



Celebrant: Blessed is he who comes in the name of the Lord.

People: Ho - san - na in the high - est.

Celebrant: Let us go forth in peace.

People: In the name of Christ. A - men.

Hymn 154 *Refrain*

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,  
2 The com - pa - ny of an - gels is prais - ing thee on high;  
3 The peo - ple of the He - brews with palms be - fore thee went;  
4 To thee be - fore thy pas - sion they sang their hymns of praise;  
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

*Repeat Refrain*  
1 who in the Lord's Name com - est, the King and Bless - ed One.  
2 and we with all cre - a - tion in cho - rus make re - ply.  
3 our praise and prayers and an - thems be - fore thee we pre - sent.  
4 to thee, now high ex - alt - ed, our mel - o - dy we raise.  
5 who in all good de - light - est, thou good and gra - cious King.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.

Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.;

harm. William Henry Monk (1823-1889)

76. 76. D

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### **The Passion Gospel Mark 14:1-15:47**

*¶For the beginning of the Gospel, the People remain seated. All stand when Jesus is led away to be crucified. At the words, "Then Jesus gave a loud cry and breathed his last," all are invited to kneel, and silence is kept for a time. Then all stand again for the completion of the Passion Gospel.*

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It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, "Not during the festival, or there may be a riot among the people."

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, "Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor." And they scolded her. But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her."

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there." So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him one after another, "Surely, not I?" He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, "You will all become deserters; for it is written,

'I will strike the shepherd,  
and the sheep will be scattered.'

But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the

ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and

'you will see the Son of Man  
seated at the right hand of the Power,'  
and 'coming with the clouds of heaven.'"

Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." But he began to curse, and he swore an oath, "I do not know this man you are talking about." At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd

came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" They shouted back, "Crucify him!" Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

**The Sermon**

The Rev'd Canon Jeremy Davies

## Nicene Creed

**All:** 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

**Celebrant:** In peace, we pray to you, Lord God.

**Leader:** For forgiveness for the many times we have denied Jesus, let us pray to the Lord.

**People:** Lord, have mercy.

**Leader:** For grace to seek out those habits of sin which mean spiritual death, and by prayer and self-discipline to overcome them, let us pray to the Lord.

**People:** Lord, have mercy.

**Leader:** For Christian people, that through the suffering of disunity there may grow a rich union in Christ, let us pray to the Lord.

**People:** Lord, have mercy.

**Leader:** For those who make laws, interpret them, and administer them, that our common life may be ordered in justice and mercy, let us pray to the Lord.

**People:** Lord, have mercy.

**Leader:** For those who still make Jerusalem a battleground, let us pray to the Lord.

**People:** Lord, have mercy.

**Leader:** For those who have the courage and honesty to work openly for justice and mercy, let us pray to the Lord.

**People:** Lord, have mercy.

**Leader:** For those in the darkness and agony of isolation, that they may find support and encouragement, let us pray to the Lord.

**People:** Lord, have mercy.

**Leader:** For those who, weighed down with hardship, failure, or sorrow, feel that God is far from them, let us pray to the Lord.

**People:** **Lord, have mercy.**

**Leader:** For those who are tempted to give up the way of the cross, let us pray to the Lord.

**People:** **Lord, have mercy.**

**Leader:** That we, with those who have died in faith, may find mercy in the day of Christ, let us pray to the Lord.

**People:** **Lord, have mercy.**

*(Additional petitions and thanksgivings may be included here)*

**Leader:** Let us pray to the Lord:

**People:** **Lord, have mercy.**

**Trisagion** *[repeat 3 times]*

**Celebrant:** Holy God, Holy and Mighty, Holy Immortal One

**People:** **Have mercy upon us.**

**The Peace**

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

**People:** **And also with you.**

*¶Please greet one another in the name of the Lord.*



# THE HOLY COMMUNION

## Offertory Hymn 458

*Unison or harmony*

1 My song is love un - known, my Sa - vior's love to me, love  
 2 He came from his blest throne sal - va - tion to be - stow, but  
 \*3 Some - times they strew his way, and his strong prais - es sing, re -  
 \*4 Why, what hath my Lord done? What makes this rage and spite? He  
 \*5 They rise, and needs will have my dear Lord made a - way; a

1 to the love - less shown that they might love - ly be. O  
 2 men made strange, and none the longed - for Christ would know. But  
 3 sound - ing all the day ho - san - nas to their King. Then  
 4 made the lame to run, he gave the blind their sight. Sweet  
 5 mur - der - er they save, the Prince of Life they slay. Yet

1 who am I that for my sake my Lord should take frail flesh, and die?  
 2 O my friend, my friend in - deed, who at my need his life did spend.  
 3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.  
 4 in - ju - ries! Yet they at these them - selves dis - please, and 'gainst him rise.  
 5 stead - fast he to suf - fering goes, that he his foes from thence might free.

\*6 In life no house, no home  
 my Lord on earth might have;  
 in death no friendly tomb  
 but what a stranger gave.  
 What may I say?  
 Heaven was his home;  
 but mine the tomb  
 wherein he lay.

7 Here might I stay and sing,  
 no story so divine:  
 never was love, dear King,  
 never was grief like thine.  
 This is my friend,  
 in whose sweet praise  
 I all my days  
 could gladly spend.

Words: Samuel Crossman (1624-1683), alt.  
 Music: *Love Unknown*, John Ireland (1879-1962)

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## Sursum Corda S-120

*Celebrant*                      *People*  
The Lord be with you. And al - so with you.

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

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

*People*  
It is right to give him thanks and praise.

Celebrant: [...] 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 S-113

Ho - ly, ho - ly, ho - ly, Lord God of Hosts:  
Heaven 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 - na in the high - est.

Celebrant: [...] Therefore we proclaim the mystery of faith:

**People: Christ has died. Christ is risen. Christ will come again.**

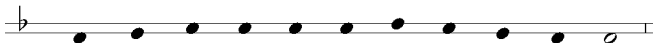
The Celebrant continues [...] By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

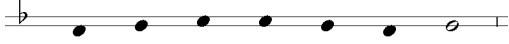
The Lord's Prayer S-119

*Plainsong*

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 BREAKING OF THE BREAD

Celebrant:   
Christ our Pass - o - ver is sac - ri - ficed for us;

People:   
There-fore let us keep the feast.

*This setting may be sung full by all, or by the choir, or as a versicle and response.*

### Agnus Dei S-157



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.

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

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

Communion Music Erbarm' dich mein, O Herre Gott, BWV 721

Bach

"Have mercy on me, O God, according to thy loving-kindness" - Psalm 51

### **A Form for Spiritual Communion**

*In times like these where it is imprudent or impossible for all to receive Holy Communion, it is still possible to make an act of spiritual communion. The following devotion can be made at any time when you are prevented from being present at the Eucharist, but we encourage you to use it during these weeks of live-streamed services especially, at the time while communion is being administered and the ablutions performed. This form comes from a book of devotion, "The Habit of Holiness," by Martin Warner.*

*Make an Act of Spiritual Communion to unite your intention with that of the whole Church:*

Lord Jesus Christ,  
saving Victim, Priest divine,  
in union with the faithful at every altar of your Church  
where your body and blood are offered to the Father,  
I make an oblation of praise and thanksgiving.  
I believe that you are truly present in the Eucharist.  
To you I offer my soul, my body, and my life.  
Come to my heart, embrace me with your love.  
Conform my will to the pattern of your perfect obedience,  
so that loving all that you love, I may never be separated from you,  
but live to the glory of God. Amen.

*Pray the Lord's Prayer:*

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

*Meditate on the soul's mystical union with Christ; the 14th c. poem, 'Anima Christi:*

Soul of Christ, sanctify me.  
Body of Christ, save me.  
Blood of Christ, inebriate me.  
Water from the side of Christ, wash me.  
Passion of Christ, strengthen me.  
Within thy wounds hide me.  
Suffer me not to be separated from thee.  
From the malicious enemy defend me.  
In the hour of my death, call me  
and bid me come to thee,  
That with thy saints I may praise thee  
For ever and ever.

*Offer a prayer of thanksgiving; this is one by St. Richard of Chichester:*

Thanks be to thee, my Lord Jesus Christ,  
for all the benefits thou hast won for me,  
for all the pains and insults thou hast borne for me.  
O most merciful redeemer, friend and brother,  
may I know thee more clearly,  
love thee more dearly,  
and follow thee more nearly,  
day by day. Amen.

*The Grace*

+The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, evermore. Amen.

### Post-communion Prayer

All: 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.

### Prayer over the People

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. Amen.

### Dismissal

¶People respond with "Thanks be to God."

### Closing Hymn 162



1 The roy - al ban - ners for - ward go, the cross shines  
2 Ful - filled is all that Da - vid told in true pro -  
3 O tree of beau - ty, tree most fair, or - dained those  
4 Blest tree, whose cho - sen branch - es bore the wealth that  
5 O cross, our one re - li - ance, hail! Still may thy  
6 To thee, e - ter - nal Three in One, let hom - age



1 forth in mys - tic glow where he through whom our flesh  
2 phe - tic song of old; how God the na - tions' King  
3 ho - ly limbs to bear gone is thy shame, each crim -  
4 did the world re - store, the price which none but he  
5 power with us a - vail to save us sin - ners from  
6 meet by all be done; as by the cross thou dost



1 was made, in that same flesh our ran - som paid.  
2 should be, for God is reign - ing from the tree.  
3 soned bough pro - claims the King of glo - ry now.  
4 could pay to spoil the spoil - er of his prey.  
5 our sin, God's right - eous - ness for all to win.  
6 re - store so rule and guide us ev - er - more.

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal 1982* Copyright © The Church Pension Fund.  
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*All are invited to join us for virtual coffee hour via Zoom.*

<https://us02web.zoom.us/j/81224534904?pwd=NXZlQ3laam16OEExaWlWkpIRVZSdz09>  
Meeting ID: 812 2453 4904 / Passcode: 468701 / One tap mobile: +14086380968



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<b>Website</b>	<a href="http://www.stmarksberkeley.org">www.stmarksberkeley.org</a>

### The Liturgies of Holy Week:

**Sunday, March 28<sup>th</sup> – Palm Sunday**

10:00 a.m., Holy Eucharist – Livestream

**Thursday, April 1<sup>st</sup> – Maundy Thursday**

7:30 p.m., Maundy Thursday Holy Eucharist and Vigil – Livestream

**Friday, April 2<sup>nd</sup> – Good Friday**

**\*\*The Good Friday offering goes to The Domestic and Foreign Missionary Society\*\***

12:00 p.m., Stations of the Cross – Zoom;

7:30 p.m., Good Friday Liturgy – Livestream

**Saturday, April 3<sup>rd</sup> – The Great Vigil of Easter**

7:30 p.m., The Great Vigil of Easter – Livestream

**Sunday, April 4<sup>th</sup> – Easter Day**

10:00 a.m., Holy Eucharist – Livestream

## St. Mark's Parish Prayer List

**In our Parish:** Pastoral Care Ministries – Meditation & Compline, Lay Eucharistic Visitors, Prayer Shawl Knitters, Pastoral Care Committee

**Anglican Cycle of Prayer:** Pray for Hong Kong Sheng Kung Hui

### We pray 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, and without proper resources.*
- *For refugees everywhere.*

### We pray for those with illness or with other needs:

- |                              |                           |                           |
|------------------------------|---------------------------|---------------------------|
| • Sean Aaberg                | • Anthony (Sandy) Knettel | • Lisa Rowe               |
| • Bill Anderson              | • Gus Koerber             | • R.J. and Olya Roybal    |
| • Christy Blessing           | • Ann Lack                | • Gregory and Kira Roybal |
| • Barbara Borsch             | • Corrie Lassen           | • Virginia Ruff           |
| • Brian Brende               | • Ben Lesser              | • Doris Strakosch         |
| • Cain family                | • Louise Lindsay          | • Paul Strid              |
| • Rosemary Campos            | • Neil McGraw             | • Teresa Vosper           |
| • Geoff Chin                 | • Tim Main                | • Alice Vest              |
| • Roberta Cleveland          | • Bob Mills               | • Logan Weidman           |
| • Iris Commins               | • Judy Moore              | • Wayne Weng              |
| • Geoffrey Cook              | • Curtis Morgan           | • Diane Whiteside         |
| • Michael Cook               | • Virginia Muller         | • Wilkinson Family        |
| • Emily Crowley              | • Jean O'Meara            | • Jamey Williams          |
| • Nancy Ditzler              | • Rob Ooghe               | • Michael Willmore        |
| • Tristan Donato             | • Frank Paine             | • Wendy Wisely            |
| • Wren Donato                | • Jim Pehling             | • Fran Youtzy             |
| • The Rev'd Michael Dresbach | • Peter Piccione          | • Jose and Kim            |
| • Dale Evans                 | • Emeline Pineda          | • Jonathan                |
| • Richard Dean Evans         | • Cindy Pierce            | • Sara                    |
| • Deborah and Murray Flagg   | • Lesa Day Reed           | • Lynn and Drew           |
| • Barbara Fuller             | • Barbara Renton          | • Betty Anne              |
| • Martha Greenough           | • Cynthia Reynolds        | • Barbara                 |
| • Diana Hilliard             | • Eileen Rice             | • The Haverty family      |
| • Andrew Howarth             | • Caroline Rone           | • Chloe Allman and family |
| • Leonard Johnson            |                           | • Bob                     |
| • Everett Kinney             |                           | • Laird                   |

### We pray for those awaiting or recovering from surgery:

- Mark Harville • Michael Starkman • Nikki Reed • Nancy Evans

### We pray for those who have died:

- Hershel Shanks • Thomas R. Schultz, OHC



## **PARISH ANNOUNCEMENTS**

### **Introducing our Holy Week preacher: Jeremy Davies**

Jeremy Davies graduated with degrees in English and Theology from Cambridge University and after a curacy in the East End of London spent eleven years as a university chaplain, first at Queen Mary, University of London, and then as Senior Chaplain at Cardiff University and the Polytechnic of Wales. In 1985 he became Canon Precentor of Salisbury Cathedral - a post which he held for over twenty six years until his retirement in 2012. During his ministry he has become well known as a preacher, hymn-writer, and script writer; broadcaster, spiritual director, and lecturer (especially on Anglican spirituality, apologetics and art and theology) conductor of retreats and quiet days. His book *In Season and out of Season* on the art of sermon creation was published in 2014. He has directed *The Way of the Cross* throughout the UK, and has been consultant to many other productions of this large-scale Passion pageant. Since his retirement he has ministered in a parish in St Louis, Missouri and also for two years as interim chaplain at his old Cambridge college. He is currently researching for a doctorate on the novels of the British author Iris Murdoch.

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**New to St. Mark's?** Thank you for worshipping with us today. We would love to hear from you. If you have questions, you can contact us at [connect@stmarksberkeley.org](mailto:connect@stmarksberkeley.org). If you would like to receive our weekly newsletter and updates, please sign up: [St. Mark's Newsletter Sign Up](#).

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**To add a name, change a listing, or share a date of importance on the parish prayer list**, please email the Parish Administrator directly at [office@stmarksberkeley.org](mailto:office@stmarksberkeley.org). Be sure to specify which list best suits the need. Please be mindful that this list is meant specifically for parish prayers.

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**Public Office Hours** - At the time we would normally be in the chapel for the weekday masses -- 12pm on Wednesdays and Fridays -- Fr. Hiller and Fr. Blake will host an hour's worth of "public office hours" for conversation about prayer, faith, or anything else on your minds. Following our pattern, Fr. Hiller will take Friday and Fr. Blake will take Wednesday. Check the Lion for links.

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### **March InAsMuch Offering for the Alameda County Community Food Bank**

The Alameda County Community Food Bank (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 - also our own Hot Meals program. It also provides an emergency food helpline and teaches nutrition and hunger education, as well as doing outreach for California's food stamps program, CalFresh. Located in Oakland, ACCFB distributes food for 300,000 meals weekly, with almost 50% of the food supply coming fresh from California farms. ACCFB is a member of the California Association of Food Banks, Feeding America, and the California Hunger Action Coalition. For more information about ACCFB see [www.accfb.org/](http://www.accfb.org/). As we all know, times are hard this winter and spring. Even with the Covid vaccinations being distributed, it will be long before we can wander around in our usual friendly way. So please, give extra thought to those in need. Our own neighbors need help, and the Alameda County Food Bank is working to fill the need. To donate to the March Offering for the Alameda County Community Food Bank, send a check (made out to St. Mark's Episcopal Church, with ACCFB on the memo line) to the Parish Office at 2300 Bancroft Way, Berkeley, CA 94704 or go online to <https://stmarksberkeley.org/donate/>. THANK YOU for your generosity!

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**The View from Saint Luke** - Join us as we follow the ministry and teaching of Jesus in the Gospel of Luke. We're in the middle of the Sermon on the Plain. Should you have any questions, please contact Fr. Hiller at [priestly@batnet.com](mailto:priestly@batnet.com). The link for every Monday evening at 7:00 is: <https://us02web.zoom.us/j/89767873221?pwd=Ti9vT3VRVnk5JOUIERXZzSjlGK0syOT09>.

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**Weekly Meditation sessions are via Zoom on Tuesdays at 7:00 pm.** - We will start by listening to a short teaching related to the meditation process and then we will meditate for 20 - 25 minutes. There will be an opportunity for questions and/or discussion, and the evening will end with Compline. These sessions will be suitable for long-time meditators as well as those who have been thinking about starting a meditation practice. Questions - contact [b\\_koerber@comcast.net](mailto:b_koerber@comcast.net). <https://us02web.zoom.us/j/89607974966?pwd=a1F1K1IOOVZTUit3SCtvZ2UzaHpOUT09>  
Meeting ID: 896 0797 4966 / Passcode: 6043 / One tap mobile: +16699009128

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## St. Mark's Choir Association - 2021 Easter Brass Donations

(Contributions of any amount are most welcome)

Amount raised: \$1823.91

The goal of \$1,800 has been met! Thank you to everyone who contributed!

Donate online at [https://www.aplos.com/aws/give/St Marks Choir Association](https://www.aplos.com/aws/give/St_Marks_Chair_Association)

Select the purpose "Easter Brass." In the box, "Leave a message for the organization" you are invited to add "in honor of," "in gratitude for" or "in memory of," for individuals you want listed.

You can also fill-out the PDF form provided in the Lion and mail it with your check to **St. Mark's Choir Association**, 2300 Bancroft Way, Berkeley, CA 94704 (with "Easter Brass" written in the memo section) no later than **Palm Sunday, March 28th**, for inclusion in the Easter bulletin.

*\*As you know, in-person musical ensembles are still unsafe for the time being. But thankfully our brass musician friends have developed Covid-safe ways of recording their music, and George has asked them to put something together to share, pre-recorded, for our Easter livestream. This will be a great way to add some splendor to our Easter celebrations this year, and it will also be a great way to support these musicians. \**

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**You are cordially invited to attend the next concert in the Second Sunday Evensong/Organ Recital Series sponsored by St. Mark's, Berkeley, on April 11, 2021.** Evensong will be offered at 3:00 p.m. PST via Zoom. At 4:00 p.m. PST, organist David Lim, will offer a LIVESTREAM organ recital on the Flentrop Organ from St. Mark's, Berkeley. Following the recital, there will be an opportunity to "meet and greet" David at approximately 5:00 p.m. PST.

David Lim is a second-year doctoral student at the University of Oklahoma, studying under Adam Pajan. He holds degrees from the University of Iowa (M.A., organ performance) and Gustavus Adolphus College (B.A. music and biology). Other teachers include Gregory Hand, Chad Winterfeldt, Chad Fothergill, and Jon Naatjes. He has played in masterclasses led by Wilma Jensen, Douglas Cleveland, Stephen Tharp, and Jeffery Brillhart. At Oklahoma, he holds a graduate assistantship in the music theory department, teaching first- and second-year theory courses. At Iowa, he served as a teaching assistant in the organ department, teaching organ and keyboard harmony and also worked as a musicology research assistant with film musicologist Nathan Platte on a critical edition of George Gershwin's music for *Damsel in Distress* (1937). Lim was the winner of the 2014 Immanuel Lutheran Church Organ Scholar Award (Evanston, IL). In 2017, he was awarded an E. Power Biggs Fellowship from the Organ Historical Society and was inducted to the University of Iowa's chapter of Pi Kappa Lambda, the national music honor society. He has held various roles in the American Guild of Organists with Sioux Trails and Twin Cities chapters and most recently served as the dean/chair for the North Central Region of the AGO Young Organists (AGOYO). He served on the 2017 regional convention committee and on the faculty for the regional Pipe Organ Encounter at Dordt College. Lim is Director of Music at St. Philip's Episcopal Church in Ardmore, OK and has formerly served at Roman Catholic and Lutheran parishes. \*The program is listed in our weekly Lion.

**This Week at St. Mark's**

<b><u>Sunday, March 28</u></b>	<b><i>Palm Sunday – Mark 14:1-15:47</i></b>	
10:00 a.m.	Holy Eucharist	Livestream
11:00 a.m.	Coffee Hour	Zoom
<b><u>Monday, March 29</u></b>		
4:00 p.m.	Suitcase Clinic	Parish Hall
7:00 p.m.	Luke Bible Study	Zoom
<b><u>Tuesday, March 30</u></b>		
10:00 a.m.	Food for Thought	Parish Hall
7:00 p.m.	Meditation and Compline	Zoom
<b><u>Wednesday, March 31</u></b>		
12:00 p.m.	Office Hours with Fr. Blake	Zoom
7:00 p.m.	Choir Gathering	Zoom
<b><u>Thursday, April 1</u></b>	<b><i>Maundy Thursday</i></b>	
7:30 p.m.	Maundy Thursday Service	Livestream
<b><u>Friday, April 2</u></b>	<b><i>Good Friday</i></b>	
12:00 p.m.	Stations of the Cross	Zoom
7:30 p.m.	Good Friday Service	Livestream
<b><u>Saturday, April 3</u></b>	<b><i>Holy Saturday</i></b>	
7:30 p.m.	Easter Vigil Service	Livestream
<b><u>Sunday, April 4</u></b>	<b><i>Easter Day – John 20:1-18</i></b>	
10:00 a.m.	Holy Eucharist	Livestream
11:00 a.m.	Coffee Hour	Zoom