

*Psalm 47:1-2, 5-9*

## THE GREAT THANKSGIVING

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

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with 'Celebrant' and 'People' labels above the staves to indicate who sings each part.

Staff 1: *Celebrant* May God be with you. *People* And al - so with you.

Staff 2: *Celebrant* Lift up your hearts. *People* We lift them to the Lord.

Staff 3: *Celebrant* Let us give thanks to the Lord our God.

Staff 4: *People* It is right to give our thanks and praise.

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](https://saint-marks.com/give) or by going directly to Tithely with the QR Code below.



It is indeed right, our duty and our joy,  
 that we should at all times and in all places  
 give thanks and praise to you, almighty and merciful God,  
 for the glorious resurrection of our Savior Jesus Christ;  
 who, enthroned forever at your right hand,  
 intercedes for us as our great high priest.  
 And so, with Mary Magdalene and Peter  
 and all the witnesses of the resurrection,  
 with earth and sea and all their creatures,  
 and with angels and archangels, cherubim and seraphim,  
 we praise your name and join their unending hymn:

SANCTUS *Jubilation Mass*

*James Chepponis*

Ho-ly, Ho-ly, Ho-ly Lord, Ho-ly Lord God of  
 hosts. Heav-en and earth are full of your glo-ry. Ho -  
 san-na, ho - san-na, ho - san - na in the high-est.  
 Bless-ed is he who comes in the name of the Lord. Ho - san-na, ho -  
 san-na, ho - san - na in the high-est. Ho - san-na, ho -  
 san - na, ho - san - na in the high - est.

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.

We give you thanks, Father,  
through Jesus Christ, your beloved Son,  
whom you sent in this end of the ages  
to save and redeem us and to proclaim to us your will.  
He is your Word, inseparable from you,  
through whom you created all things,  
and in whom you take delight.

He is your Word, sent from heaven to a virgin's womb.  
He there took on our nature and our lot  
and was shown forth as your Son,  
born of the Holy Spirit and of the virgin Mary.  
He, our Lord Jesus, fulfilled all your will  
and won for you a holy people;  
he stretched out his hands in suffering  
in order to free from suffering those who trust you.

He is the one who, handed over to a death he freely accepted,  
in order to destroy death, to break the bonds of the evil one,  
to crush hell underfoot, to give light to the righteous,  
to establish his covenant, and to show forth the resurrection,  
taking bread and giving thanks to you, said:  
'Take and eat; this is my body, given for you.  
Do this for the remembrance of me.

In the same way he took the cup, gave thanks,  
and gave it for all to drink, saying:  
'This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.

Remembering, then, his death and resurrection,  
we take this bread and cup,  
giving you thanks that you have made us worthy  
to stand before you and to serve you as your priestly people.

Send your Spirit upon these gifts of your church;  
gather into one all who share this bread and wine;  
fill us with your Holy Spirit to establish our faith in truth,

that we may praise and glorify you through your Son Jesus Christ; through whom all glory and honor are yours, almighty Father, with the Holy Spirit, in your holy church, both now and forever.  
**AMEN.**

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

## THE LORD'S PRAYER S 148

*Ambrosian Chant, adapt. Mason Martens*

*Celebrant*

As our Sa - vior Christ has taught us, we now pray,

*Celebrant and People*

Our Fa - ther in hea - ven, hal - lowed be your Name,

your king - dom come, your will be done, on earth as in hea - ven.

Give us to - day our dai - ly bread.

For - give us our sins as we for - give those who sin a - gainst us.

Save us from the time of tri - al, and de - liv - er us from e - vil.

For the king - dom, the power, and the glo - ry are yours,

now and for ev - er. A - men.

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.

## THE BREAKING OF THE BREAD

*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

We hold silence at the breaking of the bread (the fraction) in reverence for Christ's body, broken for us and for our salvation.



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.

# COMMUNION HYMN 340 For the bread which you have broken BENG-LI

1 For the bread which you have bro - ken, for the  
2 By this pledge, Lord, that you love us, by your  
3 As our bless - ed ones a - dore you, seat - ed  
4 In your ser - vice, Lord, de - fend us; in our  
wine which you have poured, for the words which you have  
gift of peace re - stored, by your call to heaven a -  
at our Fa - ther's board, may the Church still wait - ing  
hearts keep watch and ward, in the world to which you  
spo - ken, now we give you thanks, O Lord.  
bove us, hal - low all our lives, O Lord.  
for you keep love's tie un - bro - ken, Lord.  
send us let your king - dom come, O Lord.

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 instinct (dip) the bread.

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



POST-COMMUNION PRAYER

*Please stand in body or spirit.*

Let us pray.

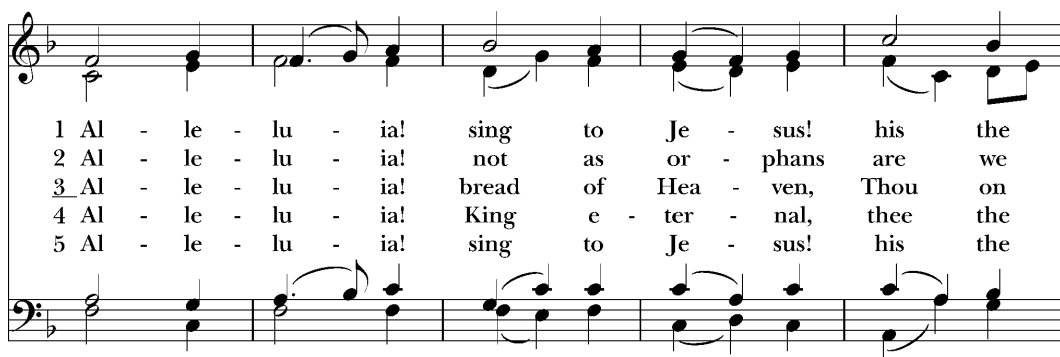
**Eternal God, Creator of heaven and earth,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love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

BLESSING

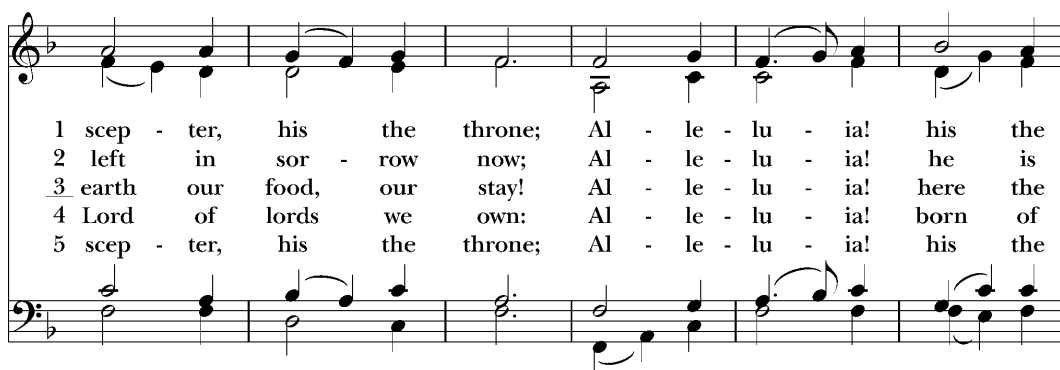
*Please be seated.*

ANNOUNCEMENTS

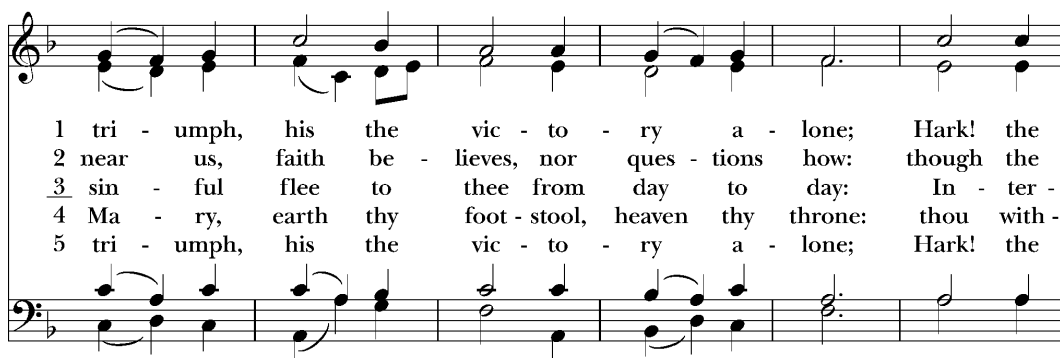
*Please stand in body or spirit.*



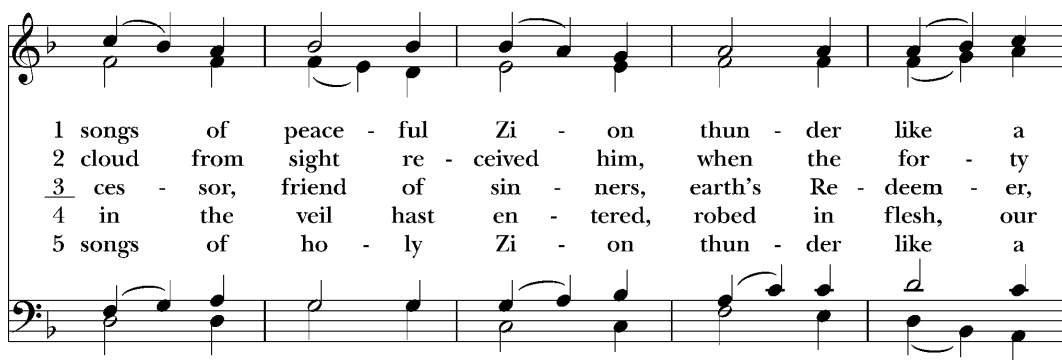
1 Al - le - lu - ia! sing to Je - sus! his the  
 2 Al - le - lu - ia! not as or - phans are we  
 3 Al - le - lu - ia! bread of Hea - ven, Thou on  
 4 Al - le - lu - ia! King e - ter - nal, thee the  
 5 Al - le - lu - ia! sing to Je - sus! his the



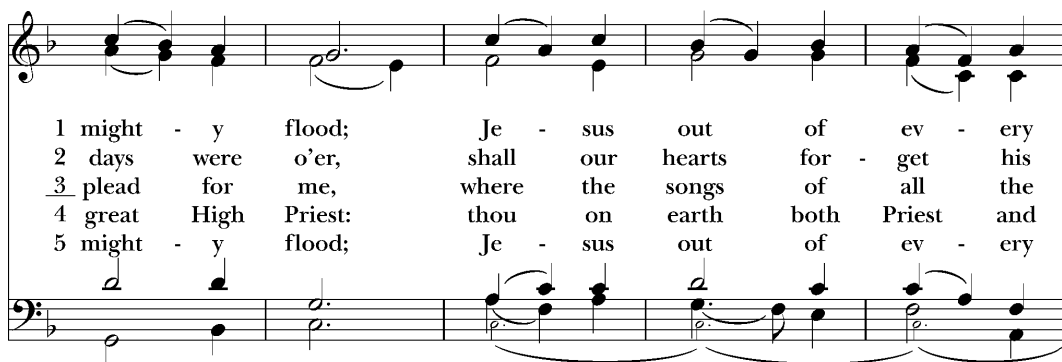
1 scep - ter, his the throne; Al - le - lu - ia! his the  
 2 left in sor - row now; Al - le - lu - ia! he is  
 3 earth our food, our stay! Al - le - lu - ia! here the  
 4 Lord of lords we own: Al - le - lu - ia! born of  
 5 scep - ter, his the throne; Al - le - lu - ia! his the



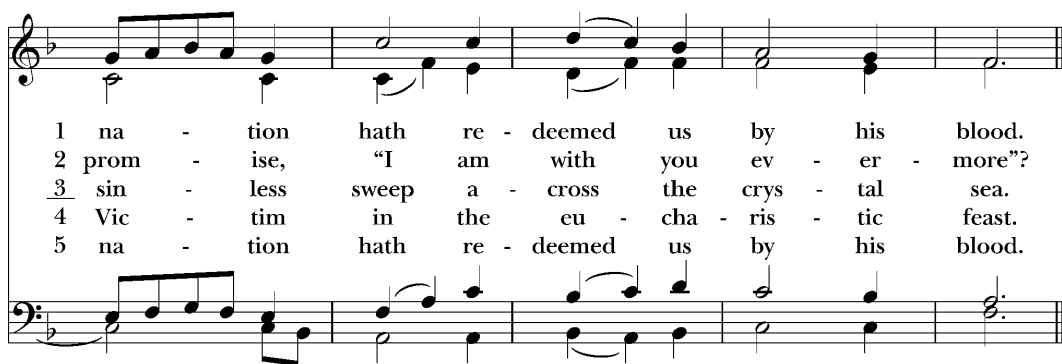
1 tri - umph, his the vic - to - ry a - lone; Hark! the  
 2 near us, faith be - lieves, nor ques - tions how: though the  
 3 sin - ful flee to thee from day to day: In - ter -  
 4 Ma - ry, earth thy foot - stool, heaven thy throne: thou with -  
 5 tri - umph, his the vic - to - ry a - lone; Hark! the



1 songs of peace - ful Zi - on thun - der like a  
 2 cloud from sight re - ceived him, when the for - ty  
 3 ces - sor, friend of sin - ners, earth's Re - deem - er,  
 4 in the veil hast en - tered, robed in flesh, our  
 5 songs of ho - ly Zi - on thun - der like a



1 might - y flood; Je - sus out of ev - ery  
 2 days were o'er, shall our hearts for - get his  
 3 plead for me, where the songs of all the  
 4 great High Priest: thou on earth both Priest and  
 5 might - y flood; Je - sus out of ev - ery



1 na - tion hath re - deemed us by his blood.  
 2 prom - ise, "I am with you ev - er - more"?  
 3 sin - less sweep a - cross the crys - tal sea.  
 4 Vic - tim in the eu - cha - ris - tic feast.  
 5 na - tion hath re - deemed us by his blood.

## DISMISSAL

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

**Thanks be to God. Alleluia, alleluia.**

POSTLUDE Prelude on HYFRYDOL

*Ralph Vaughan Williams*

The dismissal sends us out to do our work in the broader world. Alleluias are added from Easter until the Day of Pentecost.

## serving at this service

FLOWER GUILD: Cheryl Miller

BREAD BAKER: Suzanne Bell

GREETERS: Lena Chow, Kathy Gillam

TECH ASSISTANT: Justin Jacob

LECTORS: Jonathan Luk, Jessica Shambora

CHALICE BEARERS: Jonathan Luk, Jessica Shambora

COUNTERS: Ron Hodges, David Kennedy

*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> about which ministry would be a good fit for your gifts.*

## saint mark's episcopal church

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INTERIM RECTOR: The Rev. Nick Roosevelt

ASSOCIATE RECTOR: The Rev. Nancy Ross

DIRECTOR OF MUSIC: Matthew Burt

CHILDREN AND YOUTH MINISTER: Lily Dodge

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

PARISH ADMINISTRATOR: Wenjing Li

SEXTON: Olegário Neves

WARDENS: Romain Kang, Brie Linkenhoker, and Jonathan Luk

TREASURER: Susan Pines

