



ST. MARK'S
EPISCOPAL CHURCH

THIRD SUNDAY IN LENT

The Holy Eucharist, Rite Two

March 20th, 2022

11:15 a.m.



Moses I
Marc Chagall
1956, lithograph

2128 Barton Hills Drive | Austin, TX 78704
512.444.1449 | stmarksaustin.org

Welcome to St. Mark's!

Welcome to St. Mark's! We're so glad you're here. Our worship follows a similar pattern each week—it always includes readings from Scripture, lots of prayer, songs of praise, and most centrally, a meal we eat together called Eucharist. We invite you to participate to the extent you feel comfortable. If you're new to this kind of worship and flipping through the bulletin feels overwhelming, feel free to just set it down, relax, and join in worship by letting us say the words on your behalf.

New to St. Mark's? Use this QR code for a direct link to our Newcomer's page. Just open the photo app on your phone and hover over the image, which will take you to a link to complete an online visitor card!



Covid Protocols: We ask that everyone ages two and older wear a mask over their nose and mouth during worship regardless of vaccination status. All St. Mark's staff and lay volunteers, including members of the choir, children's ministry volunteers, and adult leaders in the liturgy, have been fully vaccinated. By attending this service, you agree to the following: I have not tested positive or experienced any symptoms of COVID-19 in the previous 5 days. I also agree to inform the church office if I test positive for COVID-19 in the week that follows my attendance.

Children in Worship: We happily welcome your children to join us in worship today. We offer nursery care for crawling infants through age three. Older children are invited to stay and participate in the service with a children's bulletin or head to the Kids' Corner in the narthex for reading and quiet play (parental supervision required).

GATHERING

Prelude: *Three Lenten Hymn Meditations*

Mark Jones

A native of Asheville, North Carolina, Mark Jones (1957-2017) spent most of his career as music director of a large Presbyterian church in Pompano Beach, Florida. He appeared with many orchestras, and toured extensively across America, Europe, and Asia while he was principal accompanist for the famous von Trapp Children.

Processional Hymn: *Singing Songs of Expectation*

Hymn 527

This hymn is a translation of a text by a 19th-century Danish novelist and poet. It is paired with the familiar Welsh tune Ton-Y-Botel. This name (The Bottle Tune) is the result of a fanciful story that the tune had been discovered washed up in a bottle on the North Wales coast. In reality, it was composed in 1896 by Thomas John Williams (1869-1944).

Opening Acclamation

Celebrant Bless the Lord who forgives all our sins.
People **His mercy endures for ever.**

Confession of Sin *(the people kneel as they are able)*

Jesus said, “The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these.”

Let us confess our sins against God and our neighbor.

**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.**

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.

Trisagion

Hymnal S-102

This setting is intended to be sung three times.

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

The musical score is written for voice and piano. It consists of two systems. The first system has a vocal line and a piano accompaniment. The second system also has a vocal line and a piano accompaniment. The key signature is one flat (B-flat), and the time signature is common time (C). The lyrics are: "Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy up - on us."

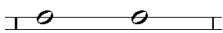
The Collect of the Day

Celebrant *People* *Celebrant*

The diagram shows a horizontal line with three black rectangular blocks representing the parts of the collect. The first block is labeled "Celebrant", the second "People", and the third "Celebrant".

The Lord be with you. And also with you. Let us pray.

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.



A - men.

THE WORD OF GOD

The Old Testament *(the people sit)*

Exodus 3:1-15

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the LORD saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the LORD said, “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.” But Moses said to God, “Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?” He said, “I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.”

But Moses said to God, “If I come to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I AM WHO I AM.” He said further, “Thus you shall say to the Israelites, ‘I AM has sent me to you.’” God also said to Moses, “Thus you shall say to the Israelites, ‘The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’:

This is my name forever,
and this my title for all generations.”

Lector The Word of the Lord.
People **Thanks be to God.**

Psalm 63:1-8

Deus, Deus meus



© 1979, Robert Knox Kennedy.

- 1 O God, you are my God; eagerly I seek you; *
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no **water**.
- 2 Therefore I have gazed upon you in your holy **place**, *
that I might behold your power and your **glory**.
- 3 For your loving-kindness is better than life it-self; *
my lips shall give you **praise**.
- 4 So will I bless you as long as I live *
and lift up my hands in your **Name**.
- 5 My soul is content, as with marrow and **fatness**, *
and my mouth praises you with joyful **lips**,

- 6 When I remember you upon my **bed**, *
and meditate on you in the night **watches**.
- 7 For you have been my **helper**, *
and under the shadow of your wings I will re-**joice**.
- 8 My soul **clings to you**; *
your right hand holds me **fast**.

The New Testament

1 Corinthians 10:1-13

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, “The people sat down to eat and drink, and they rose up to play.” We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

Lector The Word of the Lord.
People **Thanks be to God.**

Sequence Hymn: *Rock of Ages, Cleft for Me*

Hymn 685

Augustus Toplady (1740-1778) was an Anglican priest from the Calvinist wing of the church who spent much of his ministry in opposition to John Wesley. While traveling in the English countryside, Toplady was caught in a fierce storm. He took refuge in by finding shelter in the gap of a gorge, which inspired him to write this famous hymn.

The Gospel

Luke 13:1-9

Priest The Holy Gospel of our Lord Jesus Christ according to Luke.
People **Glory to you, Lord Christ.**

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, “Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did.”

Then he told this parable: “A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, ‘See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?’ He replied, ‘Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.’”

Priest
People

The Gospel of the Lord.
Praise to you, Lord Christ.

The Sermon

The Rev. Dr. Nathan Jennings

Music for Reflection

RESPONDING TO THE WORD

The Nicene Creed *(leader and people, all standing)*

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.

Through him all things were made.

For us and for our salvation

he came down from heaven:

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

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;

he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.

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

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

The Prayers of the People

Form I

Leader

With all our heart and with all our mind, let us pray to the Lord, saying “Lord, have mercy.”

For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to the Lord.

Lord, have mercy.

For our Bishop, and for all the clergy and people, let us pray to the Lord.

Lord, have mercy.

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.

Lord, have mercy.

For this city, for every city and community, and for those who live in them, let us pray to the Lord.

Lord, have mercy.

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.

Lord, have mercy.

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

Lord, have mercy.

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

Lord, have mercy.

In the communion of the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

To thee, O Lord our God.

The Celebrant adds a concluding collect.

The Peace

Celebrant
People

The peace of the Lord be always with you.
And also with you.

The Announcements

EATING TOGETHER

Offertory Anthem: *Word of God, Come Down on Earth*

John Behnke

Word of God, come down on earth, living rain from heaven descending; touch our hearts and bring to birth faith and hope and love unending. Word almighty, we revere you; Word made flesh, we long to hear you. Word eternal, throned on high, Word that brought to life creation, Word that came from heaven to die, crucified for our salvation, saving Word, the world restoring, speak to us, your love outpouring. Word that caused blind eyes to see, speak and heal our mortal blindness; free us now, our healer be; loose our tongues to tell your kindness. Be our Word in pity spoken, heal the world, by sin now broken. Word that speaks God's tender love, one with God beyond all telling, Word that sends us from above God the Spirit, with us dwelling, Word of truth, to all truth lead us; Word of life, with one Bread feed us.

Dr. John Behnke (b. 1953) has nearly 500 compositions in print with publishers in the United States, Germany, and Taiwan. He is Emeritus Professor of Music at Concordia University in Wisconsin; where for 29 years he taught organ, church music, and directed the touring handbell choir. He was also organist and choir director at Trinity Lutheran Church in Milwaukee from 1990 until his retirement in 2019.

The Doxology *(all standing)*

Praise God, from whom all blessings flow; praise him, all creatures
here be - low; praise him a - bove, ye heaven - ly host;
praise Fa - ther, Son, and Ho - ly Ghost. A - men.

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.

The people stand or kneel.

The Celebrant continues

... Therefore we proclaim the mystery of faith:

Christ has died.

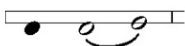
Christ is risen.

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.

People



A - MEN.

The Lord's Prayer

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

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,

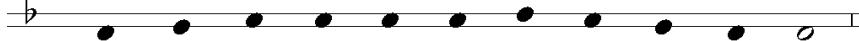
and the power, and the glory,

for ever and ever. Amen.

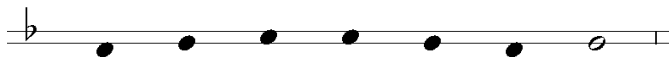
The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.



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

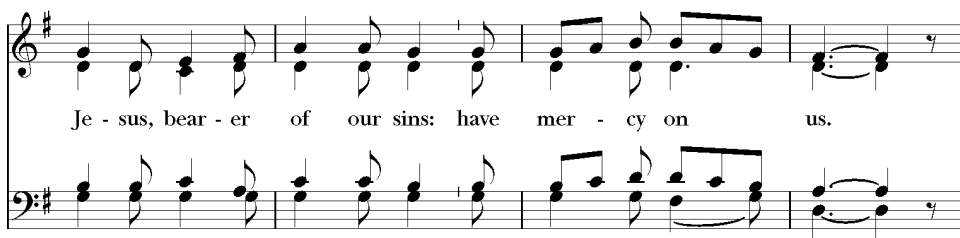


There - fore let us keep the feast.

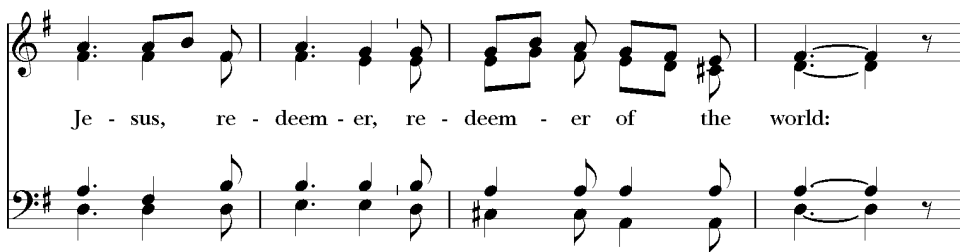
Agnus Dei

Hymnal S-164

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 says the following Invitation

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion Hymns:

Kind Maker of the World, O Hear

Hymn 152

This hymn is a translation of an ancient Latin text. Ascribed in some early sources to Pope Gregory the Great (540-604), it is more likely an anonymous poem from the 7th century. This English translation was prepared for The Hymnal 1940. The words are paired with a 16th-century French carol melody.

O Food to Pilgrims Given

Hymn 309

This German tune was much loved by both Bach and Brahms. It has its origins in the Renaissance song, "Innsbruck, ich muss dich lassen" (Innsbruck I must leave thee), by composer Heinrich Isaac (ca. 1450-1517). The melody was later used in a Lutheran chorale, "O Welt, ich muss dich lassen" (O world, I must leave thee), and still appears in modern English-language hymnals under this title. In our hymnal, Bach's harmonization of the tune is paired with a translation of a 17th-century Latin hymn.

The Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

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.

BEING SENT

The Blessing

Recessional Hymn: *What Wondrous Love Is This*

Hymn 439

This anonymous American text was circulating in print as early as 1811. By the middle of the 19th century, it was being printed with the folk tune we will sing this morning. It was included in numerous “shape-note” song books. These books were used by community singing societies throughout the United States.

The Dismissal

Priest Go in peace to love and serve the Lord.
People Thanks be to God.

Postlude: *Praeludium in D Minor*

Johann Pachelbel

This work by Pachelbel (1653–1706) demonstrates the Baroque Stylus fantasticus. Contemporary theorist Johann Mattheson wrote that “...this style is the most free and unrestrained manner of composing, singing and playing that one can imagine, for one hits first upon this idea and then upon that one, since one is bound neither to words nor to melody, only to harmony, so that the singer or player can display his skill... now swift, now hesitating, now in one voice, now in many voices, now for a while behind the beat, without measure of sound, but not without the intent to please, to overtake and to astonish.”

Announcements

The Sacraments: The Rev. Dr. Nathan Jennings, Father Zac, and Mother Mary are leading a multi-session class on the Sacraments on Sundays at 10:00 am in Grace Chapel. Come learn about this central aspect of Episcopal life and worship. See Enews for details.

Wednesday Evenings: Wednesday evening programming has returned! Each Wednesday evening, we will have a Eucharist, a simple meal, and programming for adults and youth. See Enews for details.

Lenten Soup sign-up: Sign up in the Parish Hall or at www.stmarksaustin.org/wednesday-evenings to bring soup for one of the Lenten Soup Suppers.

Reconciliation of a Penitent: Throughout Lent, the Sacrament of Reconciliation (confession) is available by appointment with Father Zac (zac@stmarksaustin.org) and Mother Mary (mary@stmarksaustin.org).

Family Movie Night at Community First! Village: On Friday, March 25th, at 7:00 pm, grab some chairs or a blanket and join us at Community First! Village for an outdoor showing of Encanto! Tickets start at just \$5 and are available for purchase here. Come out and support the good work happening at CF!V with the formerly homeless. Complimentary tours of the village are offered to all movie night guests.

Parish Work Day: Join us on Saturday, April 9, from 9:00 am to 1:00 pm, for a parish work day as we spruce up the Meditation Trail in preparation for Holy Week. Lunch will be provided.

Chagall Show: Come see our new art show! Etchings and lithographs by Marc Chagall (1887-1985) are currently hanging in the church. Chagall's vision of the Old Testament combines his Jewish heritage and modern art, giving us a rich display of symbol and imagination.

African American Youth Harvest Foundation provides hands-on service to enhance the quality of life for African American and low-income youth and families. Programs include mentoring, Urban University summer camp, a men's health initiative, and more. **VOLUNTEER** to be a mentor to a school-aged child, teach at summer camp, support parents, and assist with community events. Sign up here: <https://aayhf.org/participate/>

St. Mark's at Camp Allen, July 24-30: Attention, rising 3rd through 10th graders: St. Mark's invites you to join several of our families in attending summer camp at Camp Allen, July 24-30. Registration info can be found online at www.campallen.org. Be sure to reserve your spot soon! Contact Casey if you're interested in participating in fundraisers for camp.

Bishop Doyle Town Hall: Join Bishop Doyle when he visits Austin on his tour of the diocese – “Sharing our vision and the work we need to accomplish in the next five years through fellowship and information.” He'll be holding a Town Hall at St. James' Episcopal Church (1941 Webberville Road), on Sunday, April 3, at 3:00 pm, followed by coffee and snacks. RSVP here: https://edotformation.formstack.com/forms/town_hall_tour.

Ministers of the Service

Lectors: Susan Bonnen, Ron Bolek

LEMes: Bryan Hunt-Murrieta, Daniel Murrieta

Ushers: Jay Doran, Reed Shaw, Jodi Doran, Bo Overstreet

Altar Guild: Pat Bullock, Laurel Kelly,
Evelyn McMillen, Amelia Sondgeroth

Livestream Operator: Zach Borja

Vestry-in-Charge: Susan Bonnen

Depositor: Marjie Lawrence

Clergy and Staff

The Rev. Zac Koons, *Rector*

The Rev. Mary Keenan, *Assistant Rector*

The Rev. Dr. Nathan Jennings, *Theologian in Residence*

Casey Bushman, *Director of Christian Formation*

Mark Reed, *Organist/Director of Music & Bookkeeper*

Jennifer Joslyn-Siemiatkoski, *Director of Operations*

Karon Hammond, *Head of St. Mark's Day School*

Irma Glover, *Sexton*

Brandon Haynes, *Seminarian*



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