



# St Mark's

EPISCOPAL CHURCH

## love is our tradition

**The Fifth Sunday After Pentecost:  
July 2, 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.

520 N. Arthur Ashe Boulevard, Richmond VA 23220  
804-358-4771 [stmarksrva.org](http://stmarksrva.org)

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

*Largo from Symphony #9 "From the new world"*

Antonín Dvořák

Vicky Hamrick, English Horn

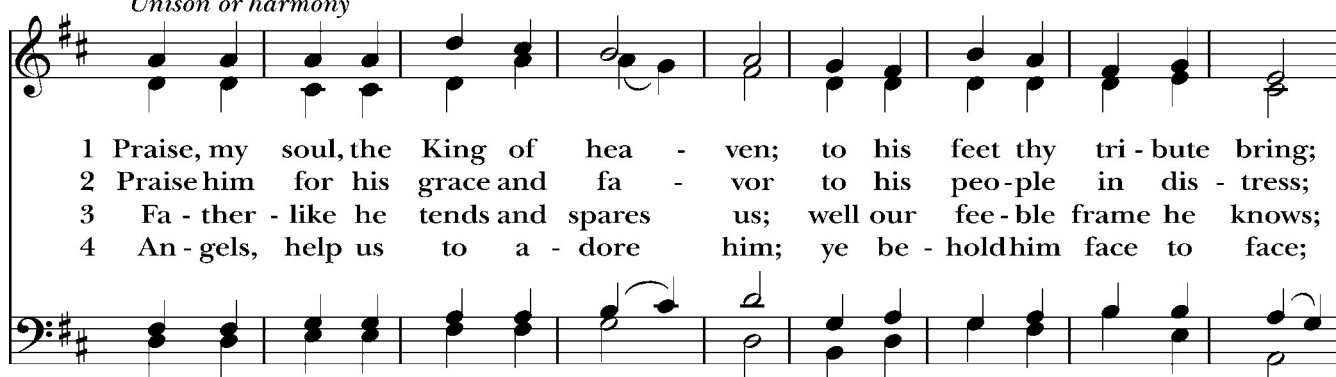
*(Please stand as you are able)*

### Hymn 410

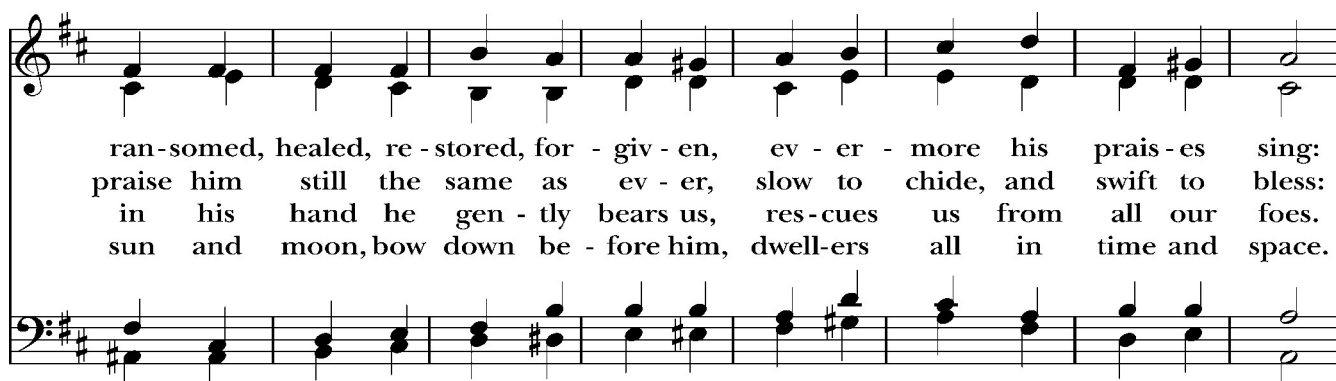
*Praise, my soul, the King of Heaven*

*Lauda anima*

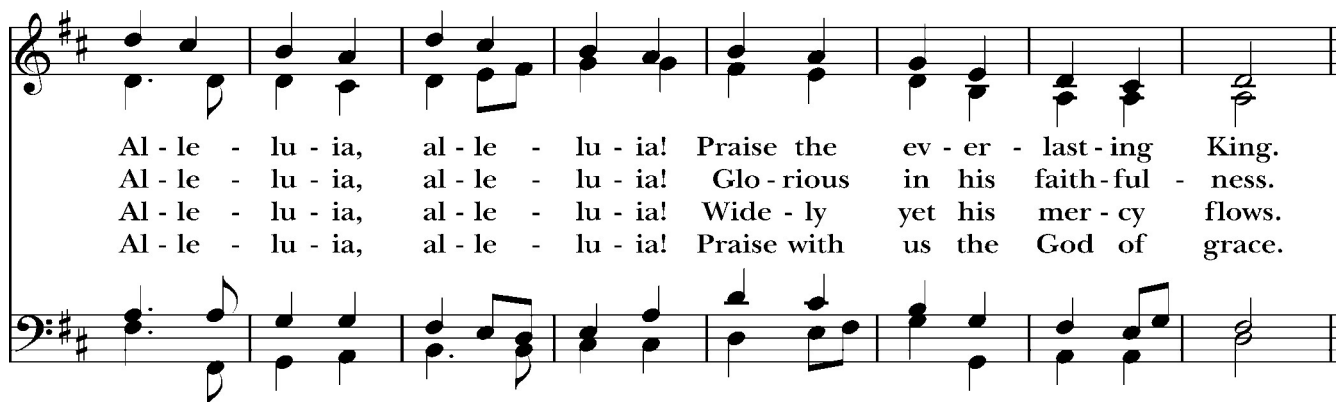
*Unison or harmony*



1 Praise, my soul, the King of hea - ven; to his feet thy tri - bute bring;  
2 Praise him for his grace and fa - vor to his peo - ple in dis - tress;  
3 Fa - ther - like he tends and spares us; well our fee - ble frame he knows;  
4 An - gels, help us to a - dore him; ye be - hold him face to face;



ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing:  
praise him still the same as ev - er, slow to chide, and swift to bless:  
in his hand he gen - tly bears us, res - cues us from all our foes.  
sun and moon, bow down be - fore him, dwell - ers all in time and space.



Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.  
Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.  
Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.  
Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

## 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:* Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; 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 22:1-14*

Jennifer Kaufman

God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "The Lord will provide"; as it is said to this day, "On the mount of the Lord it shall be provided."

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

**All: Thanks be to God.**

1 How long, O Lord? will you forget me for ever? \*  
how long will you hide your face from me?

**2 How long shall I have perplexity in my mind, and grief in my heart, day after day? \*  
how long shall my enemy triumph over me?**

3 Look upon me and answer me, O Lord my God; \*  
give light to my eyes, lest I sleep in death;

**4 Lest my enemy say, "I have prevailed over him," \*  
and my foes rejoice that I have fallen.**

5 But I put my trust in your mercy; \*  
my heart is joyful because of your saving help.

**6 I will sing to the Lord, for he has dealt with me richly; \*  
I will praise the Name of the Lord Most High.**

### **A Reading from Romans**

*Romans 6:12-23*

Karen Franklin

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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

**All: Thanks be to God.**

(Please stand as you are able)

## Voices Found Hymn 98

*Lord, speak to me*

*Canonbury*

1 Lord, speak to me, that I may speak in  
2 O lead me, Lord, that I may lead the  
3 O teach me, Lord, that I may teach the

liv - ing ech - oes of thy tone; as thou has sought, so  
wand - ering and the wav - ering feet; O feed me, Lord, that  
pre - cious things thou dost im - part; and wing my words, that

let me seek thy err - ing child - ren lost and lone.  
I may feed thy hun - gry ones with man - na sweet.  
they may reach the hid - den depths of many a heart.

## The Gospel

*Matthew 10:40-42*

The Holy Gospel of our Lord Jesus Christ According to Matthew

**All: Glory to you, Lord Christ.**

Jesus said, "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple-- truly I tell you, none of these will lose their reward."

The Gospel of the Lord.

**All: Praise to you Lord Christ.**



## The Pulpit

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

*(Please be seated)*

### The Sermon

The Rev. Dr. Sarah Kye Price

*(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.

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

### Prayers of the People

Dale Salyers

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 Shrine Mont campers, counselors, directors, chaplains, nurses, and staff; 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 Mayor and City Council of Richmond, the City Administrator, and all city 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 Marlene, Ann, Sam, and Kadan, and those celebrating anniversaries, especially Penny and Jim, Tara and Reg, John and Bill, and Don and Elizabeth.

*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, Terrance, Mike, Steve, Ethel, Margaret, Gray, Phyllis, Julette, Diane, David, Samantha, Bill, Doris, 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, 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

## Invitation to Holy Communion

*(Remain seated)*

## Offertory

*Be thou my vision*

arr. Richard Walters

*(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.*



SCAN ME TO DONATE



## 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**

*Simple Gifts*

*Shaker Hymn*

### 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 God of our fa - thers, whose al - might - y  
 2 Thy love di - vine hath led us in the  
 3 From war's a - larms, from dead - ly pes - ti -  
 4 Re - fresh thy peo - ple on their toil - some

hand leads forth in beau - ty all the star - ry band  
 past, in this free land by thee our lot is cast;  
 lence, be thy strong arm our ev - er sure de - fense;  
 way, lead us from night to nev - er - end - ing day;

of shin - ing worlds in splen - dor through the skies,  
 be thou our ru - ler, guard - ian, guide, and stay  
 thy true re - li - gion in our hearts in - crease,  
 fill all our lives with love and grace di - vine,

our grate - ful songs be - fore thy throne a - rise.  
 thy word our law, thy paths our cho - sen way.  
 thy bount - eous good - ness nour - ish us in peace.  
 and glo - ry, laud, and praise be ev - er thine.

## 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

*Fanfare for the Common Man*

Aaron Copland

***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.*

*Copyright blurb: Gloria, Sanctus, and Agnus Dei by Robert Powell © 1985, GIA Publications, Inc. All rights reserved. Used with permission. OneLicense #A-400994.*

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

*The Altar Flowers are Given to the Glory of God  
In Thanksgivings for 29 Years!  
By Penny Adams and Jim Contner*

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

Parishioners: Lisette Johnson, Margie Costas and family, Becky Lee, Robin Goodman, Carole Shahda, Terrance Prokosh, 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: 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, 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 Marlene Sehen, Ann Rasmussen, Sam Shute, and Kadan Dooley.

Those celebrating anniversaries: especially Penny Adams and Jim Contner, Tara and Reg Burgess, John Boothby and Bill Crowder, and Don and Elizabeth Kyser.

Those who have died:

Diocesan Cycle of Prayer: For the Shrine Mont campers, counselors, directors, chaplains, nurses, and staff.

Metro Richmond Cycle of Prayer: We pray for governments and governing bodies of Metropolitan Richmond: For the Mayor and City Council of Richmond, the City Administrator, and all city 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](mailto:office@stmarksrva.org)*





***All are Welcome Here***

*Diverse, Urban, Eucharist Centered, Service-Oriented*

**Thank you for joining us.**

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

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

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

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



**St Mark's**  
EPISCOPAL CHURCH

love is our tradition

**520 N. Arthur Ashe Boulevard, Richmond VA 23220**  
**804-358-4771      stmarksrva.org**