



St Mark's
EPISCOPAL CHURCH

love is our tradition

**The Seventh Sunday After Pentecost:
July 16, 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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The season after Pentecost is referred to as “ordinary time,” because we turn now to a host of short stories intended to aid us understand how we are to live as a people formed by God’s story. For six months we will explore the implications of Good Friday and Easter and strive to live into our baptisms, to be faithful bearers of God’s good-news, the story of God’s redemptive entering into our human lives and history, and of our vocation to live so that all others well know what God has made true for them also. — 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

Pastorale on a Celtic Alleluia

setting by Richard Proulx

(Please stand as you are able)

Hymn 427 (1982 Hymnal-Blue Book)

When morning gilds the skies

Laudes Domini

1 When morn - ing gilds the skies, my heart, a - wak - ing, cries,
2 When mirth for mu - sic longs, this is my song of songs:
3 No love - lier an - ti - phon in all high heaven is known
4 Ye na - tions of man - kind, in this your con - cord find:
5 Sing, suns and stars of space, sing, ye that see his face,

1 may Je - sus Christ be praised! When eve - ning sha - dows fall,
2 may Je - sus Christ be praised! God's ho - ly house of prayer
3 than, Je - sus Christ be praised! There to the e - ter - nal Word
4 may Je - sus Christ be praised! Let all the earth a - round
5 sing, Je - sus Christ be praised! God's whole cre - a - tion o'er,

1 this rings my cur - few call, may Je - sus Christ be praised!
2 hath none that can com - pare with: Je - sus Christ be praised!
3 the e - ter - nal psalm is heard: may Je - sus Christ be praised!
4 ring joy - ous with the sound: may Je - sus Christ be praised!
5 both now and ev - er - more shall Je - sus Christ be praised!

Opening Acclamation

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

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

Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. AMEN.

Gloria in excelsis

Powell

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - mighty God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

The Lectern



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

The Collect of the Day

Presider: The Lord be with you.

All: And also with you.

Presider: Let us pray.

Presider: O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **AMEN.**

(Please be seated)

The Lessons

A Reading from the Book of Genesis

Genesis 25:19-34

Howard Pugh

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the Lord. And the Lord said to her, "Two nations are in your womb, and two peoples born of you shall be divided; the one shall be stronger than the other, the elder shall serve the younger."

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them. When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

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

All: Thanks be to God.

105 Your word is a lantern to my feet *
and a light upon my path.

**106 I have sworn and am determined *
to keep your righteous judgments.**

107 I am deeply troubled; *
preserve my life, O Lord, according to your word.

**108 Accept, O Lord, the willing tribute of my lips, *
and teach me your judgments.**

109 My life is always in my hand, *
yet I do not forget your law.

**110 The wicked have set a trap for me, *
but I have not strayed from your commandments.**

111 Your decrees are my inheritance for ever; *
truly, they are the joy of my heart.

**112 I have applied my heart to fulfill your statutes *
for ever and to the end.**

A Reading from Romans*Romans 8:1-11*

Cameron Cutro

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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

All: Thanks be to God.

(Please stand as you are able)

Hymn 302 (Blue Book)

Father, we thank thee who hast planted

Rendez à Dieu

1 Fa - ther, we thank thee who hast plant - ed thy ho - ly Name with -
2 Watch o'er thy Church, O Lord, in mer - cy, save it from e - vil,

in our hearts. Know - ledge and faith and life im - mor - tal Je - sus thy
guard it still, per - fect it in thy love, u - nite it, cleansed and con -

Son to us im - parts. Thou, Lord, didst make all for thy plea - sure,
formed un - to thy will. As grain, once scat - tered on the hill - sides,

didst give us food for all our days, giv - ing in Christ the
was in this bro - ken bread made one, so from all lands thy

Bread e - ter - nal; thine is the power, be thine the praise.
Church be gath - ered in - to thy king - dom by thy Son.



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

Matthew 13:1-9,18-23

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

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

"Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

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

(Please be seated)

The Sermon

The Rev. Benjamin 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

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world. We pray for Justin, the Archbishop of Canterbury, for Michael, our Presiding Bishop, for Mark and Gayle our Bishops; for the Members of Racial Reconciliation/Outreach/Mission committees and all those for whom they labor; for all our staff, Vestry and Ministry Teams.

Silence

Lord, in your mercy

All: Hear our prayer.

We pray for governments and governing bodies of Metropolitan Richmond: For the Supervisors of Chesterfield County, the County Administrators, and all county employees.

Silence

Lord, in your mercy

All: Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. Have mercy on all victims of war and oppression. Help us to heal the brokenness caused by the sin of racism and to hear the Holy Spirit as she leads us in our response.

Silence

Lord, in your mercy

All: Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Silence

Lord, in your mercy

All: Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. We pray for those celebrating birthdays this week, especially Jacob, Jerry, Dale, Scott, and Tamara, and those celebrating anniversaries, especially Jerry and Dolores, Steve and Jackie, and Michael and Margaret.

Silence

Lord, in your mercy
All: Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; especially Lisette, Margie and her family, Becky, Robin, Carole, Mike, Steve, Ethel, Margaret, Gray, Phyllis, Julette, Diane, David, Samantha, Bill, Doris, the Hardison family, the Lord and Walton family, Richard, Alice, Garry, Wayne and Sue, Marsha and David, Michelle, Olivia, Stefan, Teagan and the Kuehnle family, Will, Robin, Denise, Ron and Pam, Oscar, Rod, Gloria, William, Henry, Rick, Gene, Karen, Rick, Serenity, Shanae, Amy, the Henderson family, Mary-Margaret, Lane, Kristy, Renee, Emily, Martha, Carolyn, Randi, Nancy, Marion, Hollis, and Donna. Give them courage and hope in their troubles, and bring them the joy of your salvation.

Silence

Lord, in your mercy
All: Hear our prayer.

We commend to your mercy all who have died, and we pray that we may share with all your saints in your eternal kingdom.

Silence

Lord, in your mercy
All: Hear our prayer.

Let us pray, either aloud or silently, for our own needs and those of others.

Pause

Lord, in your mercy
All: Hear our prayer.

Silence

Concluding Collect

The Confession

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

Almighty God, your word is cast

Almighty God, your word is cast
like seed upon the ground,
now let the dew of heaven descend
and righteous fruits abound.

Let not our selfishness and hate
this holy seed remove,
but give it root in every heart
to bring forth fruits of love.

Let not the world's deceitful cares
the rising plant destroy,
but let it yield a hundredfold
the fruits of peace and joy.

(Please stand as you are able)

At The Presentation, Doxology

Old 100th

*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

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. _____

(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

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.

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.

Communion

Here in Christ we gather, love of Christ our calling

Text translation: James Quinn

Music: Richard Proulx

Sanford Eberly, baritone

God is love, and where true love is, God himself is there.

Here in Christ we gather, love of Christ our calling
Christ, our love, is with us, gladness be his greeting.

Let us fear and love him, holy God eternal.

Loving him, let each love Christ in one another.

When we Christians gather, members of one Body,
let there be in us no discord but one spirit.

Banished now be anger, strife and every quarrel.

Christ, our God, be always present here among us.

Grant us love's fulfillment, joy with all the blessed,
when we see your face, O Savior, in its glory.

Shine on us, O purest Light of all creation,

be our bliss while endless ages sing your praises.

Post Communion Prayer

(Please stand or kneel as you are able)

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 I sing a song of the saints of God, _____
 2 They loved their Lord so dear, so dear, and _____
 3 They lived not on - ly in a - ges past, there are



pa - tient and brave and true, who _____ toiled and _____ fought and _____
 his love _____ made them strong; and they fol - lowed the right, for _____
 hund - reds of thou - sands still, the _____ world is _____ bright with the



lived and died for the Lord they loved and knew. And _____
 Je - sus' sake, the _____ whole of their good lives long. And _____
 joy - ous saints who _____ love to do Je - sus' will. You can



one was a doc - tor, and one was a queen, and one was a shep -
 one was a sold - ier, and one was a priest, and one was _____ slain
 meet them in school, or in lanes, or at sea, in church, or in trains,



herd - ess on the _____ green: they were all of them saints of _____
 by a fierce wild _____ beast; and there's not an - y rea - son -
 or in shops, or at tea, for the saints of _____ God are just



God— and I mean, God help - ing, to be one too.
 no, not the least, why I should-n't be one too.
 folk like _____ me, and I mean to be one too.

The Ambry



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

The Dismissal

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

All: Thanks be to God.

Postlude

Prelude in Classic Style

Gordon Young

After this service, the altar flowers can be taken to anyone who would appreciate them.

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.

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

*The Altar Flowers are Given to the Glory of God
In Thanksgivings for
55 Wonderful Years of Marriage
By Margaret and Michael Franklin*

Please Remember in Your Prayers This Week:

Parishioners: Lisette Johnson, Margie Costas and family, Becky Lee, Robin Goodman, Carole Shahda, Mike Oliver, Steve Row, Ethel Kutteroff, Margaret Franklin, Gray Morris, Phyllis Iverson, Juette Iverson, Diane Hoover, David Christiana, Samantha Ridley, Bill Piercy, and Doris Enroughty.

Our extended family and friends: the Hardison family, the Lord and Walton family, Richard Wallace, Alice, Garry Land, Wayne and Sue, Marsha and David, Michelle, Olivia, Stefan, Teagan and the Kuehnle family, Will, Robin, Denise Early, Ron and Pam Catton, Oscar Cordova, Rod Bost, Gloria Wiley, William Higgins, Henry Pegram, Rick, Gene Shelton, Karen Sokohl, Rick McGeorge, Serenity, Shanae, Amy Burks, the Henderson family, Mary-Margaret, Lane Hopkins, Kristy Rose, Renee Reid, Emily Tafel, Martha, Carolyn Campbell, Randi Smith, Nancy Strite, Marion Broome, Hollis Daniels, and Donna Raubenstine.

Those celebrating birthdays: especially Jacob Credle, Jerry Ramiza, Dale Smith, Scott Pennington, and Tamara Orr.

Those celebrating anniversaries: especially Jerry and Dolores Ramiza, Steve Row and Jackie Bitler, and Michael and Margaret Franklin.

Those who have died:

Diocesan Cycle of Prayer: Pray for the Members of Racial Reconciliation/Outreach/Mission committees and all those for whom they labor.

Metro Richmond Cycle of Prayer: We pray for governments and governing bodies of Metropolitan Richmond: For the Supervisors of Chesterfield County, the County Administrators, and all county employees.

PARISH STAFF

The Rev. Benjamin Badgett, Rector	rector@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 804-385-6821 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

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