



# St Mark's

## EPISCOPAL CHURCH

### love is our tradition

**The Third Sunday After Pentecost  
June 9, 2024 Rite 2 Year B**

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Thank you for joining us in worship.  
We are glad you are here.

Please let us know what questions you might have  
And if you would like to be on our mailing list.

#### **We Love God**

St. Mark's is a community of people who believe in the power of God's love as expressed through God's son, Jesus Christ.

#### **We Love Each Other**

Our love for God compels us to love and welcome others with open arms regardless of age, ethnicity, sexual orientation, or social status.

#### **We Love Our Community**

Our love for God compels us to serve our community by being active in service to those in need.

#### **We Love Our Faith**

We celebrate our God, for each other and for our community through Episcopal worship that keeps us grounded in our faith.

**520 N. Arthur Ashe Boulevard, Richmond VA 23220  
804-358-4771    [stmarksrva.org](http://stmarksrva.org)**

At Pentecost, God's promised Spirit enters into the church and empowers it to know and do God's will. Now the people of faith can be a sign and witness to what God has done in Christ, namely, established God's reign of justice and peace. On this holy day we are made aware of our vocation to be a community of faith in which God's reconciling power is made present, conscious and active in our lives, that we might be the body of Christ, God's reconciling presence in the world to the end that all people are restored to unity with God and each other in Christ.

— John Westerhoff

### Basic Liturgics

**Liturgy:** "Liturgy" comes from the Greek word *leitourgia*, which literally means "work of the people." It was used to refer to a public work done at private expense and could be used to classify projects like a privately-financed bridge that was being built for the use of a whole town. The public libraries built by Andrew Carnegie could also be considered a *leitourgia*. In church usage, **liturgy** is the act of worship that we do on behalf of ourselves, the wider Church, and the world.

**Eucharist:** The word Eucharist comes from the Greek word *eucharistia*, which means "thanksgiving." For this reason the Prayer Book also calls the Eucharistic Prayer by the label "The Great Thanksgiving." The service of Holy Communion is our great act of thanksgiving to God.

### The Structure of the Eucharistic Liturgy:

The Eucharistic Liturgy is divided into two main parts:

- |                                    |  |
|------------------------------------|--|
| (1) The Liturgy of the Word        | (2) The Holy Communion or The Liturgy of the Table |
| - The Gathering Rite               | - The Offertory                                    |
| - The Lessons & Sermon             | - The Eucharistic Prayer                           |
| - The Creed                        | - The Lord's Prayer                                |
| - The Intercessions and Confession | - The Fraction or The Breaking of the Bread        |
| - The Peace                        | - Holy Communion                                   |
|                                    | - The Post-Communion Prayer                        |
|                                    | - Blessing and Dismissal                           |

### Terms for Those Who Help With Worship:

*Celebrant, Presider, Officiant:* A priest, bishop, or deacon who presides at the liturgy.

*Deacon:* A person ordained to the diaconate can help with reading the gospel, leading the Prayers of the People, leading the Confession, setting the Altar at Offertory, distributing Communion, cleaning up after Communion, or the Dismissal.

*Crucifer:* Someone who carries the processional cross.

*Acolyte:* Literally this means "torch-bearer."

*Lay Eucharistic Ministers:* Lay people who have been authorized by the Bishop and the Rector to help distribute Communion, usually by being *chalice-bearers*.

*Book-bearer:* The person who carries the Gospel Book in procession and holds it during the Gospel Reading.

*Preacher:* A person who gives a sermon or homily.

*Lector:* A person who reads a lesson from the Bible.

*Intercessor:* A person who leads the Prayers of the People.

*Oblation-bearers:* Those who bring up the gifts of bread and wine at Offertory.

*Ushers:* Those who help people find their seat and the bulletin, who collect the offering and present it, and who help direct people during Communion.

*Greeters:* Those who, after the Dismissal, welcome new people and invite them to coffee and social time.

*Altar Guild:* The team of people who help prepare the Altar area and are responsible for cleaning the vessels and linens.

*Floral Guild:* Those who create the floral arrangements for worship.

## Preparing for Worship

In today's hectic world, it is good to have time for silence. Take time to sit quietly and open yourself through silent prayer, meditation, or reading over the bulletin.

# Holy Eucharist-Rite Two

## The Word of God or The Liturgy of the Word

Prelude

*Liebster Jesu*

setting by Michael Bedford

### A Word of Welcome

*(Please stand as you are able)*

**Hymn 435** (1982 Hymnal-Blue Book)

*At the name of Jesus*

*King's Weston*



1 At the Name of Je - sus ev - ery knee shall bow,  
2 Hum - bled for a sea - son, to re - ceive a Name  
3 bore it up tri - um - phant, with its hu - man light,  
4 Name him, Chris - tians, name him, with love strong as death,  
\* 5 In your hearts en - throne him; there let him sub - due  
\* 6 Chris - tians, this Lord Je - sus shall re - turn a - gain,



1 ev - ery tongue con - fess him King of glo - ry now;  
2 from the lips of sin - ners, un - to whom he came,  
3 through all ranks of crea - tures, to the cen - tral height,  
4 name with awe and won - der and with bat - ed breath;  
5 all that is not ho - ly, all that is not true;  
6 with his Fa - ther's glo - ry o'er the earth to reign;



1 'tis the Fa - ther's plea - sure we should call him Lord  
2 faith - ful - ly he bore it spot - less to the last,  
3 to the throne of God - head, to the Fa - ther's breast;  
4 he is God the Sa - vior, he is Christ the Lord,  
5 crown him as your Cap - tain in temp - ta - tion's hour;  
6 for all wreaths of em - pire meet up - on his brow,



1 who from the be - gin - ning was the might - y Word.  
2 brought it back vic - to - rious, when from death he passed;  
3 filled it with the glo - ry of that per - fect rest.  
4 ev - er to be wor - shiped, trust - ed, and a - dored.  
5 let his will en - fold you in its light and power.  
6 and our hearts con - fess him King of glo - ry now.

Words: Caroline Maria Noel (1817-1877), alt. Music: *King's Weston*, Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

## Opening Acclamation

*Presider:* Blessed be God: Father, Son, and Holy Spirit.

*All:* And blessed be God's kingdom, now and for ever. AMEN.

## 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

Powell

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  
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus  
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you  
take a - way the sin of the world: have mer - cy  
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -  
ceive our prayer. 6. For you a - lone are the Ho - ly One,  
you a - lone are the Lord, 7. you a - lone are the Most  
High, Je - sus Christ, with the Ho - ly Spi - rit, in the  
glo - ry of God the Fa - ther. A - men.

Setting: Robert Powell (b. 1932)

## The Lectern



The lectern is the stand from which the Hebrew Scripture (First or Old Testament), the Psalm, and the Epistle (New or Second Testament) are read. It is a visible expression of the significance of Holy Scripture to the life of the church. In colonial churches, the lectern was often incorporated as the middle level of a multi-tiered pulpit.

### The Collect of the Day

*Presider:* The Lord be with you.

**All: And also with you.**

*Presider:* Let us pray.

*Presider:* O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; 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)*

### The Lessons

**A Reading from the First Book of Samuel**

*1 Samuel 8:4-20, 11:14-15*

Beth Wentworth

All the elders of Israel gathered together and came to Samuel at Ramah, and said to him, “You are old and your sons do not follow in your ways; appoint for us, then, a king to govern us, like other nations.” But the thing displeased Samuel when they said, “Give us a king to govern us.” Samuel prayed to the Lord, and the Lord said to Samuel, “Listen to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me from being king over them. Just as they have done to me, from the day I brought them up out of Egypt to this day, forsaking me and serving other gods, so also they are doing to you. Now then, listen to their voice; only—you shall solemnly warn them, and show them the ways of the king who shall reign over them.”

So Samuel reported all the words of the Lord to the people who were asking him for a king. He said, “These will be the ways of the king who will reign over you: he will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots; and he will appoint for himself commanders of thousands and commanders of fifties, and some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots. He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive orchards and give them to his courtiers. He will take one-tenth of your grain and of your vineyards and give it to his officers and his courtiers. He will take your male and female slaves, and the best of your cattle and donkeys, and put them to his work. He will take one-tenth of your flocks, and you shall be his slaves. And in that day you will cry out because of your king, whom you have chosen for yourselves; but the Lord will not answer you in that day.”

*(Continued Next Page)*

But the people refused to listen to the voice of Samuel; they said, “No! but we are determined to have a king over us, so that we also may be like other nations, and that our king may govern us and go out before us and fight our battles.”

Samuel said to the people, “Come, let us go to Gilgal and there renew the kingship.” So all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal. There they sacrificed offerings of well-being before the Lord, and there Saul and all the Israelites rejoiced greatly.

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

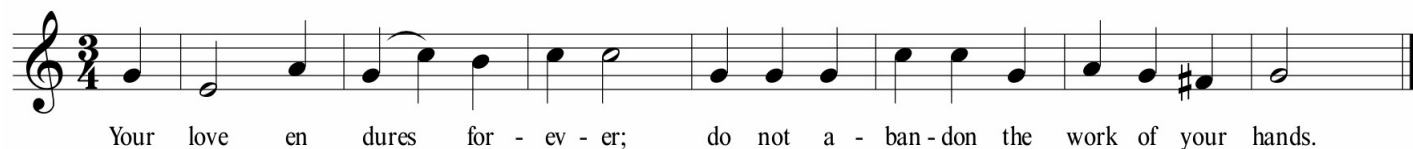
**All: Thanks be to God.**

## Psalm 138

*Confitebor tibi*

Cantor: Your love endures forever; do not abandon the work of your hands.

### Congregation and Cantor:



Cantor:

1 I will give thanks to you, O Lord, with my whole heart; \*  
before the gods I will sing your praise.

2 I will bow down toward your holy temple  
and praise your Name, \*  
because of your love and faithfulness;

3 For you have glorified your Name \*  
and your word above all things.

4 When I called, you answered me; \*  
you increased my strength within me.

### Congregation and Cantor:



Cantor:

5 All the kings of the earth will praise you, O Lord, \*  
when they have heard the words of your mouth.

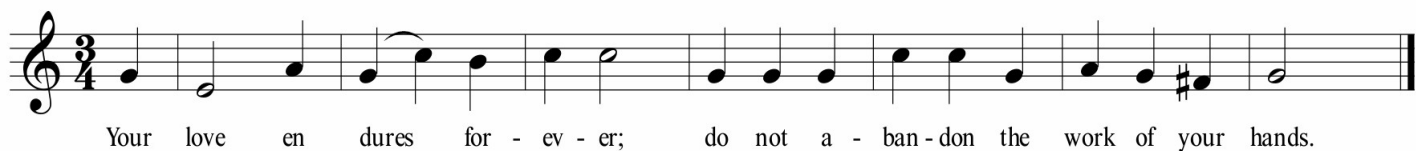
6 They will sing of the ways of the Lord, \*  
that great is the glory of the Lord.

7 Though the Lord be high, he cares for the lowly; \*  
he perceives the haughty from afar.

8 Though I walk in the midst of trouble, you keep me safe; \*  
you stretch forth your hand against the fury of my enemies;  
your right hand shall save me.

9 The Lord will make good his purpose for me; \*  
O Lord, your love endures for ever;  
do not abandon the works of your hands.

**Congregation and Cantor:**



**A Reading from the Second Letter to the Corinthians**    *2 Corinthians 4:13-5:1*    Annette Spanel

Just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke" —we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

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

*All:* Thanks be to God.

(Please stand as you are able)

## Hymn 620

*Jerusalem, my happy home*

*Land of Rest*

1 Je - ru - sa - lem, my hap - py home, when  
2 Thy saints are crowned with glo - ry great; they  
3 There Da - vid stands with harp in hand as  
4 Our La - dy sings Mag - ni - fi - cat with  
5 Je - ru - sa - lem, Je - ru - sa - lem, God

1 shall I come to thee? When shall my sor - rows  
2 see God face to face; they tri - umph still, they  
3 mas - ter of the choir: ten thou - sand times would  
4 tune sur - pass - ing sweet, and bless - ed mar - tyr's  
5 grant that I may see thine end - less joy, and

1 have an end? Thy joys when shall I see?  
2 still re - joice in that most hap - py place.  
3 one be blest who might this mu - sic hear.  
4 har - mo - ny doth ring in ev - ery street.  
5 of the same par - ta - ker ev - er be!

Words: F. B. P. (ca. 16th cent.), alt. Music: *Land of Rest*, American folk hymn, adapt. and harm. Annabel Morris Buchanan (1889-1983). Harmony, Copyright © 1938 by J. Fischer & Bro, a division of Belwin-Mills Publishing Corp. Copyright renewed. Used with permission. All rights reserved.





## The Pulpit

The pulpit is reserved for the sermon suggesting the important role of reflecting on scripture. The canopy is designed to reflect sound and comes from the time when that was the means of amplification to the congregation.

## The Gospel

*Mark 3:20-35*

The Holy Gospel of our Lord Jesus Christ According to Mark  
**All: Glory to you, Lord Christ.**

The crowd came together again, so that Jesus and his disciples could not even eat. When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

“Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin”— for they had said, “He has an unclean spirit.”

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” And he replied, “Who are my mother and my brothers?” And looking at those who sat around him, he said, “Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.”

The Gospel of the Lord.  
**All: Praise to you Lord Christ.**

*Children ages 4-11 are invited to join Malinda for Children’s Worship.*

*(Please be seated)*

## The Sermon

The Rev. Benjamin R. Badgett



## The Baptismal Font

Through the sacrament of baptism we become members of Christ's family – the church. The presence of the baptismal font in the church is a reminder of our own baptism and the commitments that we made or that were made on our behalf.

*(Please stand as you are able)*

### The Nicene Creed

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.

*(Stand or kneel)*

## **Prayers of the People VI**

Rob McTier

*Intercessor:* In Peace, we pray to you, Lord God.

*Silence*

*Intercessor:* For all people in their daily life and work. We pray for the criminal justice system in Metropolitan Richmond: For the police, judges, lawyers and court personnel, correctional officers and institutions, juvenile detention facilities, and probation officers.

**All: For our families, friends, and neighbors, and for those who are alone.**

For this community, the nation, and the world.

**All: For all who work for justice, freedom and peace.**

For the just and proper stewardship of God's creation.

**All: For the victims of hunger, fear, injustice, and oppression.**

For all who are in danger, sorrow, or any kind of trouble.

**All: For those who minister to the sick, the friendless, and the needy.**

For the peace and unity of the Church of God.

**All: For all who proclaim the Gospel, and all who seek the Truth.**

For Justin, the Archbishop of Canterbury, for Michael, our Presiding Bishop, for Mark and Gayle our Bishops; for the congregations and clergy of Grace, Goochland, and St. David's, Ashburn; for all our staff, Vestry and Ministry Teams

**All: For all who serve in God's Church.**

For the special needs and concerns of this congregation. We pray for those who are ill or recovering, especially: Bobbie, Keith, Jo, Mike, Fred, Karen, Keith, Betty, Lisette, Becky, Robin, Carole, Mike, Steve, Margaret, Phyllis, Julette, Marsha, Diane, David, Samantha, Bill, Doris, Don, Norma, Betty, Vickie and her mom, Thorp, Fraser and the boys, Lyle, Allen, Aida, Versann, Candace, Jerome, Lee, the Dummitt family, the Downey family, the Dykes Family, Sandra, Ceily, Wanda, Elizabeth and David, Wayne, Clair, Ginny, Ronnie, Caroline, Bianca, Shelby, Nicholas, the Sonant family, the Fiedler family, Alice, Garry, Will, Robin, Denise, Gloria, Henry, Gene, Karen, Rick, Amy, the Henderson family, Kristy, Martha, Randi, Marion, Hollis, and Donna.

*Silence*

*Please add your own petitions either aloud or silently.*

Hear us, Lord;

**All: For your mercy is great.**

We thank you, Lord, for all the blessings of this life. We give thanks for those celebrating birthdays, especially William, Sarah, Buck, Coen, Jim, and Max, and for those celebrating anniversaries, especially Charlie and Denis, and Robert and Alison.

*Silence*

*The People may add their own thanksgivings.*

We will exalt you, O God our King.

**All: 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.

*Silence*

*The People may add their own petitions.*

Lord, let your loving kindness be upon them.

**All: Who put their trust in you.**

We pray to you also for the forgiveness of our sins.

*Silence may be kept*

**All: Have mercy on us, most merciful Father;  
in your compassion forgive us our sins,  
known and unknown,  
things done and left undone;  
and so uphold us by your Spirit  
that we may live and serve you in newness of life,  
to the honor and glory of your Name;  
through Jesus Christ our Lord. AMEN.**

## **The Absolution**

*Presider:* 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**

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

**All: And also with you.**

*(Please stand as you are able. All greet one another in the name of the Lord.)*

*(Please be seated)*

## **Announcements and News of the Church Community**



## The Altar or Holy Table

The altar is a table, usually in the sanctuary which is the space that is generally behind the altar rail, on which the bread and wine used for the eucharist (or Holy Communion or the Lord's Supper) service are consecrated.

# The Holy Communion or The Liturgy of the Table

## Invitation to Holy Communion

*(Remain seated)*



SCAN ME TO DONATE

## Summer Hymn Series

Each week for our Offertory Hymn, we will be revisiting and singing together new-to-us hymns and dusted-off favorites which have featured in our worship over the past year. More information about each weekly selection is printed at the end of the bulletin.

## Offertory, Hymn

*Light dawns on a weary world*

*Temple of Peace*

**SEE NEXT PAGE**



1 Light dawns on a wea-ry world when eyes begin to see all  
 peo - ple's dig - ni - ty. Light dawns on a  
 wea - ry world: the prom-ised day of jus - tice comes.  
 The trees shall clap their hands; the dry lands,  
 gush with springs; the hills and  
 moun-tains shall break forth with sing-ing! We shall go  
 out in joy, and be led forth in peace, as all the  
 world in won - der ech - oes sha - lom.

2 Love grows in a wea - ry world when  
 hun-gry hearts find bread and chil-dren's dreams are fed.  
 Love grows in a wea - ry world: the  
 prom - ised feast of plen - ty comes.

Continued Next Page

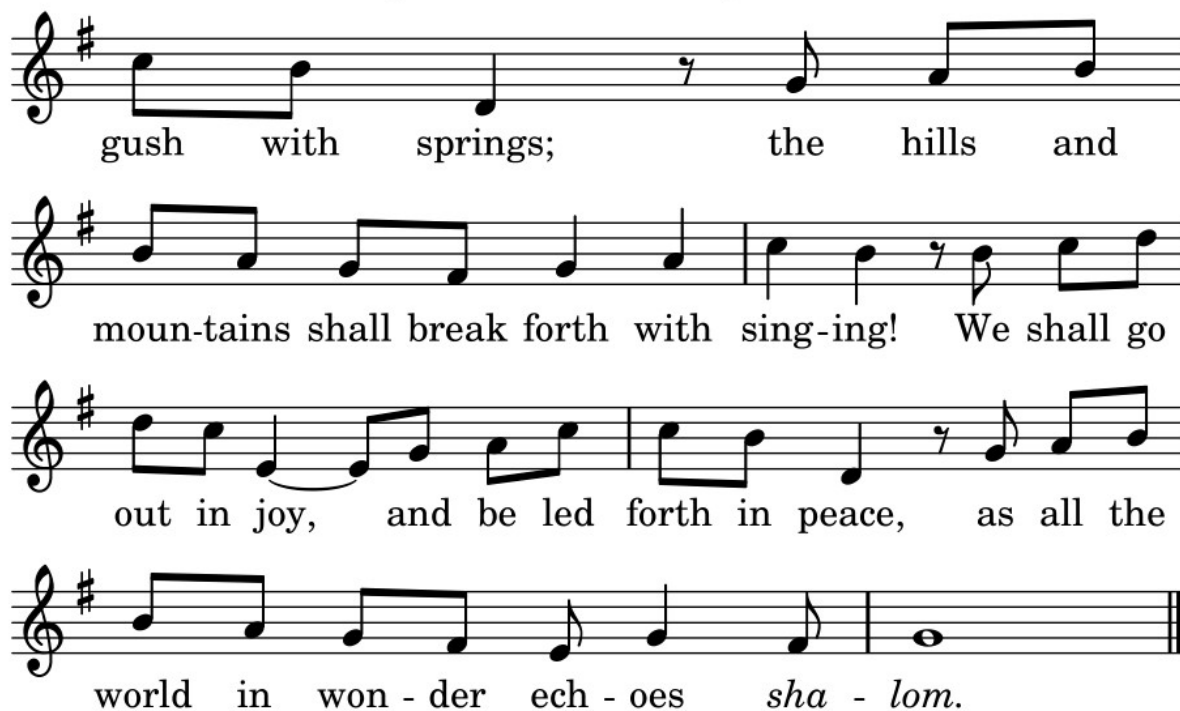
The trees shall clap their hands; the dry lands,  
gush with springs; the hills and  
moun-tains shall break forth with sing-ing! We shall go  
out in joy, and be led forth in peace, as all the  
world in won - der ech - oes sha - lom.

3 Hope blooms in a wea - ry world when  
crea-tures, once for-lorn, find wil-der-ness re-born.

Hope blooms in a wea - ry world: the  
prom - ised green of E - den comes.

The trees shall clap their hands; the dry lands,

Continued Next Page



gush with springs; the hills and  
 moun-tains shall break forth with sing-ing! We shall go  
 out in joy, and be led forth in peace, as all the  
 world in won - der ech - oes sha - lom.

*(Please stand as you are able)*

**At The Presentation, Doxology**

*Old Hundredth*

*Praise God, from whom all blessings flow;  
 Praise Him, all creatures here below;  
 Praise Him above, ye heav'nly host;  
 Praise Father, Son, and Holy Ghost. AMEN.*





## The Communion Vessels

The Eucharist (from the Greek meaning Thanksgiving), or Holy Communion, is a sacrament at the center of Episcopal worship. A sacrament is “an outward and visible sign of an inward and spiritual grace” in the words of *The Book of Common Prayer*. The vessels used are a chalice for wine, a paten for bread (or “host”), and a flagon for additional wine. They are placed on a square white linen cloth called the corporal.

*(Please stand as you are able)*

### The Great Thanksgiving, Eucharistic Prayer C

*Presider:* The Lord be with you.

*All:* **And also with you.**

*Presider:* Lift up your hearts.

*All:* **We lift them to the Lord.**

*Presider:* Let us give thanks to the Lord our God.

*All:* **It is right to give God thanks and praise.**

*Presider:* God of all power, Ruler of the Universe, you are worthy of glory and praise.

*All:* **Glory to you for ever and ever.**

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

*All:* **By your will they were created and have their being.**

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

*All:* **Have mercy, Lord, for we are sinners in your sight.**

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

*All:* **By his blood, he reconciled us. By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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. \_\_\_\_

*(Please stand or kneel as you are able)*

*Presider:* And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,  
**All: We celebrate his death and resurrection, as we await the day of his coming.**

Lord God of our Fathers and Mothers in faith: God of Abraham, Isaac, and Jacob, Sarah, Rebecca, and Rachel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

**All: Risen Lord, be known to us in the breaking of the Bread.**

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.  
**AMEN.**

## The Lord's Prayer

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

**All:** 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,  
forever and ever. AMEN.

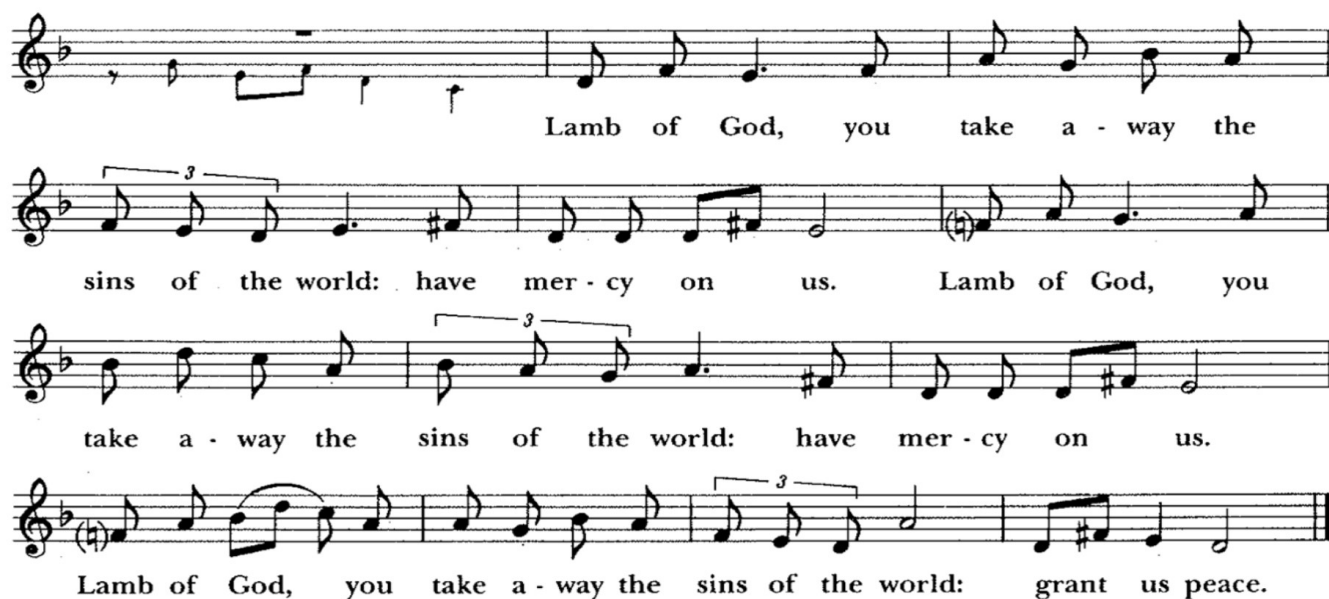
## The Breaking of the Bread

*Presider:* Alleluia. Christ our Passover is sacrificed for us,

**All:** Therefore let us keep the feast. Alleluia.

## Fraction Anthem, Agnus Dei

Powell



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.

*Presider:* The Gifts of God for the People of God.

**The Holy Communion:** *ALL are welcome to share in Communion.*

## Holy Communion

Come forward as the ushers direct you. When you arrive at the rail you may put out your hands to receive the bread/wafer. You may then either consume it, dip it lightly into the chalice, or take a sip of wine from the chalice. If you prefer a blessing only - cross your arms across your chest.

If you have any mobility concerns please alert the usher  
and the clergy will bring communion to you.

## Communion

*The Seven Joys of Mary*

adapted by John Jacob Niles, Richard Walters

The lyrics visit the following seven joys of Mary: seeing Jesus when he was first her son, seeing him make the lame to go, seeing him make the blind to see, seeing him read the Bible o'er, seeing him bring the dead alive, seeing him upon the crucifix, and seeing him wear the crown of Heaven.

## Post Communion Prayer

*Presider:* Let us pray.

**All:** 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.

## The Blessing

Hymn 522

*Glorious things of thee are spoken*

*Austria*

*Descant*

The musical score is written for four voices (Soprano, Alto, Tenor, Bass) and piano accompaniment. It features a descant at the beginning. The lyrics are as follows:

4 Blest in - hab - it - ants of Zi - on, washed in the Re -  
1 Glo - rious things of thee are spo - ken, Zi - on, ci - ty  
2 See! the streams of liv - ing wa - ters, spring - ing from e -  
3 Round each ha - bi - ta - tion hov - ering, see the cloud and  
4 Blest in - hab - it - ants of Zi - on, washed in the Re -  
deem - er's blood! Whom their souls re -  
of our God; he whose word can - not be  
ter - nal love, well sup - ply thy sons and  
fire ap - pear for a glo - ry and a  
deem - er's blood! Je - sus, whom their souls re -

Continued Next Page

ly on, makes them kings and priests to God.

bro - ken formed thee for his own a - bode;  
 daugh - ters and all fear of want re - move.  
 cov - ering, show - ing that the Lord is near.  
 ly on, makes them kings and priests to God.

'Tis his love his peo - ple raise o - ver

on the Rock of A - ges found-ed, what can shake thy  
 Who can faint, when such a riv - er ev - er will their  
 Thus de - riv - ing from their ban - ner, light by night, and  
 'Tis his love his peo - ple rais - es o - ver self to

self to reign and as priests, his

sure re - pose? With sal - va - tion's walls sur -  
 thirst as - suage? Grace which, like the Lord, the  
 shade by day, safe they feed up - on the  
 reign as kings: and as priests, his sol - emn

sol - emn prais - es each an of - fering brings.

round - ed, thou may'st smile at all thy foes.  
 giv - er nev - er fails from age to age.  
 man - na which he gives them when they pray.  
 prais - es each for a thank - of - fering brings.

Words: John Newton (1725-1807), alt. Music: *Austria*, Franz Joseph Haydn (1732-1807); desc. Michael Y. Young, (b. 1939).  
 Descant Copyright © 1979, G.I.A. Publications, Inc.



## The Ambry

The ambry is a cupboard located in the St. Mary Chapel which is at the right of the narthex (front entry of the church). It is used for reserving the consecrated hosts for communion in home or hospital visits for those who cannot attend Sunday worship and, in some Anglican Churches, to store the oil of chrism used for anointing. A light burns near it to indicate that it contains the sacrament.

## The Dismissal

*Deacon:* Let us go forth into the world, rejoicing in the power of the Spirit.

**All: Thanks be to God.**

## Postlude

*Fugue in C major ("Gigue")*

Dietrich Buxtehude

## Summer Hymn Series Selection: "Light dawns on a weary world"

A note from Amos: Customarily, a hymn starts life as a poem, then a composer either writes a melody for it or finds an existing melody to fit. Here's how the process of fitting a text to a pre-existing tune works: look at the bottom of the hymn in the hymnal some time; you'll see, under "Amazing Grace," for example, CM or 8.6.8.6, denoting the number of syllables in each line of the poem. Theoretically, any 8.6.8.6. poem like "Amazing Grace" can be sung to any 8.6.8.6. hymn tune. Other 8.6.8.6. meter melodies include "House of the Rising Sun," "Rocky Top, Tennessee," and the theme song to Gilligan's Island, meaning that - yes - you can sing "Amazing Grace" to any of those tunes. Try it some time! (in private). The main point here, though, is that the text usually comes first, the music being added later. Except in this case. Composer William P. Rowan bumped into poet Mary Louise Bringle at a conference and played an as-yet wordless hymn melody for her. She sat with the music and meditated upon it, writing later that the gracefully flowing piano lines sounded like a "watered garden," so she followed that imagery to Isaiah 55:11 and 58:12 ("For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands"), adjusting syllables and word order to match the melody. The result of this reversed collaborative process is an exceptionally organic and mutually-reinforcing pairing of text and tune, the uplifting refrain perfectly swimming along with the rising piano line, the parallelism concluding each verse beautifully aligned with the mid-melody pause in the piano's rhythm: "The promised day of justice comes," "The promised feast of plenty comes," and "The promised green of Eden comes." This is a hymn that I introduced to us in the past year, sung most recently back on September 16th.

*The Bible texts of the Old Testament, Epistle and Gospel lessons are from the New Revised Standard Version Bible, copyright 1989 by the Division of Christian Education of the National Council of the Church of Christ in the USA, and used by permission. Gloria, Sanctus, and Agnus Dei by Robert Powell © 1985, GLA Publications, Inc. "Light dawns on a weary world" © 2002, GLA Publications, Inc. All rights reserved. Used with permission. OneLicense #A-400994.*

**RECYCLE THIS BULLETIN** by placing it on one of the tables at the side or front entrance.

***Please Remember in Your Prayers This Week:***

Parishioners: Bobbie Aiken, Keith Ricks, Jo Tyler, Mike Craft, Fred Crowley, Karen Franklin, Keith MacKay, Betty Leviner, Lisette Johnson, Becky Lee, Robin Goodman, Carole Shahda, Mike Oliver, Steve Row, Margaret Franklin, Phyllis Iverson, Juetta Iverson, Marsha Iverson, Diane Hoover, David Christiana, Samantha Ridley, Bill Piercy, and Doris Enroughty.

Our extended family and friends: Don Foltz, Norma Hylton, Betty Kuhn, Vickie and her mom, Thorp, Fraser and the boys, Lyle, Allen Close, Aida Marbella, Versann Delva, Candace Franco, Jerome Manigault, Lee Hyden (Anne Kambourian's daughter), the Dummitt family, the Downey family, the Dykes Family, Sandra Pone, Ceily Poh, Wanda Ferguson, Elizabeth and David Hardison, Wayne Purintun, Clair Schreck, Ginny Jones, Ronnie, Caroline, Bianca Constance, Shelby, Nicholas, the Sonant family, the Fiedler family, Alice, Garry Land, Will, Robin, Denise Early, Gloria Wiley, Henry Pegram, Gene Shelton, Karen Sokohl, Rick McGeorge, Amy Burks, the Henderson family, Kristy Rose, Martha, Randi Smith, Marion Broome, Hollis Daniels, and Donna Raubenstine.

Those celebrating birthdays: especially William Dennis, Sarah Kye Price, Buck Aiken, Coen Cilyk, Jim Contner, and Max Williams.

Those celebrating anniversaries: especially Charlie Boisky and Denis Riva, and Robert and Alison Creger.

Those who have died:

Diocesan Cycle of Prayer: Pray for the congregation and clergy of Grace, Goochland, and St. David's, Ashburn.

Metro Richmond Cycle of Prayer: We pray for the criminal justice system in Metropolitan Richmond: For the police, judges, lawyers and court personnel, correctional officers and institutions, juvenile detention facilities, and probation officers.

## **PARISH STAFF**

The Rev. Benjamin R. Badgett, Rector	rector@stmarksrva.org
The Rev. Charles D. Aiken, Jr., Associate Rector	buckaiken4@gmail.com
The Rev. Dr. Sarah Kye Price, Priest Affiliate	office@stmarksrva.org
Malinda Collier, Director of Lay Ministry/Formation	dre@stmarksrva.org
Amos Goldie, Minister of Music	office@stmarksrva.org
Steve Barnes, Parish Administrator	office@stmarksrva.org
Cassandra Price, Nursery	

**Office Hours: Tuesday to Thursday 11-4**

**Pastoral Emergencies 804-385-6821 OR 804-304-5062**

## **THE VESTRY**

### **2024:**

Karen Franklin, **Pastoral Care Team Liaison**

Rob McTier, **Worship Team Liaison**

Mickie Jones, **Parish Life Team Liaison**

### **2025:**

Blair McDuff, **Evangelism Team Liaison**

Scott Pennington, Sr. Warden, **Property Team Liaison**

Paul Shane, **Finance Team Liaison**

### **2026:**

Becky Adams, **Education Team Liasion**

Gaye Frugard, **Outreach Team Liasion**

Kate Williams, Jr. Warden, **Stewardship Team Liasion**

### ***Ex-officio***

**Treasurer:** Suzanne Long

**Register:** Phoebe Davis



**ST. MARK'S TRUSTEES:**

Harold Wright

Beth Wentworth

Bill Martin

**MINISTRY TEAMS AND CHAIRS:**

**Director of Lay Ministry and Formation, Malinda Collier**

**Gathered Ministry:**

Karen Hardison, **Worship**

Annette Spanel, **Pastoral Care**

Beth Wentworth, **Education**

Fred Crowley, **Parish Life**

**Sent Ministry:**

Ed Street, **Outreach**

Suzanne Long, **Evangelism**

Penny Adams, **Justice and Advocacy**

**Shared Ministry:**

Suzanne Long, Interim-**Finance**

Wes Kaufman & Dee Whitlow, **Audit**

Howard Pugh, **Stewardship**

Brent Graves, **Property**

Mickie Jones, **Vestry**

Pam Piercy, **Personnel**

*To contact anyone listed above, please send an email to [office@stmarksrvva.org](mailto:office@stmarksrvva.org)*





***All are Welcome Here***

*Diverse, Urban, Eucharist Centered, Service-Oriented*

**Thank you for joining us.**

Please let us know how we may encourage you to serve the Lord with us by filling out the “Welcome” card found in the rack in front of you and placing it in the Offering Plate.

You may also speak to any clergy or greeters following the worship service.

Founded in 1866 to serve the working people of Richmond, St. Mark’s Church is an active member of the Episcopal Diocese of Virginia, 110 West Franklin Street, Richmond, VA, 23220, 804-643-8451, and the Anglican Communion.

The Rt. Rev. E. Mark Stevenson, Bishop of the Diocese of Virginia  
The Rt. Rev. Gayle Elizabeth Harris, Assistant Bishop of the Diocese of Virginia



**St Mark's**

**EPISCOPAL CHURCH**

**love is our tradition**

**520 N. Arthur Ashe Boulevard, Richmond VA 23220**

**804-358-4771**

**stmarksrva.org**