

St. Mark's Episcopal Church, Berkeley, California

First Sunday in Lent

March 6, 2022, 10:00am



Welcome to St. Mark's!

With its emphasis on the desert, repentance, and our own culpability for human sin and global suffering, Lent hardly seems a fitting sequel to the Epiphany, or its characteristic light, revelation, and knowledge. Yet such a sequel it is, bringing us face to face with the incompleteness of all our knowledge and the final failure of our skill, even while God continues to draw closer in Jesus Christ. That presence reveals all our lack, and burns away what is not true or good; but it is not finally destructive. Rather it completes what the Epiphany began, the revelation that God is in the business of drawing us past whatever final answer we might want to give, past whatever finality sin and death might claim, making us finally a part of his own deathless life. Wherever you find yourself this Lent, may you find Christ drawing near, to make you party to his own resurrection.

Today's service music

Missa Marialis

Plainsong, Mode 1; Mass 9, "Cum iubilo"


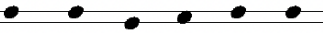
adapt. Charles Winfred Douglas (1867-1944)


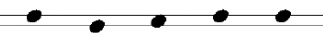
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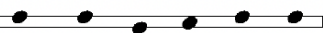
All enter in silence. Then, the Celebrant begins the Litany.



The Great Litany S 67


BCP p. 148

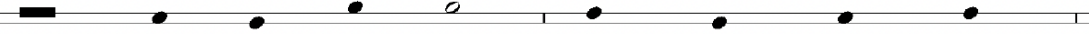
Officiant  *People* 
O God the Father, Creator of heaven and earth, Have mer - cy up - on us.


Officiant  *People* 
O God the Son, Redeemer of the world, Have mer - cy up - on us.

Officiant  *People* 
O God the Holy Ghost, Sanctifier of the faith - ful, Have mer - cy up - on us.

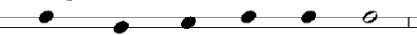
Officiant  *People* 
O holy, blessed, and glorious Trinity, one God, Have mer - cy up - on us.

Officiant 
Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy

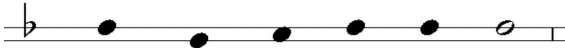
People 
preserve us for ev - er. Spare us, good Lord.

Officiant 
From all evil and wickedness; from sin; from the crafts and assaults of the

 devil; and from everlast - ing dam - na - tion,

People 
Good Lord, de - liv - er us.

Litanist: From all blindness of heart; from pride, vainglory, and
hypocrisy; from envy, hatred, and malice; and from all
want of charity,

People: 
Good Lord, de - liv - er us.

Litanist: From all inordinate and sinful affections; and from all the
deceits of the world, the flesh, and the devil,

People: *Good Lord, deliver us.*

Litanist: From all false doctrine, heresy, and schism; from hardness
of heart, and contempt of thy Word and commandment,

People: *Good Lord, deliver us.*

Litanist: From lightning and tempest; from earthquake, fire, and
flood; from plague, pestilence, and famine,

People: *Good Lord, deliver us.*

Litanist: From all oppression, conspiracy, and rebellion; from
violence, battle, and murder; and from dying suddenly
and unprepared,

People: *Good Lord, deliver us.*

Litanist: By the mystery of thy holy Incarnation; by thy holy
Nativity and submission to the Law; by thy Baptism,
Fasting, and Temptation,

People: *Good Lord, deliver us.*


Litanist: By thine Agony and Bloody Sweat; by thy Cross and
Passion; by thy precious Death and Burial; by thy
glorious Resurrection and Ascension; and by the Coming
of the Holy Ghost,

People: *Good Lord, deliver us.*

Litanist: In all time of our tribulation; in all time of our prosperity;
in the hour of our death, and in the day of judgment,

People: *Good Lord, deliver us.*

Litanist: We sinners do beseech thee to hear us, O Lord God; and
that it may please thee to rule and govern thy holy Church
Universal in the right way,

People: 
We beseech thee to hear us, good Lord.

Litanist: That it may please thee to illumine all bishops, priests,
and deacons, with true knowledge and understanding of
thy Word; and that both by their preaching and living,
they may set it forth, and show it accordingly,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to bless and keep all thy people,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to send forth laborers into thy
harvest, and to draw all humankind into thy kingdom,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to give to all people increase of
grace to hear and receive thy Word, and to bring forth the
fruits of the Spirit,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to bring into the way of truth all
such as have erred, and are deceived,

People: *We beseech thee to hear us, good Lord.*


Litanist: That it may please thee to give us a heart to love and fear
thee, and diligently to live after thy commandments,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee so to rule the hearts of thy
servants, the President of the United States, and all others
in authority, that they may do justice, and love mercy, and
walk in the ways of truth,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples,

People: 
We beseech thee to hear us, good Lord.

Litanist: That it may please thee to show thy pity upon all prisoners and captives, the homeless and the hungry, and all who are desolate and oppressed,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to give and preserve to our use the bountiful fruits of the earth, so that in due time all may enjoy them,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to preserve all who are in danger by reason of their labor or their travel,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,

People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to have mercy upon all humankind,
People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to give us true repentance; to
forgive us all our sins, negligences, and ignorances; and to
endue us with the grace of thy Holy Spirit to amend our
lives according to thy holy Word,
People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to forgive our enemies,
persecutors, slanderers, and to turn their hearts,
People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to strength such as do stand; to
comfort and help the weak-hearted; to raise up those who
fall; and finally to beat down Satan under our feet,
People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to grant to all the faithful
departed eternal life and peace,
People: *We beseech thee to hear us, good Lord.*

Litanist: That it may please thee to grant that, in the fellowship of
the Blessed Virgin Mary, Blessed Mark the Evangelist, and
all the saints, we may attain to thy heavenly kingdom,
People: *We beseech thee to hear us, good Lord.*



Officiant Son of God, we beseech thee to hear us.

People Son of God, we beseech thee to hear us.



O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.

O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.



O Lamb of God, that takest away the sins of the world, Grant us thy peace.

<i>Officiant</i>	<i>People</i>
O Christ, hear us.	O Christ, hear us.

Kyrie

The musical score for the Kyrie is written on a single staff with a treble clef and a key signature of one flat (B-flat). The melody is a simple, flowing line with many slurs, indicating a continuous melodic phrase. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The text is as follows:

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

Collect of the Day

Almighty God, whose blessed Son was led by the Spirit to be tempted of Satan: Make speed to help thy servants who are assaulted by manifold temptations; and, as thou knowest their several infirmities, let each one find thee mighty to save; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

All sit for the Lessons.

First Reading *Deuteronomy 26:1-11*

When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, “Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us.” When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, you shall make this response before the Lord your God: “A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me.” You shall set it down before the Lord your God and bow down before the Lord your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

Lector: The Word of the Lord.

People: *Thanks be to God.*

Responsorial Psalm 91:1-2, 9-16, *Qui habitat* *Tone II.1*



1 He who dwells in the shelter of the / Most High,*
abides under the shadow of the / Almighty.

2 He shall say to the LORD, “You are my refuge and my / stronghold,*
my God in whom / I put my trust.”

9 Because you have made the LORD your / refuge,*
and the Most High your hab/itation,

10 There shall no evil happen to / you,*
neither shall any plague come near / your dwelling.

11 For he shall give his angels charge / over you,*
to keep you / in all your ways.

12 They shall bear you in / their hands,*
lest you dash your foot a/gainst a stone.

13 You shall tread upon the lion and / adder;*,
you shall trample the young lion and the serpent un/der your feet.

14 Because he is bound to me in love, therefore will I de/liver him;*,
I will protect him, because / he knows my Name.

15 He shall call upon me, and I will / answer him;*,
I am with him in trouble;
I will rescue him and bring him / to honor.

16 With long life will I satisfy / him,*
and show him my / salvation.

Second Reading *Romans 10:8b-13*

“The word is near you, on your lips and in your heart” (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

Lector: The Word of the Lord.

People: *Thanks be to God.*

¶ *All stand to sing.*

Hymn 150 Forty days and forty nights *Aus der Tiefe rufe ich*

The Gospel *Luke 4:1-13*

The Lord be with you.

People: *And with thy Spirit.*

The Holy Gospel of our Lord Jesus Christ according to Matthew:

People: *Glory be to thee, O Lord.*

After his baptism, Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." Jesus answered him, "It is written, 'One does not live by bread alone.'" Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours." Jesus answered him, "It is written, 'Worship the Lord your God, and serve only him.'" Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, for it is written, 'He will command his angels concerning you, to protect you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'" Jesus answered him, "It is said, 'Do not put the Lord your God to the test.'" When the devil had finished every test, he departed from him until an opportune time.

The Gospel of the Lord.

People: Praise be to thee, O 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 together 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 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

Cherubic Hymn

Kyivan Chant

Let us who mystically represent the cherubim,
and who sing the thrice Holy hymn to the Life-creating Trinity,
now lay aside all earthly care.

That we may receive the King of all
who comes invisibly upborne by the angelic hosts. Amen.

¶ *All stand to sing.*

Hymn 143 The glory of these forty days *Erhalt runs, Herr*

The Sursum Corda S-112

Celebrant: The Lord be with you.

People: *And with thy spirit.*

Celebrant: Lift up your hearts.

People: *We lift them up unto the Lord.*

Celebrant: Let us give thanks unto our Lord God.

People: *It is meet and right so to do.*

*Here begins the
Great Thanksgiving.
Eucharistic Prayer
I, Book of Common
Prayer p. 333*

¶ *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 with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

Sanctus & Benedictus

Ho - ly, ho - ly, ho - ly, Lord

God of Hosts: Hea - ven and earth are full

of thy glo - ry. Glo - ry be to thee, O Lord Most High.

Bless - ed is he that com - eth in the name of the Lord.

Ho san - a 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.

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

Celebrant: [. . .] By whom, and with whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end.

All: AMEN.

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 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: Christ our Passover is sacrificed for us.

All: *Therefore let us keep the feast.*

All sing the Agnus Dei

Agnus Dei

O Lamb of God, that ta - kest a - way
the sins of the world, have mer - cy
up - on us. O Lamb of God,
that ta - kest a - way the sins of the world, have
mer - cy up - on us. O Lamb of
God, that ta - kest a - way the sins of
the world, grant us thy peace.

All say together the Prayer of Humble Access

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us.

Amen.

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

Celebrant: Behold, the Lamb of God. Behold him that taketh away
the sins of the world.

People: *Lord, I am not worthy that thou shouldst 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

Like as the hart desireth the watherbrooks Herbert Howells (1892-1983)

Like as the hart desireth the water brooks,
so longeth my soul after thee, O God.
My soul is athirst for God,
yea, even for the living God.
When shall I come to appear
before the presence of God?
My tears have been my meat day and night,
while they daily say unto me
Where is now thy God?
-Psalm 42:1-3

Hymn 146 Now let us all with one accord *Ex more docti mystico*

¶ All stand to pray.

Postcommunion Prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

¶ The Celebrant prays over the people.

Celebrant: Grant, Almighty God, that thy people may recognize their weakness and put their whole trust in thy strength, so that they may rejoice for ever in thy protection of thy loving providence; through Christ our Lord. Amen.

All: *Amen.*

¶ The Liturgy concludes with the Dismissal.

Let us bless the Lord.

People: *Thanks be to God.*

Hymn 142 Lord, who throughout these forty days *St. Flavian*

¶ All depart in silence.

A Meditation on Ash Wednesday

The Rev'd Dr. Lizette Larson-Miller

Ashes

One of the two beginnings to the season of Lent is called “Ash Wednesday” – how often do ashes form the centerpiece of our prayer and contemplation? On this past Sunday our palms from Palm Sunday (probably from the last two years!) were burned after the liturgy – they become the ashes imposed on our foreheads in the shape of a cross, accompanied by the words “remember that you are dust, and to dust you shall return.” The prayer that precedes this pleads that these ashes “may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life...” Mortality and penitence...

Mortality

Many people do their best to never think of mortality, “the state of being subject to death,” particularly their own mortality, but it has been difficult to avoid in the last couple years due in part to COVID deaths, in addition to the violence, disease, and accidents which always surround us. Many of us have had family members die from a combination of factors in these two years, many of us fear for our own health and ability to thrive. But ashes may not be the first physical matter that comes to mind when we ponder our own deaths or those around us, at least not until decisions about burial or cremation confront us, or we hear the final committal of our three-part funeral, “earth to earth, ashes to ashes, dust to dust.” Cremation is much more common now so that what is carried in at the start of a funeral liturgy is often an urn or box, containing the cremated remains of our loved ones, through which the association of ashes and mortality becomes more common. Ashes are dead, they are burned natural materials – but they also are mixed with soil to provide potassium and calcium – they contribute to new life so that other plants will grow. For Christians, “life is changed, not ended” at physical death, and the ashes are a deep remembrance, traced on our bodies, that “we are given everlasting life.”

The Lord Almighty grant us a peaceful night and a perfect end.

I might commend to you an ancient practice of the church that brings mortality and prayer together – Compline – the night-time completion of the daily cycle of prayer. A version of Compline is found on page 127 of the BCP, and it is the responsory (the versicles and responses which follow the scripture suggestions) that contains the heart of Compline as a rehearsal for Christian death:

Into your hands, O Lord, I commend my spirit;
For you have redeemed me, O Lord, O God of truth.
Keep us, O Lord, as the apple of your eye;
Hide us under the shadow of your wings.

Penitence

Ashes are also imposed on us as a sign of our penitence. Scripturally the use of ashes in mourning and in penitence has the edge on ashes as signs of mortality (although to be a serious penitent is to be dead to much in the world for a period of time), and the liturgy of Ash Wednesday is focused primarily on this second symbol by which ashes “give rise to thought.” In the invitation to “the observance of a holy Lent” we are called to “self-examination and repentance; by prayer, fasting, and self-denial; by reading and meditating on God’s holy Word.” Our Gospel for Ash Wednesday, from Matthew, returns us to the basic practices of Lent: prayer, fasting, and

alms-giving. Many of us will “give up something” for Lent, keep the ancient fasts on Wednesdays and Fridays, be more mindful of personal and corporate prayer, and while there has been a cultural pushback against this, I would argue for it – our faith is born in incarnation and through the flesh – do something that gets the attention of your body and mind and soul, do something that calls you as a holistic being to celebrate once again the Passover of Christ from death to life and our passing over from death to life.

There are many, many resources which offer suggestions for this season of penitence and fasting, and each person finds something – either food or drink not consumed until Easter begins, or adding extra prayer and liturgy commitments, giving alms literally through gifts of donation or time at a foodbank or other place dedicated to helping our neighbours. Perhaps you pray daily through the prayer list in the parish bulletin, perhaps you take on spiritual reading, either one of the classics or the Archbishop of Canterbury’s Lenten book for 2022, *Embracing Justice* by Isabelle Hamley, or a collection of different authors such as *Bread and Wine: Readings for Lent and Easter* or Martin Smith’s *A Season for the Spirit: Readings for the Days of Lent* or any number of books or meditations you may know of or which have been recommended to you. Perhaps when we enter the great 50 days of Easter, we should gather to reflect together on what became most treasured walking companions in our Lenten journeys.

In all that the oddness and physicality of ashes presents, what is stirred up in us by touching ashes, seeing ashes, watching others have ashes imposed, feeling ashes imposed? Ashes come from fire – at the end of this central part of our liturgical year, the paschal cycle, we will arrive at the last day of Easter in which the symbol of a flame – the fire of the Holy Spirit – is often depicted in art and proclaimed in our texts. The refining fire that purifies and strengthens us is an enduring image in Christian spirituality, or, in the words of T.S. Eliot (*Little Gidding*, IV):

“The dove descending breaks the air
With flame of incandescent terror
Of which the tongues declare
The one discharge from sin and error.
The only hope, or else despair
Lies in the choice of pyre or pyre –
To be redeemed from fire by fire.”

Finally, this reflection began with naming Ash Wednesday one of two beginnings to Lent. The other is the First Sunday of Lent. This Wednesday was the beginning for serious sinners – who were enrolled in the order of penitents by means of these ashes and began their journey back to the altar (and to eucharist) through Lent. The Sunday was the rite of enrollment for those catechumens (the ‘hearers’) who were elected to receive the sacraments of initiation (baptism, chrismation, eucharist) at the Easter Vigil. It is important to remember that Lent has always been a journey for all, but with different goals and motivations. It is not solely a lengthy passiontide – the focused reflection on the suffering and death of Christ. That will arrive toward the end of Lent and into Holy Week, when we enter into the great and holy week in which we commemorate all that Jesus the Christ has done for us – even at the grave we sing our song: alleluia, alleluia, alleluia.

Serving Today

Celebrant & Preacher	The Rev'd Blake Sawicky
Organist & Choirmaster	George Anton Emblom
Verger	Kim Novak
Lectors	Barbara Gaffield, Bruce Alexander
Bidder	Kim Novak
Vestry Host	Judith Berling
Livestream Technician	Nicholas Bonamico
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.*

Rahab the Prostitute, Sun March 6, 11:30am

Spoken Word has been preparing a forum and a performance of two plays by Matthew Hurt, a playwright who writes to give voice to biblical characters who are otherwise silent in the narrative as it comes down to us.

The first of these will be on March 6 at 11:30, a monologue from Hurt's play "Believe," about Rahab the prostitute from Joshua 2. The monologue will be followed by time for theological reflection and group discussion.

Organ Recital, March 13, 3:50pm: George Fergus

George Fergus serves as the Associate Director of Music and Chorister Program Director at Washington National Cathedral. He maintains an active schedule of rehearsals and services in the cathedral's music program, as well as appearing on the cathedral's online stream of worship services and recitals, including the annual Christmas Day, Easter Day, and Independence Day concerts. George earned the Master of Music degree in organ performance and Certificate in Church Music Studies from the Yale Institute of Sacred Music, and a Bachelor of Music degree from St. Olaf College. His program at St. Mark's will include works by 17th-18th century composers Buxtehude, Froberger, Sweelink, and J.S. Bach, as well as 20th century composers Flor Peeters and Petr Eben.

InAsMuch Offering for March:

Alameda County Community Food Bank

This month the InAsMuch offering is dedicated to the Alameda County Community Food Bank (ACCFB). As described in Wikipedia, ACCFB is “a non-profit organization that supplies food to 275 Alameda County agencies including food pantries, soup kitchens, child-care and senior centers, and after-school programs; provides an emergency food helpline; teaches nutrition and hunger education; and conducts outreach about California’s food stamps program CalFresh. Located in Oakland, the food bank distributes enough food for 3000,000 meals weekly, (with) almost 50% of the food supply consisting of fresh produce from California farms.” 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.

Save the Dates:

Saturday, April 2

Sacred Ground final session
in person on Lion's Hall Patio

Saturday, June 4

Bishop's Ranch, 75th Anniversary Picnic
Bishop's Ranch, Healdsburg CA



This Week at St. Mark's

Sun	March 6	<i>First Sunday in Lent</i>		
	8:00am	Holy Eucharist	Chapel	<i>Deut. 26:1-11;</i> <i>Psalm 91:1-2, 9-16</i> <i>Romans 10:8b-13;</i> <i>Luke 4:1-13</i>
	10:00am	Choral Eucharist	Church	
	after church	Coffee hour	Patio	
	11:30am	Rahab: monologue & forum	Library	
Mon	March 7	<i>feria</i>		
Tue	March 8	<i>feria</i>		
	7:00pm	Meditation & Compline	Zoom	
Wed	March 9	<i>feria</i>		
	12:00pm	Office Hours with Fr. Blake	Zoom	
	12:10pm	Holy Eucharist	Chapel	
Thurs	March 10	<i>feria</i>		
	6:00pm	All-parish Zoom Social	Zoom	
Fri	March 11	<i>feria</i>		
	11:30am	Meditation	Chapel	
	12:10pm	Holy Eucharist	Chapel	
Sat	March 12	<i>feria</i>		
Sun	March 13	<i>Second Sunday in Lent</i>		
	8:00am	Holy Eucharist	Chapel	<i>Gen. 15:1-12, 17-18;</i> <i>Psalm 27</i> <i>Phil. 3:17-4:1;</i> <i>Luke 13:31-35</i>
	10:00am	Choral Eucharist	Church	
	after church	Coffee hour	Patio	
	3:00pm	Evensong	Church	
	after evensong	Organ Recital, George Fergus	Church	

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 Anglican Church of Korea

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

For the repose of who have died:

Brian-Paul Thomas; Jose Galindo; Taylor Kouts; Russ Moody; Donald Farmer

For those whose year's mind falls this week:

✠ March 6: *Emil Bunje, 1973.* ✠ March 7: *Elizabeth Lindsey, 1963.* ✠ March 8: *Percy Carlisle, 1973.* ✠ March 9: *Robert Francis, 1963; Madelene A. Taylor, 1975; Larry Mark Boggs, 1991.* ✠ March 10: *Frank Everett Wilde, 1976; Neva Swan Snell, 1984.* ✠ March 11: *Jane Kenyon, 1964; Frances Mary Elliott, 1977; Norman C. Mealy, 1987.* ✠ March 12: *Constance Ardley, 1975.*



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