



THE THIRD SUNDAY IN LENT

THE HOLY EUCHARIST
MARCH 23, 2025 - 10AM

*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. This service is livestreamed and recorded.

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 pp. 14. **All who seek to draw near to Christ are invited.***

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PRELUDE Erhalt uns, Herr, bei deinem Wort

J. S. Bach (1685-1750)

A PENITENTIAL ORDER

Please stand in body or spirit.

<i>Celebrant</i>	<i>People</i>
Bless - ed be the God of our sal - va - tion:	Who bears our burdens and for - gives our sins.

Let us confess our sins against God and our neighbor.

Silence is kept.

**God of all mercy,
 we confess that we have sinned against you,
 opposing your will in our lives.
 We have denied your goodness in each other,
 in ourselves, and in the world you have created.
 We repent of the evil that enslaves us,
 the evil we have done,
 and the evil done on our behalf.
 Forgive, restore, and strengthen us
 through our Savior Jesus Christ,
 that we may abide in your love
 and serve only your will. 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.

In this season of Lent,
 the service begins
 with **The Penitential
 Order**, in which we
 confess our sins and
 a priest pronounces
 God's absolution. In
 place of the *Gloria in
 excelsis* or another
 song of praise, we
 sing the *Kyrie eleison*.

KYRIE ELEISON

John Merbecke (1505-1585)

Lord, have mer-cy up-on us; Lord, have mer-cy up-on us;
 Lord, have mer-cy up-on us; Christ, have mer-cy up-on us;
 Christ, have mer-cy up-on us; Christ, have mer-cy up-on us.
 Lord, have mer-cy up-on us; Lord, have mer-cy up-on us;
 Lord, have mer-cy up-on us.

THE COLLECT OF THE DAY

God 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. **Amen.**

Please be seated.

A READING FROM THE BOOK OF EXODUS

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

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

This lesson from the book of Exodus [3:1-15] describes Moses' encounter with the burning bush.

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.”

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

Thanks be to God.

PSALM 63:1-8 (*Sung in unison*)

Tone 8.1



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 wáter.

Therefore I have gazed upon you in your hóly place, *
that I might behold your power / and your glóry.

For your loving-kindness is better than life itself; *
my / lips shall give you praise.

So will I bless you as long ás I live *
and lift up my / hands in yóur Name.

In this season we sing the psalms to plainsong, the musical form attributed to St. Gregory the Great (c. 540-604). The first two notes of the chant are only used in the first verse. The marks ´ and / within the text indicate where to change note.



My soul is content, as with marrow and fátness, *
and my mouth praises / you with jóyful lips,

When I remember you upón my bed, *
and meditate on you in / the night wátches.

For you have been my hélper, *
and under the shadow of your / wings I will rejoice.

My soul clíngs to you; *
your / right hand hólds me fast.

A READING FROM THE FIRST LETTER OF PAUL TO THE CORINTHIANS

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

This passage is from the first epistle (letter) of Paul to the Church in Corinth [10:1-13]. In it, the apostle writes of the tests of the faith.

your strength, but with the testing he will also provide the way out so that you may be able to endure it.

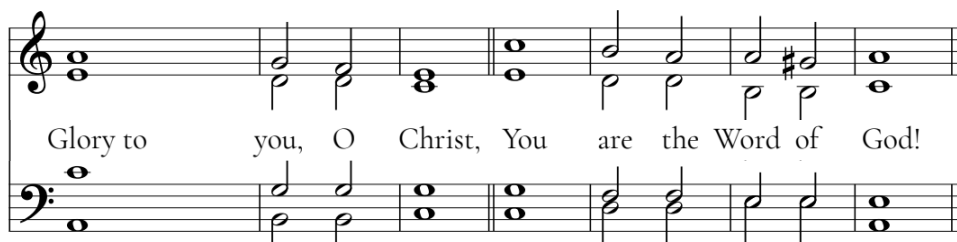
Hear what the Spirit is saying to God's people.

Thanks be to God.

Please stand in body or spirit.

THE GOSPEL

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



Glory to you, O Christ, You are the Word of God!

The image shows a musical score for the text "Glory to you, O Christ, You are the Word of God!". It consists of two staves, a treble clef on top and a bass clef on the bottom. The music is in a simple, hymn-like style with block chords and single notes. The lyrics are written below the notes.

This passage from Luke's Gospel [13:1-9] describes Jesus' teaching about repentance.

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.'"

The Gospel of the Lord.

Praise to you, O Christ, You are the Word of God!

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The music is written in a simple, hymn-like style with block chords and single notes. The lyrics are printed below the treble staff.

Please be seated.

THE SERMON The Reverend Professor Rebecca Lyman

A period of silent reflection follows.

THE NICENE CREED

Please stand in body or spirit.

**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,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
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;**

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.

The Nicene Creed comes to us from the Councils of Nicea (325) and Constantinople (381, where they edited it). It is, therefore, an ancient statement of faith that we hold in common with many Christian denominations. As a statement of belief, that is, of communal trust (not an intellectual assertion of how these things could be), we recite it collectively as a prayer, ending with "Amen."

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,
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

I ask your prayers for God's people throughout the world; for Austin, our Bishop; for this congregation as it searches for a new Rector; and for all ministers and people.

Pray for the Church.

Prayers may be added silently or aloud.

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people.

Pray for justice and peace.

Prayers may be added silently or aloud.

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.

Pray for those in any need or trouble.

Prayers may be added silently or aloud.

I ask your prayers for all who seek God, or a deeper experience of God's love.

Pray that they may find and be found by God.

Prayers may be added silently or aloud.

Among those in need, we continue to hold in prayer: Meredith; Lee, Pam, Terry, and the Heller Family; Matthew John and Richard; Carrie; Kevin; Vassar; Chung-Ling; Jackie Ray; Emily; Bill; Justin; Mary; Jerry; Ed and Alicia; Ruth; Ed; David; Anna; Anna; Lydia; Danielle; Roma; Malin; Kathy; Richard; Walter; Yo; Joanna; Milo; the Flather family; Ellen; Ryan; Kelsey; Zachary, Ted; Bruce; Kathy.

I ask your prayers for the departed, especially Will Haymaker and Clement Sledge (father of Meggo Tracy).

Pray for those who have died.

Prayers may be added silently or aloud.

Praise God for those in every generation in whom Christ has been honored.

Pray that we may have grace to glorify Christ in our own day.

The Celebrant adds a concluding Collect.

THE PEACE

The peace of Christ be always with you.

And also with you.

THE HOLY COMMUNION

OFFERTORY ANTHEM *Miserere mei* *Raffaella Aleotti (c. 1570-c. 1649)*

Be merciful to me, O God, for I have trusted in you; my soul rests in the shadow of your wings until the time of trouble has passed.

Psalm 57:1

THE GREAT THANKSGIVING

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

Celebrant *People*
May God 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 our thanks and praise.

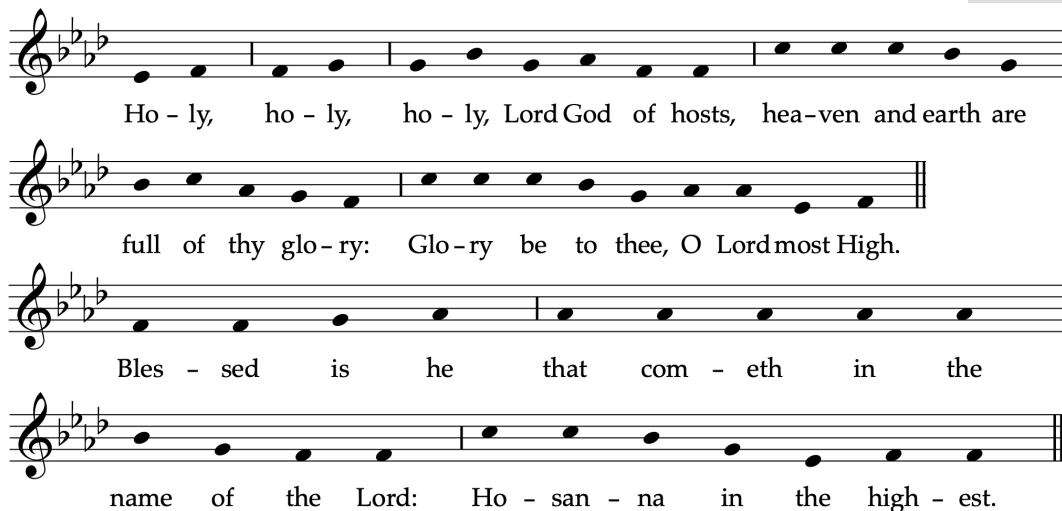
In the **Offertory**, we offer our lives, labors, and gifts (monetary and those elements of bread and wine to be consecrated) to God's use in the world. We no longer pass an offertory (collection) plate. Please drop your donations in the plate on your way in or out today. All cash or undesignated checks given in the plate goes directly to Outreach for the wider community. You can give online: saint-marks.com/give or by going directly to Tithely with the QR Code below.



It is right, and a good and joyful thing, that we should at all times, and in all places, give thanks unto you, O Lord, almighty, everlasting God.

Through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify your glorious Name; evermore praising you, and singing,



Ho - ly, ho - ly, ho - ly, Lord God of hosts, hea - ven and earth are
full of thy glo - ry: Glo - ry be to thee, O Lord most High.
Bles - sed is he that com - eth in the
name of the Lord: Ho - san - na in the high - est.

The Sanctus, "Holy," is the song of the angels (Isaiah 6 and Rev. 4). It has been an acclamation of the congregation since around the 4th century. This setting is by John Merbecke (1505-1585)

All glory be to you, O Lord our God, for that you created heaven and earth, and made us in your own image; and, of your tender mercy, gave your only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and complete sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as you shall drink it, in remembrance of me.”

Wherefore, O Lord, we your people do celebrate and make, with these your holy gifts which we now offer unto you, the memorial your Son has commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech you, O merciful God, to hear us, and, with your Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of your dearly-beloved Son Jesus Christ.

And we earnestly desire your goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto you, O Lord, our selves, our souls and bodies.

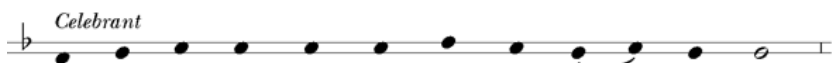
Grant, we beseech you, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of your Son Jesus Christ, and be filled with your grace and heavenly benediction; and also that we and all your whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto you, Almighty God, world without end. **AMEN.**

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

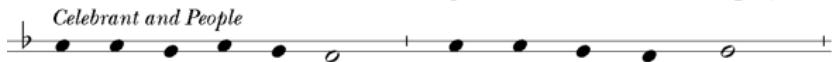
THE LORD'S PRAYER

Celebrant




As our Sa - vior Christ has taught us, we now pray,

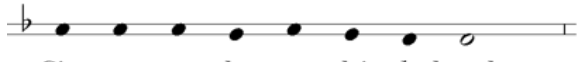
Celebrant and People



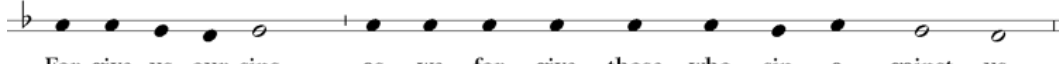
Our Fa - ther in hea-ven, hal - lowed be your Name,



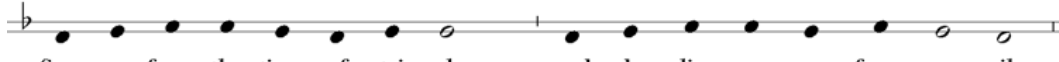
your king - dom come, your will be done, on earth as in hea - ven.



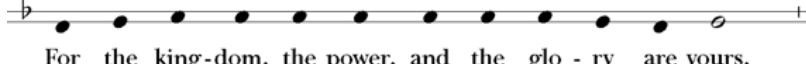
Give us to - day our dai - ly bread.




For - give us our sins as we for - give those who sin a - gainst us.



Save us from the time of tri - al, and de - liv - er us from e - vil.



For the king - dom, the power, and the glo - ry are yours,




now and for ev - er. A - men.


The Gospels of both Matthew and Luke record Jesus teaching this, commonly called the "Our Father" or the "Lord's prayer," to his disciples when they asked to learn how to pray.

THE BREAKING OF THE BREAD


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



O Lamb of God, that tak - est a - way the sins of the world: have mer - cy up - on us.



O Lamb of God, that tak - est a - way the sins of the world, have mer - cy up - on us.



O Lamb of God, that tak - est a - way the sins of the world, grant us thy peace.

1 Kind Ma - ker of the world, O hear the fer - vent
 2 Each heart is man - i - fest to thee; thou know - est
 3 Spare us, O Lord, who now con - fess our sins and
 4 Give us the dis - ci - pline that springs from ab - sti -
 5 Grant, O thou bless - ed Trin - i - ty; grant, O un -

1 prayer, with man - ya tear poured forth by all the
 2 our in - fir - mi - ty; now we re - pent, and
 3 all our wick - ed - ness, and, for the glo - ry
 4 nence in out - ward things with in - ward fast - ing,
 5 chang - ing Un - i - ty; that this our fast of

1 pen - i - tent who keep this ho - ly fast of Lent!
 2 seek thy face; grant un - to us thy par - doning grace.
 3 of thy Name, our weak - ened souls to health re - claim.
 4 so that we in heart and soul may dwell with thee.
 5 for - ty days may work our pro - fit and thy praise!

All who seek God and are drawn to Christ are welcome at this, Christ's table, to receive the bread and the wine, if desired. Gluten-free wafers are available.

In addition to the consecrated bread, wine (or grape juice in the glass chalice) is available to those who wish to receive it. Please drink directly from the cup, guiding it to your mouth, and do not intinct (dip) the bread.

Healing prayer is available in St. Nicholas chapel— all are welcome.

POST-COMMUNION PRAYER

Please stand in body or spirit.

**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.

BLESSING

Please be seated.

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

ANNOUNCEMENTS

CLOSING HYMN 143 The glory of these forty days ERHALT UNS, HERR

Please stand in body or spirit.



1 The glo - ry of these for - ty days we
 2 A - lone and fast - ing Mo - ses saw the
 3 So Dan - iel trained his mys - tic sight, de -
 4 Then grant us, Lord, like them to be full
 5 O Fa - ther, Son, and Spi - rit blest, to



1 ce - le - brate with songs of praise; for Christ, through whom all
 2 lov - ing God who gave the law; and to E - li - jah,
 3 liv - ered from the li - ons' might; and John, the Bride - groom's
 4 oft in fast and prayer with thee; our spi - rits strength - en
 5 thee be ev - ery prayer ad - dressed, who art in three - fold



1 things were made, him - self has fast - ed and has prayed.
 2 fast - ing, came the steeds and char - i - ots of flame.
 3 friend, be - came the her - ald of Mes - si - ah's name.
 4 with thy grace, and give us joy to see thy face.
 5 Name a - dored, from age to age, the on - ly Lord.

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 Prelude and Fugue in E minor

J. S. Bach

servicing at this service

ALTAR GUILD: Ann Mendenhall

BREAD BAKERS: Suzanne Bell, Marina Martin, Susan Pines, Anne Vosti

GREETERS: Jonake Bose, Sigrid Pinsky

TECH ASSISTANT: Don Bennett

LECTORS: Jonake Bose, Dan Galpin

CHALICE BEARERS: Iain Greensides, David Kennedy, Cheryl Miller

AGAPE HOST: Alan Twigg

COUNTERS: Susan Pines, Trudi Reinhardt

Liturgy is the work of the people. Please prayerfully discern how you might serve, and speak with The Reverend Nancy Ross <nancy@saint-marks.com> about which ministry would be a good fit for your gifts.

saint mark's episcopal church

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INTERIM RECTOR: The Rev. Nick Roosevelt

ASSOCIATE RECTOR: The Rev. Nancy Ross

DIRECTOR OF MUSIC: Matthew Burt

CHILDREN AND YOUTH MINISTER: Lily Dodge

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

PARISH ADMINISTRATOR: Wenjing Li

SEXTON: Olegário Neves

TECHNICAL PRODUCER: Jonathan Guillen

WARDENS: Romain Kang, Brie Linkenhoker, and Jonathan Luk

TREASURER: Susan Pines

