



## THE FIFTH SUNDAY IN LENT

MARCH 26, 2023 - 10:00AM

THE HOLY EUCHARIST

*Welcome! We're so glad to have you joining us for worship today.  
Masks are optional except in designated areas.*

saint mark's episcopal church, palo alto

## Welcome to Saint Mark's

We are a community dedicated to deepening our relationship with God and embodying the Spirit of Christ through faithful expressions of love, service, compassion, and justice.

*All are welcome to join in worship.*

*During this time we ask everyone to be mindful of others' varying degrees of caution and safety needs.*

*Newcomers and visitors are encouraged to fill in a Welcome Card or sign the visitor book, which will be on the welcome table. If there are things about our worship that are new to you or do not make sense, try to embrace the unfamiliarity. Consider that you are entering a conversation with God and the faithful which began centuries before we were here and will continue after we are gone. Just join in as you are, and bear with us as we are, and we will all be transformed as we go.*

*Please see instructions for receiving Communion on p. 15.*

**All who seek to draw near to Christ are invited.**

*The Chancel art features Chinese-born artist James He Qi's "The Road to Emmaus," which depicts Christ "breaking bread" with fellow travelers in bold colors recalling stained-glass windows. A New York Times article entitled "Searching for a Jesus Who Looks More Like Me" by Eric V. Copage (April 10, 2020) states: "He Qi is influenced by the simple and beautiful artwork of the people in rural China, with bold colors, embellished shapes and thick brush strokes, he blends Chinese folk art and the iconography of the Western Middle Ages and Modern Art." May this image illuminate our own Lenten journey as we seek Christ with those we meet on the way.*

*This service is being livestreamed and recorded. Vaccinated worship leaders may remove masks when speaking. Adapted from Holy Eucharist Rite II, the Book of Common Prayer and Enriching our Worship, The Episcopal Church. Music permissions: OneLicense.net A-714107, CCLI License #20790944*

PRELUDE De profundis

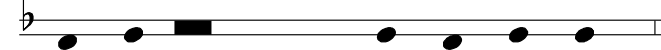
Fenton Groden (b. 1982)

*"Out of the depths have I called to you, O God" Psalm 130:1*

## A PENITENTIAL ORDER

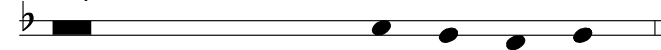
*Please remain seated as the altar party enters in silence. We observe a minute of silent reflection before our worship begins, then all stand together in body or spirit.*

*Celebrant*



Bless - ed be the God of our sal - va - tion:

*People*



Who bears our burdens and for - gives our sins.

God has promised forgiveness to all who truly repent, turn to Christ in faith, and are themselves forgiving. In silence we call to mind our sins.

*Silence is kept.*

TRISAGION S 100 *New Plainsong*

David Hurd (b. 1950)

Ho - ly God, Ho - ly and Might - y, Ho - ly Im -  
mor - tal One, Have mer - cy up - on us. Ho - ly God,  
Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy  
up - on us. Ho - ly God, Ho - ly and Might - y,  
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

During Lent, the service begins with a Penitential Order, in which we confess the ways in which we have fallen short of God's love.

Let us confess our sins against God and our neighbor.

**Merciful God,**

**we have sinned in what we have thought and said,**

**in the wrong we have done**

**and in the good we have not done.**

**We have sinned in ignorance:**

**we have sinned in weakness:**

**we have sinned through our own deliberate fault.**

**We are truly sorry.**

**We repent and turn to you.**

**Forgive us, for our Christ's sake,**

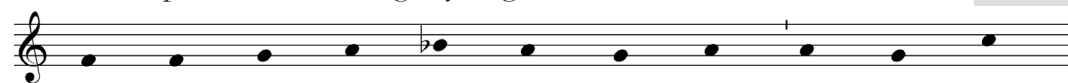
**and renew our lives to the glory of your name. Amen.**

Through the cross of Christ, God have mercy on you, pardon you, and set you free. Know that you are forgiven and be at peace.

**Amen.**

A priest pronounces absolution, God's forgiveness, over the people.

HYMN O splendor of God's glory bright SPLENDOR PATERNAE GLORIAE



1 O splen - dor of God's glo - ry bright, O thou that  
3 With prayer our God we do im - plore: Cre - a - tor,  
4 to guide what - e'er we no - bly do, with love all  
5 All laud to God Al - might - y be; all praise, e -



1 bring - est light from light, O Light of Light, light's  
3 glo - rious ev - er - more, we plead with thee for  
4 en - vy to sub - due, to give us grace our  
5 ter - nal Christ, to thee; all glo - ry to the



1 liv - ing spring, O Day, all days il - lu - mi - ning,  
3 grace and power to con - quer in temp - ta - tion's hour,  
4 wrongs to bear, to make ill for - tune turn to fair.  
5 Spi - rit raise in e - qual and un - end - ing praise.

Text: Ambrose of Milan (340-397), tr. Robert Seymour Bridges (1844-1930), alt.

Music: Plainsong, Mode 1, Worcester MS, 13th century

## THE WORD OF GOD

### THE COLLECT OF THE DAY

God be with you.

**And also with you.**

Let us pray.

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*Please be seated.*

### A READING FROM THE BOOK OF THE PROPHET EZEKIEL

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord."

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he

The Collect of the Day thematically gathers our prayers and readings for the day.

Today's Lesson (reading from the Hebrew Bible) is from the prophet Ezekiel, who ministered in the early sixth century BC.

commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, “Mortal, these bones are the whole house of Israel. They say, ‘Our bones are dried up, and our hope is lost; we are cut off completely.’ Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act,” says the Lord.

Hear what the Spirit is saying to God’s people.

**Thanks be to God.**

PSALM 130



Out of the depths have I called to you, O God; \*  
let your ears consider well the voice of my / supplication.

If you were to note what is done amiss, \*  
O / God, who could stand?

For there is forgiveness with you, \*  
There-/fore you shall be feared.

I wait for you, O God; / my soul waits for you; \*  
in your / word is my hope.

My soul waits for you, more than sentries for the morning, \*  
more than sentries / for the morning.

O Israel, wait upon God, \*  
for with God / there is mercy.

With God there is plentiful redemption; \*  
God shall redeem Is-/rael from all their sins.

In this season we sing the psalms to plainsong, the musical form attributed to St. Gregory the Great (c. 540-604). We observe a significant pause at the midpoint of each verse (indicated by a star).

A READING FROM THE LETTER OF PAUL TO THE ROMANS

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God’s law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Hear what the Spirit is saying to God’s people.

**Thanks be to God.**

*Please stand in body or spirit.*

GOSPEL ACCLAMATION

*Mark Howe*

*Cantor, then All*



Come all and hear the Gos-pel of the Lord.

Your heavens are too high for us to reach. **Come all ...**

But here in your house you come close. **Come all ...**

You draw us to you with cords of love. **Come all ...**

*Syrian, c. 460, para. Donald Schell*

THE GOSPEL

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

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the

This passage is from the epistle (letter) to the Romans. In it, St. Paul writes of the indwelling of God’s Spirit.

This passage from John’s Gospel describes Jesus’ raising Lazarus from the dead.

Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes,

Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

The Gospel of the Lord.

**Praise to you, Lord Christ.**

*Please be seated.*

THE SERMON Debie Thomas, *Minister of Lifelong Formation*

*A period of silent reflection follows.*

AFFIRMATION OF FAITH I believe in God almighty DOMHNACH TRIONOIDE

*Please stand in body or spirit.*

1. I be - lieve in God al - might - y, Au - thor of all things that  
 2. I be - lieve that Je - sus suf - fered, scourged and scorned and cru - ci -  
 3. I be - lieve in God's own Spir - it, bond - ing all the saints with-

be, Mak - er of the earth and heav - ens, Keep - er of the sky and  
 fied; tak - en from the cross, was bur - ied— True Life there had tru - ly  
 in One church, cath - o - lic and ho - ly, where for - give - ness frees from

sea. I be - lieve in God's Son, Je - sus, now for  
 died. I be - lieve that on the third day Christ was  
 sin; in the bod - y's res - ur - rec - tion, for the

The sermon helps us to reflect on the Scriptures we have heard and to connect them to the Good News present in our lives now.

us both Lord and Christ, of the Spir - it and of  
 raised up from the grave, then as - cend - ed to God  
 break - ing of death's chain, gives the life that's ev - er -

Mar - y born to bring a - bun - dant life.  
 right hand. He will come to judge and save.  
 last - ing. This the faith that I have claimed.

Text: Sylvia G. Dunstan (1955-1993); ©1991 GIA Publications

Music: Gaelic melody; harm. Richard Proulx (1937-2010); ©1991 GIA Publications

### PRAYERS OF THE PEOPLE

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 unity of all peoples, and for the welfare of the Holy Church of God; repentant of the sins of colonialism and open to receiving the gifts of our global Communion, we pray especially for the dioceses of Rupert’s Land (Canada), Rutana (Burundi), Ruvuma (Tanzania), and Ruwenzori, East Ruwenzori and South Ruwenzori (Uganda), and for The Anglican Church of South America; 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.**

The Anglican communion consists of 41 autonomous provinces each with its own bishop and governing structure. These provinces may take the form of national churches (such as in Canada, Uganda, or Japan) or a collection of nations (such as the West Indies, Central Africa, or Southeast Asia).

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, and for the Ohlone, Muwekma, and Ramaytush peoples, first nations of this place; 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 those who are unemployed or experiencing homelessness, for those held in our prisons and jails, for those who are oppressed, for those who are sick or suffering, and for all who remember and care for them, and especially for: Vassar; Meredith; Bobbie and Lorna; Talia; Kiran; Paul; Logan; Kevin; Will; Martha; Lee, Pam, Terry, and the Heller Family; Margaret Lynn; Ann; Mary Jane; Jack; George; Matthew John; Bob; Jonathan; Channing; Andrew; Maverick and family; Kathleen; and those we name now ...; let us pray to the Lord.

**Lord, have mercy.**

For all the departed, especially: Bill (Vivien's companion), The Reverend Robert Gregg; Pat Jenkins; Carl Ditmore (Meredith's husband); Dak Sze (Lena Chow's brother-in-law); Ann McKendrick (Terry Forrest's sister); and those we name now ...; 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.**

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

**To you, O Lord our God.**

We invite you to add your own prayers – for other people, places, and situations, and for yourself. (Thanksgivings will be offered later in the service.)

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Holy and Undivided Trinity, now and for ever. **Amen.**

#### THE PEACE

The peace of Christ be always with you.  
**And also with you.**

#### THE HOLY COMMUNION

I appeal to you, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

#### OFFERTORY ANTHEM Thou knowest, Lord *Henry Purcell (1659-1695)*

Thou knowest, Lord, the secrets of our hearts;  
shut not thy merciful ears unto our prayers;  
but spare us, Lord most holy, O God most mighty.  
O holy and most merciful Savior,  
thou most worthy Judge eternal,  
suffer us not at our last hour,  
for any pains of death to fall away from thee.

*Book of Common Prayer*

#### THE GREAT THANKSGIVING

*Please stand in body or spirit. We invite your thanksgivings, aloud, held silently in your heart, or via the chat.*

God be with you.  
**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

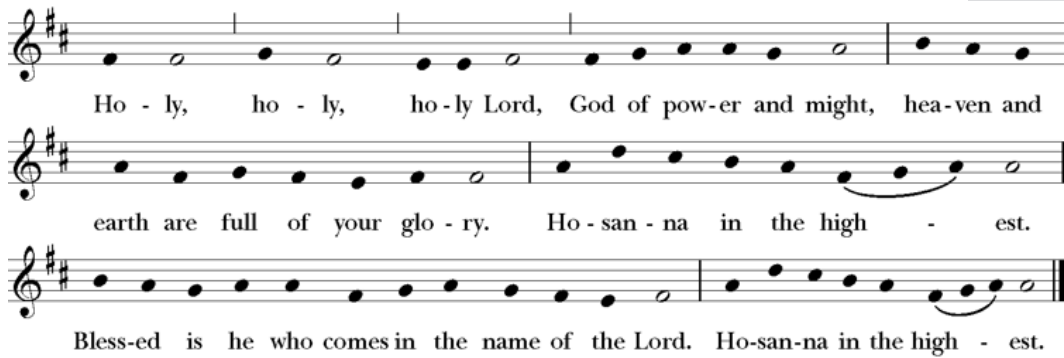
We share Christ's peace, given to the disciples.

In the **Offertory**, we offer our lives, labors, and gifts (monetary and those elements of bread and wine to be consecrated) to God's use in the world.

Due to COVID precautions, we will not pass an offertory (collection) plate. Please drop your donations in the plate on your way in or out today. All cash or undesignated checks given in the plate goes directly to Outreach for the wider community. You can give online: [saint-marks.com/give](https://saint-marks.com/give) or by going directly to Tithely with the QR Code below. Thank you for your participation in our common ministry.



It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and earth are full of your glo - ry. 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.

The community is invited to gather around the altar. If you would prefer to keep distance, you are welcome to stay in your pew.

The Sanctus, "Holy," is the song of the angels (Isaiah 6 and Rev. 4), and has been used since around the 4th century. This setting is by David Hurd.

*After consecrating the bread and wine, the Presider says:*

Therefore we proclaim the mystery of faith:

- Christ has died.**
- Christ is risen.**
- Christ will come again.**

*The prayer concludes:*

to you be honor, glory, and praise, for ever and ever. **AMEN.**

#### THE LORD'S PRAYER

As our Savior Christ has taught us we now pray,

- Our Father in heaven,**
- hallowed be your Name,**
- your kingdom come,**
- your will be done, on earth as in heaven.**

The Great Amen is the people's consent to and affirmation of the Eucharistic prayer.

The Gospels of both Matthew and Luke record Jesus teaching this, commonly called the "Our Father" or the "Lord's prayer,"

- Give us today our daily bread.**
- Forgive us our sins**
- as we forgive those who sin against us.**
- Save us from the time of trial,**
- and deliver us from evil.**
- For the kingdom, the power,**
- and the glory are yours,**
- now and for ever. Amen.**

#### THE BREAKING OF THE BREAD

*The Presider breaks the consecrated Bread. A period of silence is kept.*

*Cantor, then All*



Come all un - to the ta - ble of the Lord.

- Your throne is a fire none can touch. **Come all ...**
  - But here you live and dwell in bread and wine. **Come all ...**
  - You dwell tenderly with us. **Come all ...**
- Syrian, c. 460, para. Donald Schell*

#### COMMUNION ANTHEM Rivers of Babylon *Brent Dove and Trevor McNaughton*

- By the rivers of Babylon, there we sat down,
- and we wept when we remembered Zion.
- But the wicked carried us into captivity,
- required from us a song;
- how can we sing the Lord's own song
- in a strange land?

*Psalms 137:1, 3-4*

to his disciples when they asked to learn how to pray.

We hold silence at the breaking of the bread (the fraction) in reverence for Christ's body, broken for us and for our salvation.

All who seek God and are drawn to Christ are welcome at this, Christ's table.

For COVID safety, we will be receiving the bread only. Gluten-free is available.

Healing prayer is available in St. Nicholas chapel—all are welcome to request prayers for any spiritual or physical need.



POST-COMMUNION PRAYER

*Please stand in body or spirit.*

Let us pray.

**Compassionate God,  
you have fed us with the bread of heaven.  
Sustain us in our Lenten pilgrimage:  
May our fasting be hunger for justice;  
our alms, a making of peace;  
and our prayer, the song of grateful hearts;  
through Jesus Christ our Savior and Lord. Amen.**

This Post- (after) Communion prayer offers thanks to God for the gifts we have received in the Eucharist, and requests of God that we may fully live as the Body of Christ which we are.

THE BLESSING

May Christ give you grace to grow in holiness, to deny yourselves, to take up your cross and follow him, in order to love more fully; and the blessing of God, Holy and undivided Trinity, be upon you this moment and remain with you always. **Amen.**

A blessing recognizes and asks for God's presence with us.

*Please be seated.*

ANNOUNCEMENTS

CLOSING HYMN 516 Come down, O Love divine

DOWN AMPNEY

*Please stand in body or spirit.*

1 Come down, O Love di - vine, seek thou this soul of mine,  
 2 O let it free - ly burn, till earth - ly pas - sions turn  
 3 And so the yearn - ing strong, with which the soul will long,

and vis - it it with thine own ar - dor glow - ing;  
 to dust and ash - es in its heat con - sum - ing;  
 shall far out - pass the power of hu - man tell - ing;

O Com - fort - er, draw near, with - in my heart ap - pear,  
 and let thy glo - rious light shine ev - er on my sight,  
 for none can guess its grace, till Love cre - ate a place

and kin - dle it, thy ho - ly flame be - stow - ing.  
 and clothe me round, the while my path il - lum - ing.  
 where - in the Ho - ly Spi - rit makes a dwell - ing.

DISMISSAL

Go in the peace of Christ.  
**Thanks be to God.**

The dismissal sends us out to do our work in the broader world.

POSTLUDE Benediction

*Fenton Groden*

**April 6 Maundy Thursday**  
6:15 p.m. Agape Dinner and Holy Eucharist

This service commemorates Jesus' Last Supper with his disciples, in which he makes one last attempt to illustrate the ministry to which he calls them by doing the work of a menial slave in washing their feet. It is this focus that gives the day its name. Mandatum, "commandment" in Latin, became "Maundy" in English. "A new commandment I give, that you love one another as I have loved you." The service begins with a simple meal in the Parish Hall, then all process to the Church for the Liturgy of the Table. At its conclusion, the altar is stripped and all ornamentation removed from the church as we move towards Good Friday.

*The service includes a reflection by Chip Camden*

**April 7 Good Friday**

12:00 noon Music, Prayers, and Reflections on the Way of the Cross

2:00 p.m. Rite of Reconciliation and Labyrinth Meditation

4:30 p.m. Stations of the Cross for Children and Families

At 12 noon, the time of Jesus' crucifixion, we gather for a two hour service that contemplates the Way of the Cross through the lens of various biblical companions and adversaries who accompanied Christ on that day. From 2:00 to 3:00 p.m., all are invited to walk a devotional Labyrinth meditation, or to engage in the Rite of Reconciliation individually with a priest. At 4:30 p.m., families with children gather to walk the Stations of the Cross in an age-appropriate format.

*The 12 noon service includes reflections by the following parishioners:*

*Peter Jon Shuler*

*Consuelo Beck-Sague*

*Mary Esther Schnaubelt*

*Lee Ferguson*

*William Newsome*

*Ellen Ford*

*Cynthia Bright*

*Lena Chow*

# serving today

ALTAR GUILD: Terry Moore

GREETERS: Jonake Bose

LECTORS: Bruce Anderson, Jonake Bose

TECHNICAL ASSISTANT: Kristen Good

AGAPE HOST: Margalynne Armstrong

COUNTERS: Susan Pines, Stuart Sailer

*Liturgy is the work of the people. Please prayerfully discern how you might serve,  
and speak with The Reverend Matt McDermott or Debie Thomas  
about which ministry team(s) would be a good fit for your gifts.*

## saint mark's episcopal church

600 Colorado Ave • Palo Alto, CA 94306

[saint-marks.com](http://saint-marks.com)

RECTOR: The Rev. Matthew McDermott

ASSOCIATE RECTOR: *vacant*

DIRECTOR OF MUSIC: Matthew Burt

MINISTER OF LIFELONG FORMATION: Debie Thomas

CHILDREN AND YOUTH MINISTER: Lily Dodge

ASSISTING CLERGY: The Rev. Dr. Rebecca Lyman, The Rev. Liz Milner

BUSINESS ADMINISTRATOR: LeeAnne McDermott

COMMUNICATIONS AND OPERATIONS MANAGER: *vacant*

SEXTON: Adam Larrimore

TECHNICAL PRODUCERS: Jonathan Guillen and Asa Deggeller

WARDENS: Anne Callahan and Suzanne Bell

TREASURER: Susan Pines

