



St Mark's

EPISCOPAL CHURCH

love is our tradition

**The Fourth Sunday After Pentecost:
June 25, 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

Dearest Jesus, we are here, BWV 731

J. S. Bach

(Please stand as you are able)

Hymn 620

Jerusalem, my happy home

Land of Rest

1 Je - ru - sa - lem, my hap - py home, when
2 Thy saints are crowned with glo - ry great; they
3 There Da - vid stands with harp in hand as
4 Our La - dy sings Mag - ni - fi - cat with
5 Je - ru - sa - lem, Je - ru - sa - lem, God

1 shall I come to thee? When shall my sor - rows
2 see God face to face; they tri - umph still, they
3 mas - ter of the choir: ten thou - sand times would
4 tune sur - pass - ing sweet, and bless - ed mar - tyr's
5 grant that I may see thine end - less joy, and

1 have an end? Thy joys when shall I see?
2 still re - joice in that most hap - py place.
3 one be blest who might this mu - sic hear.
4 har - mo - ny doth ring in ev - ery street.
5 of the same par - ta - ker ev - er be!

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 - might - y 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, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **AMEN.**

(Please be seated)

The Lessons

A Reading from the Book of Genesis

Genesis 21:8-21

Douglas D'Urso

The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, "Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac." The matter was very distressing to Abraham on account of his son. But God said to Abraham, "Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named for you. As for the son of the slave woman, I will make a nation of him also, because he is your offspring." So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba.

When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, "Do not let me look on the death of the child." And as she sat opposite him, she lifted up her voice and wept. And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, "What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is. Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him." Then God opened her eyes and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink.

God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

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

All: Thanks be to God.

1 Bow down your ear, O Lord, and answer me, *
for I am poor and in misery.

**2 Keep watch over my life, for I am faithful; *
save your servant who puts his trust in you.**

3 Be merciful to me, O Lord, for you are my God; *
I call upon you all the day long.

**4 Gladden the soul of your servant, *
for to you, O Lord, I lift up my soul.**

5 For you, O Lord, are good and forgiving, *
and great is your love toward all who call upon you.

**6 Give ear, O Lord, to my prayer, *
and attend to the voice of my supplications.**

7 In the time of my trouble I will call upon you, *
for you will answer me.

**8 Among the gods there is none like you, O Lord, *
nor anything like your works.**

9 All nations you have made will come and worship you, O Lord, *
and glorify your Name.

**10 For you are great;
you do wondrous things; *
and you alone are God.**

16 Turn to me and have mercy upon me; *
give your strength to your servant;
and save the child of your handmaid.

**17 Show me a sign of your favor,
so that those who hate me may see it and be ashamed; *
because you, O Lord, have helped me and comforted me.**

Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

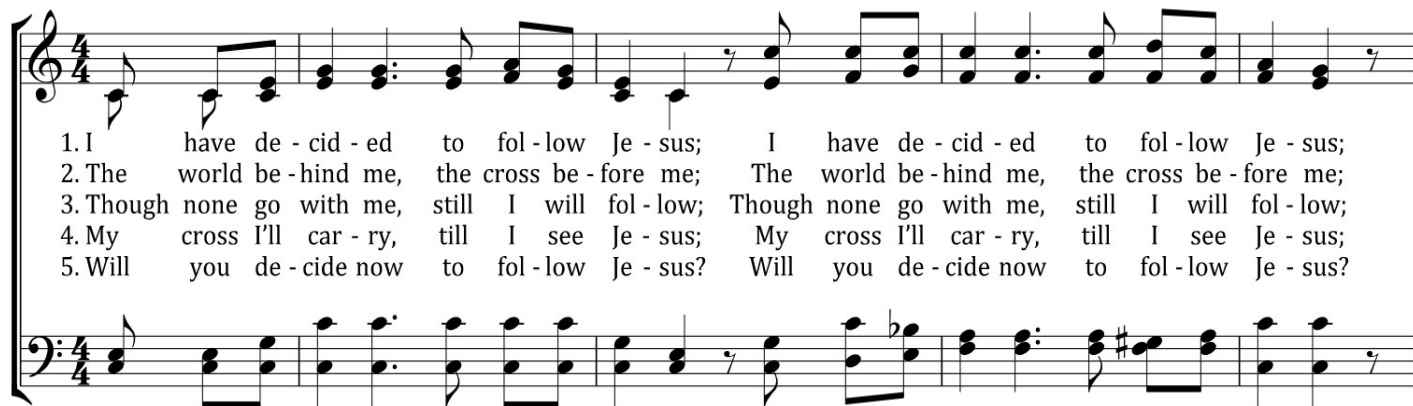
For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

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

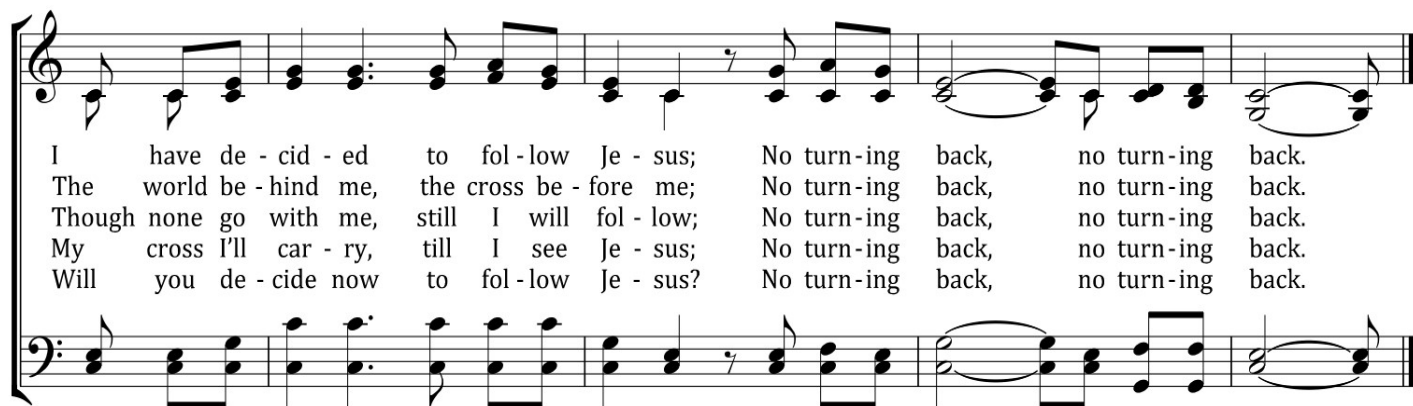
All: Thanks be to God.

(Please stand as you are able)

LEVAS Hymn 136 (Lift Every Voice and Sing 2-Red/Black Book)



1. I have de - cid - ed to fol - low Je - sus; I have de - cid - ed to fol - low Je - sus;
 2. The world be - hind me, the cross be - fore me; The world be - hind me, the cross be - fore me;
 3. Though none go with me, still I will fol - low; Though none go with me, still I will fol - low;
 4. My cross I'll car - ry, till I see Je - sus; My cross I'll car - ry, till I see Je - sus;
 5. Will you de - cid - e now to fol - low Je - sus? Will you de - cid - e now to fol - low Je - sus?



I have de - cid - ed to fol - low Je - sus; No turn - ing back, no turn - ing back.
 The world be - hind me, the cross be - fore me; No turn - ing back, no turn - ing back.
 Though none go with me, still I will fol - low; No turn - ing back, no turn - ing back.
 My cross I'll car - ry, till I see Je - sus; No turn - ing back, no turn - ing back.
 Will you de - cid - e now to fol - low Je - sus? No turn - ing back, no turn - ing back.



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 10:24-39

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

Jesus said to the twelve disciples, “A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

“So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows.

“Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny before my Father in heaven.

“Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and one’s foes will be members of one’s own household.

Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it.”

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 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.

Prayers of the People

Harold Wright

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 congregation and clergy of Pohick, Lorton; St. Paul's, Hanover, and St. Timothy's, Herndon; for all our staff, Vestry and Ministry Teams.

Silence

Lord, in your mercy

All: Hear our prayer.

We pray for the Churches and religious institutions of Metropolitan Richmond: For a spirit of unity, mutuality, cooperation, reconciliation, reform, and common ministry within the faith community.

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 Bill, Jamie, and Ryan, and those celebrating anniversaries, especially Scott and Michael, and David and Kristin.

Silence

Lord, in your mercy
All: Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; especially Margie and her family, Becky, Robin, Carole, Terrance, Mike, Steve, Ethel, Margaret, Gray, Phyllis, Julette, Diane, David, Samantha, Bill, Doris, 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, John, 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.**

(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

Come, thou fount of every blessing,
tune my heart to sing thy grace!
Streams of mercy never ceasing,
call for songs of loudest praise.
Teach me some melodious sonnet,
sung by flaming tongues above.
Praise the mount! Oh, fix me on it,
mount of God's unchanging love.

Here I find my greatest treasure;
hither, by thy help, I've come;
and I hope, by thy good pleasure,
safely to arrive at home.

Jesus sought me when a stranger
wandering from the fold of God;
he, to rescue me from danger,
interposed his precious blood.

Oh, to grace how great a debtor
daily I'm constrained to be!
Let thy goodness, like a fetter,
bind my wandering heart to thee:
prone to wander, Lord, I feel it,
prone to leave the God I love;
here's my heart, oh, take and seal it,
seal it for thy courts above.



The Communion Vessels

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

(Please stand as you are able)

At The Presentation, Doxology

Old 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.*

(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.

(Continued Next Page)

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.

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 Hymn 707

Take my life, and let it be

Hollingside

1 Take my life, and let it be con - se - crat - ed, Lord, to thee;
2 Take my voice, and let me sing al - ways, on - ly, for my King;

take my mo - ments and my days, let them flow in cease - less praise.
take my in - tel - lect, and use ev - ery power as thou shalt choose.

Take my hands, and let them move at the im - pulse of thy love;
Take my will, and make it thine; it shall be no long - er mine.

take my heart, it is thine own; it shall be thy roy - al throne.
Take my - self, and I will be ev - er, on - ly, all for thee.

(Please stand 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.


The Blessing

Descant



Lift high the cross, the love of Christ pro - claim


Refrain




Lift high the cross, the love of Christ pro - claim



till all the world a - dore his sa - cred Name.

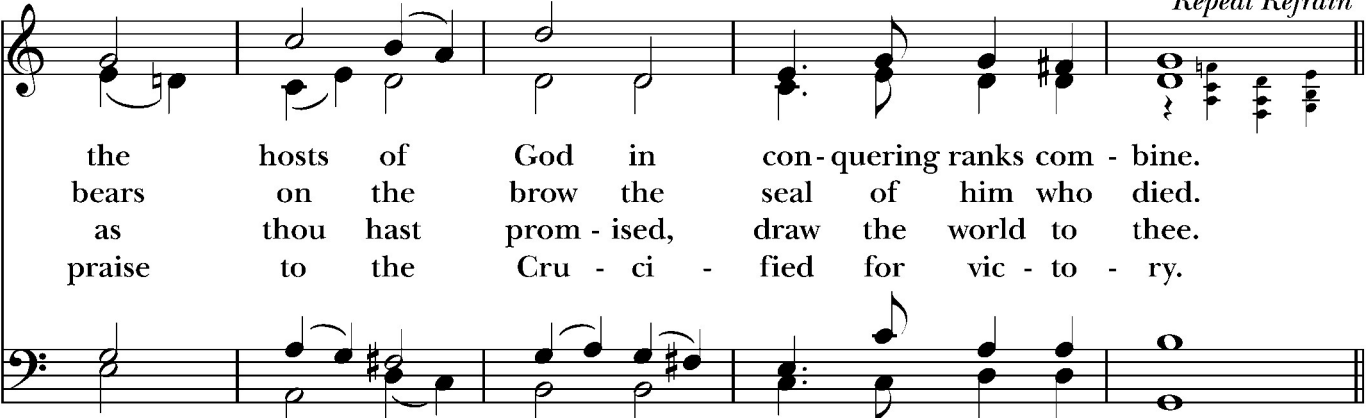


till all the world a - dore his sa - cred Name.



Led on their way by this tri - um - phant sign,
 Each new - born ser - vant of the Cru - ci - fied
 O Lord, once lift - ed on the glo - rious tree,
 So shall our song of tri - umph ev - er be:

Repeat Refrain



the hosts of God in con - quering ranks com - bine.
 bears on the brow the seal of him who died.
 as thou hast prom - ised, draw the world to thee.
 praise to the Cru - ci - fied for vic - to - ry.

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

Lord, enthroned in heavenly splendor

setting by J. Innes

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

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

Please Remember in Your Prayers This Week:

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

Our extended family and friends: 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, John McTier, 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 Bill Martin, Jamie Francis, and Ryan Marci.

Those celebrating anniversaries: especially Scott Pennington and Michael Solberg, and David and Kristin Herman.

Those who have died:

Diocesan Cycle of Prayer: For the congregations and clergy of Pohick, Lorton; St. Paul's, Hanover, and St. Timothy's, Herndon.

Metro Richmond Cycle of Prayer: We pray for the Churches and religious institutions of Metropolitan Richmond: For a spirit of unity, mutuality, cooperation, reconciliation, reform, and common ministry within the faith community.

PARISH STAFF

The Rev. Benjamin Badgett, Rector	rector@stmarksrva.org
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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

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