



St Mark's

EPISCOPAL CHURCH

love is our tradition

**The Eighteenth Sunday
After Pentecost**

October 1, 2023, Rite 2 Year A

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

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

**We Love
God**

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

**We Love
Each Other**

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

**We Love
Our Community**

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

**We Love
Our Faith**

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

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

Basic Liturgics

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

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

The Structure of the Eucharistic Liturgy:

The Eucharistic Liturgy is divided into two main parts:

- | | |
|------------------------------------|--|
| (1) The Liturgy of the Word | (2) The Holy Communion or The Liturgy of the Table |
| - The Gathering Rite | - The Offertory |
| - The Lessons & Sermon | - The Eucharistic Prayer |
| - The Creed | - The Lord's Prayer |
| - The Intercessions and Confession | - The Fraction or The Breaking of the Bread |
| - The Peace | - Holy Communion |
| | - The Post-Communion Prayer |
| | - Blessing and Dismissal |

Terms for Those Who Help With Worship:

Celebrant, Presider, Officiant: A priest, bishop, or deacon who presides at the liturgy.

Deacon: A person ordained to the diaconate can help with reading the gospel, leading the Prayers of the People, leading the Confession, setting the Altar at Offertory, distributing Communion, cleaning up after Communion, or the Dismissal.

Crucifer: Someone who carries the processional cross.

Acolyte: Literally this means "torch-bearer."

Lay Eucharistic Ministers: Lay people who have been authorized by the Bishop and the Rector to help distribute Communion, usually by being *chalice-bearers*.

Book-bearer: The person who carries the Gospel Book in procession and holds it during the Gospel Reading.

Preacher: A person who gives a sermon or homily.

Lector: A person who reads a lesson from the Bible.

Intercessor: A person who leads the Prayers of the People.

Oblation-bearers: Those who bring up the gifts of bread and wine at Offertory.

Ushers: Those who help people find their seat and the bulletin, who collect the offering and present it, and who help direct people during Communion.

Greeters: Those who, after the Dismissal, welcome new people and invite them to coffee and social time.

Altar Guild: The team of people who help prepare the Altar area and are responsible for cleaning the vessels and linens.

Floral Guild: Those who create the floral arrangements for worship.

Preparing for Worship

In today's hectic world, it is good to have time for silence. Take time to sit quietly and open yourself through silent prayer, meditation, or reading over the bulletin.

Holy Eucharist-Rite Two

The Word of God or The Liturgy of the Word

Prelude

(Please stand as you are able)

Hymn 362 (1982 Hymnal-Blue Book)

Holy, holy, holy!

Nicaea

1 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
*2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:
cast - ing down their gold - en crowns a - round the glass - y sea;
though the sin - ful hu - man eye thy glo - ry may not see,
All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
cher - u - bim and ser - a - phim fall - ing down be - fore thee,
on - ly thou art ho - ly; there is none be - side thee,
Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.
which wert, and art, and ev - er - more shalt be.
per - fect in power, in love, and pu - ri - ty.
God in three Per - sons, bless - ed Trin - i - ty.

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

Arnatt

Glo - ry to God in the high - est,
and peace to his peo - ple on earth. Lord God, hea - ven - ly King,
al - migh - ty God and Fa - ther, we wor - ship you, we give you
thanks, we praise you for your glo - ry.
a little slower
Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God,
Lamb of God, you take a - way the sin of the world: have
mer - cy on us; you are seat - ed at the right hand of the Fa - ther:
re - ceive our prayer. For you a -
lone are the Ho - ly One, you a - lone are the Lord, you a -
lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it,
in the glo - ry of God the Fa - ther. A - men.

The Lectern



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

The Collect of the Day

Presider: The Lord be with you.

All: And also with you.

Presider: Let us pray.

Presider: O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; 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 Exodus

Exodus 17:1-7

Jennifer McCauley

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

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

All: Thanks be to God.

1 Hear my teaching, O my people; *
incline your ears to the words of my mouth.

**2 I will open my mouth in a parable; *
I will declare the mysteries of ancient times.**

3 That which we have heard and known, and what our forefathers have told us, *
we will not hide from their children.

**4 We will recount to generations to come
the praiseworthy deeds and the power of the Lord, *
and the wonderful works he has done.**

12 He worked marvels in the sight of their forefathers, *
in the land of Egypt, in the field of Zoan.

**13 He split open the sea and let them pass through; *
he made the waters stand up like walls.**

14 He led them with a cloud by day, *
and all the night through with a glow of fire.

**15 He split the hard rocks in the wilderness *
and gave them drink as from the great deep.**

16 He brought streams out of the cliff, *
and the waters gushed out like rivers.

A Reading from the Letter to the Philippians

Philippians 2:1-13

Rob McTier

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness.

And being found in human form, he humbled himself and became obedient to the point of death--even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

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

All: Thanks be to God.

(Please stand as you are able)

Hymn 339 (Blue Book)

Deck thyself, my soul, with gladness

Schmücke dich

1 Deck thy - self, my soul, with glad - ness, leave the
2 Sun, who all my life dost bright - en; Light, who
3 Je - sus, Bread of Life, I pray thee, let me

gloom - y haunts of sad - ness, come in - to the day - light's
dost my soul en - light - en; Joy, the - best that an - y
glad - ly here o - bey thee; nev - er to my hurt in -

splen - dor, there with joy thy prais - es ren - der
know - eth; Fount, whence all my be - ing flow - eth:
vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un - bound - ed hath this
at thy feet I cry, my Ma - ker, let me
from this ban - quet let me mea - sure, Lord, how

won - drous ban - quet found - ed - high o'er all the heavens he
be a fit par - ta - ker of this bless - ed food from
vast and deep its trea - sure; through the gifts thou here dost

reign - eth, yet to dwell with thee he deign - eth.
hea - ven, for our good, thy glo - ry, giv - en.
give me, as thy guest in heaven re - ceive me.



The Pulpit

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

The Gospel

Matthew 21:23-32

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

When Jesus entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, “By what authority are you doing these things, and who gave you this authority?” Jesus said to them, “I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?” And they argued with one another, “If we say, ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’ But if we say, ‘Of human origin,’ we are afraid of the crowd; for all regard John as a prophet.” So they answered Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I am doing these things.

“What do you think? A man had two sons; he went to the first and said, ‘Son, go and work in the vineyard today.’ He answered, ‘I will not’; but later he changed his mind and went. The father went to the second and said the same; and he answered, ‘I go, sir’; but he did not go. Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

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

(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 VI

Mickie Jones

Intercessor: In Peace, we pray to you, Lord God.

Pause

Intercessor: For all people in their daily life and work. We pray for public, non-profit, and religious social service work and ministries in Metropolitan Richmond: For all in need of social services, all social service departments and caseworkers; for partnerships between the church and other institutions serving the needy.

All: For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world.

All: For all who work for justice, freedom and peace.

For the just and proper stewardship of God's creation.

All: For the victims of hunger, fear, injustice, and oppression.

For the special needs and concerns of this congregation. We pray for those who are ill or recovering, especially: Phillip, Karen, Lisette, Margie and her family, Becky, Robin, Carole, Mike, Steve, Ethel, Margaret, Phyllis, Julette, Diane, David, Samantha, Bill, Doris, the Tracy Family, Jane, Bianca, Shelby, the Hardison family, Nicholas, the Sonant family, the Whisonant family, the Fiedler family, the Lord and Walton family, Richard, Alice, Garry, Wayne and Sue, Marsha and David, Teagan and the Kuehnle family, Will, Robin, Denise, Ron and Pam, Oscar, Rod, Gloria, William, Henry, Rick, Gene, Karen, Rick, Amy, the Henderson family, Mary-Margaret, Lane, Kristy, Renee, Emily, Martha, Carolyn, Randi, Nancy Strite, Marion, Hollis, and Donna.

All: For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God.

All: For all who proclaim the Gospel, and all who seek the Truth.

For Justin, the Archbishop of Canterbury, for Michael, our Presiding Bishop, for Mark and Gayle, our bishops; for the congregations and clergy of Emmanuel, Harrisonburg; Meade Memorial, White Post; St. George's, Pine Grove, Stanley; St. John's, Columbia, and St. Paul's, Ingham, Shenandoah.

All: For all who serve God in God's Church.

Please add your own petitions either aloud or silently.

Pause

Hear us, Lord;

All: For your mercy is great.

We thank you, Lord, for all the blessings of this life. We give thanks for those celebrating birthdays, especially Ellen, Rainier, and Errol, and for those celebrating anniversaries, Malinda and George, and Jeanine and Michael.

Pause

We will exalt you, O God our King.

All: And praise your Name for ever and ever;

We pray for all who have died, especially Leland Towle, that they may have a place in your eternal kingdom.

Pause

Lord, let your loving kindness be upon them.

All: Who put their trust in you.

We pray to you also for the forgiveness of our sins.

Silence may be kept

**All: Have mercy on us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in the newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. AMEN.**

The Absolution

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

The Peace

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

All: And also with you.

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

(Please be seated)

Announcements and News of the Church Community



The Altar or Holy Table

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

The Holy Communion or The Liturgy of the Table

Invitation to Holy Communion

(Remain seated)

Offertory

Do not be afraid

Do not be afraid, for I have redeemed you.
I have called you by your name;
you are mine.
When you walk through the waters,
I'll be with you;
you will never sink beneath the waves.
When the fire is burning all around you,
you will never be consumed by the flames.
When the fear of loneliness is looming,
then remember I am at your side.
When you dwell in the exile of a stranger,
remember you are precious in my eyes.
You are mine, O my child,
I am your Father,
and I love you with a perfect love.

(Please stand as you are able)

At The Presentation, Doxology

*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

Philip Stopford

Old 100th



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 D

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 truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

Sanctus

Arnatt

Ho - ly, ho - ly, ho - ly Lord,
 God of power and might, hea - ven and earth are full of your glo - ry.
 Ho - san - na, Ho - san - na, Ho - san - na — in the high - est.
 Bless - ed is he who comes in the name of the Lord.
 Ho - san - na, Ho - san - na, Ho - san - na — in the high - est.

(Please stand or kneel as you are able)

Presider: We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

All: We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ. Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

(Continued Next Page)

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. [Remember all who minister in your Church. Remember all your people and those who seek your truth. Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light].

And grant that we may find our inheritance with [the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with Mark and] all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and 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.**

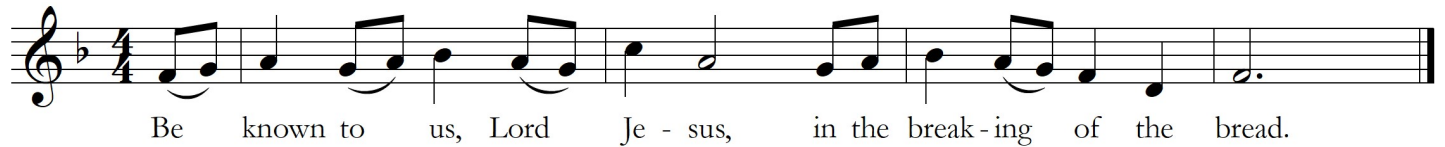
The Breaking of the Bread

Presider: Alleluia. Christ our Passover is sacrificed for us,

All: Therefore let us keep the feast. Alleluia.

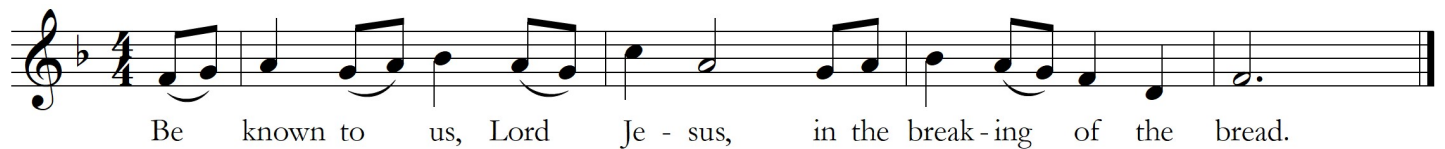
Choir: Be known to us, Lord Jesus, in the breaking of the bread.

Refrain (sung by all):



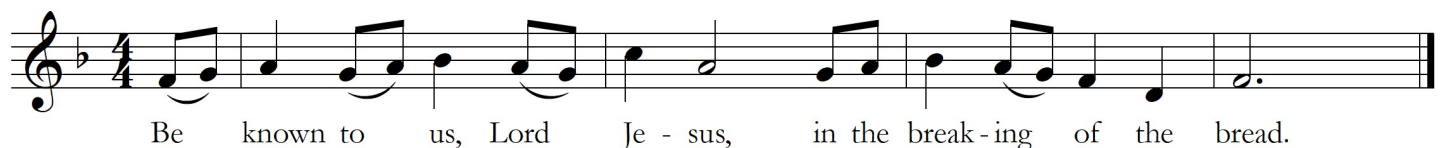
Choir: The bread which we break, alleluia, is the communion of the body of Christ.

Refrain (sung by all):



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

Refrain (sung by all):



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.

1 Let us break bread to - geth-er on our knees; _____
 2 Let us drink wine to - geth-er on our knees; _____

let us break bread to - geth-er on our knees; _____
 let us drink wine to - geth-er on our knees; _____

Refrain

when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer-cy on me. _____

3 Let us praise God to - geth-er on our knees; _____

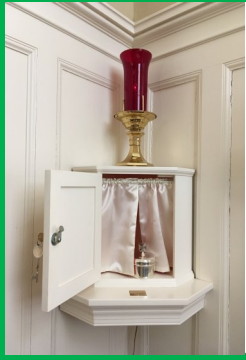
let us praise God to - geth-er on our knees; _____

Refrain

when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer-cy on 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.

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

Hymn 601 *(Blue Book)*

O day of God

St. Michael

1 O day of God, draw nigh in beau - ty and in power, come
2 Bring to our trou - bled minds, un - cer - tain and a - fraid, the
3 Bring jus - tice to our land, that all may dwell se - cure, and
4 Bring to our world of strife thy sov - ereign word of peace, that
5 O day of God, draw nigh as at cre - a - tion's birth, let

1 with thy time - less judg - ment now to match our pres - ent hour.
2 qui - et of a stead - fast faith, calm of a call o - beyed.
3 fine - ly build for days to come foun - da - tions that en - dure.
4 war may haunt the earth no more and des - o - la - tion cease.
5 there be light a - gain, and set thy judg - ments in the earth.

The Dismissal

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

All: Thanks be to God.

*The Altar Flowers are Given to the Glory of God
In Memory of William Cooper Sargent
By Brenda Sargent*

Postlude

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. Gloria and Sanctus © 1975, GLA Publications, Inc. "Be known to us" © 1992 Morningstar Music Publications. 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.*

Please Remember in Your Prayers This Week:

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

Our extended family and friends: the Tracy Family, Jane Elbert, Bianca Constance, Shelby, the Hardison family, Nicholas, the Sonant family, the Whisonant family, the Fiedler family, the Lord and Walton family, Richard Wallace, Alice, Garry Land, Wayne and Sue, Marsha and David, 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, 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 Ellen Landers, Rainier Smith, and Errol Somay.

Those celebrating anniversaries: especially Malinda and George Collier, and Jeanine and Michael Maruca.

Those who have died: especially Leland Towle.

Diocesan Cycle of Prayer: Pray for the congregations and clergy of Emmanuel, Harrisonburg; Meade Memorial, White Post; St. George's, Pine Grove, Stanley; St. John's, Columbia, and St. Paul's, Ingham, Shenandoah.

Metro Richmond Cycle of Prayer: We pray for public, non-profit, and religious social service work and ministries in Metropolitan Richmond: For all in need of social services, all social service departments and caseworkers; for partnerships between the church and other institutions serving the needy.

Sacred Ground

On behalf of St Mark's you are invited to take a journey onto Sacred Ground. Sacred Ground is a curriculum of The Episcopal Church which takes a deep dive into the racial history of America with a lens of faith and humility.

We are limiting this class to 10 participants (plus two facilitators- Fr. Benjamin and Shannon Heady).

The class is scheduled to meet on the 1st and 3rd Sundays from 1:00-2:30 p.m. from October 1 through June.

Please contact Shannon Heady if you would like to sign-up.

About Sacred Ground:

- Sacred Ground is a sensitive, prayerful resource that creates space for difficult but respectful and transformative dialogue on race and racism.
- It invites participants to walk back through history in order to peel away the layers that brought us to today, reflecting on family histories and stories, as well as important narratives that shape the collective American story.
- It holds as a guiding star the vision of beloved community – where all people are honored and protected and nurtured as beloved children of God, where we weep at one another's pain and seek one another's flourishing.

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
Amos Goldie, Minister of Music	office@stmarksrva.org
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

2023:

Shannon Heady, **Education Team Liaison**

Jamie Francis, **Stewardship Team Liaison**

Don Kyser, **Outreach and Justice/Advocacy Team Liaison**

2024:

Karen Franklin, **Pastoral Care Team Liaison**

Rob McTier, **Worship Team Liaison**

Mickie Jones, Sr. Warden, **Parish Life Team Liaison**

2025:

Blair McDuff, **Evangelism Team Liaison**

Scott Pennington, Jr. Warden, **Property Team Liaison**

Paul Shane, **Finance Team Liaison**

Ex-officio

Treasurer: Suzanne Long

Register: Phoebe Davis

ST. MARK'S TRUSTEES:

Harold Wright

Beth Wentworth

Bill Martin

MINISTRY TEAMS AND CHAIRS:

Director of Lay Ministry and Formation, Malinda Collier

Gathered Ministry:

Karen Hardison, **Worship**

Becky Adams, **Pastoral Care**

Beth Wentworth, **Education**

Fred Crowley, **Parish Life**

Sent Ministry:

Ed Street, **Outreach**

Suzanne Long, **Evangelism**

Penny Adams, **Justice and Advocacy**

Shared Ministry:

Suzanne Long, **Interim-Finance**

Wes Kaufman & Dee Whitlow, **Audit**

Howard Pugh, **Stewardship**

Brent Graves, **Property**

Mickie Jones, **Vestry**

Pam Piercy, **Personnel**

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

All are Welcome Here

Diverse, Urban, Eucharist Centered, Service-Oriented

Thank you for joining us.

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

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

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

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



St Mark's

EPISCOPAL CHURCH

love is our tradition

520 N. Arthur Ashe Boulevard, Richmond VA 23220

804-358-4771

stmarksrva.org