

St. Mark's Episcopal Church, Berkeley, California
The Second Sunday of Advent; Year C
December 5, 2021, 10:00am

Welcome to St. Mark's!

From ancient time the Church has observed an extended period of preparation before each of its two greatest feasts: Easter, with the forty days of Lent; and Christ's Nativity, with the four weeks (formerly forty days) of Advent. In each of these seasons of preparation, Christians spend time taking stock of the world around them, of their own hearts, and of the central promises and convictions of the faith. Advent, with its twin focus on the beginning and the end, invites us to a particularly open-eyed perspective: the familiar -- characters like John the Baptist, the prophet Isaiah, Mary and Joseph and their Baby, and annual patterns like holiday music, shopping, and travel to see loved ones -- meets strange and unfamiliar themes of darkness and impending doom, the intuition that something is not quite right and needs mending, the conviction that God is coming to bring justice but that such justice will render us disoriented and without recourse to the old reference points. We keep our eyes open to take in as much of this disharmony as we can, while the uneasy tension between the familiar and the unfamiliar points us to the central mystery: the Word of God was born a baby, that we might know God not by words alone but by love, with all the risk and sacrifice love entails, with all its possibility and creative potential. At St. Mark's this Advent, we invite you to join us in our preparation to receive that baby: join us as we read again the great prophecies of Scripture, as we sing the Advent hymns of expectation and longing, as we spend time in prayer and meditation, service and worship. So might our hearts be fit to bear that Love which Mary bore, who bears us all till his kingdom come.



Today's service music

Missa Emmanuel

arr. Richard Proulx (1937-2010),
Christopher Putnam (1967-2018),
and George Emblom (b. 1962)

Music in preparation for worship

Pavan in F Major

Thomas Tomkins (1572-1656)

All stand to sing.

Opening Hymn 76, On Jordan's bank the Baptist's cry *Winchester New*

Opening Sentence *Isaiah 30:19, 30*

Celebrant: O people of Zion, behold, the Lord will come to save the nations:

People: *And the Lord will make the glory of his voice heard in the joy of your heart.*

Collect for Purity

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.*

Kyrie eleison

Ky-ri-e e-lei-son, Ky-ri-e e-lei-son. Chris-te e-lei-son,
Chris-te e-lei-son. Ky-ri-e e-lei-son, Ky-ri-e e-lei-son.

Collect of the Day

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.

All sit for the Lessons.

First Reading *Malachi 3:1-4*

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight-- indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

Lector: The Word of the Lord.

People: *Thanks be to God.*

Benedictus Dominus Deus S-249 *The Song of Zechariah, Luke 1:68-79*

Epistle *Philippians 1:3-11*

I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. It is right for me to think this way about all of you, because you hold me in your heart, for all of you share in God's grace with me, both in my imprisonment and in the defense and confirmation of the gospel. For God is my witness, how I long for all of you with the compassion of Christ Jesus. And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you to determine what is best, so that in the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

Lector: The Word of the Lord.

People: *Thanks be to God.*

Sequence

This is the record of John, Orlando Gibbons (c. 1583-1625), *Ed Betts, tenor*

This is the record of John,
when the Jews sent priests and Levites
from Jerusalem to ask him,
Who art thou?
And he confessed and denied not, and
said plainly,
I am not the Christ.

Then said they unto him,
What art thou? that we may give an
answer unto them that sent us.
What sayest thou of thyself?
And he said, I am the voice of him that
crieth in the wilderness,
Make straight the way of the Lord.
John 1:19-23

And they asked him, What art thou
then? Art thou Elias?
And he said, I am not.
Art thou the prophet?
And he answered, No.

The Gospel *Luke 3:1-6*

The Lord be with you.
People: *And also with you.*
The Holy Gospel of our Lord Jesus Christ according to Luke:
People: *Glory to you, Lord Christ.*

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah,

“The voice of one crying out in the wilderness:
‘Prepare the way of the Lord,
make his paths straight.
Every valley shall be filled,
and every mountain and hill shall be made low,
and the crooked shall be made straight,
and the rough ways made smooth;
and all flesh shall see the salvation of God.’”

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

¶A brief silence follows the Homily.

¶All stand for the Creed.

Credo

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:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

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 and the Son.
With the Father and the Son he is worshiped and glorified.
He 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.

Prayers of the People

Leader: Let us pray for the Church and for the world.

Leader: 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. Lord, in your mercy:

People: Hear our prayer.

Leader: Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. Lord, in your mercy:

People: Hear our prayer.

Leader: 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. Lord, in your mercy:

People: Hear our prayer.

Leader: 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.

Lord, in your mercy:

People: Hear our prayer.

Leader: Comfort and heal all those who suffer in body, mind, or spirit, especially _____; give them courage and hope in their troubles, and bring them the joy of your salvation. Lord, in your mercy:

People: Hear our prayer.

Leader: We commend to your mercy all who have died, especially _____, and those whose year's mind falls this week _____, that your will for them may be fulfilled; and we pray that we may share with the Blessed Virgin Mary, Blessed Mark the Evangelist, and all your saints in your eternal kingdom. Lord, in your mercy:

People: Hear our prayer.

Leader: Let us pray for our own needs and those of others.

[The People are invited to offer their own petitions]

Leader: Lord, in your mercy:

People: Hear our prayer.

¶ *The Celebrant adds a concluding Collect, and the congregation responds with "Amen".*

Confession & Absolution

Celebrant: Let us confess our sins against God and our neighbor.

¶A brief silence is kept.

All: Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

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

Celebrant: The peace of the Lord be always with you.

People: *And also with you.*

¶All exchange a sign of Peace.

¶Various announcements may be made.

The Offertory

¶Bread and Wine are offered at the Altar, and the table is set for the Eucharist. A collection is taken for the work of the church and then blessed. Singing by the Choir and the Congregation completes the Offertory: here in this set of actions, the whole assembly brings together our food, our material resources, our spirits, our bodies, our cares, our relationships, and our intentions, in order to present ourselves and our world as completely as possible to God. All of them will be blessed in the Eucharistic action to come, and creation itself will be renewed.

Offertory Anthem And the glory of the Lord

G. F. Handel (1685-1759)

And the glory of the Lord shall be revealed,
and all flesh shall see it together;
for the mouth of the Lord hath spoken it.

Isaiah 40:5

¶All stand to sing.

Offertory Hymn Life of the world, forever new *Hymnus Adventus*



1. Life of the world, for - ev - er new, Light that can nev - er fade, _____
2. Lov - ing our life, you made it new, res - cu - ing what was lost. _____
3. By your first ad - vent, Hum - ble One, claim us as just and true. _____



Heal - ing for all who turn to you, Seek - er of sheep that stray, _____
Strength-ened by joy, we bring to you thanks that you bore the cost. _____
And by your se - cond, con - qu'ring Sun, li - ber - ate us with you, _____



you saw our trou - ble, left your throne a - bove, _____
Re - store us, soul and bo - dy, by your grace _____
that shin - ing in the light of new - born day _____



and came to give us cour - age by your love.
that we may be your light - filled dwell - ing place.
we fol - low where your steps will lead the way.

The Sursum Corda

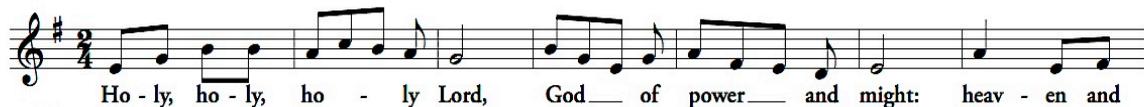
Celebrant: The Lord be with you.
People: *And also with you.*
Celebrant: Lift up your hearts.
People: *We lift them to the Lord.*
Celebrant: Let us give thanks to the Lord our God.
People: *It is right to give God thanks and praise.*

Here begins the Great
Thanksgiving.
Eucharistic Prayer B,
Book of Common
Prayer p. 367

¶ The Celebrant begins the Eucharistic Prayer with a preface recalling the season. Then, all join their voices with those of the whole host of heaven as they sing perpetually before the throne of God:

...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 & Benedictus



¶All remain standing, or kneel if desired.

¶Here in the presence of God, the whole host of heaven, the Communion of Saints, and the gathered community of St. Mark's Church, the Celebrant continues the Eucharistic Prayer: recalling Christ's words of institution at the Last Supper the night before he died, and his passion, death, and resurrection; offering the bread and wine to become for us the Sacrament of Christ's Body and Blood; praying for the Holy Spirit to descend upon the gifts we offer and we ourselves, to make us holy and consecrate our lives -- and life itself-- to the good purposes of God.

¶After the words of institution, the Celebrant invites the people to affirm the Paschal Mystery.

Celebrant: Therefore, according to his command, O Father,

All: We remember his death,

 We proclaim his resurrection,

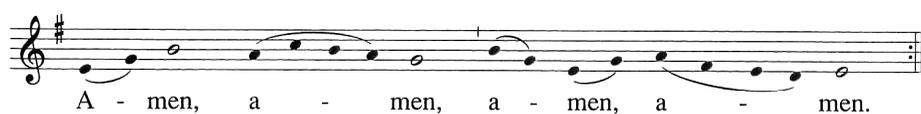
 We await his coming in glory.

¶The Celebrant continues.

¶Finally, the Celebrant offers the concluding doxology and the People join in the Great Amen:

Celebrant: [. . .] by him, and with him, and in him, in the unity of the Holy
 Spirit all honor and glory is yours, Almighty Father, now and for ever.

All:



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

All sing the Lord's Prayer

Our Father



Our Fa-ther, who art in heav'n, hal-low'd be thy name. Thy king-dom come, thy will be done on earth as it is in heav'n. Give us this day our dai-ly bread. And for-give us our tres-pass-es as we for-give those who tres-pass a - gainst us. And lead us not in - to temp - ta - tion; but de-liv-er us from e - vil. For thine is the king-dom, the power and the glo-ry, for ev-er and ev-er. A-men.

Music: Rimsky Korsakov (1844-1908)

¶The Celebrant breaks the consecrated Bread.

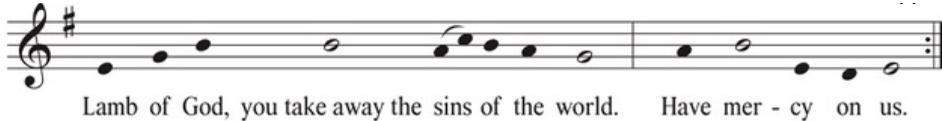
¶A period of silence is kept.

Celebrant: Alleluia. Christ our Passover is sacrificed for us.

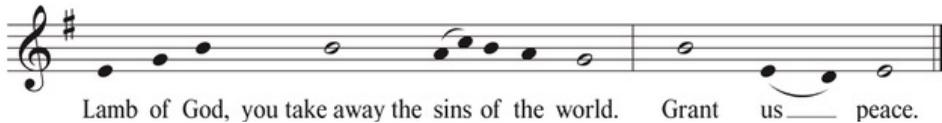
All: *Therefore let us keep the feast. Alleluia.*

¶All sing the Agnus Dei

Agnus Dei



Lamb of God, you take away the sins of the world. Have mer - cy on us.



Lamb of God, you take away the sins of the world. Grant us — peace.

¶The Celebrant invites the people to make their communions, saying:

Celebrant: Behold, the Lamb of God. Behold him who takes away the sins of the world.

People: *Lord, I am not worthy that you should come under my roof. But speak the word only, and my soul shall be healed.*

¶The Celebrant communicates the Altar party, then the Congregation and the Choir.

¶All are welcome to come forward. To receive the Host, hold out one open palm in the other. (Gluten-free Hosts are always available; just alert the priest, who will extend the pyx for you to take one.) If you would like to receive a blessing instead of communion, simply cross your arms over your chest. For the purposes of Covid safety, communion will be administered in one kind only, standing, at the head of the center aisle. Receive your Host and then move to one of the communion stations at the head of either side aisle before removing your mask and consuming your Host.

Music at Communion *David Miller, Baritone*

Hymnal 1982, #60, Creator of the stars of night *Conditor alme siderum*

Communion Hymn 69, What is the crying at Jordan? *St. Mark's, Berkeley*

¶ All stand to pray.

Postcommunion Prayer

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

¶ The Celebrant offers a seasonal Blessing.

Celebrant: Christ the Sun of Righteousness shine upon you, scatter the darkness from before your path, and make you ready to meet him when he comes in glory; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you always.

All: *Amen.*

¶ The Liturgy concludes with the Dismissal.

Go in peace to love and serve the Lord.

People: *Thanks be to God.*

Final Hymn 65, Prepare the way, O Zion *Bereden väg för Herran*

Closing Voluntary

In nomine a4

Orlando Gibbons (c. 1583-1625)

¶ All are warmly invited to fellowship on the patio following the service.

Today's Special Music

This Sunday, December 5, the Second Sunday of Advent, the St. Mark's Choir will be joined by a consort of viols and tenor Ed Betts to offer which some consider the quintessential Advent Tudor verse anthem "This is the record of John" composed by **Orlando Gibbons** (1583-1625). Gibbons was the most famous of in a family of musicians that included this father William, and two brothers, Edward and Ellis. From 1596-1599, Orlando sang in the choir of King's College, Cambridge and entered the University of Cambridge in 1598. In 1603, he became a member of the Chapel Royal and later became the chapel's organist, a post that he retained for the rest of his life. In 1623, he became the organist at Westminster Abbey, where he later officiated at the funeral service of King James I. Towards the end of his life, he was said to be without rival in England as an organist and virginalist. Here, at St. Mark's, we have normally encountered this anthem with organ accompaniment. On Sunday, we have the opportunity to encounter a more authentic and historical performance practice.

Julie Jeffrey, tenor viol, has been playing the viol since 1976. She has performed throughout the U.S., in Canada, Mexico, Europe and Australia, and teaches privately and at workshops in the U.S. and abroad. Ms. Jeffrey is a founding member of Sex Chordae Consort of Viols, Wildcat Viols, Antic Faces, and The Barefoot All-Stars, and she embodies half of the viol duo Hallifax & Jeffrey. She is co-founder and co-director of Barefoot Chamber Concerts, and has served on the board of directors of The Viola da Gamba Society of America, The Pacifica Viola da Gamba Society, and The San Francisco Early Music Society.

Elisabeth Reed, treble viol, teaches viola da gamba and Baroque cello at the San Francisco Conservatory of Music, where she is also co-director of the Baroque Ensemble. A soloist and chamber musician with Voices of Music, Archetti, and Wildcat Viols, she can be heard on the Naxos, Virgin Classics, Focus, Plectra, and Magnatunes recording labels and has many HD videos on the Voices of Music Youtube channel. She also teaches viola da gamba and Baroque cello at the University of California at Berkeley and is a Guild-certified practitioner of the Feldenkrais Method of Awareness Through Movement.

Farley Pearce, bass viol, has performed with the Spoleto Festival, the Charleston Pro Musica, and as a recitalist in Brazil and Uruguay. Mr. Pearce has been an active free-lance performer with many of California's orchestras and chamber ensembles, including the Jubilate Baroque Orchestra, S. Chordæ Consort of Viols, Philharmonia Baroque Orchestra, Airs and Graces, and many other period instrument groups.

David H. Miller, bass viol, is a musicologist and performing musician, and Assistant Professor of Practice in the Department of Music at the University of California, Berkeley. David holds a B.A. in music from Harvard University and a Ph.D. in musicology from Cornell University. His research focuses on modernist music, particularly that of Anton Webern, and its performance and reception in the United States. As a performer, David plays a variety of early bowed bass instruments, including the viola da gamba, violone, and Baroque double bass, focusing on the music of the 16th, 17th, and 18th centuries. He has worked with ensembles such as the Handel and Haydn Society, Trinity Wall Street, New York Baroque Incorporated, and the Arcadia Players, and collaborates frequently with the Renaissance band Seven Times Salt. David is also a member of the St. Mark's Choir.

Ed Betts, tenor, has been singing professionally in the Bay Area for the past several decades, and still enjoys live performance. He has sung with the St Mark's choir many times over the years, particularly during Holy Week. He also sings with George in the Temple Sinai High Holiday choir, and has participated in 4 pilgrimage tours to England with the St Mark's choir.

Some devotional resources for Advent

The Angelus

Dating from the 11th century, the Angelus (from the first words of the devotion, “Angelus Domini nuntiavit Mariae”) is a devotion on the Incarnation. The text quotes extensively from the Gospels of Luke and John, while the refrain is the traditional “Hail Mary” or “Ave Maria,” itself largely a compilation of verses from the first chapter of Luke -- effectively making the whole thing an extended set of Scriptural Sentences as a basis for meditation and prayer. Together with the final versicle/response and collect, these Sentences invite us to locate ourselves within the mystery of the Incarnation, in which God takes human flesh and enters the world: in 1st century Judaea, and now, by faith, in our hearts.

V. The Angel of the Lord announced unto Mary,
R. And she conceived by the Holy Ghost.

V. Hail, Mary, full of grace, the Lord is with thee,
Blessed art thou among women,
and blessed is the fruit of thy womb, Jesus.
R. Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

V. Behold the handmaid of the Lord;
R. Be it unto me according to thy word.

Hail, Mary...

V. And the Word was made flesh,
R. And dwelt among us.

Hail, Mary... .

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray:

We beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his + cross and passion we may be brought unto the glory of his resurrection. Through the same Christ our Lord. Amen.



St. Mark's Episcopal Church
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Clergy

Rector	The Rev. Blake Sawicky priest@stmarksberkeley.org
Honorary Assisting Clergy	The Rev. Michael Hiller The Rev. Lizette Larson-Miller The Rev. Kenneth Schmidt The Rev. Jim Stickney The Rev. Louis Weil
Seminarian	Angela Furlong

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Treasurer	Paul Porter treasurer@stmarksberkeley.org
Clerk	Nany Evans
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