



St Mark's

EPISCOPAL CHURCH

love is our tradition

The Fifth Sunday of Easter
April 28, 2024 Rite 2 Year B

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
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The great fifty days of Easter are intended to be the most joyous and festive days in the whole year. We sing and live the story of a new world of possibility. God's longed for reign has begun. We live between the already and the not yet. We do not need to build God's reign, we need only to abide in it, to live as if it is already within and among us, thereby cooperating with God until it comes in its fullness. -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.

Usbers: 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

A Word of Welcome

Prelude

Voluntary in C major, Op. 7 #2

John Stanley

(Please stand as you are able)

Hymn 304 (1982 Hymnal-Blue Book)

I come with joy to meet my Lord

Land of Rest

Unison or harmony

1 I come with joy to meet my Lord, for -
2 I come with Chris - tians far and near to
3 As Christ breaks bread and bids us share, each
4 And thus with joy we meet our Lord. His
5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der
2 find, as all are fed, the new com - mu - ni -
3 proud di - vi - sion ends. That love that made us
4 pres - ence, al - ways near, is in such friend - ship
5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.
2 ty of love in Christ's com - mun - ion bread.
3 makes us one, and stran - gers now are friends.
4 bet - ter known: we see, and praise him here.
5 in the world, we'll live and speak his praise.

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.

Opening Acclamation

Presider: Alleluia. Christ is risen.

All: **The Lord is risen indeed. Alleluia.**

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
SEE NEXT PAGE

Mathias

The Collect of the Day

Presider: The Lord be with you.

All: **And also with you.**

Presider: Let us pray.

Presider: Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **AMEN.**

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

(Please be seated)

The Lessons

A Reading from the Book of Acts

Acts 8:26-40

Ryn Kennedy

An angel of the Lord said to Philip, “Get up and go toward the south to the road that goes down from Jerusalem to Gaza.” (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, “Go over to this chariot and join it.” So Philip ran up to it and heard him reading the prophet Isaiah. He asked, “Do you understand what you are reading?” He replied, “How can I, unless someone guides me?” And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this:

“Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

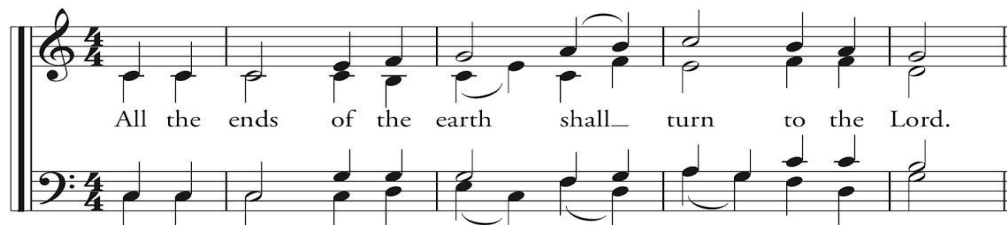
In his humiliation justice was denied him.
Who can describe his generation?
For his life is taken away from the earth.”

The eunuch asked Philip, “About whom, may I ask you, does the prophet say this, about himself or about someone else?” Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, “Look, here is water! What is to prevent me from being baptized?” He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

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

All: Thanks be to God.

Refrain: Choir and Congregation



All the ends of the earth shall turn to the Lord.

Choir Only

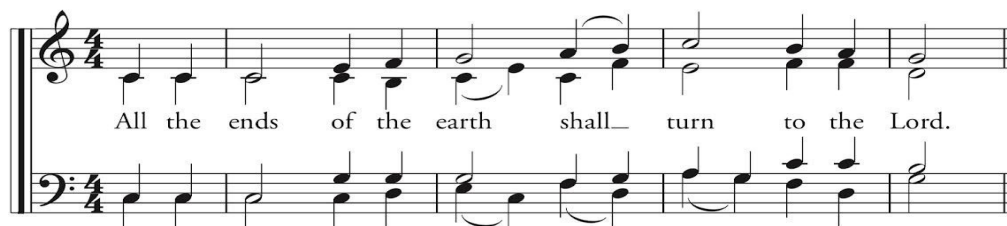
24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.

25 The poor shall eat and be satisfied, and those who seek the Lord shall praise him: *
"May your heart live for ever!"

26 All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.

27 For kingship belongs to the Lord; *
he rules over the nations.

Choir and Congregation



All the ends of the earth shall turn to the Lord.

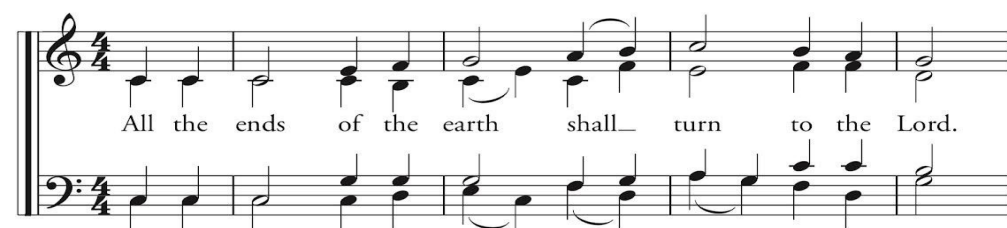
Choir Only

28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.

29 My soul shall live for him; my descendants shall serve him; *
they shall be known as the Lord's for ever.

30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

Choir and Congregation



All the ends of the earth shall turn to the Lord.

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

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

All: Thanks be to God.

(Please stand as you are able)

Hymn 141 *(Voices Found)*

Christ the vine, and God the gardener

Sung first by the choir. Then sung by the choir and congregation together

Christ, the vine, and God, the gardener,
we the branches bearing fruit.
We can bring forth shoots of promise
when our lives in Christ take root.
Christ, the fruit from Jesse springing,
you fulfilled the prophet's trust.
And you pray that we, your body,
will fulfill your trust in us.



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 15:1-8

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

Jesus said to his disciples, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

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

Children ages 4-11 are invited to join Malinda for Children's Worship.

(Please be seated)

The Sermon

The Rev. Benjamin R. Badgett

The Baptismal Font



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

(Please stand as you are able)

The Nicene Creed

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

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God, begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. AMEN.**

Prayers of the People

Nick Roberts

Intercessor: During the Great Fifty Days of Easter, we offer our prayers to God with the refrain: Alleluia, Christ is risen.

Intercessor: We pray for the Church of God around the world and across time. We remember especially, our friends in mission: the congregation and clergy of Emmanuel (Beckford Parish), Woodstock; Grace & Holy Trinity, Richmond; Immanuel on the Hill, Alexandria, and St. Andrew's (Beckford Parish), Mt. Jackson. May we, as the living Body of Christ, make God's love known near and far:

All: Alleluia, Christ is risen.

Intercessor: We pray for our nation and its leaders here at home, remembering especially: Joe, our president, Glenn our governor, and Levar our mayor. We pray for all nations and leaders around the world. May we do our part to see that the boundaries of division be overcome by God's shining light of grace, mercy, and peace:

All: Alleluia, Christ is risen.

Intercessor: We pray for the earth and all creation. We ask for the courage to reconcile ourselves to one another and for the compassion to care for those in need. May we seek and serve our lord Jesus in all whom we meet:

All: Alleluia, Christ is risen.

Intercessor: We pray for our local community and those on our parish prayer list, remembering especially Steve, Jo, MaryAnn, Mike, Fred, Karen, Keith, Betty, Lisette, Becky, Robin, Carole, Mike, Steve, Margaret, Phyllis, Julette, Marsha, Diane, David, Samantha, Bill, Doris, Pam, Aida, Versann, Candace, Jerome, Lee, the Dummitt family, the Downey family, the Dykes Family, Tyrell, Sandra, Ceily, Wanda, the Hardison and Strite family, Wayne, Clair, Ginny, Debbie, Ronnie, Caroline, Bianca, Shelby, Nicholas, the Sonant family, the Fiedler family, Alice, Garry, Will, Robin, Denise, Gloria, Henry, Gene, Karen, Rick, Amy, the Henderson family, Kristy, Martha, Randi, Marion, Hollis, and Donna. May our fellowship in Christ be a source of healing and love for those in need:

All: Alleluia, Christ is risen.

Intercessor: We remember and celebrate those who have died, especially Ethel Kutteroff, that they may dwell in eternal peace and be raised to new life in Christ.

All: Alleluia, Christ is risen.

Intercessor: We thank you for all the blessings of this life: especially Gary, Jennifer, Richard, and David who celebrate birthdays, and Douglas and Rob, and Annette and Michael, who celebrate anniversaries this week. And most of all, we thank you for the love you have given us in your Son, Jesus Christ our Lord: may our gratitude be a beacon of hope for the world whom you have redeemed:

All: Alleluia, Christ is risen.

Concluding Collect

(As a sign of God's reconciling love in the Resurrection, the Confession of Sin is omitted through Pentecost Sunday.)

The Peace

Presider: The peace of the Lord be always with you.

All: And also with you.

(Please stand as you are able. All greet one another in the name of the Lord.)

(Please be seated)

Announcements and News of the Church Community



The Altar or Holy Table

The altar is a table, usually in the sanctuary which is the space that is generally behind the altar rail, on which the bread and wine used for the eucharist (or Holy Communion or the Lord's Supper) service are consecrated.

The Holy Communion or The Liturgy of the Table



SCAN ME TO DONATE

Invitation to Holy Communion

(Remain seated)

Offertory

My eyes for beauty pine

Text: Robert Seymour Bridges (1890)

Music: Herbert Howells (1928)

*My eyes for beauty pine,
My soul for Goddès grace:
No other care nor hope is mine,
to heaven I turn my face.
One splendour thence is shed
From all the stars above:
Tis named when Goddès name is said,
'Tis Love, 'tis heavenly Love.
And every gentle heart,
That burns with true desire,
Is lit from eyes that mirror part
Of that celestial fire.*

(Please stand as you are able)

At The Presentation, Doxology

Lasst uns erfreuen

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



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 B

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, but chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life. 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:

Sanctus, S-128

Mathias

Ho - ly, ho - ly,
 ho - ly Lord, God of power and might,
 heaven 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: We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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, according to his command, O Father,

All: We remember his death, We proclaim his resurrection, We await his coming in glory;

Presider: And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [_____and] all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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: Alleluia. Christ our Passover is sacrificed for us,

All: Therefore let us keep the feast. Alleluia.

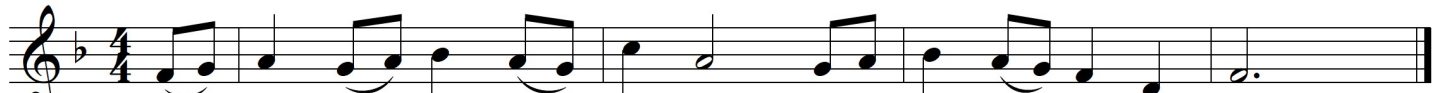
Fraction Anthem

WLP 875 "Be known to us"

James

Choir: Be known to us, Lord Jesus, in the breaking of the bread.


Refrain (*sung by all*)



Be known to us, Lord Je - sus, in the break - ing of the bread.

Choir: The bread which we break, alleluia, is the communion of the body of Christ.


Refrain (*sung by all*)



Be known to us, Lord Je - sus, in the break - ing of the bread.

Choir: One body are we, alleluia, for though many we share one bread.

Refrain (*sung by all*)



Be known to us, Lord Je - sus, in the break - ing of the bread.

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

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

Holy Communion

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

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

Descant (after stanzas 2 and 3)

God is love, God is love,

Refrain

God is love, and where true love is

1-3 || *Final Ending*

God him - self is there. there. _____

God him - self is there. there. _____

1 Here in Christ we gath - er, love of Christ our call - ing.
 2 When we Chris - tians gath - er, mem - bers of one Bo - dy,
 3 Grant us love's ful - fill - ment, joy with all the bless - ed,

Christ, our love, is with us, glad - ness be his greet - ing.
 let there be in us no dis - cord but one spi - rit.
 when we see your face, O Sa - vior, in its glo - ry.

Let us fear and love him, ho - ly God e - ter - nal.
 Ban - ished now be an - ger, strife and ev - ery quar - rel.
 Shine on us, O pur - est Light of all cre - a - tion,

Repeat Refrain

Lov - ing him, let each love Christ in one an - oth - er.
 Christ, our God, be al - ways pres - ent here a - mong us.
 be our bliss while end - less a - ges sing your prais - es.

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 182 (Blue Book)

Christ is alive!

Truro

1 Christ is a - live! Let Chris - tians sing. His cross stands
2 Christ is - a - live! No long - er bound to dis - tant
3 Not throned a - bove, re - mote - ly high, un - touched, un -
4 In ev - ery in - sult, rift, and war where co - lor,
5 Christ is a - live! His Spi - rit burns through this and

1 emp - ty to the sky. Let streets and homes with
2 years in Pal - es - tine, he comes to claim the
3 moved by hu - man pains, but dai - ly, in the
4 scorn or wealth di - vide, he suf - fers still, yet
5 ev - ery fu - ture age, till all cre - a - tion

1 prais - es ring. His love in death shall nev - er die.
2 here and now and con - quer ev - ery place and time.
3 midst of life, our Sa - vior with the Fa - ther reigns.
4 loves the more, and lives, though ev - er cru - ci - fied.
5 lives and learns his joy, his jus - tice, love, and praise.

The Dismissal

Deacon: Alleluia, alleluia. Go in peace to love and serve the Lord.

All: Thanks be to God. Alleluia, alleluia.

Postlude

The Emperor's Fanfare

Antonio Soler

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.

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

Our extended family and friends: Pam, Aida Marbella, Versann Delva, Candace Franco, Jerome Manigault, Lee Hyden (Anne Kambourian's daughter), the Dummitt family, the Downey family, the Dykes Family, Tyrell, Sandra Pone, Ceily Poh, Wanda Ferguson, the Hardison and Strite family, Wayne Purintun, Clair Schreck, Ginny Jones, Debbie Kaufman, Ronnie, Caroline, Bianca Constance, Shelby, Nicholas, the Sonant family, the Fiedler family, Alice, Garry Land, Will, Robin, Denise Early, Gloria Wiley, Henry Pegram, Gene Shelton, Karen Sokohl, Rick McGeorge, Amy Burks, the Henderson family, Kristy Rose, Martha, Randi Smith, Marion Broome, Hollis Daniels, and Donna Raubenstine.

Those celebrating birthdays: especially Gary Nelson, Jennifer Browne, Richard Yuk, and David Capaz.

Those celebrating anniversaries: especially Douglas D'Urso and Rob McTier, and Annette and Michael Spanel.

Those who have died: especially Ethel Kutteroff.

Diocesan Cycle of Prayer: Pray for the congregation and clergy of Emmanuel (Beckford Parish), Woodstock; Grace & Holy Trinity, Richmond; Immanuel on the Hill, Alexandria, and St. Andrew's (Beckford Parish), Mt. Jackson.

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 R. Badgett, Rector	rector@stmarksrva.org
The Rev. Charles D. Aiken, Jr., Associate Rector	buckaiken4@gmail.com
The Rev. Dr. Sarah Kye Price, Priest Affiliate	office@stmarksrva.org
Malinda Collier, Director of Lay Ministry/Formation	dre@stmarksrva.org
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Steve Barnes, Parish Administrator	office@stmarksrva.org
Cassandra Price, Nursery	

Office Hours: Tuesday to Thursday 11-4
Pastoral Emergencies 804-385-6821 OR 804-304-5062

THE VESTRY

2024:

Karen Franklin, Pastoral Care Team Liaison

Rob McTier, Worship Team Liaison

Mickie Jones, Parish Life Team Liaison

2025:

Blair McDuff, Evangelism Team Liaison

Scott Pennington, Sr. Warden, Property Team Liaison

Paul Shane, Finance Team Liaison

2026:

Becky Adams, Education Team Liaison

Gaye Frugard, Outreach Team Liaison

Kate Williams, Jr. Warden, Stewardship 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**

Annette Spanel, **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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