



ST. MARK'S
EPISCOPAL CHURCH

THE FIFTEENTH SUNDAY AFTER PENTECOST

The Holy Eucharist, Rite Two
September 18, 2022
11:15 a.m.

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. 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.

Children in Worship

We offer drop-off childcare for crawling infants through age three in the nursery, and for Pre-K through 1st grade in the Parish Hall. Children may be picked up at the Peace for communion, or after the service. Prefer to have your kids stay and participate in the service? Ask an usher for a children's bulletin, find crayons in the pew backs, or head to the Kid's Corner in the narthex for reading and quiet play with your child.

Prayers of the People Journal

If you know of anyone who would appreciate the prayers of the St. Mark's community, please add their first names to the Prayers of the People Journal found at the entrance to the church.

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!



GATHERING

Prelude: *Cantabile*

Joseph Clokey

from *Symphonic Fantasy on the Tune "St. Patrick's Breastplate"*

Joseph Clokey (1890-1960) was the son of a Presbyterian pastor, which may have influenced him to focus on sacred music. He was an organist, composer, and teacher who lived in Indiana, Ohio, and California. "Cantabile" means "in a singing style." This gentle work highlights a variety of Romantic colors that were in vogue during the era of large orchestral organs.

Processional Hymn: *Praise to the Lord, the Almighty*

Hymn 390

This 17th-century hymn by German theologian Joachim Neander (1650-1680) employs many phrases from the psalms, especially Psalms 150 and 103. It did not receive an effective English translation until the mid-19th century, but has remained popular ever since, thanks in part to its strong tune.

Opening Acclamation

Celebrant Blessed be God: Father, Son and Holy Spirit.
People And blessed be his kingdom, now and for ever. Amen.

The Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

Gloria in excelsis

Hymnal S-280



1. Glo - ry to God in the high - est, and



peace to his peo - ple on earth. 2. Lord God, heaven - ly



King, al - might - y God and Fa - ther, we wor - ship you, we

THE WORD OF GOD

The Old Testament *(the people sit)*

Jeremiah 8:18-9:1

My joy is gone, grief is upon me, my heart is sick.

Hark, the cry of my poor people from far and wide in the land:

“Is the LORD not in Zion?

Is her King not in her?”

(“Why have they provoked me to anger with their images,
with their foreign idols?”)

“The harvest is past, the summer is ended,
and we are not saved.”

For the hurt of my poor people I am hurt,
I mourn, and dismay has taken hold of me.

Is there no balm in Gilead?
Is there no physician there?

Why then has the health of my poor people
not been restored?

O that my head were a spring of water,
and my eyes a fountain of tears,
so that I might weep day and night
for the slain of my poor people!

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

Psalm 79:1-9

Deus, venerunt



- 1 O God, the heathen have come into your inheritance;
they have profaned your holy temple; *
they have made Jerusalem a heap of rubble.
- 2 They have given the bodies of your servants as food for the birds of the air, *
and the flesh of your faithful ones to the beasts of the field.

- 3 They have shed their blood like water on every side of Je-rusalem, *
and there was no one to bury them.
- 4 We have become a reproach to our neighbors, *
an object of scorn and derision to those a-round us.
- 5 How long will you be angry, O LORD? *
will your fury blaze like fire for ever?
- 6 Pour out your wrath upon the heathen who have not known you *
and upon the kingdoms that have not called upon your Name.
- 7 For they have devoured Jacob *
and made his dwelling a ru-in.
- 8 Remember not our past sins; let your compassion be swift to meet us; *
for we have been brought very low.
- *9 Help us, O God our Savior, for the glory of your Name; *
deliver us and forgive us our sins, for your Name's sake.

The New Testament

1 Timothy 2:1-7

First of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For

there is one God;

there is also one mediator between God and humankind,

Christ Jesus, himself human,

who gave himself a ransom for all

– this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

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

Sequence: *Jesus Calls Us; O'er the Tumult*

Hymn 550

William Walker's Southern Harmony, first published in 1835, was the most popular tune book of the 19th century, containing 335 sacred songs, dominated by the folk hymns of oral tradition and written in the old four-shape notation that was for generations the foundation of musical teaching in rural America. This tune is one of many from the collection still sung in churches today.

The Gospel

Luke 16:1-13

Priest
People

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

Jesus said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, ‘What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.’ Then the manager said to himself, ‘What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.’ So, summoning his master’s debtors one by one, he asked the first, ‘How much do you owe my master?’ He answered, ‘A hundred jugs of olive oil.’ He said to him, ‘Take your bill, sit down quickly, and make it fifty.’ Then he asked another, ‘And how much do you owe?’ He replied, ‘A hundred containers of wheat.’ He said to him, ‘Take your bill and make it eighty.’ And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

“Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.”

Priest
People

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

The Sermon

The Rev. Dr. Nathan Jennings

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 VI

Leader

In peace, we pray to you, Lord God.

For all people in their daily life and work;
For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;
For all who work for justice, freedom, and peace.

For the just and proper use of your creation;
For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;
For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;
For all who proclaim the Gospel, and all who seek the Truth.

For all bishops and other ministers;
For all who serve God in his Church.

For the special needs and concerns of this congregation.

The intercessor names those listed in the Prayers of the People journal.

Hear us, Lord;
For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence.

We will exalt you, O God our King;
And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in
your eternal kingdom.

The intercessor names those listed in the Prayers of the People journal.

Lord, let your loving-kindness be upon them;
Who put their trust in you.

The Celebrant adds a concluding collect.

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

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.**

The Peace

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

The Announcements

EATING TOGETHER

Offertory Anthem: *Be Thou My Vision*

John Frederick Hudson

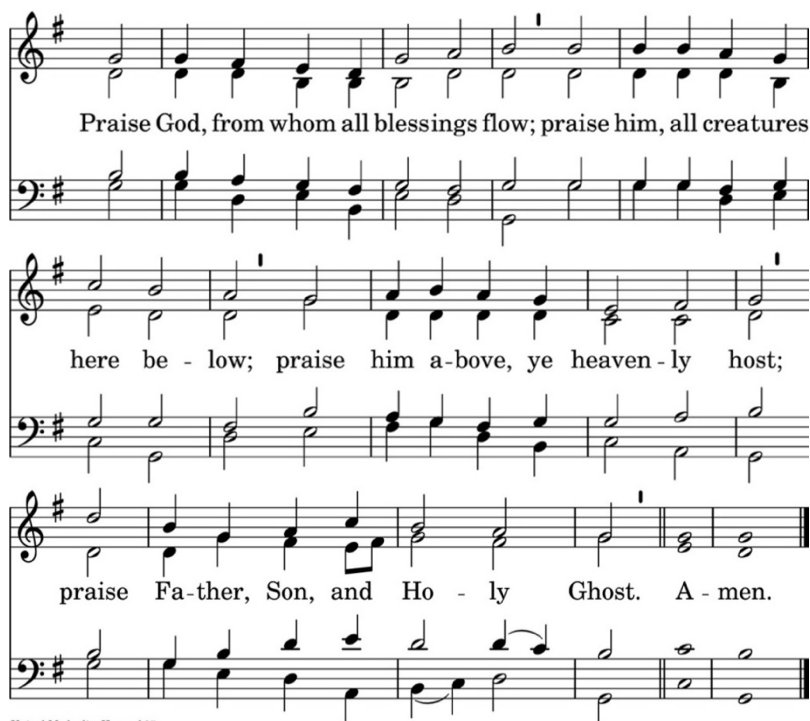
Be thou my vision, O Lord of my heart; naught be all else to me, save that thou art; thou my best thought, by day or by night, waking or sleeping, thy presence my light. Riches I heed not, nor man's empty praise; thou mine inheritance, now and always; thou and thou only, first in my heart, High King of heaven, my treasure thou art. High King of heaven, my victory won, may I reach heaven's joys, O bright heaven's Sun! Heart of my own heart, whatever befall. Still be my vision, O Ruler of all.

John Frederick Hudson (b. 1987) is an American conductor, composer, and pianist based in the United Kingdom. Hudson recently completed his PhD studies in music composition at the University of Aberdeen. He is currently involved with several musical ensembles in London.

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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.

United Methodist Hymnal 95

WORDS: Thomas Ken, 1674

MUSIC (OLD 100th, LM): Attr. to Louis Bourgeois, 1551

The people stand or kneel.

The Celebrant continues

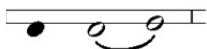
... Therefore, according to his command, O Father,

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

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.**

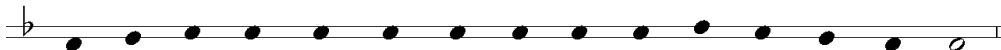
**And lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

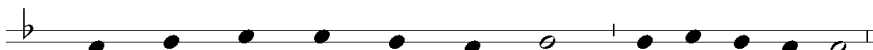
The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.



Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;



There - fore let us keep the feast. Al - le - lu - ia.

Lamb of God, you take a - way the sins of the world:
 have mer - cy on us. Lamb of God, you take a - way the
 sins of the world: have mer - cy on us. Lamb of God,
 you take a - way the sins of the world: grant us 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 Music:

Hymn: *There Is a Balm in Gilead*

Hymn 676

Describing the continued resonance of this familiar African-American Spiritual, theologian Howard Thurman (1899–1981) said: “Yet, in times of even temporary cessation from struggle, or in times of greatest conflict, the dream of peace continues to nourish the hope of the race. The dream persists, even though we do not know what peace on earth would be like because it has never been experienced... Hope is fed by a conviction deeper than the processes of thought that the destiny of humanity is good. It is this spirit that is captured by this Spiritual. Yes, ‘There is a balm in Gilead to heal the sin-sick soul.’ The day that this conviction leaves the spirit of humanity, our moment on earth is over, and the last fond hope of the race perishes from the earth forever, and a lonely God languishes while God’s dreams go silently to dust.”

Hymn: *God of Mercy, God of Grace*

Hymn 538

The tune for this hymn is named Lucerna Laudoniae, which means “Lantern of the Lothians.” It refers either to a Franciscan monastery at Haddington, East Lothian in Scotland, or the 15th-century church which replaced it. It was composed by David Evans (1874–1948), a Welsh composer who spent time in Scotland as editor of a 1927 Scottish hymnal.

The Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you with gladness and singleness of heart;
through Christ our Lord. Amen.

BEING SENT

The Blessing

Recessional Hymn: *Before the Lord's Eternal Throne*

Hymn 391

This text by British hymnist Isaac Watts (1674–1748) first appeared in the Episcopal Hymnal of 1808. At the time, Americans took a more liberal attitude than the English Church to “hymns of human composure,” using freely-composed verse or biblical paraphrase. Until the middle of the 19th century, most Anglican churches chanted only the words of scripture, prayers, and psalms.

The Dismissal

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

Postlude: *Prelude in Classic Style*

Gordon Young

Composer Gordon Young (1919-1998) was born in McPherson, Kansas and educated at Southwestern College (Winfield, Kansas) and the Curtis Institute (Philadelphia, Pennsylvania). This is the most frequently performed of his numerous organ and choral works.

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The altar flowers are given by Jacqueline and Joel Keifer,
in loving memory of Katy Fleagle Keifer.

Announcements

Theology of Bad Things: This formation class is about the problem of pain. If God is good and all-powerful, why do such bad things continue to happen? Join us on Sunday mornings at 10:00 in Grace Chapel through October 16, for this special clergy panel class with Nathan, Mary, and Zac.

St. Mark's 101: Newcomers are invited to join Father Zac for a three-session St. Mark's 101 class beginning TODAY and continuing through October 2, at 10:00 am in the conference room. This class is designed to provide an introduction to St. Mark's – who we are, what we do, and how to get involved. Contact Father Zac at zac@stmarksaustin.org to register.

Women of St. Mark's: The Women of St. Mark's will meet tomorrow, Monday, September 19, at 6:30 pm in the Parish Hall for a potluck dinner and bunco. All are welcome!

St. Mark's Community Forum: On Saturday, October 1, from 9:30 am – 12:30 pm, St. Mark's is holding a Community Forum to discuss the near-term and long-term needs of the Church and School for renovations and/or expansions of the existing church and school buildings, and potential site improvements. The Forum will be facilitated by Heimsath Architects and will include a tour and evaluation of St. Mark's current facilities. Breakfast and coffee will be available beginning at 9:00 am. For more information or to register, visit www.stmarksaustin.org/community-form.

Pet Blessings, Feast of St. Francis, Sunday, October 2:

- Bring your pet to the 9:00 am service on the front lawn for a pet blessing. And then...
- All are invited to another pet blessing for the residents of Community First! Village that afternoon, from 2:00-3:30. And hey, let's collect some pet supplies for them, too! Make donations in the blue tub in the Parish Hall.

The Block Party Is Coming Up! Be here Saturday, October 22, from 10:00 am to 2:00 pm, for food, games, and music – bring your friends! If you'd like to help, contact Lindsay Mullins at lmullins4@austin.rr.com.

Threatened Texas Art Walk: St. Mark's is excited to welcome a new art installation to our meditation trail. With roughly 150 threatened and 75 endangered species in Texas alone, artist Juliet Whitsett offers viewers encounters with biodiversity through her interactive and artistic representations of our rarest and most at risk.

Tuesday Bible Study: Join us on Tuesdays at Noon for a study of Amos. We meet via Zoom. Contact Mother Mary at mary@stmarksaustin.org for details!

Wednesday Evening Eucharist: Join us every Wednesday at 6:00 pm (note the time change) in Grace Chapel for a service of Eucharist.

Trinity Center has volunteer opportunities every day of the week to make and distribute meals, staff the front desk, and organize the clothing closet. You can even pick up donated bagels! And they will soon be launching a men's shower ministry. Sign up here: www.trinitycenteraustin.org/volunteer.

Altar Flowers: If you would like to donate altar flowers (suggested donation of \$50), please sign up in the Parish Hall or email the church office at office@stmarksaustin.org with the Sunday of your choice and your dedication (in memory or honor of someone, in thanksgiving for a blessing in your life, etc.).

Congratulations to those who celebrate birthdays and anniversaries this week (Sep 18-24)!

Josephine Baumgart
Lorraine Bowman
Clay Buckner
Ann Coley
Bryn Delfausse
Tim Glover
Ben Joyce

Stella Kloninger
Emily Mazac
Maisie Moses-Bolton
Carol Oppel
Emily Rogers
Kyle Rush
Adam Stockstill

Marsha Topham
Ted Uwague
Gary Voudouris
Trent Weems
Carolyn Wier

Beth and John Chenoweth

Kristen and JD Lewis

Ministers of the Service

Lectors: Bryan Hunt-Murrieta, Tom Delamater

LEMes: Barbara Dody, Jay Brown

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

Altar Guild: Diana Stangl, Gail Weatherby,
Evelyn McMillen, Liz Davis

Acolyte: Nick Forrest

Livestream Operator: Vitaly Jennings

Depositors: Shelly Botkin, Cathy Chadwick

Hospitality: Brenda White