



St Mark's

EPISCOPAL CHURCH

love is our tradition

The Second Sunday in Lent
March 5, 2023, Rite 2 Year A

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

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

We Love God

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

We Love Each Other

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

We Love Our Community

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

We Love Our Faith

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

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

--*Sharon Pearson*

Basic Liturgics

Liturgy: "Liturgy" comes from the Greek word *leitourgia*, which literally means "work of the people." It was used to refer to a public work done at private expense and could be used to classify projects like a privately-financed bridge that was being built for the use of a whole town. The public libraries built by Andrew Carnegie could also be considered a *leitourgia*. In church usage, **liturgy** is the act of worship that we do on behalf of ourselves, the wider Church, and the world.

Eucharist: The word Eucharist comes from the Greek word *eucharistia*, which means "thanksgiving." For this reason the Prayer Book also calls the Eucharistic Prayer by the label "The Great Thanksgiving." The service of Holy Communion is our great act of thanksgiving to God.

The Structure of the Eucharistic Liturgy:

The Eucharistic Liturgy is divided into two main parts:

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

Prelude:

Silence may be kept (from Rubrics)

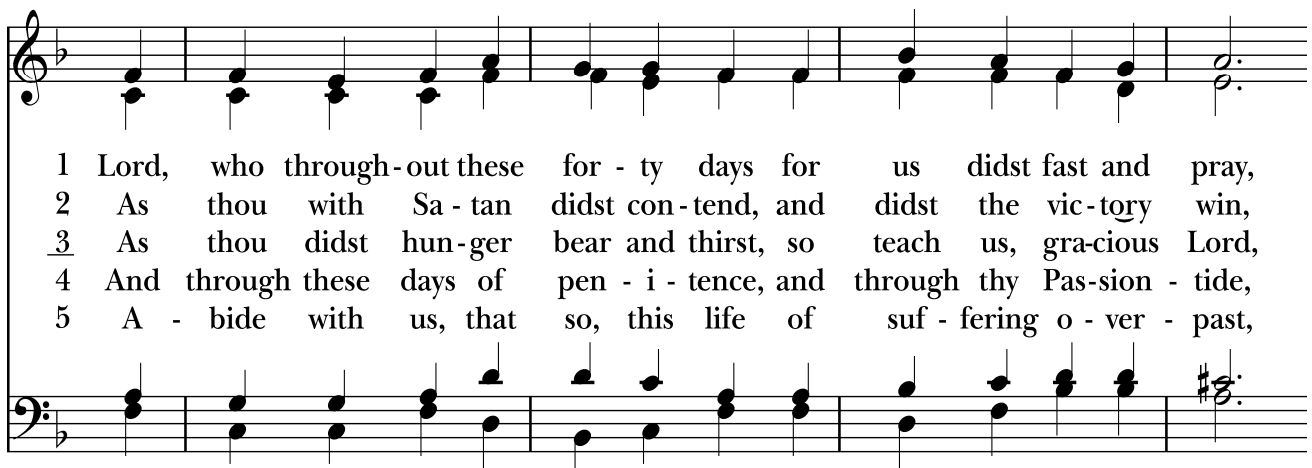
Dan Locklair

(Please stand as you are able)

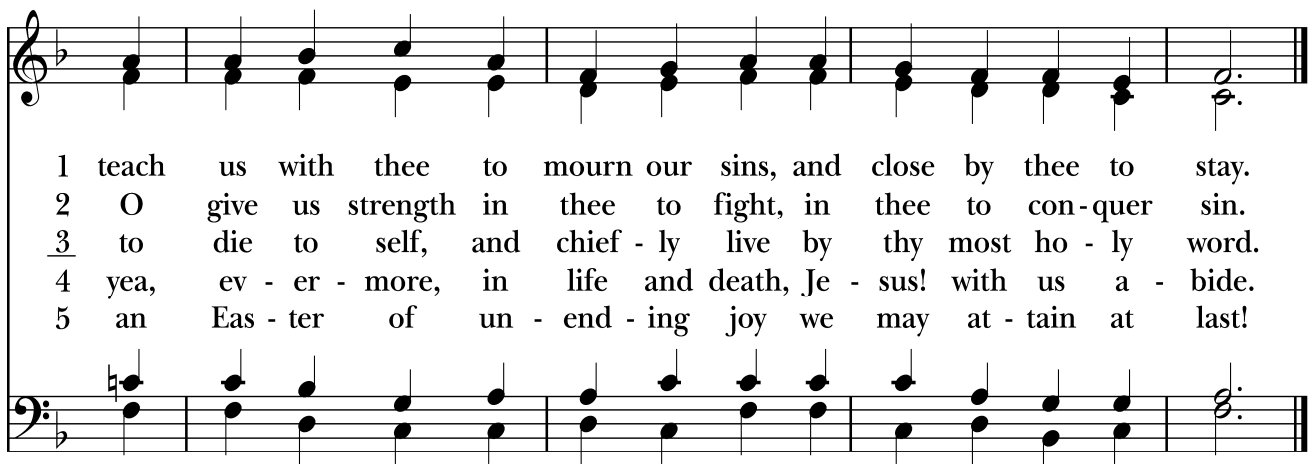
Hymn 142 (1982 Hymnal-Blue Book)

Lord, who throughout these forty days

St. Flavian



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



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

Opening Acclamation

Presider: Bless the Lord who forgives all our sins

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

(Please kneel if you are able)

Sentence

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

- *Mark 12:29 31*

The Confession

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

All:

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

The Absolution

Presider: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.
AMEN.

(Please stand as you are able)

Trisagion

Hirten

(sung 3 times)

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

The Collect of the Day

Presider: The Lord be with you.

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

Presider: Let us pray.

Presider: O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **AMEN.**

(Please be seated)

The Lessons

A Reading from the Book of Genesis

Genesis 12:1-4a

Karen Hardison

The Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”

So Abram went, as the Lord had told him; and Lot went with him.

The Word of the Lord.

***All:* Thanks be to God.**



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.

Psalm 121

Levavi oculos

Karen Hardison

1 I lift up my eyes to the hills; *
from where is my help to come?

**2 My help comes from the Lord, *
the maker of heaven and earth.**

3 He will not let your foot be moved *
and he who watches over you will not fall asleep.

**4 Behold, he who keeps watch over Israel *
shall neither slumber nor sleep;**

5 The Lord himself watches over you; *
the Lord is your shade at your right hand,

**6 So that the sun shall not strike you by day, *
nor the moon by night.**

7 The Lord shall preserve you from all evil; *
it is he who shall keep you safe.

**8 The Lord shall watch over your going out and your coming in, *
from this time forth for evermore.**

A Reading from Romans

Romans 4:1-5, 13-17

Peter Walker

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

(Continued Next Page)

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”) —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

The Word of the Lord.
All: Thanks be to God.

(Please stand as you are able)

Hymn 449 (Blue Book)

O love, how deep, how broad

Deo gracias



1 O love, how deep, how broad, how high, how pass - ing
 2 For us bap - tized, for us he bore his ho - ly
 3 For us he prayed; for us he taught; for us his
 4 For us to wick - ed hands be - trayed, scourged, mocked, in
 5 For us he rose from death a - gain; for us he
 6 All glo - ry to our Lord and God for love so



1 thought and fan - ta - sy, that God, the Son of
 2 fast and hun - gered sore; for us temp - ta - tions
 3 dai - ly works he wrought: by words and signs and
 4 pur - ple robe ar - rayed, he bore the shame - ful
 5 went on high to reign; for us he sent his
 6 deep, so high, so broad; the Trin - i - ty whom



1 God, should take our mor - tal form for mor - tals' sake.
 2 sharp he knew; for us the tempt - er ov - er - threw.
 3 ac - tions, thus still seek - ing not him - self, but us.
 4 cross and death; for us gave up his dy - ing breath.
 5 Spi - rit here to guide, to strength - en, and to cheer.
 6 we a - dore for ev - er and for ev - er - more.



The Pulpit

The pulpit is reserved for the sermon suggesting the important role of reflecting on scripture. The canopy is designed to reflect sound and comes from the time when that was the means of amplification to the congregation.

The Gospel

John 3:1-17

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

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things?”

“Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

“Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

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

(Please be seated)

The Sermon

The Rev. Charles “Buck” Aiken

(Please stand as you are able)

The Nicene Creed

**We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God, begotten, not made,
of one Being with the Father.**

Through him all things were made.

For us and for our salvation

he came down from heaven:

by the power of the Holy Spirit

**he became incarnate from the Virgin Mary,
and was made man.**

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again

in accordance with the Scriptures;

he ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and his kingdom will have no end.

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.**

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. AMEN.



The Baptismal Font

Through the sacrament of baptism we become members of Christ's family – the church. The presence of the baptismal font in the church is a reminder of our own baptism and the commitments that we made or that were made on our behalf.

Prayers of the People

Jennifer Kaufman

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

Pause

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

All: Lord, have mercy.

For Justin, the Archbishop of Canterbury, for Michael, our Presiding Bishop, for Mark and Gayle, our bishops; for the ministries of our clergy, staff, Vestry, and Ministry Teams; for the congregations and clergy of Church of the Resurrection, Alexandria and Trinity, Manassas; for all the clergy and people; let us pray to the Lord.

All: Lord, have mercy.

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

All: Lord, have mercy.

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

All: Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick, suffering, or those recovering, especially Mary Ann, Robin, Larry, Carole, Terrance, Tamara, Mike, Steve, Sam, Ethel, Margaret, Gray, Phyllis, Julette, Diane, David, Samantha, Bill, Doris, Karen, Cheryl, Rick, John, Serenity, Shanae, Amy, the Henderson family, Mary-Margaret, Paula, Bobby, Sandi, Hiram, Lane, Kristy, Renee, Alicia, Emily, Bill, Dao and Hoang, Brontë, Martha, Carolyn, David, Gwen, Randi, Nancy, Allison, Abby, Carver Elementary Class 210, Harold, Karl, David, Marion, Stephen, Jay and his family, Hollis, Donna, and for all those celebrating anniversaries, especially Katherine, Elizabeth, and Brenda, let us pray to the Lord.

All: Lord, have mercy.

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

All: Lord, have mercy.

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

All: Lord, have mercy.

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

All: To thee, O Lord our God.

Silence may be kept

The Concluding Collect

The 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

Invitation to Holy Communion

(Remain seated)

Offertory

God so loved the world

John Goss

(Please stand as you are able)

At the Presentation, Doxology

The Eighth Tune

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

(Please stand as you are able)

The Great Thanksgiving: Eucharistic Prayer A

Presider: The Lord be with you.

All: **And also with you.**

Presider: Lift up your hearts.

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

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

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

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



The Communion Vessels

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

Sanctus

Hirten

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

(Please stand or kneel as you are able)

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

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

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

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

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

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

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

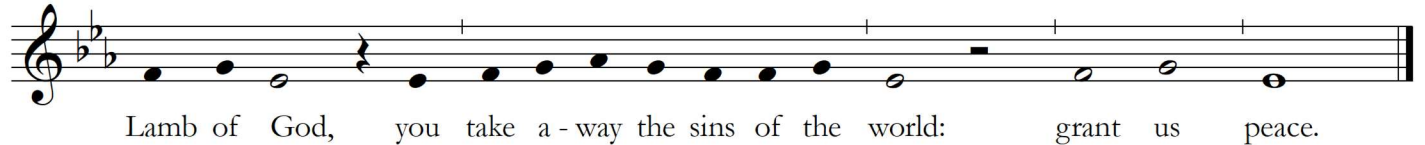
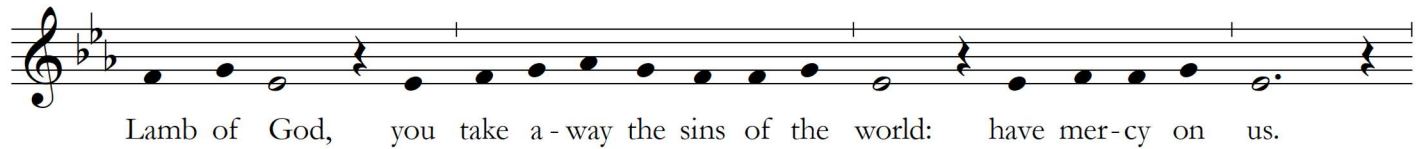
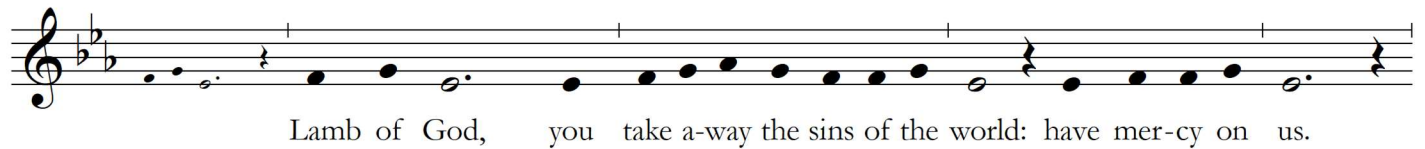
The Breaking of the Bread

Presider: Christ our Passover is sacrificed for us,

All: Therefore let us keep the feast.

Fraction Anthem, Agnus Dei

Hirten



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

The Holy Communion

Holy Communion

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

For a gluten free wafer please inform your serving priest.

You may then either consume it, dip it lightly into the chalice, or take a sip of wine from the chalice.

If you prefer a blessing only - cross your arms across your chest.

If you have any mobility concerns please alert the usher

and the clergy will bring communion to you.

1 And now, O Fa - ther, mind - ful of the love that
 2 Look Fa - ther, look on his a - noint - ed face, and
 *3 And then for those, our dear - est and our best, by
 *4 And so we come; O draw us to thy feet, most

bought us, once for all, on Cal - vary's tree, and hav - ing with us
 on - ly look on us as found in him; look not on our mis -
 this pre - vail - ing pres - ence we ap - peal; O fold them clos - er
 pa - tient Sa - vior, who canst love us still! And by this food, so

him that pleads a - bove, we here pre - sent, we here spread
 us - ings of thy grace, our prayer so lan - guid, and our
 to thy mer - cy's breast! O do thine ut - most for their
 awe - some and so sweet, de - liv - er us from ev - ery

forth to thee, that on - ly of - fering per - fect in thine
 faith so dim: for lo! be - tween our sins and their re -
 soul's true weal! From taint - ing mis - chief keep them pure and
 touch of ill: in thine own ser - vice make us glad and

eyes, the one true, pure, im - mor - tal sac - ri - fice.
 ward, we set the pas - sion of thy Son our Lord.
 clear, and crown thy gifts with strength to per - se - vere.
 free, and grant us nev - er - more to part from thee.

(Please stand or kneel as you are able)

Post Communion Prayer

Presider: Let us pray.

All: Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. AMEN.

The Blessing

Hymn 603 (Blue Book)
(SEE NEXT PAGE)

When Christ was lifted from the earth

St. Botolph

The Dismissal

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

All: Thanks be to God.

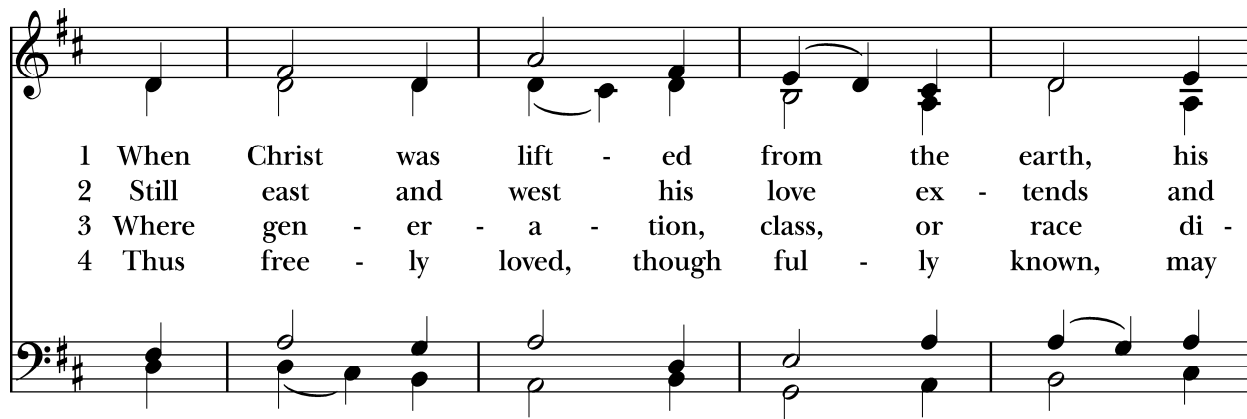
Postlude

Recessional on Deo Gracias

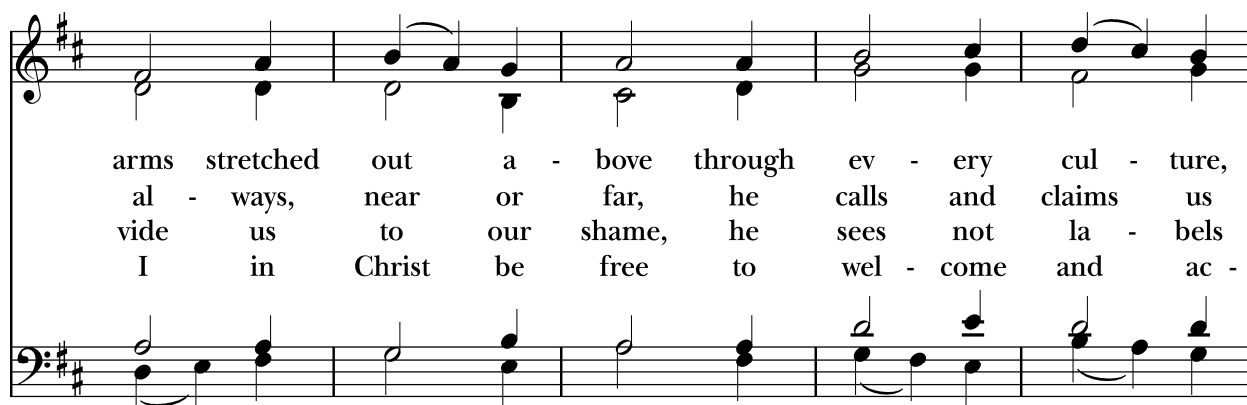
Douglas E. Wagner

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. Trisagion, Sanctus, Great Amen, and Agnus Dei ©1995 Church Publishing, Inc. All rights reserved. Used with permission. OneLicense #A-400994.

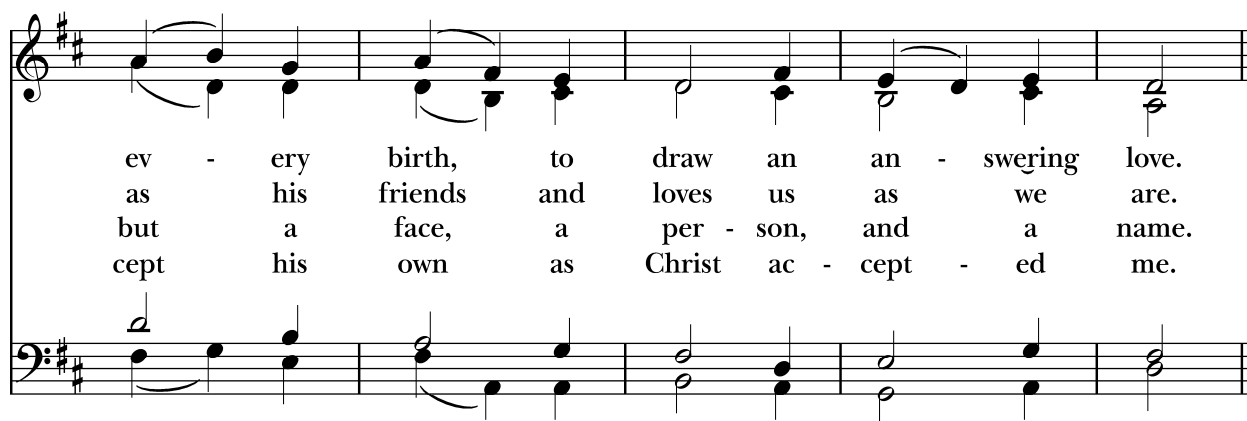
RECYCLE THIS BULLETIN by placing it on one of the tables at the side or front entrance.



1 When Christ was lift - ed from the earth, his
 2 Still east and west his love ex - tends and
 3 Where gen - er - a - tion, class, or race di -
 4 Thus free - ly loved, though ful - ly known, may



arms stretched out a - bove through ev - ery cul - ture,
 al - ways, near or far, he calls and claims us
 vide us to our shame, he sees not la - bels
 I in Christ be free to wel - come and ac -



ev - ery birth, to draw an an - swering love.
 as his friends and loves us as we are.
 but a face, a per - son, and a name.
 cept his own as Christ ac - cept - ed me.

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

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

Those celebrating birthdays: especially Katherine Tillman, Elizabeth Spanel, and Brenda Sargent.

Diocesan Cycle of Prayer: Pray for the congregations and clergy of Church of the Resurrection, Alexandria and Trinity, Manassas.

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

PARISH STAFF

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

Office Hours: Tuesday to Thursday 11-4

Pastoral Emergencies 804-304-5062

THE VESTRY

2023: Shannon Heady, Education Team Liaison

Jamie Francis, Stewardship Team Liaison

Don Kyser, Outreach and Justice/Advocacy Team Liaison

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

Rob McTier, Worship Team Liaison

Mickie Jones, Jr. Warden, Parish Life Team Liaison

2025: Blair McDuff, Evangelism Team Liaison

Scott Pennington, Property Team Liaison

Paul Shane, Finance Team Liaison

Ex-officio

Treasurer: Suzanne Long **Register:** Phoebe Davis

ST. MARK'S TRUSTEES:

Harold Wright

Beth Wentworth

Bill Martin

MINISTRY TEAMS AND CHAIRS:

Director of Lay Ministry and Formation, Malinda Collier

Gathered Ministry:

Karen Hardison, **Worship**

Becky Adams, **Pastoral Care**

Beth Wentworth, **Education**

Fred Crowley, **Parish Life**

Sent Ministry:

Ed Street, **Outreach**

Suzanne Long, **Evangelism**

Penny Adams, **Justice and Advocacy**

Shared Ministry:

Suzanne Long, Interim-**Finance**

Wes Kaufman & Dee Whitlow, **Audit**

Howard Pugh, **Stewardship**

Brent Graves, **Property**

Mickie Jones, **Vestry**

Pam Piercy, **Personnel**

To contact anyone listed above, please send an email to office@stmarksrva.org

All are Welcome Here

Diverse, Urban, Eucharist Centered, Service-Oriented

Thank you for joining us.

Please let us know how we may encourage you to serve the Lord with us by filling out the “Welcome” card found in the rack in front of you and placing it in the Offering Plate.

You may also speak to any clergy or greeters following the worship service.

Founded in 1866 to serve the working people of Richmond, St. Mark’s Church is an active member of the Episcopal Diocese of Virginia, 110 West Franklin Street, Richmond, VA, 23220, 804-643-8451, and the Anglican Communion.

The Rt. Rev. E. Mark Stevenson, Bishop of the Diocese of Virginia
The Rt. Rev. Gayle Elizabeth Harris, Assistant Bishop of the Diocese of Virginia



St Mark's

EPISCOPAL CHURCH

love is our tradition

520 N. Arthur Ashe Boulevard, Richmond VA 23220

804-358-4771

stmarksrva.org