



St Mark's

EPISCOPAL CHURCH

love is our tradition

The First Sunday in Lent
February 26, 2023, Rite 2 Year A

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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“Lent” comes from the Anglo-Saxon word *lencton* – meaning “spring” or “lengthening” from the time of year when the days grow long. The season begins on Ash Wednesday and ends with the Easter Triduum (Maundy Thursday through Easter Day), covering 40 days (excluding Sundays which are little feasts of the Resurrection). In the early church, Lent was the time of preparation for the Easter baptism, our sacrament of initiation into the Body of Christ. Persons were to receive the sacrament of “new birth” following a period of fasting, penitence and preparation.

--*Sharon Pearson*

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:

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|------------------------------------|--|
| (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

Rend your heart, and not your garments, and return unto the Lord your God:
for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.
--- Joel 2:13

Prelude:

Partita sopra Jesu, meine Feinde

J. G. Walther

(Please stand as you are able)

Hymn 142 (1982 Hymnal-Blue Book)

Lord, who throughout these forty days

St. Flavian

1 Lord, who through-out these for - ty days for us didst fast and pray,
2 As thou with Sa - tan didst con - tend, and didst the vic - tory win,
3 As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,
4 And through these days of pen - i - tence, and through thy Pas - sion - tide,
5 A - bide with us, that so, this life of suf - fering o - ver - past,

1 teach us with thee to mourn our sins, and close by thee to stay.
2 O give us strength in thee to fight, in thee to con - quer sin.
3 to die to self, and chief - ly live by thy most ho - ly word.
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5 an Eas - ter of un - end - ing joy we may at - tain at last!

Opening Acclamation

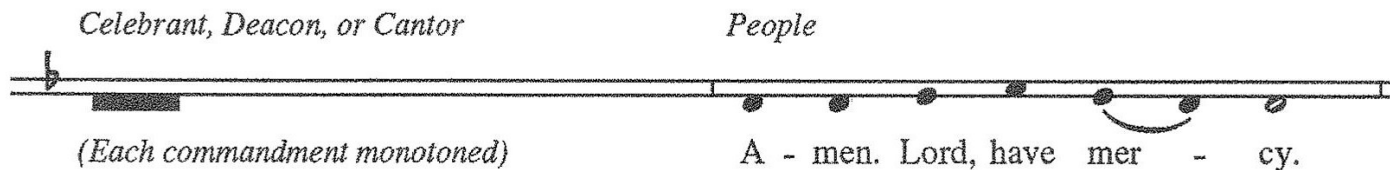
Presider: Bless the Lord who forgives all our sins

All: God's mercy endures for ever. AMEN.

(Please kneel if you are able)

Decalogue

Book of Common Prayer page 350 (Red Book)



Sentence

Presider: Jesus said, “The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these.”

- *Mark 12:29 31*

The Confession

Presider: Let us confess our sins against God and our neighbor

All:

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. 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 Prayer Book asks us to prepare for Holy Communion by

- (1) examining our lives,
- (2) repenting of our sins,
- (3) being in love and charity with others.

(see page 860 of the Prayer Book)

The Confession and Peace help us to do that preparation work.

This declaration is called an “absolution,” and it is one of the ways that ordained priests and bishops fulfill the commission that Jesus gave to his disciples: “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; If you retain the sins of any, they are retained” (John 20:22-23).

Trisagion

Hirten

(sung 3 times)

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

The Collect of the Day

Presider: The Lord be with you.

All: And also with you.

Presider: Let us pray.

The Collect of the Day summarizes the theme(s) of the day.

This exchange is called “The Salutation.” It has roots in Boaz’s greeting and his reaper’s response in the biblical book of Ruth (2:4).

Presider: Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son 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 the Book of Genesis

Genesis 2:15-17; 3:1-7 Becky Adams

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” The woman said to the serpent, “We may eat of the fruit of the trees in the garden; but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” But the serpent said to the woman, “You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

The Word of the Lord.

All: Thanks be to God.

Psalm 32

Beati quorum

Becky Adams

1 Happy are they whose transgressions are forgiven, *
and whose sin is put away!

2 Happy are they to whom the Lord imputes no guilt, *
and in whose spirit there is no guile!

(Continued Next Page)

The Episcopal Church uses the three year Revised Common Lectionary, shared by many of the major Christian denominations. The lectionary cycles the readings that are used. On Sundays and major feast days, generally three readings and a psalm are used:

- (1) a reading, usually from the Hebrew Scriptures (“the First or Old Testament”), except in Easter when the reading is from the Acts of the Apostles
- (2) a Psalm or Canticle (*this is intended to be a response to the 1st reading, not a reading in itself*)
- (3) a reading from the Epistles (the letters by Paul and others are included in the “New Testament”)
- (4) the gospel reading about Jesus from Matthew, Mark, Luke, or John’s account. (A gospel text must be read at every Eucharistic celebration. It is the one reading which can never be omitted.)

3 While I held my tongue, my bones withered away, *
because of my groaning all day long.

**4 For your hand was heavy upon me day and night; *
my moisture was dried up as in the heat of summer.**

5 Then I acknowledged my sin to you, *
and did not conceal my guilt.

**6 I said, " I will confess my transgressions to the Lord." *
Then you forgave me the guilt of my sin.**

7 Therefore all the faithful will make their prayers to you in time of trouble; *
when the great waters overflow, they shall not reach them.

**8 You are my hiding-place; you preserve me from trouble; *
you surround me with shouts of deliverance.**

9 "I will instruct you and teach you in the way that you should go; *
I will guide you with my eye.

**10 Do not be like horse or mule, which have no understanding; *
who must be fitted with bit and bridle, or else they will not stay near you."**

11 Great are the tribulations of the wicked; *
but mercy embraces those who trust in the Lord.

**12 Be glad, you righteous, and rejoice in the Lord; *
shout for joy, all who are true of heart.**

A Reading from Romans

Romans 5:12-19

Karen Franklin

As sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned-- sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

The Word of the Lord.

All: Thanks be to God.

(Please stand as you are able)

Hymn 150

Forty days and forty nights

Aus der Tiefe rufe ich

1 For - ty days and for - ty nights thou wast fast - ing in the wild;
2 Should not we thy sor - row share and from world - ly joys ab - stain,
3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;
5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;

1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!
4 round us, too, shall an - gels shine, such as min - is - tered to thee.
5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

The Gospel

Matthew 4:1-11

The Holy Gospel of our Lord Jesus Christ According to Matthew

All: Glory to you, Lord Christ.

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'"

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'"

Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'" Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! for it is written, 'Worship the Lord your God, and serve only him.'"

Then the devil left him, and suddenly angels came and waited on him.

The Gospel of the Lord.

All: Praise to you Lord Christ.



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.

(Please be seated)

The Sermon

The Rev. Judith Webb Davis

(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.

The Nicene Creed is one of the early summaries of the Christian Faith and dates back to the Church Councils of Nicea (325) and Constantinople (381), when bishops from the whole church gathered to discuss what was most important in the Christian Faith. The Creed is now recited at most Sunday and major holy day services.



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.

Prayers of the People

Intercessor: With all our heart and with all our mind, let us pray to the Lord, saying, "Lord, have mercy."

The Prayers of the People represent the congregation's prayer intentions for the local community and the world.

Pause

For the peace of the world, for the welfare of the holy church of God, for all who work for full inclusion in the church, and for the unity of all peoples.

All: Lord, have mercy.

For Justin, the Archbishop of Canterbury, for Michael, our Presiding Bishop, for Mark and Gayle, our bishops; for the ministries of our clergy, staff, Vestry, and Ministry Teams; for the congregation and clergy of St. Anne's, Reston; for all the clergy and people; let us pray to the Lord.

All: Lord, have mercy.

For our President, Joe, for our governor, Glenn, for the leaders of the nations, and for all in authority, let us pray to the Lord.

All: Lord, have mercy.

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

All: Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick, suffering, or those recovering, especially Robin, Larry, Carole, Terrance, Tamara, Mike, Ryn, Steve, Sam, Ethel, Margaret, Gray, Phyllis, Julette, Diane, David, Samantha, Bill, Doris, Cheryl, Rick, John, Serenity, Shanae, Amy, the Henderson family, Mary-Margaret, Paula, Bobby, Sandi, Hiram, Lane, Kristy, Renee, Alicia, Emily, Bill, Dao and Hoang, Brontë, Martha, Carolyn, David, Gwen, Randi, Nancy, Allison, Abby, Carver Elementary Class 210, Harold, Karl, David, Marion, Stephen, Jay and his family, Hollis, Donna, and all caregivers; for the poor and the oppressed, for the unemployed and destitute, for those who lack food, work or shelter, for prisoners and captives; for all those celebrating birthdays, especially Thomas, Debbie, Christopher, and Claire, and for all those celebrating anniversaries, let us pray to the Lord.

All: Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, and for all who have died, let us pray to the Lord.

All: Lord, have mercy.

For all those who wish us harm; for those in harms' way, especially the military service men and women serving around the world and the Chaplains that support them; for civilian victims and prisoners of war, for deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

All: Lord, have mercy.

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

All: To thee, O Lord our God.

Silence may be kept

The Concluding Collect

The Ending of a Pastoral Relationship

Rev. Sarah Kye Price: The Lord be with you

All: And also with you

Let us pray

Lord, you have apportioned to your people the manifold gifts of the Spirit: Grant amid the changes of the world that your Church may abide, and be strengthened in ministry through continuous outpouring of your gifts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

All: O God, you have bound us together for a time as pastor and people to work for the advancement of your kingdom in this place: We give you humble and hearty thanks for the ministry which we have shared in these years now past, and ask your blessing as this time of interim ministry comes to a close.

Silence

We thank you for all that we have learned about each other; we thank you for your patient presence with us during this time of transition as we questioned who we are and where we are being called; and we thank you for your forgiveness and mercy in the face of our challenges and failures.

Silence

This prayer is traditionally followed a period of time when the people all offered their prayers, then the person presiding would “collect” all their prayers into a summary prayer.

Especially we thank you for your never-failing presence with us through the changes and chances of life and ministry, and for the deeper knowledge of you and of each other which we have attained.

Silence

We thank you for those who have been joined to this part of Christ's family through baptism. We thank you for weddings and people joined together; we thank you for caring for the souls of those who have departed this world whom we have laid to rest during this time of shared ministry. We thank you for opening our hearts and minds again and again to your Word, and for feeding us abundantly with the Sacrament of the Body and Blood of your Son.

Silence

Now, we pray, be with those who leave and with those who stay; and grant that all of us, by drawing ever nearer to you, may always be close to each other in the communion of your saints. All this we ask for the sake of Jesus Christ, your Son, our Lord. **AMEN.**

Sending Prayer & Blessing:

Judy, priest in God's church, you have served faithfully in your call as Interim Rector here at St. Mark's and you have been pastor, priest, teacher and colleague in ministry to all of us. May you rest in the knowledge that you have given of your gifts so that others may pick them up and continue the ministries of this parish; set them down with faith and hope. May you have ears to hear the voice of God calling you to the next place where you will serve, and may what you have learned here offer you wisdom and guidance for those who you will serve next. And may the blessing of God who is Creator, Redeemer and Sustainer of us all bless you and keep you in all the days to come.

The Peace

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

All: **And also with you.**

(All greet one another in the name of the Lord.

(Please be seated.)

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| <p>The Exchange or "Kiss" of Peace was a part of early Christian worship. As early Christians did, we observe it before Offertory. With it we signify both that peace is made among us through the proclamation of God's Word and that we make peace with one another in grateful response to that Word.</p> |
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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

Invitation to Holy Communion

(Remain seated)

During the Offertory, the Altar is prepared for Holy Communion and the bread and wine (oblations) are brought forward as a symbol of our labor and our offering to God.

Offertory

(Please stand as you are able)

Lord, for thy tender mercy's sake

Richard Farrant

At the Presentation, Doxology

The Eighth Tune

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 A

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.**

This part of the Eucharist Prayer is called the "The Sursum Corda" from the Latin words for "Lift up your hearts." It is an ancient part of the liturgy, and these words have been used in the Eucharistic liturgy since the very early centuries of the Church. It is a remnant of an early Jewish call to worship.

Presider: It is right, and a good and joyful thing, always and every where to give thanks to you, Father Almighty, Creator of heaven and earth through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:



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.

The mixing of water into the wine has been done since the first century. Probably Jesus originally did this because the wine was concentrated in antiquity and had to be diluted to be palatable. It’s also customary for the Presider to ceremonially wash his/her hands (“The Lavabo”) symbolizing a prayer for purity as he/she prepares to preside at this Holy Sacrament.

Sanctus

Hirten

Ho - ly, ho - ly, ho - ly Lord, God of
 pow-er and might, Hea-ven and earth are full of your glor-y, Ho - san - na
 in___ the high-est, Bless'd is the One who comes in the name of the Lord,
 Ho - san - na in___ the high-est._____

The Sanctus, so-called because of the Latin word for “Holy”, is also an ancient part of the liturgy since the earliest centuries. The first part comes from Isaiah’s vision of heaven in Isaiah 6:3 “Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.” The second part comes from the gospels’ description of Jesus’ entrance into Jerusalem on Palm Sunday: “Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!” (Matthew 21:9).

(Please stand or kneel as you are able)

Presider: Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

(Continued Next Page)

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

The Institutional Narrative comes from the account of the Last Supper recorded in the gospels (Matthew 26:26-29; Mark 14:22-25; Luke 22:19-20) and in Paul's letters (1 Corinthians 11:23-26).

After supper he took the cup of wine; and when he had given thanks, he gave it to them, 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."

Therefore we proclaim the mystery of faith:

All: Christ has died. Christ is risen. Christ will come again.

This phrase, anticipating the Anamnesis, is referred to as a "Memorial Acclamation." It can be said or sung.

Presider: We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Anamnesis-the recalling of Jesus' death and resurrection, while expecting his eventual return.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

Epiclisis: The prayer invoking the Holy Spirit to consecrate the gifts. Trinitarian ending and people's "Amen." Often in Eucharistic Prayers, there is a second invocation of the Holy Spirit, asking for God to bless the people.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



The "Great Amen" is the people's ratification of the Eucharistic Prayer.

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 Lord's Prayer, called "The Our Father" or Pater Noster by some, has been recited by the Church in worship since the earliest followers of Jesus. This traditional version of the Lord's Prayer comes from the English translation used in the first Book of Common Prayer in 1549. The prayer was taught by Jesus to his disciples when they asked how they should pray. (See Matthew 6:5-13 and Luke 11:1-4.)

The Breaking of the Bread

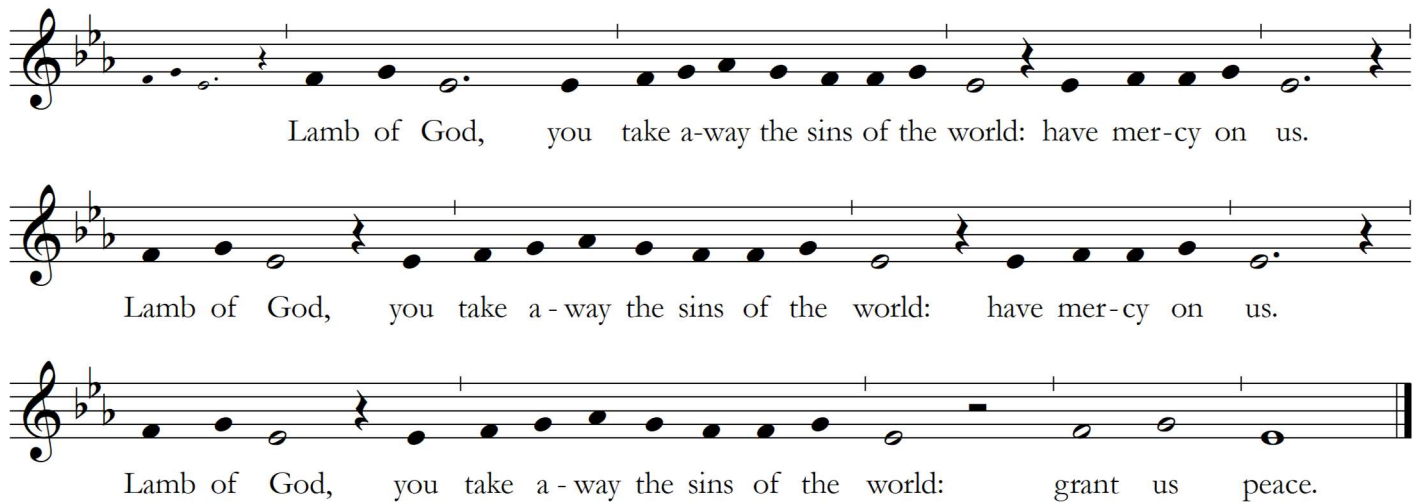
Presider: Christ our Passover is sacrificed for us,

All: Therefore let us keep the feast.

In the ancient tradition of the Church, the breaking of the bread is a reminder of the sacrifice of Christ's body and blood on the cross.

Fraction Anthem, Agnus Dei

Hirten



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.

The Lamb of God, or *Agnus Dei* is an ancient Fraction Anthem, which was used in the Eucharist from around 700 CE on. It harkens back to the words of John's gospel, when John the Baptist calls Jesus "the Lamb of God" (see John 1:19).

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

The Invitation used today is a modern rendition of the ancient Church's Invitation to Communion: "Holy things for the holy," which was used in the Eastern Church from at least the fourth century.

The Holy Communion

Holy Communion

Please come forward as the ushers direct you and put out your hands to receive the bread/wafer.

For a gluten free wafer please inform your serving priest.

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.

1. When peace, like a riv - er, at - tend - eth my
 2. Though sa - tan should buf - fet, though tri - als should
 3. My sin— oh, the bliss of this glo - ri - ous
 4. And, Lord, haste the day when the faith shall be

1. way, When sor - rows like sea - bil - lows roll;
 2. come, Let this blest as - sur - ance con - trol,
 3. thought— My sin— not in part, but the whole—
 4. sight, The clouds be rolled back as a scroll,

1. What - ev - er my lot, thou hast taught me to
 2. That Christ has re - gard - ed my help - less es -
 3. Is nailed to the cross and I bear it no
 4. The trump shall re - sound and the Lord shall de -

(Continued Next Page)

LEVAS Hymn 188 continued

1. say, It is well, it is well with my soul.
 2. taste, And has shed His own blood for my soul.
 3. more, Praise the Lord, praise the Lord, O my soul!
 4. ascend, "E - ven so"— it is well with my soul.

It is well with my soul, —
 It is well with my

— It is well, it is well with my soul.
 soul,

(Please stand or kneel as you are able)

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.

It is customary for a prayer of thanksgiving to be said following Communion.

The Blessing
Hymn 688 (Blue Book)

A mighty fortress is our God

Ein feste Burg

1 A might - y for - tress is our God, a bul - wark nev - er
2 Did we in our own strength con - fide, our striv - ing would be
3 And though this world, with dev - ils filled, should threat - en to un -
4 That word a - bove all earth - ly powers, no thanks to them, a -

fail - ing; our help - er he a - mid the flood
los - ing; were not the right man on our side,
do us; we will not fear, for God hath willed
bid - eth; the Spi - rit and the gifts are ours

of mor - tal ills pre - vail - ing; for still our an - cient foe
the man of God's own choos - ing; dost ask who that may be?
his truth to tri - umph through us; the prince of dark - ness grim,
through him who with us sid - eth: let goods and kin - dred go,

doth seek to work us woe; his craft and power are great,
Christ Je - sus, it is he; Lord Sa - ba - oth his Name,
we trem - ble not for him; his rage we can en - dure,
this mor - tal life al - so; the bo - dy they may kill:

and, armed with cru - el hate, on earth is not his e - qual.
from age to age the same, and he must win the bat - tle.
for lo! his doom is sure, one lit - tle word shall fell him.
God's truth a - bid - eth still, his king - dom is for ev - er.

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

Presider: Let us go forth in the name of Christ to love and serve the Risen Lord and each other.

All: **Thanks be to God.**

Postlude

Andante alla marcia

Felix Mendelssohn
Konstantin Rega

*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. 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: Robin Goodman, Larry Dawson, Carole Shahda, Terrance Prokosh, Tamara Orr, Mike Oliver, Ryn Kennedy, Steve Row, Sam Shute, Ethel Kutteroff, Margaret Franklin, Gray Morris, Phyllis Iverson, Juetta Iverson, Diane Hoover, David Christiana, Samantha Ridley, Bill Piercy, and Doris Enroughty.

Our extended family and friends: Cheryl Eberly, Rick McGeorge, John McTier, Serenity, Shanae, Amy Burks, the Henderson family, Mary-Margaret, Paula, Bobby Walthall, Sandi, Hiram, Lane Hopkins, Kristy Rose, Renee Reid, Alicia Golden, Emily Tafel, Bill Dawson, Dao and Hoang Tran, Brontë Spalding, Martha, Carolyn Campbell, David Peake, Gwen Weylon, Randi Smith, Nancy Strite, Allison, Abby Bishop, Carver Elementary Class 210, Harold Rhodes, Karl, David Dotson, Marion Broome, Stephen Brown, Jay Shatzkin and family, Hollis Daniels, and Donna Raubenstine.

Those celebrating birthdays: especially Thomas McDuff, Debbie Harsh, Christopher Dawson, and Claire Cutro.

Diocesan Cycle of Prayer: Pray for the congregation and clergy of St. Anne's, Reston.

Metro Richmond Cycle of Prayer: We pray for health care in Metropolitan Richmond: For persons living with terminal illnesses and for their families, friends, and communities; for persons working to find cures for diseases.

PARISH STAFF

| | |
|---|------------------------|
| The Rev. Judith Webb Davis, Interim Rector | interim@stmarksrva.org |
| The Rev. Charles D. Aiken, Jr., Associate Rector | buckaiken4@gmail.com |
| The Rev. Dr. Sarah Kye Price, Priest Associate | office@stmarksrva.org |
| Malinda Collier, Director of Lay Ministry/Formation | dre@stmarksrva.org |
| Amos Goldie, Minister of Music | music@stmarksrva.org |
| Steve Barnes, Parish Administrator | office@stmarksrva.org |
| Meredith Franklin, Nursery | office@stmarksrva.org |

Office Hours: Tuesday to Thursday 11-4

Pastoral Emergencies 804-304-5062 or 804-909-9122

THE VESTRY

2023: Shannon Heady, Education Team Liaison

Jamie Francis, **Stewardship Team Liaison**

Don Kyser, **Outreach and Justice/Advocacy Team Liaison**

2024: Karen Franklin, Sr. Warden, Pastoral Care Team Liaison

Rob McTier, **Worship Team Liaison**

Mickie Jones, Jr. Warden, **Parish Life Team Liaison**

2025: Blair McDuff, Evangelism Team Liaison

Scott Pennington, **Property Team Liaison**

Paul Shane, **Finance 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**

Becky Adams, **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@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

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