

St. Mark's Episcopal Church, Berkeley, California
Seventh Sunday after the Epiphany; Year C
February 20, 2022, 10:00am



Welcome to St. Mark's!

The three magi, Jesus's own baptism in the Jordan, the wedding at Cana, miracles of healing, the Transfiguration: these weeks between Christmas and Lent will contain these familiar episodes and perhaps some unfamiliar ones as well. All of them work together to reveal, gradually, several central paradoxes: that the Child in the manger, born in a particular time and place, is not for his own people alone, but for all times and places, for all people no matter their circumstance or category; that the Child before whom kings knelt with precious gifts, will be mocked by strangers; that the One by whom all things were made, whose life is the light of all people, will be crucified; and yet in whose death and descent into darkness is also the final victory of life and peace. These paradoxes and more will reveal for us the full scope of Christian hope: that by his incarnation and presence among us, Mary's son gathers humanity itself into God's glory, that as he was born of Mary, so we might be adopted of God.

Today's service music

Deutsche Messe

Franz Peter Schubert (1797-1828)

arr. Richard Proulx (1937-2010)

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Music in preparation for worship

Lobe den Herren (Hymn 390) Johann Gottfried Walther (1684-1748)

A chime rings and all stand to sing.

Hymn 390 Praise to the Lord, the Almighty *Lobe den Herren*

Opening Acclamation

Celebrant: Blessed be God, Father, Son, and Holy Spirit:

People: *And blessed be God's kingdom, now and for ever. Amen.*

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

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy. Lord,

Christ, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy. Lord,

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy, have mer - cy.

Lord, have mer - cy, have mer - cy.

Gloria in Excelsis

The musical score is written for a single voice part on a grand staff (treble clef). The key signature is one sharp (F#), and the time signature is common time (C). The score begins with a 4-measure rest. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The music features a variety of note values, including quarter, eighth, and sixteenth notes, as well as rests. The lyrics are: Glo-ry, glo-ry to God in the high-est, and peace to his peo-ple on earth. Lord God, heav-en-ly King, al-might-y God and Fa-ther. We wor-ship you, we give you thanks, we praise you for your glo-ry, we praise you for your glo-ry, Lord, Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a-way the sin of the world, have mer-cy on us, You are seat-ed at the right hand of the Fa-ther, re-ceive our pray'r, re-ceive our pray'r. For you a-lone are the Ho-ly One, you a-lone are the Lord. You a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it in the glo-ry of God the Fa-ther. A-men. A-men.

Glo-ry, glo-ry to God in the high-est, and peace to his
peo-ple on earth. Lord God, heav-en-ly King, al-might-y God and
Fa-ther. We wor-ship you, we give you thanks, we
praise you for your glo-ry, we praise you for your glo-ry,
Lord, Lord Je-sus Christ, on-ly Son of the Fa-ther,
Lord God, Lamb of God, you take a-way the sin of the world, have
mer-cy on us, You are seat-ed at the right hand of the Fa-ther, re-
ceive our pray'r, re-ceive our pray'r. For you a-lone are the Ho-ly One,
you a-lone are the Lord. You a-lone are the Most High,
Je-sus Christ, with the Ho-ly Spir-it in the
glo-ry of God the Fa-ther. A-men. A-men.

Collect of the Day

O Lord, you have taught us that without love whatever we do is worth nothing: Send your Holy Spirit and pour into our hearts your greatest gift, which is love, the true bond of peace and of all virtue, without which whoever lives is accounted dead before you. Grant this for the sake of your only Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

¶ All sit for the Lessons.

First Reading *Genesis 45:3-11, 15*

Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there--since there are five more years of famine to come--so that you and your household, and all that you have, will not come to poverty.'"

And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

Lector: The Word of the Lord.

People: *Thanks be to God.*

Responsorial Psalm *Psalm 37:1-12, 41-42, Noli aemulari* *Tone V.1*



- 1 Do not fret yourself because of evil/doors;*
do not be jealous of / those who / do wrong.
- 2 For they shall soon wither / like the grass,*
and like the / green grass / fade away.
- 3 Put your trust in the LORD and / do good;*
dwell in the land and / feed on its / riches.
- 4 Take delight in the / LORD,*
and he shall / give you your / heart's desire.
- 5 Commit your way to the LORD and put your / trust in him,*
and he will / bring it / to pass.
- 6 He will make you righteousness as clear as the / light*
and your just dealing / as the / noonday.
- 7 Be still be/fore the LORD*
and wait / patiently / for him.
- 8 Do not fret yourself over the one who / prospers,*
the one who suc/ceeds in / evil schemes.
- 9 Refrain from anger, leave / rage alone;*
do not fret yourself; it leads / only to / evil.
- 10 For evildoers shall be / cut off,*
but those who wait upon the LORD / shall pos/sess the land.
- 11 In a little while the wicked shall / be no more;*
you shall search out their place, but / they will / not be there.
- 12 But the lowly shall pos/sess the land;*
they will delight in a/bundance / of peace.
- 41 But the deliverance of the righteous comes from the / LORD:*
he is their stronghold in / time of / trouble.
- 42 The LORD will help them and / rescue them;*
he will rescue them from the wicked and deliver them,
because they seek / refuge / in him.

Second Reading *1 Corinthians 15:35-38,42-50*

Someone will ask, “How are the dead raised? With what kind of body do they come?” Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body.

So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, “The first man, Adam, became a living being”; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Lector: The Word of the Lord.

People: *Thanks be to God.*

¶ All stand to sing.

Hymn 612 Gracious Spirit, Holy Ghost *Troen*

The Gospel *Luke 6:27-38*

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.*

Jesus said, "I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

"If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

"Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back."

The Gospel of the Lord.

People: Praise to you, Lord Christ.

The Homily *The Rev. Blake Sawicky*

¶ *A brief silence follows the Homily.*

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;
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.

Prayers of the People

Leader: Let us pray to Christ the Lord, the sun who enlightens all,
whose light will never fail.

Leader: You revealed yourself to your disciples first in a miraculous
catch of fish. Guide your Church to the abundance of
your grace, and show the world that you provide for those
who are called by your name. Lord, our Savior,

People: *Give us life.*

Leader: The nations came to worship at your crib, and the prophets
said the earth would be renewed by your coming. Bring
creation to its fullness, and reveal your goodness by the
fair fruits of humility and mercy around the world.
Lord, our Savior,

People: *Give us life.*

Leader: In the Jordan River the Spirit rested on you like a dove.
Put all our divisions under your feet, and help us to enter
the peace and unity of your perfect kingdom.
Lord, our Savior,

People: *Give us life.*

Leader: You changed water into wine at the wedding in Cana.
Bring us to share with joy this Sunday's eucharistic feast.
Lord, our Savior,

People: *Give us life.*

Leader: In Capernaum you proclaimed liberty for the captives and
healed the sick who were brought to you. Visit all who
are sick or in any kind of need, and grant them the freedom
you came to announce. Lord, our Savior,

People: *Give us life.*

Leader: By your resurrection you transfigured death into the gate
of life. Welcome our departed loved ones, especially
_____, and keep those whose year's mind falls this
week, _____. Lord, our Savior,

People: *Give us life.*

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

[The People are invited to offer their own petitions]

Leader: Lord, our Savior,
People: *Give us life.*
Celebrant: Lord, hear the prayers of your people; and what we have
asked faithfully, grant that we may obtain effectually, to
the glory of your Name; through Jesus Christ our Lord.
All: *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.*

The Peace

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

Perfect love casteth out fear

Jeremy Southwood (b. 1981)

Lord, give me blessed fear,
And much more blessed love,
That fearing I may love Thee here
And be Thy harmless dove:
Until Thou cast out fear,
Until Thou perfect love,
Until Thou end mine exile here
And fetch Thee home Thy dove.

-Christina Rossetti (1830-1894)

¶ *All stand to sing.*

Hymn 568 Father all loving, who rulest in majesty *Was Lebet*

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.*

¶ *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

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

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.

¶ 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.

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

¶ 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.

*g*The Celebrant continues.

*g*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: 
A - men, A - men, A - men, A - men, A - men.

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

*g*All sing the Lord's Prayer

Our Father



Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
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, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

¶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

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your 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.*

Communion Motet

Almighty and Everlasting God Orlando Gibbons (1583-1625)

Almighty and everlasting God,
mercifully look upon our infirmities,
and in all our dangers and necessities
stretch forth thy right hand to help and defend us,
through Christ our Lord. Amen.

-Collect for the Third Sunday after the Epiphany,
Book of Common Prayer, 1549.

Hymn 304 I come with joy to meet my Lord *Land of Rest*

¶ *All stand to pray.*

Postcommunion Prayer

Almighty and everliving God, we thank you for feeding us with the spir-
itual 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: May Christ, the Son of God, be manifest in you, that your
lives may be a light to the world; and the blessing of God
Almighty, Father, Son, and Holy Spirit, be upon you and
remain with you always. Amen.

All: *Amen.*

¶ *The Liturgy concludes with the Dismissal.*

Let us go forth in the name of Christ.

People: *Thanks be to God.*

Hymn 347 Go forth for God *Litton*

Postlude

In the endpapers of the bulletin at St. Mark's, we've been including devotional material related to the season. Below is the text of one of Bach's best-loved solo cantatas (especially the first Aria) -- BWV 82 'Ich habe genug,' composed for the feast of the Purification on February 2, 1727. By an anonymous poet, the text is firmly within the German pietistic tradition, and plays with perspective -- shifting between the elderly Simeon (whose 'Nunc dimittis' we sing at every evensong) and the individual soul.

1. Aria

Ich habe genug,
 Ich habe den Heiland, das Hoffen der Frommen,
 Auf meine begierigen Arme genommen;
 Ich habe genug!
 Ich hab ihn erblickt,
 Mein Glaube hat Jesum ans Herze gedrückt;
 Nun wünsch ich, noch heute mit Freuden
 Von hinnen zu scheiden.

2. Recitative

Ich habe genug.
 Mein Trost ist nur allein,
 Dass Jesus mein und ich sein eigen möchte sein.
 Im Glauben halt ich ihn,
 Da seh ich auch mit Simeon
 Die Freude jenes Lebens schon.
 Lasst uns mit diesem Manne ziehn!
 Ach! möchte mich von meines Leibes Ketten
 Der Herr erretten;
 Ach! wäre doch mein Abschied hier,
 Mit Freuden sagt ich, Welt, zu dir:
 Ich habe genug.

3. Aria

Schlummert ein, ihr matten Augen,
 Fallet sanft und selig zu!
 Welt, ich bleibe nicht mehr hier,
 Hab ich doch kein Teil an dir,
 Das der Seele könnte taugen.
 Hier muss ich das Elend bauen,
 Aber dort, dort werd ich schauen
 Süßen Friede, stille Ruh.

4. Recitative

Mein Gott! wenn kömmt das schöne: Nun!
 Da ich im Friede fahren werde
 Und in dem Sande kühler Erde
 Und dort bei dir im Schoße ruh'n?
 Der Abschied ist gemacht,
 Welt, gute Nacht!

5. Aria

Ich freue mich auf meinen Tod,
 Ach, hätt er sich schon eingefunden.
 Da entkomm ich aller Not,
 Die mich noch auf der Welt gebunden.

1. Aria

I have now enough,
 I have now my Savior, the hope of the faithful
 Within my desiring embrace now enfolded;
 I have now enough!
 On him have I gazed,
 My faith now hath Jesus impressed on my heart;
 I would now, today yet, with gladness
 Make hence my departure.

2. Recitative

I have now enough.
 My hope is this alone,
 That Jesus might belong to me and I to him.
 In faith I hold to him,
 For I, too, see with Simeon
 The gladness of that life beyond.
 Let us in this man's burden join!
 Ah! Would that from the bondage of my body
 The Lord might free me.
 Ah! My departure, were it here,
 With joy I'd say to thee, O world:
 I have now enough.

3. Aria

Slumber now, ye eyes so weary,
 Fall in soft and calm repose!
 World, I dwell no longer here,
 Since I have no share in thee
 Which my soul could offer comfort.
 Here I must with sorrow reckon,
 But yet, there, there I shall witness
 Sweet repose and quiet rest.

4. Recitative

My God! When comes that lovely "Now!"
 When I in peace shall bide forever
 Both in the sand of earthly coolness
 And there within thy bosom rest?
 My parting is achieved,
 O world, good night!

5. Aria

Rejoicing do I greet my death,
 Ah, would that it had come already.
 I'll escape then all the woe
 Which doth here in the world confine me.

The Mysteries of Light

While the Rosary is not a common devotion in the Anglican world, the mysteries it exists to expound are as profound a biblical witness as any. A twentieth century addition to the three traditional sets of mysteries, “The Mysteries of Light” (or “Luminous Mysteries”) are particularly appropriate for reflection during the season after the Epiphany.

The Baptism in the Jordan *Mark 1*

Jesus is baptized in the River Jordan, by his cousin John. This is “to fulfill all righteousness” as Jesus puts it to John, since Jesus is the sinless one. Orthodox Christians understand this event to consecrate all water to the service of God, and to be the beginning of the renewal of creation brought about by the Messiah.

The Wedding at Cana *John 2*

According to John’s Gospel, Jesus first reveals his glory by turning water to wine at the wedding in Cana -- wine that the chief steward comments is superior to what preceded it. This event prefigures the institution of the Eucharist, the crucifixion on Calvary, and the final consummation of the Kingdom of God, all in one event -- while also affirming the importance of Jesus’s mother in the beginning of his earthly ministry and his understanding of himself.

The Proclamation of the Kingdom of God *Luke 4*

In Capernaum, Jesus declares that the words of the prophet Isaiah are fulfilled in his hearers’ midst: good news for the poor, release to the captives, recovering of sight to the blind, liberty to those who are oppressed, and the acceptable year of the Lord.

The Transfiguration *Matthew 17*

On Mt. Tabor Jesus reveals his glory to Peter, James, and John, in a great Theophany of Father, Son, and Holy Spirit -- affirming the God whom Jesus calls Father is God of past, present, and future.

The Institution of the Eucharist *Matthew 26*

On the night before he died, Jesus instituted the perpetual memorial of his passion, whereby the Church might participate forever in his saving death and resurrection, and be nourished by his own eternal life.

Serving Today

Celebrant & Preacher	The Rev'd Blake Sawicky
Organist & Choirmaster	George Anton Emblom
Verger	Kim Novak
Lectors	Christiana Macfarlane, Walter Hauck
Bidder	Judith Berling
Vestry Host	Nicholas Bonamico
Livestream Technician	Joe Lough
Flower Guild	Betsy Hada

PARISH ANNOUNCEMENTS

New to St. Mark's? We're glad you joined us! Keep in touch and find out more about parish happenings by signing up for our weekly newsletter. Just following the QR code in the margin.



*Sign up for
the weekly 'Lion'
newsletter.*

Coffee now at coffee hour! With diminishing case loads we are now bold enough to resume offering coffee (and tea) on the patio following the 10am service. See you there!

Bring your palms to church, Feb 20-27

Do you have dried palms from last year's Palm Sunday? Or from another prior year? Bring them to church between now and February 27, so they can be burned to make the ashes for Ash Wednesday.

Ash Wednesday is March 2

The beginning of Lent fast approaches. St. Mark's will mark the day with two liturgies, one at 12:10pm in the chapel and the other at 7:30pm, with the choir, in the church. Ashes will be imposed at both. St. Mark's custom is to use Rite I during Lent, so remember "and with thy spirit" is coming!
Fr. Blake

Lent Quiet Day, Saturday March 5

The Waking Life with Fr. Kenneth Schmidt. Enter further into the season of Lent through a morning of reflection, silence, prayer and worship as we prepare for our celebration of Easter with meditations on Listening, Learning to See, and Finding a Voice. Light refreshments at 8:30 am on the Patio, Retreat in Lion's Hall from 9:00 am to 1:00 pm, with the Church, Chapel and grounds open for prayer. *Fr. Kenneth*

8:00 Holy Eucharist, every Sunday at St. Mark's!

Just a reminder to the whole St. Mark's community that we have two eucharistic liturgies every Sunday, 8:00 and 10:00. The 8:00 is a small, simpler liturgy in the chapel, with time for silent prayer. If you are looking for an earlier liturgy, or know others who prefer the quiet and brevity, please share this invitation and join us! *Mtr. Lizette*

Sunday February 27, 4pm, California Bach Society

Venetian Vespers: Psalm Settings of Monteverdi, Rovetta, and Cavalli

Artistic director Paul Flight leads the California Bach Society in glorious music from 17th century Venice, featuring familiar and lesser-known treasures by Claudio Monteverdi and his disciples at St. Mark's: Giovanni Rovetta and Francesco Cavalli. Among other works, the choir will perform Monteverdi's popular *Beatus vir*, a *Dixit Dominus* setting by Rovetta, and a *Magnificat* by Cavalli.

The 30-voice chorus is joined by soloists Victoria Fraser and Caroline Jou Armitage, soprano; Pablo Corá and Lincoln Hanks, tenor; and Scott Graff, bass. Accompanying the choir and soloists is a Baroque ensemble of winds and strings: Alexandra Opsahl and Steve Escher, cornetto; Carla Moore and Cynthia Black, violin; Jon Mendle, theorbo; Rocio Lopez Sanchez, cello; and Yuko Tanaka, keyboard.

Discounted tickets available through midnight on Saturday, Feb 26: \$30, \$25, \$10. Order online at www.calbach.org or call (650) 485-1097.

InAsMuch Offering for February:

St. Vincent's Episcopal Center for Children with Disabilities, Haiti

This month the InAsMuch offering is dedicated to St. Vincent's Episcopal Center for Children with Disabilities in Santo, Haiti (outside Port-au-Prince). Founded in 1945 by sisters of the Episcopal order of the Society of St. Margaret, St. Vincent's provides special education and vocational training to blind, deaf, and physically-challenged children. To donate, make checks out to St. Mark's Episcopal Church (with Inasmuch on the memo line) and drop in the offering plate, mail it to the Parish Office, or make an online donation [here](#) (or follow the QR code in the margin). Thank you for your generosity! *The Social Justice Committee of St. Mark's*



St. Mark's online giving page. Pay a pledge, give to Inasmuch, make a special donation, or other.

This Week at St. Mark's

Sun	February 20	<i>7th Sunday after the Epiphany</i>		
	8:00am	Holy Eucharist	Chapel	
	10:00am	Choral Eucharist	Church	
	after church	Coffee hour	Patio	
				<i>Genesis 45:3-11, 15; Psalm 37:1-12, 41-42; 1 Cor 15:35-38, 42-50; Luke 6:27-38</i>
Mon	February 21	<i>St. John Henry Newman, d. 1890</i>		
Tue	February 22	<i>feria</i>		
	7:00pm	Meditation & Compline	Zoom	
Wed	February 23	<i>feria</i>		
	12:00pm	Office Hours with Fr. Blake	Zoom	
	12:10pm	Holy Eucharist	Chapel	
	5:00pm	Bridge Group	Lion's Hall	
	7:15pm	Choir Rehearsal	Parish Hall	
Thurs	February 24	<i>St. Matthias the Apostle</i>		
Fri	February 25	<i>feria</i>		
	11:30am	Meditation	Chapel	
	12:10pm	Holy Eucharist	Chapel	
Sat	February 26	<i>feria</i>		
Sun	February 27	<i>Last Sunday after the Epiphany</i>		
	8:00am	Holy Eucharist	Chapel	
	10:00am	Choral Eucharist	Church	
	after church	Coffee hour	Patio	
	4:00pm	California Bach Society	Church	
		<i>Venetian Vespers: Psalm Settings of Monteverdi, Rovetta, & Cavalli</i>		<i>Exodus 34:29-35; Psalm 99; 2 Cor 3:12-4:2; Luke 9:28-43a</i>

St. Mark's Parish Prayer List

In our prayers this week we remember before God: our own particular intentions, all who have commended themselves to our prayers, and all for whom St. Mark's is committed to pray:

In the Anglican Cycle of Prayer: The Episcopal Church in Jerusalem & The Middle East

For peace and justice in the world: For an end to all prejudice and wrongful discrimination; For Earth, for the wisdom and commitment to care for it through our practices; For the people serving in the U.S. Armed Forces, domestically and throughout the world; For those who find themselves homeless, hungry, or without resources; For refugees everywhere.

For those with illness or other needs:

<i>Bill Anderson</i>	<i>Diana Hilliard</i>	<i>Virginia Muller</i>	<i>Diane Whiteside</i>
<i>Cain Family</i>	<i>Andrew Howarth</i>	<i>Jim Pehling</i>	<i>Jean Widaman</i>
<i>Geoffrey Cook</i>	<i>Leonard Johnson</i>	<i>Peter Piccione</i>	<i>Wilkinson Family</i>
<i>Michael Cook</i>	<i>Everett Kinney</i>	<i>Emeline Pineda</i>	<i>Jamey Williams</i>
<i>Emily Crowley</i>	<i>Gus Koerber</i>	<i>Lynn Poland</i>	<i>Michael Willmore</i>
<i>Margaret Deeths</i>	<i>The Rev'd Corrie</i>	<i>Barbara Renton</i>	<i>Wendy Wisely</i>
<i>Nancy Ditzler</i>	<i>Lassen</i>	<i>Caroline Rone</i>	<i>Jose & Kim</i>
<i>Tristan Donato</i>	<i>Geoff Logan</i>	<i>Lisa Rowe</i>	<i>Barbara</i>
<i>Wren Donato</i>	<i>Ben Lesser</i>	<i>Virginia Ruff</i>	<i>Laird</i>
<i>The Rev'd Michael</i>	<i>Neil McGraw</i>	<i>Kimberly Steil</i>	<i>Bryan</i>
<i>Dresbach</i>	<i>Tim Main</i>	<i>Doris Strakosch</i>	<i>Mason</i>
<i>Elizabeth Falk</i>	<i>Karin Milliman</i>	<i>Dee Strange</i>	<i>Casey</i>
<i>Ronald Greene</i>	<i>Bob Mills</i>	<i>Drew & Lydia Tweedale</i>	<i>James Dickey & Family</i>
<i>Martha Greenough</i>	<i>Chris, Alice, Ethan, &</i>	<i>Teresa Vosper</i>	<i>Juliana</i>
<i>Haverty Family</i>	<i>Hailey Moore</i>	<i>Alice Vest</i>	<i>Bill M</i>
<i>Holly Herr</i>	<i>Judy Moore</i>	<i>Wayne Weng</i>	<i>Les Novak</i>
<i>Janice Hiles</i>	<i>Alda Morgan</i>	<i>The Rev'd Louis Weil</i>	

For the repose of who have died:

Frances Youtzy; Francis Jackson; Charles Corum; David Richardson; Keith Gibson, priest; Dick Meyer; George Crum; Brian-Paul Thomas

For those whose year's mind falls this week:

✠ Feb 20: *Dorothy French, 1985.* ✠ Feb 21: *Anne Jaquith Cogswell, 2006* ✠ Feb 22: *Anna F. Phillips, 1974.* ✠ Feb 23: *Maude Butts 1966; Margaret Jensen, 1985; Dorothy Ann Leath, 1996; Frances D. Selberger, 1999.* ✠ Feb 24: *Agnes G. Culver, 1962; Eldris Hancock, 1981; Virginia Carrow Mitchell, 1985.* ✠ Feb 25: *Sih Eying Clten, 1981; Ereina Cristin Smith, 1987.* ✠ Feb 26: *Charles A. Perks, 1971*



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

Staff

Director of Music	George Anton Emblom music@stmarksberkeley.org
Parish Administrator	office@stmarksberkeley.org
Sexton	Joel Contreras

Vestry

Senior Warden	Judith Berling seniorwarden@stmarksberkeley.org
Junior Warden	Sandy Macfarlane juniorwarden@stmarksberkeley.org
Treasurer	Paul Porter treasurer@stmarksberkeley.org
Clerk	Nancy Evans
Members	Nicholas Bonamico, Fran Carlson, Elizabeth Creager, Daniel Lee, Joseph Lough, Heather Readhead, Marcia Russell, Hildred Yost, Kevin Zamzow-Pollock