



# St Mark's

## EPISCOPAL CHURCH

### love is our tradition

**The Sixteenth Sunday  
After Pentecost  
September 8, 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.

**520 N. Arthur Ashe Boulevard, Richmond VA 23220  
804-358-4771    stmarksrva.org**

## 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 in A major*

Anonymous 18th century

A Word of Welcome

*(Please stand as you are able)*

Hymn 390 (Blue Book)

*Praise to the Lord, the Almighty*

*Lobe den Herren*

*Descant*


4 Praise to the Lord! O let all that is in me a -

1 Praise to the Lord, the Al - might - y, the King of cre -  
2 Praise to the Lord; o - ver all things he glo - rious - ly  
3 Praise to the Lord, who doth pros - per thy way and de -  
4 Praise to the Lord! O let all that is in me a -

dore him! All that hath life and breath come now with

a - tion; O my soul, praise him, for he is thy  
reign - eth: borne as on ea - gle - wings, safe - ly his  
fend thee; sure - ly his good - ness and mer - cy shall  
dore him! All that hath life and breath come now with

*Continued*



prais - es be - fore him! Let the a - men sound from his  
health and sal - va - tion: join the great throng, psal - ter - y,  
saints he sus - tain - eth. Hast thou not seen how all thou  
ev - er at - tend thee; pon - der a - new what the Al -  
prais - es be - fore him! Let the a - men sound from his  
peo - ple a - gain; glad - ly for ev - er a - dore him.  
or - gan, and song, sound - ing in glad ad - o - ra - tion.  
need - est hath been grant - ed in what he or - dain - eth?  
might - y can do, who with his love doth be - friend thee.  
peo - ple a - gain; glad - ly for ev - er a - dore him.

### 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 Collect of the Day

*Presider:* The Lord be with you.

**All:** And also with you.

*Presider:* Let us pray.

*Presider:* Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **AMEN.**



## 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.

*(Please be seated)*

### The Lessons

#### A Reading from Proverbs

*Proverbs 22:1-2, 8-9, 22-23*

Tamara Orr

A good name is to be chosen rather than great riches, and favour is better than silver or gold.

The rich and the poor have this in common: the Lord is the maker of them all.

Whoever sows injustice will reap calamity, and the rod of anger will fail.

Those who are generous are blessed, for they share their bread with the poor.

Do not rob the poor because they are poor, or crush the afflicted at the gate;

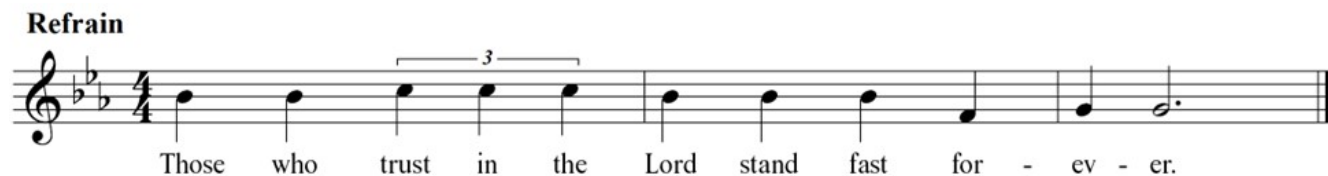
for the Lord pleads their cause and despoils of life those who despoil them.

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

**All: Thanks be to God.**

Psalm 125 (*All Sing Together*)

*Qui confidunt*



Those who trust in the Lord are like Mount Zion,

which cannot be moved, but stands fast for ever.

The hills stand about Jerusalem;

so does the Lord stand round about his people, from this time forth for evermore.

The scepter of the wicked shall not hold sway over the land allotted to the just,

so that the just shall not put their hands to evil.

[REFRAIN]

Show your goodness, O Lord, to those who are good

and to those who are true of heart.

As for those who turn aside to crooked ways, the Lord will lead them away with the evildoers;

but peace be upon Israel.

[REFRAIN]

My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?

You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it.

For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

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

**All: Thanks be to God.**

(Please stand as you are able)

**Hymn 567** (Blue Book)

*Thine arm, O Lord, in days of old*

*St. Matthew*

1 Thine arm, O Lord, in days of old was strong to  
2 And lo! thy touch brought life and health, gave hear - ing,  
3 Be thou our great de - liv - erer still, thou Lord of

heal and save; it tri - umphed o'er dis - ease and death,  
strength, and sight; and youth re - newed and fren - zy calmed  
life and death; re - store and quick - en, soothe and bless,

o'er dark - ness and the grave. To thee they went, the  
owned thee, the Lord of light: and now, O Lord, be  
with thine al - might - y breath: to hands that work and

blind, the deaf, the pal - sied, and the lame, the lep - er  
near to bless, al - might - y as of yore, in crowd - ed  
eyes that see, give wis - dom's heaven - ly lore, that whole and

set a - part and shunned, the sick with fe - vered frame.  
street, by rest - less couch, as by Gen - nes - aret's shore.  
sick, and weak and strong, may praise thee ev - er - more.

## 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 7:24-37*

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

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophoenician origin. She begged him to cast the demon out of her daughter. He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” But she answered him, “Sir, even the dogs under the table eat the children’s crumbs.” Then he said to her, “For saying that, you may go—the demon has left your daughter.” So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, “He has done everything well; he even makes the deaf to hear and the mute to speak.”

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

Douglas D'Urso

*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 public, private, and religious schools. For students, teachers, and support personnel, including cafeteria workers, building and grounds staff, resource officers, and school bus drivers. For all preschools and daycare centers and for children in home schools. We also pray for the community of Apalachee High School, as they recover from the gun violence on their campus.

**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, Juetta, 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 Donna Raubenstine.

**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 Alison, Michael, Finnegan, and Amy, and those celebrating anniversaries, especially Kathryn and Paul.

**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

Text: Robert Seymour Bridges (1890)

Music: Herbert Howells (1928)

My eyes for beauty pine,  
My soul for Goddës grace:  
No other care nor hope is mine,  
to heaven I turn my face.  
One splendour thence is shed  
From all the stars above:  
'Tis named when Goddës name is said,  
'Tis Love, 'tis heavenly Love.  
And every gentle heart,  
That burns with true desire,  
Is lit from eyes that mirror part  
Of that celestial fire.

*(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 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 notation for the Fraction Anthem, Agnus Dei, consists of three staves. Each staff begins with a treble clef, a key signature of two sharps (F# and C#), and a 4/4 time signature. The first staff has a '2' above the first measure, indicating a second ending. The second and third staves have a '3' above the first measure, indicating a third ending. The lyrics are written below the staves: 'Lamb of God, you take a-way the sin of the world: have mer-cy on us.' for the first two staves, and 'Lamb of God, you take a-way the sin of the world: grant us peace.' for the third staff.

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

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

Lamb of God, you take a-way the sin 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.

*Descant*

Al - le - lu - ia, al - le -

*Refrain*

Al - le - lu - ia, al - le - lu - ia! Give thanks to the

lu - ia, al - le - lu - ia!

ris - en Lord. Al - le - lu - ia, al - le - lu - ia! Give

1-4 *Final Ending*

Praise to his Name. Name.

Praise to his Name. Name.

1 Je - sus is Lord of all the earth.  
 2 Spread the good news o'er all the earth:  
 3 We have been cru - ci - fied with Christ.  
 4 Come, let us praise the liv - ing God,

*Repeat Refrain*

He is the King of cre - a - tion.  
 Je - sus has died and has ris - en.  
 Now we shall live for ev - er. Al - le -  
 joy - ful - ly sing to our Sa - vior.



## 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.

### 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 778** (*Green Book*)

*We all are one in mission*

*Nyland*

SEE NEXT PAGE

### The Dismissal

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

**All: Thanks be to God.**

### Postlude

*Festive Trumpet Tune*

David German

*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 Ronald Arnatt © 1997, GLA Publications, Inc. Alleluia #1 © 1979 Celebration. "We are all one in mission" © 1972 Augsburg Fortress. All rights reserved. Used with permission. OneLicense #A-400994.*

1. We all are one in mis-sion, we all are one in call,  
 2. We all are called for ser-vice to wit-ness in God's name.  
 3. We all be-hold one vi-sion, a stark re-al-i-ty;  
 4. Now let us be u-nit-ed and let our song be heard.

our var-ied gifts u-nit-ed by Christ, the Lord of all.  
 Our min-is-tries are dif-f'rent, our pur-pose is the same:  
 the stew-ard of sal-va-tion was nailed up-on a tree.  
 Now let us be a ves-sel for God's re-deem-ing Word.

A sin-gle, great com-mis-sion com-pels us from a-bove  
 to touch the lives of oth-ers by God's sur-pris-ing grace,  
 Yet res-ur-rect-ed Jus-tice gives rise that we may share  
 We all are one in mis-sion, we all are one in call,

to plan and work to-ge-th-er that all may know Christ's love.  
 so peo-ple of all na-tions may feel God's warm em-brace.  
 free re-con-cil-i-a-tion and hope a-mid de-spair.  
 our var-ied gifts u-nit-ed by Christ, the Lord of all.

***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, Julette 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 Alison MacKay, Michael Franklin, Finnegan Rasmussen, and Amy Strite.

Those celebrating anniversaries: especially Kathryn and Paul Williams.

Those who have died: especially Donna Raubenstine.

Diocesan Cycle of Prayer: Pray for the congregations and clergy of Meade Memorial, Alexandria, and Wicomico Parish, Wicomico.

Metro Richmond Cycle of Prayer: We pray for the schools and educational institutions of Metropolitan Richmond: For all public, private, and religious schools. For students, teachers, and support personnel, including cafeteria workers, building and grounds staff, resource officers, and school bus drivers. For all preschools and daycare centers and for children in home schools. We also pray for the community of Apalachee High School, as they recover from the gun violence on their campus.

## **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 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](mailto:office@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.

***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**