



St Mark's

EPISCOPAL CHURCH

love is our tradition

**The Seventeenth Sunday
After Pentecost**

September 15, 2024 Rite 2 Year B

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.

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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

Voluntary on Picardy

William Zeidler

A Word of Welcome

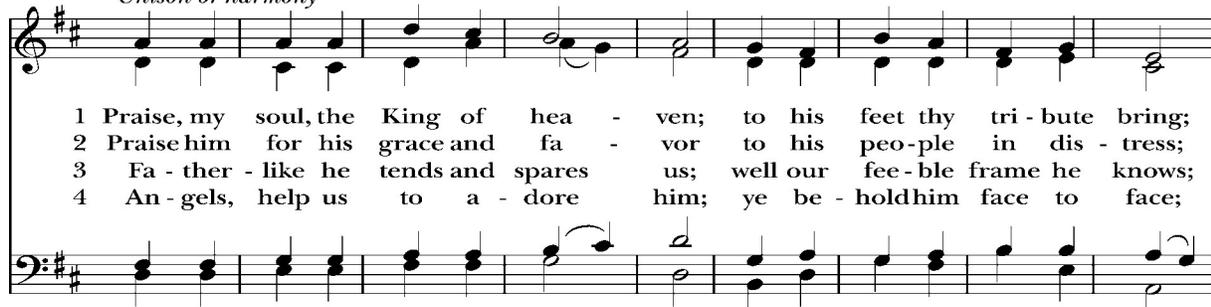
(Please stand as you are able)

Hymn 410 *(Blue Book)*

Praise, my soul, the King of heaven

Lauda anima

Unison or harmony



1 Praise, my soul, the King of heaven; to his feet thy tribute bring;
2 Praise him for his grace and favor to his people in distress;
3 Fa-ther-like he tends and spares us; well our fee-ble frame he knows;
4 An-gels, help us to a-dore him; ye be-hold him face to face;

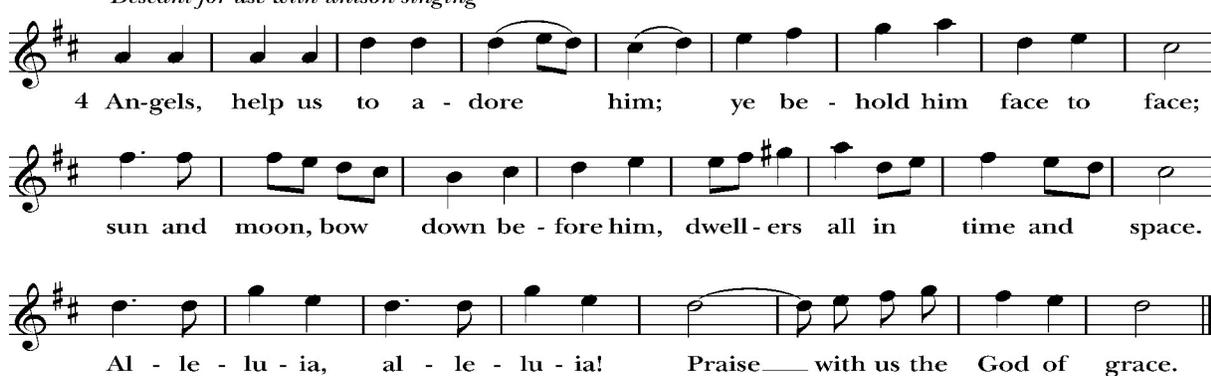


ran-somed, healed, re-stored, for-giv-en, ev-er-more his prais-es sing:
praise him still the same as ev-er, slow to chide, and swift to bless:
in his hand he gen-tly bears us, res-cues us from all our foes.
sun and moon, bow down be-fore him, dwell-ers all in time and space.



Al-le-lu-ia, al-le-lu-ia! Praise the ev-er-last-ing King.
Al-le-lu-ia, al-le-lu-ia! Glo-rious in his faith-ful-ness.
Al-le-lu-ia, al-le-lu-ia! Wide-ly yet his mer-cy flows.
Al-le-lu-ia, al-le-lu-ia! Praise with us the God of grace.

Descant for use with unison singing



4 An-gels, help us to a-dore him; ye be-hold him face to face;
sun and moon, bow down be-fore him, dwell-ers all in time and space.
Al-le-lu-ia, al-le-lu-ia! Praise— with us the God of grace.

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

Arnatt

Glo - ry to God in the high - est,
and peace to his peo-ple on earth. Lord God, hea-ven-ly King, al-migh - ty
God and Fath-er, we wor-ship you, we give you thanks, we praise you for your glo - ry.
Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God,
Lamb of God, you take a - way the sin of the world: have mer-cy on us; you are
seat-ed at the right hand of the Fa - ther: re - ceive our prayer.
For you a - lone are the Ho - ly One, you a - lone are the Lord, 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.

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, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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)

The Lessons

A Reading from Proverbs

Proverbs 1:20-33

Karen Franklin

Wisdom cries out in the street; in the squares she raises her voice. At the busiest corner she cries out; at the entrance of the city gates she speaks: “How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge?

Give heed to my reproof; I will pour out my thoughts to you; I will make my words known to you. Because I have called and you refused, have stretched out my hand and no one heeded, and because you have ignored all my counsel and would have none of my reproof, I also will laugh at your calamity; I will mock when panic strikes you, when panic strikes you like a storm, and your calamity comes like a whirlwind, when distress and anguish come upon you.

Then they will call upon me, but I will not answer; they will seek me diligently, but will not find me. Because they hated knowledge and did not choose the fear of the Lord, would have none of my counsel, and despised all my reproof, therefore they shall eat the fruit of their way and be sated with their own devices.

For waywardness kills the simple, and the complacency of fools destroys them; but those who listen to me will be secure and will live at ease, without dread of disaster.”

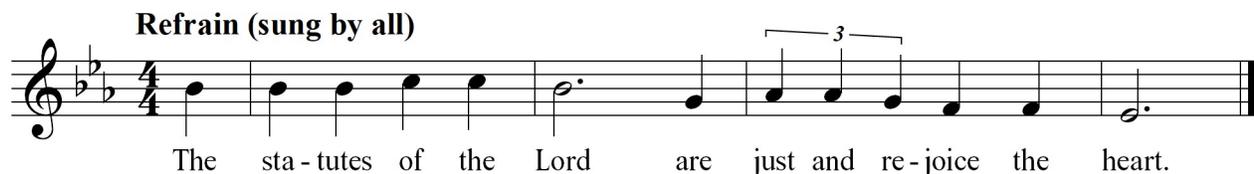
Hear what the spirit is saying to God’s people.

All: Thanks be to God.

Psalm 19 (*All Sing Together*)

Caeli enarrant

Refrain (sung by all)



The sta-tutes of the Lord are just and re-joice the heart.

The heavens declare the glory of God,
and the firmament shows his handiwork.
One day tells its tale to a-nother,
and one night imparts knowledge to a-nother.

Although they have no words or language,
and their voices are not heard,
Their sound has gone out into all lands,
and their message to the ends of the world.

[REFRAIN]

In the deep has he set a pavilion for the sun;
it comes forth like a bridegroom out of his chamber; it rejoices like a champion to run its course.
It goes forth from the uttermost edge of the heavens and runs about to the end of it a-gain;
nothing is hidden from its burning heat.

The law of the Lord is perfect and revives the soul;
the testimony of the Lord is sure and gives wisdom to the innocent.
The statutes of the Lord are just and rejoice the heart;
the commandment of the Lord is clear and gives light to the eyes.

[REFRAIN]

The fear of the Lord is clean and endures for ever;
the judgments of the Lord are true and righteous alto-gether.
More to be desired are they than gold, more than much fine gold,
sweeter far than honey, than honey in the comb.

By them also is your servant en-lightened,
and in keeping them there is great re-ward.
Who can tell how often he of-fends?
cleans me from my secret faults.

[REFRAIN]

**Above all, keep your servant from presumptuous sins; let them not get dominion over me; then shall I be whole and sound, and innocent of a great of-fense.
Let the words of my mouth and the meditation of my heart be acceptable in your sight,
O Lord, my strength and my re-deemer.**

[REFRAIN]

A Reading from the Letter of James

James 3:1-12

Nick Roberts

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue-- a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

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

All: Thanks be to God.

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 8:27-38

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

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?” And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.” He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.” And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

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

Karen Hardison, Worship Chair

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

Jennifer Kaufman

Intercessor: Holy God: you are present in all time and place: we pray to you for the universal Church, and her mission of reconciling us to you and one another.

All: Guide our hearts in the way of love and truth, for your name's sake.

Oh Jesus, Prince of Peace: we seek your grace to heal the nations of the world. May those in authority learn to affirm the dignity of the human family. We pray for the schools and educational institutions of Metropolitan Richmond: For all universities, colleges, seminaries, trade, technical, graduate, and professional schools; for the students, faculty, and staff of these institutions.

All: Make us instruments of your peace, and channels of your grace.

Incarnate and Living Christ: we pray for the needs of the world, remembering that you, yourself, embody empathy and solidarity with those who suffer. We pray especially for those on our parish prayer list: Garry, Frank, Jane, Bobbie, Jo, Mike, Keith, Betty, Lisette, Becky, Robin, Carole, Mike, Steve, Margaret, Phyllis, Julette, Marsha, David, Samantha, Bill, Suzanne, Susan, Cynthia, Barbara, Jane, Corey, Karen, Kathy, Florence, Terry, Edward, Stefan, Olivia, Michelle, Becca and her family, Don, Norma, Betty, Vickie and her mom, Thorp, Fraser and the boys, Lyle, Candace, Lee, the Dummitt family, the Downey family, Elizabeth and David, Ginny, Ronnie, Shelby, Nicholas, the Sonant family, Gloria, Rick, Amy, Kristy, Martha, Randi, Marion, and Hollis.

All: Help us to walk in love with all your children.

Blessed Spirit: you rain down your gifts of unity and diversity across the spectrum of the human family. We pray especially for those who have been marginalized for their bodies, cultures, and inherent personhood.

All: Strengthen us to build bridges of understanding, and advocate for beloved community.

Eternal Wisdom: in you all things are made new. We pray for those who have died, remembering especially Rodney Clifton.

All: Enliven our hope, and lead us in faith, upon the path of Christ Jesus, and the saints in light.

Holy Trinity: you are the source of relational love. We give you thanks for all the blessings of this life, remembering those celebrating birthdays, especially Ivy and Kenneth, and those celebrating anniversaries, especially Jennifer and Wes.

All: May our lives be a reflection of your love in the world.

Concluding Collect

The Confession

Presider: Let us confess our sins to God.

Silence may be kept.

**All: 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.**

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



SCAN ME TO DONATE

Invitation to Holy Communion

(Remain seated)

Offertory

Let all mortal flesh keep silence

Picardy

Text: 5th Century Greek, Gerard Moultrie, paraphrased

Musical setting by Gustav Holst

Let all mortal flesh keep silence,
and with fear and trembling stand;
ponder nothing earthly minded,
for, with blessing in His hand,
Christ our God to earth descendeth,
our full homage to demand.

King of kings, yet born of Mary,
as of old on earth He stood,
Lord of lords, in human vesture,
in the body and the blood.
He will give to all the faithful
His own self for heav'nly food.

Rank on rank the host of heaven
spreads its vanguard on the way,
as the Light of light descendeth
from the realms of endless day,
that the pow'rs of hell may vanish
as the darkness clears away.

At His feet the six-winged seraph,
cherubim with sleepless eye,
veil their faces to the Presence,
as with ceaseless voice they cry,
“Alleluia, alleluia,
alleluia, Lord Most High!”



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)

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.*

(Please stand as you are able)

The Great Thanksgiving, Eucharistic Prayer 3 *(from Enriching Our Worship Volume One)*

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: All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

Sanctus

Arnatt

Ho - ly, Ho - ly, Ho - ly Lord, God of pow'r and might,
 hea-ven and earth are full of your glo - ry. Ho-san-na, Ho-san-na, Ho-san-na
 in the high - est. Bles - sed is he who comes in the name of the
 Lord. Ho-san-na, Ho-san-na, Ho-san-na in the high - est.

(Please stand or kneel as you are able)

Presider: Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us. We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: “Take, eat, this is my Body, broken for you. Do this for the remembrance of me.”

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: “Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me.”

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ’s coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

All: Dying, you destroyed our death. Rising, you restored our life. Christ Jesus, come in glory!

Presider: Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit’s power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with blessed St. Mark and all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

All: Blessed are you now and for ever. 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

Arnatt

The musical score consists of three staves of music in G major (one sharp) and 4/4 time. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. It features a double bar line with a '2' above it, indicating a second ending. The melody includes a triplet of eighth notes. The lyrics are: "Lamb of God, you take a-way the sin of the world: have mer-cy on us." The second staff is identical to the first. The third staff continues the melody with the lyrics: "Lamb of God, you take a-way the sin of the world: grant us peace." It also features a triplet of eighth notes and ends with a double bar line.

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.

Led by the Communion Choir

The Communion Choir is open to singers of all ages and experience levels. We meet for practice around the piano every Third Sunday at 10:00am; new members are welcome to join us!

1. In re - mem - brance of me,
2. (In re -) mem - brance of me,

1. eat this bread. In re - mem - brance of me, drink this wine. In re -
2. heal the sick. In re - mem - brance of me, feed the poor. In re -

1. mem - brance of me, pray for the time when God's own will is
2. mem - brance of me, o - pen the door and let your broth - er

done. In re - in, Let him in.

Take, eat, and be com - fort - ed; drink and re - mem - ber

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too. That this in my bod-y and pre - cious blood shed for

you, shed for you. In re - mem-brance of me

search for truth. In re - mem - brance of me al - ways love. In re -

mem-brance of me, don't look a - bove, but in your heart

look for God. Do this in re - mem-brance of me.

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



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 -

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.

Continued Next Page

'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.

The Dismissal

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

All: Thanks be to God.

Postlude

"The Emperor's Fanfare" from *Concerto #6* in D

Antonio Soler



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.

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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: Garry Land, Frank von Richter, Jane Settle, Bobbie Aiken, Jo Tyler, Mike Craft, Keith MacKay, Betty Leviner, Lisette Johnson, Becky Lee, Robin Goodman, Mike Oliver, Steve Row, Margaret Franklin, Phyllis Iverson, Juetta Iverson, Marsha Iverson, David Christiana, Samantha Ridley, and Bill Piercy.

Our extended family and friends: Suzanne, Susan, Cynthia, Barbara Taylor, Jane, Corey Sims, Karen Sokohl, Kathy Treaster, Florence, Terry Brown, Edward, Stefan, Olivia, Michelle, Becca and her family, Don Foltz, Norma Hylton, Betty Kuhn, Vickie and her mom, Thorp, Fraser and the boys, Lyle, Candace Franco, Lee Hyden (Anne Kambourian's daughter), the Dummitt family, the Downey family, Elizabeth and David Hardison, Ginny Jones, Ronnie, Shelby, Nicholas, the Sonant family, Garry Land, Gloria Wiley, Rick McGeorge, Amy Burks, Kristy Rose, Martha, Randi Smith, Marion Broome, and Hollis Daniels.

Those celebrating birthdays: especially Ivy Burnes and Kenneth Decker

Those celebrating anniversaries: especially Jennifer and Wes Kaufman.

Those who have died: remembering especially Rodney Clifton.

Diocesan Cycle of Prayer: Pray for the congregations and clergy of Calvary, Hanover, and St. Paul's, Richmond.

Metro Richmond Cycle of Prayer: We pray for the schools and educational institutions of Metropolitan Richmond: For all universities, colleges, seminaries, trade, technical, graduate, and professional schools; for the students, faculty, and staff of these institutions.

PARISH STAFF

The Rev. Benjamin R. Badgett, Rector	rector@stmarksrva.org
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The Rev. Dr. Sarah Kye Price, Priest Affiliate	office@stmarksrva.org
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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 Liaison

Gaye Frugard, Outreach Team Liaison

Kate Williams, Jr. Warden, Stewardship Team Liaison

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**

Scott Pennington, **Vestry**

Michael Solberg, **Personnel**

To contact anyone listed above, please send an email to office@stmarksrva.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