



# St Mark's

EPISCOPAL CHURCH

## love is our tradition

**The Fourth Sunday  
After the Epiphany  
January 28, 2024 Rite 2 Year B**

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

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

### We Love God

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

### We Love Each Other

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

### We Love Our Community

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

### We Love Our Faith

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

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*Epiphany is a season to remember the mission of the church, to proclaim the gospel, to trust in God, and to live as if God's reign has come, in spite of all evidence to the contrary. Epiphany is an invitation to go on a journey we cannot order or control, following in a way we cannot fully comprehend and the world deems foolish and irresponsible.*

**---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

*Adagio from Sonata for Organ*

Robert J. Powell

*(Please stand as you are able)*

Hymn 377 (1982 Hymnal Blue Book)

*All people that on earth do dwell*

*Old 100th*

*Unison or harmony*

1 All peo - ple that on earth do dwell, sing to the Lord with  
2 Know that the Lord is God in - deed; with - out our aid he  
3 O en - ter then his gates with praise, ap - proach with joy his  
4 For why? the Lord our God is good, his mer - cy is for  
\*5 To Fa - ther, Son, and Ho - ly Ghost, the God whom heaven and

1 cheer - ful voice: him serve with mirth, his praise forth  
2 did us make: we are his folk, he doth us  
3 courts un - to; praise, laud, and bless his Name al -  
4 ev - er - sure; his truth at all times firm - ly  
5 earth a - dore, from men and from the an - gel

1 tell, come ye be - fore him and re - - jice.  
2 feed, and for his sheep he doth us take.  
3 ways, for it is seem - ly so to do.  
4 stood, and shall from age to age en - - dure.  
5 host be praise and glo - ry ev - er - - more.

## 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.

## Canticle 13: A Song of Praise

Rutter

1. Glo - ry to you, Lord  
God of our fa - thers; you are wor - thy of praise;  
glo - ry to you. 2. Glo - ry to you  
for the ra - di - ance of your ho - ly Name; we will  
praise you and high - ly ex - alt you for ev - er.  
3. Glo - ry to you in the splen - dor of your  
tem - ple; on the throne of your ma - jes - ty, glo - ry to  
you. 4. Glo - ry to you, seat - ed be -  
tween the Cher - u - bim; we will praise you and  
high - ly ex - alt you for ev - er.

5. Glo - ry to you, \_\_\_\_\_ be -

5. Glo - ry to you, \_\_\_\_\_ be - hold - ing the

hold - ing the depths; \_\_\_\_\_ in the high vault of

depths; \_\_\_\_\_ in the high vault of hea - ven, glo - ry to

hea - ven, 6. Glo - ry to you, \_\_\_\_\_

you. \_\_\_\_\_ 6. Glo - ry to you, \_\_\_\_\_ Fa - ther,

— Fa - ther, Son, and Ho - ly Spi - rit; we will

Son, and Ho - ly Spi - rit; \_\_\_\_\_ we will praise you and

high - ly ex - alt you. Glo - ry to you! \_\_\_\_\_

high - ly ex - alt you for ev - er. \_\_\_\_\_

## The Collect of the Day

*Presider:* The Lord be with you.

**All: And also with you.**

*Presider:* Let us pray.

*Presider:* Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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 Deuteronomy

*Deuteronomy 18:15-20*

Douglas D'Urso

Moses said: The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: "If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die." Then the Lord replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak—that prophet shall die."

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

**All: Thanks be to God.**

#### Psalm 111

*Confitebor tibi*

Douglas D'Urso

1 Hallelujah!

I will give thanks to the Lord with my whole heart, \*  
in the assembly of the upright, in the congregation.

**2 Great are the deeds of the Lord! \*  
they are studied by all who delight in them.**

3 His work is full of majesty and splendor, \*  
and his righteousness endures for ever.

**4 He makes his marvelous works to be remembered; \*  
the Lord is gracious and full of compassion.**

5 He gives food to those who fear him; \*  
he is ever mindful of his covenant.

(Continued Next Page)

**6 He has shown his people the power of his works \*  
in giving them the lands of the nations.**

7 The works of his hands are faithfulness and justice; \*  
all his commandments are sure.

**8 They stand fast for ever and ever, \*  
because they are done in truth and equity.**

9 He sent redemption to his people;  
he commanded his covenant for ever; \*  
holy and awesome is his Name.

**10 The fear of the Lord is the beginning of wisdom; \*  
those who act accordingly have a good understanding;  
his praise endures for ever.**

**A Reading from First Corinthians**

*1 Corinthians 8:1-13*

Kate Williams

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him.

Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

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

**All: Thanks be to God.**

(Please stand as you are able)

Hymn 371 (Blue Book)

*Thou, whose almighty word*

*Moscow*

1 Thou, whose al - might - y word cha - os and dark - ness heard,  
2 Thou who didst come to bring on thy re - deem - ing wing  
3 Spi - rit of truth and love, life - giv - ing, ho - ly Dove,  
4 Ho - ly and bless - ed Three, glo - ri - ous Trin - i - ty,

and took their flight; hear us, we hum - bly pray, and, where the  
heal - ing and sight, health to the sick in mind, sight to the  
speed forth thy flight! Move on the wa - ters' face bear - ing the  
wis - dom, love, might; bound - less as o - cean's tide, roll - ing in

Gos - pel day sheds not its glo - rious ray, let there be light!  
in - ly blind, now to all hu - man - kind, let there be light!  
gifts of grace, and, in earth's dark - est place, let there be light!  
full - est pride, through the world, far and wide, let there be light!





## 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 1:21-28*

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

Jesus and his disciples went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” But Jesus rebuked him, saying, “Be silent, and come out of him!” And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, “What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him.” At once his fame began to spread throughout the surrounding region of Galilee.

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.**

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

## **Prayers of the People**

Cameron Cutro

Father, we pray for your holy Catholic Church;

**All: That we all may be one.**

Grant that every member of the Church may truly and humbly serve you;

**All: That your Name may be glorified by all people.**

We pray for the ministries of St. Mark's; for all the baptized in their daily life and work; for Justin, the Archbishop of Canterbury, for Michael, our presiding bishop, for Mark and Gayle our bishops; for the congregations and clergy of Grace, Stanardsville; St. Andrew's, Richmond; St. Mary's, Arlington; and St. Mary's, Colonial Beach; for all laity, bishops, priests, and deacons.

**All: That they may be faithful ministers of your Word and Sacraments.**

We pray for all who govern and hold authority in the nations of the world.

**All: That there may be justice and peace on the earth.**

We pray to overcome in Christ's name the heritage of racism: To overcome ignorance, indifference, resentment, and bitterness with regard to race in both private and public life; and to proclaim in word and deed the establishment of a beloved community in Metropolitan Richmond. Give us grace to do your will in all that we undertake.

**All: That our works may find favor in your sight.**

Let us pray for our own needs and those of others, especially Jo, Fred, Karen, Keith, Betty, Lisette, Becky, Robin, Carole, Mike, Steve, Ethel, Margaret, Phyllis, Juetta, Marsha, Diane, David, Samantha, Bill, Doris, Tyrell, Sandra, Ceily, Wanda, the Hardison and Strite family, Pam, Scott and the Taylor family, Bernard, Lauren, Malynda, Wayne, Clair, Ginny, Debbie, Ronnie, Judy, Bev and Larry, Caroline, the Tracy Family, Bianca, Shelby, Nicholas, the Sonant family, the Fiedler family, the Lord and Walton family, Richard, Alice, Garry, Teagan and the Kuehnle family, Will, Robin, Denise, Gloria, William, Henry, Gene, Karen, Rick, Amy, the Henderson family, Kristy, Martha, Randi, Marion, Hollis, and Donna. Have compassion on those who suffer from any grief or trouble.

**All: That they may be delivered from their distress.**

Give to all the departed eternal rest, remembering especially Phillip Jones.

**All: Let light perpetual shine upon them.**

We praise you for your saints who have entered into joy.

**All: May we also come to share in your heavenly kingdom.**

We offer our prayers for those celebrating birthdays, especially Griffin, Isabel, Kieran, Denis, Haig, and Silas, and for those celebrating anniversaries.

Let us pray for our needs and those of others.

*(Silence)*

## **Concluding Collect**

### **The Confession of Sin**

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

*Silence may be kept.*

**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 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

*O Saviour of the World*

Text: Order for the Visitation of the Sick (BCP)

Music: John Goss (1800-1880)

O Saviour of the World,  
who by thy cross and precious blood hast redeemed us.  
Save us and help us, we humbly beseech Thee, O Lord.  
Amen

*(Please stand as you are able)*

## At The Presentation, Doxology

*Old Hundredth*

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



## The Communion Vessels

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

*(Please stand as you are able)*

### The Great Thanksgiving, Eucharistic Prayer C

*Presider:* The Lord be with you.

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

*Presider:* Lift up your hearts.

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

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

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

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

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

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

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

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

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

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

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

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

# Sanctus

Powell

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and  
might, hea - ven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Bless - ed is he who  
comes in the name of the Lord. Ho - san - na in the high - est. —

The musical score is written on four staves in G major (one sharp) and 4/4 time. It features a melody with various note values including quarter, eighth, and sixteenth notes, as well as rests. There are three triplet markings (indicated by a '3' above a bracket) over the notes 'san - na' on the second and fourth staves, and 'Ho - san - na' on the fourth staff. The piece concludes with a double bar line.

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

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

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

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

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

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

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

## The Lord's Prayer

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

*All:* **Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us  
And lead us not into temptation,  
but deliver us from evil  
For thine is the kingdom,  
and the power, and the glory,  
forever and ever. AMEN.**

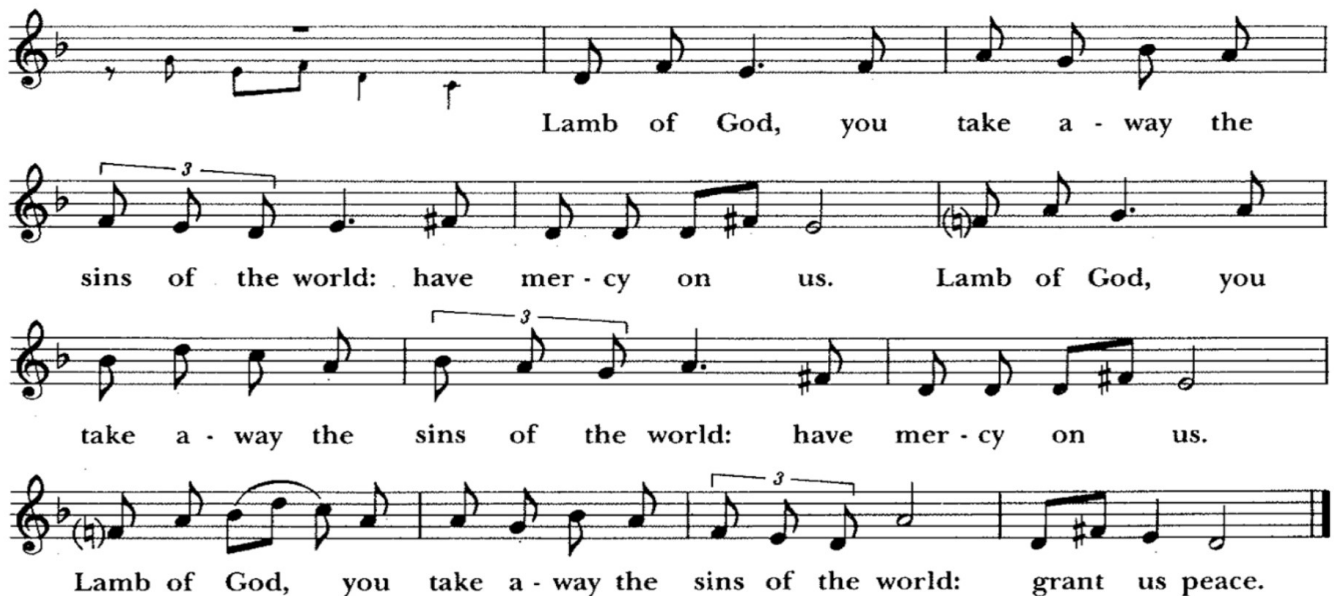
## The Breaking of the Bread

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

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

## Fraction Anthem, Agnus Dei

Powell



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

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



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

### **Holy Communion**

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

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

### **Communion**

### **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**

1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,  
 2 My gra - cious Mas - ter and my God, as - sist me to pro - claim  
 3 Je - sus! the Name that charms our fears and bids our sor - rows cease;  
 4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,  
 5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;

1 the glo - ries of my God and King, the tri - umphs of his grace!  
 2 and spread through all the earth a - broad the hon - ors of thy Name.  
 3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.  
 4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.  
 5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love  
 be now and ever given  
 by saints below and saints above,  
 the Church in earth and heayen.

## The Dismissal

*Deacon:* Go in peace to love and serve the Lord.

**All: Thanks be to God.**

## Postlude

*Postlude in D*

Flor Peeters

*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. The advent candle prayer is adapted from Gertrud Mueller Nelson. The Advent Prayers of the People is from [www.theadventproject.org/](http://www.theadventproject.org/). Gloria ©1985 Oxford University Press. Sanctus and Agnus Dei ©1985 The Church Pension Fund. 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.*

## 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.

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

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

Our extended family and friends: Tyrell, Sandra Pone, Ceily Poh, Wanda Ferguson, the Hardison and Strite family, Pam Patrick, Scott and the Taylor family, Bernard Brooks, Lauren Contner, Malynda Irby, Wayne Purintun, Clair Schreck, Ginny Jones, Debbie Kaufman, Ronnie, Judy Conkle, Bev and Larry Green, Caroline, the Tracy Family, Bianca Constance, Shelby, Nicholas, the Sonant family, the Fiedler family, the Lord and Walton family, Richard Wallace, Alice, Garry Land, Teagan and the Kuehnle family, Will, Robin, Denise Early, Gloria Wiley, William Higgins, Henry Pegram, Gene Shelton, Karen Sokohl, Rick McGeorge, Amy Burks, the Henderson family, Kristy Rose, Martha, Randi Smith, Marion Broome, Hollis Daniels, and Donna Raubenstine.

Those celebrating birthdays: especially Griffin Landers, Isabel Savory, Kieran Walker, Denis Riva, Haig Kambourian, and Silas Augustine Tucker.

Those celebrating anniversaries:

Those who have died: especially Phillip Jones.

Diocesan Cycle of Prayer: Pray for the congregations and clergy of Grace, Stanardsville; St. Andrew's, Richmond; St. Mary's, Arlington; and St. Mary's, Colonial Beach.

Metro Richmond Cycle of Prayer: We pray to overcome in Christ's name the heritage of racism: To overcome ignorance, indifference, resentment, and bitterness with regard to race in both private and public life; and to proclaim in word and deed the establishment of a beloved community in Metropolitan Richmond.

## 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

### 2023:

Shannon Heady, **Education Team Liaison**

Jamie Francis, **Stewardship Team Liaison**

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

### 2024:

Karen Franklin, **Pastoral Care Team Liaison**

Rob McTier, **Worship Team Liaison**

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

### 2025:

Blair McDuff, **Evangelism Team Liaison**

Scott Pennington, Jr. Warden, **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](mailto: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**