



St Mark's

EPISCOPAL CHURCH

love is our tradition

**The Second Sunday of Advent
December 7th, 2025 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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Advent is a strange, contemplative season to be grasped in the language of silence and poetry. It is a time to remember that what we long for and desire has already come and yet is to come in its fullness; a time to remember that we in our day are to be like Mary, to consent to cooperate with God so that God might complete what God began long ago.

---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 |

Land Acknowledgement

“We recognize and remember the First Nations, the native people who were removed from this portion of God’s creation by force. These nations/tribes in Virginia include the Powhatan, the Chickahominy, the Monocan, the Arrohateck, the Nottoway, and other nations/tribes whose contributions we’ve lost. We recognize and remember enslaved Native Americans, and enslaved Africans and their descendants, separated from their families by force, and who lived under horrific conditions to help build this country. May we always remember that the earth does not belong to us but is a gift from God. May God’s grace and wisdom lead us from our past mistakes to become instruments of justice and peace for all people.”

- Written by the Native American/Indigenous Ministries in the Diocese of Virginia, July 2023, for the Diocesan Offices in Richmond, Virginia
- 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
- The Rt. Rev. Mark A. Bourlakas, Assistant Bishop of the Diocese of Virginia

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

Savior of the Nations, Come, BWV 659

J. S. Bach

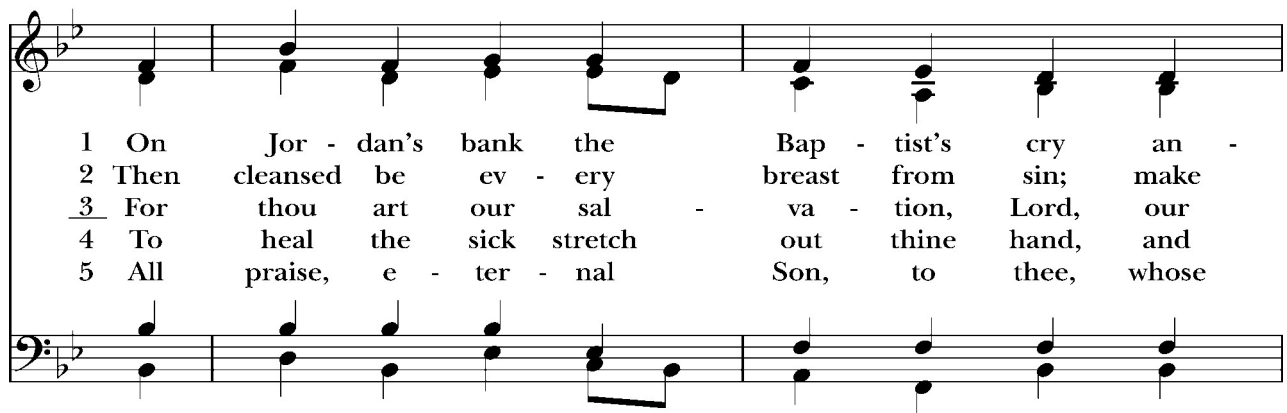
A Word of Welcome

(Please stand as you are able)


Hymn 76

On Jordan's banks, the Baptist Cry

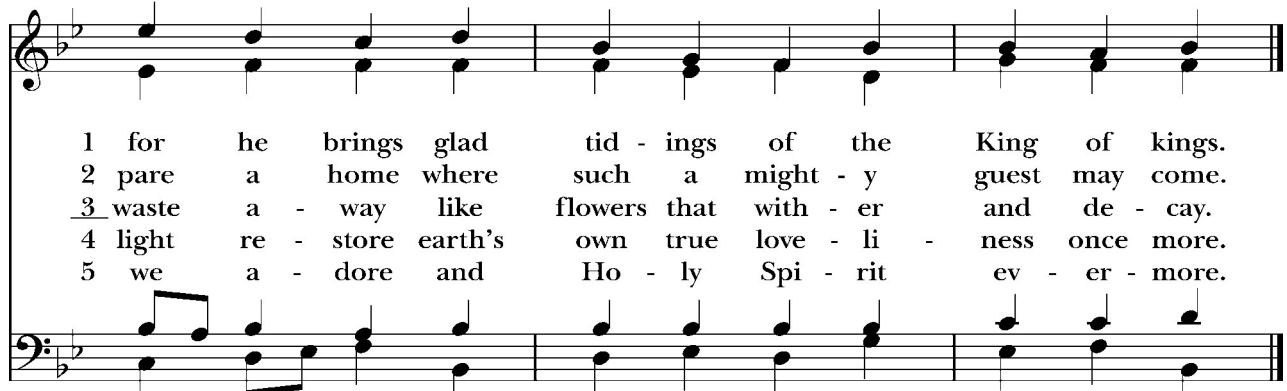
Winchester New



1 On Jor - dan's bank the Bap - tist's cry an -
2 Then cleansed be ev - ery breast from sin; make
3 For thou art our sal - va - tion, Lord, our
4 To heal the sick stretch out thine hand, and
5 All praise, e - ter - nal Son, to thee, whose



1 noun - ces that the Lord is nigh; a - wake and heark - en,
2 straight the way for God with - in, and let each heart pre -
3 re - fuge, and our great re - ward; with - out thy grace we
4 bid the fall - en sin - ner stand; shine forth, and let thy
5 ad - vent doth thy peo - ple free; whom with the Fa - ther



1 for he brings glad tid - ings of the King of kings.
2 pare a home where such a might - y guest may come.
3 waste a - way like flowers that with - er and de - cay.
4 light re - store earth's own true love - li - ness once more.
5 we a - dore and Ho - ly Spi - rit ev - er - more.

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: 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.

Trisagion

Smith

4 Sung three times

Ho - ly God, Ho - ly and Might - y, Ho - ly Im -

mor - tal One, have mer - cy up - on us

Lighting of the Advent Candle

Frosty Owen and George Spica

Isaiah spoke the word of God promising that one day a Messiah would be born. He said that the Messiah would be like a light shining in the darkness. In the town of Nazareth an angel visited a young woman named Mary, and told her that she was a favored one of God. If this wasn't scary enough the angel told her she would in time give birth to a very special baby boy that she would name Jesus, and that he was the son not of her soon-to-be husband, Joseph, but that he was the son of God. Mary was frightened but brave enough to embrace this message. Mary carries in her body the new light.

As we light this candle, let us remember not to be afraid, but to listen, follow, and welcome, the call to be changed by God in our lives.

The Collect of the Day

Presider: The Lord be with you.

All: And also with you.

Presider: Let us pray.

Presider: Merciful God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **AMEN.**

(Please be seated)

The Lessons

A Reading from the Book of Isaiah

Isaiah 11:1-10

Jane Elbert

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord.

He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt around his waist, and faithfulness the belt around his loins.

The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox.

The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea.

On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.

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

All: Thanks be to God.

(The congregation remains seated)

Psalm 72:1-7, 18-19

In his time the right - eous shall flour - ish

Give the King your justice, O *God*,
and your righteousness to the King's *Son*;
That he may rule your people *righteously*
and the poor with *justice*;

That the mountains may bring prosperity to the *people*,
and the little hills bring *righteousness*.
He shall defend the needy among the *people*;
he shall rescue the poor and crush the op-*pressor*.

REFRAIN

He shall live as long as the sun and moon en-*dure*,
from one generation to a-*nother*.
He shall come down like rain upon the mown *field*,
like showers that water the *earth*.

In his time shall the righteous *flourish*;
there shall be abundance of peace till the moon shall be no *more*.
Blessed be the Lord God, the God of *Israel*,
who alone does wondrous *deeds*!

And blessed be his glorious Name for *ever*!
and may all the earth be filled with his glory. Amen. A-*men*.

REFRAIN

Whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written,

"Therefore I will confess you among the Gentiles, and sing praises to your name";

and again he says, "Rejoice, O Gentiles, with his people";

and again, "Praise the Lord, all you Gentiles, and let all the peoples praise him";

and again Isaiah says, "The root of Jesse shall come, the one who rises to rule the Gentiles; in him the Gentiles shall hope."

May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

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

All: Thanks be to God.

Please stand as you are able)

Hymn 75

There's a voice in the wilderness crying

Ascension



1 There's a voice in the wil - der - ness cry - ing, a —
2 O ——— Zi - on, that bring - est good tid - ings, get thee
3 but the word of our God — en - du - reth, the —



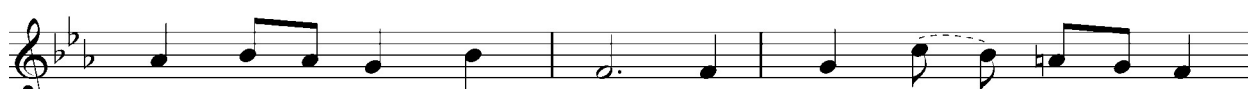
call from the ways un - trod: Pre - pare in the des - ert a
up to the heights and sing! Pro - claim to a des - o - late
arm of the Lord is strong; he stands in the midst — of



high - way, a high - way for our God! The —
peo - ple the com - ing of their King. Like the
na - tions, and he will right the wrong. He shall



val - leys shall be ex - alt - ed, the
flowers of the field they — per - ish, like
feed his — flock like a shep - herd, the



lof - ty hills brought low; make straight all the crook - ed
grass our works de - cay, the power and pomp of
lambs he'll gent - ly hold; to pas - tures of peace he'll



pla - ces where the Lord our — God — may go!
na - tions shall — pass like a dream — a - way;
lead them, and — bring them — safe to his fold.



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 3:1-12

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

In those days John the Baptist appeared in the wilderness of Judea, proclaiming, “Repent, for the kingdom of heaven has come near.” This is the one of whom the prophet Isaiah spoke when he said,

“The voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight.’”

Now John wore clothing of camel’s hair with a leather belt around his waist, and his food was locusts and wild honey. Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, and they were baptized by him in the river Jordan, confessing their sins.

But when he saw many Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit worthy of repentance. Do not presume to say to yourselves, ‘We have Abraham as our ancestor’; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

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.**

(Stand or kneel)

Prayers of the People

Jennifer McCauley

Beloved in faith, as we joyfully await the full manifestation of God's reign in Christ, let us pray for the needs of the church and the world.

O Wisdom, you come forth from the mouth of the Most High and reach from beginning to end, mightily and sweetly ordering all things. Behold and bless your church, remembering especially Sean our presiding bishop, Mark, Gayle, Mark our bishops, Benjamin, Buck, and Sarah our clergy, Ivy and Kate our wardens, and our vestry. Be present in ordering the life of this and every congregation.

All: Come and teach us the way of prudence.

O Adonai, God of the Covenant, ruler of the house of Israel, you appeared to Moses in the fire of the burning bush and on Mount Sinai gave your law. Forgive us when we stray from your guidance and will.

All: Come and redeem us for our life together.

O Root of Jesse, you stand as an ensign to humankind; before you rulers will shut their mouths, and nations bow in worship: We pray for your peace and justice in every nation and throughout the world; be present to all whose lives are ravaged by war and strife. Guide the leaders of this and every land into the paths of peace and goodwill.

All: Come save us and do not delay.

O Key of David, and scepter of the house of Israel, you open and no one can shut, you shut and no one can open: Guide us in opening the doors of opportunity for the unemployed, for those unhoused, for prisoners, and for all who are oppressed; and lead us in closing the doors that lead to poverty, bigotry, and injustice. We pray for the families of Metropolitan Richmond: For single-parent families, adoptive families, foster families, and for households that are communities of friends. For elderly persons living in their own homes, in retirement communities, and in nursing institutions.

All: Come and bring the captives out of the prison house.

O King of the Nations and their Desire, you are the cornerstone that makes us one: We lift up all who are suffering and in need, especially Sandra, Margie, Pam, Carole, Jane and Stuart, Ryn, the Tucker family, George, Haig and Anne, Kenneth, Garry, Bobbie, Jo, Mike, Betty, Lisette, Mike and Margaret, Phyllis, Julette, Marsha, Bill, Phyllis, Wendy, Val, Gloria, Dawn, Veronica, Pat and Bill, Curtis, Kandace, Mollie, Janice, John, Jim, Terri, Everette, Jennifer, Mary, Robert, Sally, Louis, Andrew and Gretchen, Ron, Pam, the Dummitt family, the Downey family, Elizabeth and David, Ronnie, Nicholas, the Sonant family, Amy, Kristy, Randi, Marion, and Hollis. Tend the sick, give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous and help us minister to them in your love.

All: Come and save us whom you have fashioned out of clay.

O Dayspring, radiance of the Light Eternal and Sun of Righteousness: Shine your light on those who have died, and bring comfort to all those who mourn.

All: Come and enlighten all who sit in darkness and the shadow of death.

O Emmanuel, God with us, Expected One and Saviour, We give thanks for all the blessings of this life; for all those who today celebrate birthdays, especially Lee, Marcie, and Fred, those who celebrate anniversaries, and for all the other blessings of this life.

Make each of us ready to receive you into our hearts, to serve you in all whom we meet, and to greet you in the fullness of your glory in the day of your appearing.

All: Come and save us, O Lord our God.

The Confession

Presider: Let us confess our sins to God.

Silence may be kept.

**All: God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. AMEN.**

The Absolution

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

The Peace

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

All: And also with you.

(All greet one another in the name of the Lord.) (Please be seated)

Announcements and News of the Church Community



The Altar or Holy Table

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

The Holy Communion or The Liturgy of the Table



SCAN to DONATE

Invitation to Holy Communion

(Remain seated)

Offertory

Thou shalt know him

Mark Sirret

Thou shalt know Him when he comes
not by any din of drums,
Nor his manners nor his airs,
nor by anything he wears.
Thou shalt know him when he comes,
not by his crown or by his gown,
But his coming known shall be
by the holy harmony which his coming makes in thee.
Thou shalt know him when he comes. Amen.

(Please stand as you are able)

At The Presentation, Doxology

The 8th Tune

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



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 everywhere to give thanks to you, Almighty God, Creator of heaven and earth. Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. 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

Smith

Ho - ly, Ho - ly, Ho - ly Lord, God of pow'r and might, heav'n 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, Ho - san - na, 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 Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, 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 Savior 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 Jesus 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, **We remember Christ’s death, We proclaim Christ’s resurrection, We await Christ’s coming in glory;**

Presider: And we offer our sacrifice of praise and thanksgiving to you, O Savior 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 in the sacrifice of Jesus Christ, through whom we are acceptable to you, 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 children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, 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, Agnus Dei

Smith



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.

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

Holy Communion: Come forward as the ushers direct you.

When you arrive at the front 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 require gluten free bread, please let the priest know when you come forward.

If you have any mobility concerns alert the usher. Clergy will bring communion to you.

Prayers for Healing are available prior to, or after receiving communion.

A minister will be available to the right of the chancel area. In this healing space, confidentiality is honored for all shared prayer requests. Disclosures of potential harm to yourself or others, or suspected abuse, require reporting to the proper authorities to ensure safety and well-being for all. Should you desire further counseling, you may set up an appointment with our clergy who can assist you in finding support.

Communion Hymn

“What is the crying at Jordan?”

Words: Carol Christopher Drake Music: St. Mark’s, Berkely, based on an Irish melody
Sanford Eberly, baritone

What is this crying at Jordan? Who hears, O God, the prophecy? Dark is the season, dark our hearts and shut to mystery.

Who then shall stir in this darkness, prepare for joy in the winter night? Mortal in darkness we lie down, blindhearted seeing no light.

Lord, give us grace to awake us, to see the branch that begins to bloom; in great humility is hid all heaven in a little room.

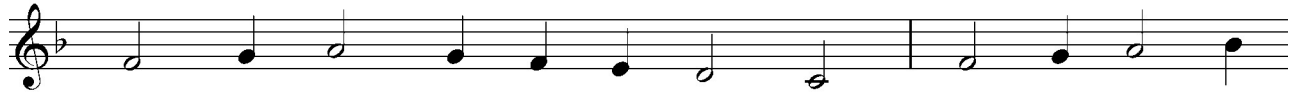
Now comes the day of salvation, in joy and terror Word is born! God gives himself into our lives; O let salvation dawn!

Post Communion Prayer

Presider: Let us pray.

All: Eternal God, you have graciously accepted us as living members of 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 Savior. AMEN.

The Blessing



1 Com - fort, com - fort ye my peo - ple, speak ye peace, thus
 2 Hark, the voice of one that cri - eth in the des - ert
 3 Make ye straight what long was crook - ed, make the rough - er



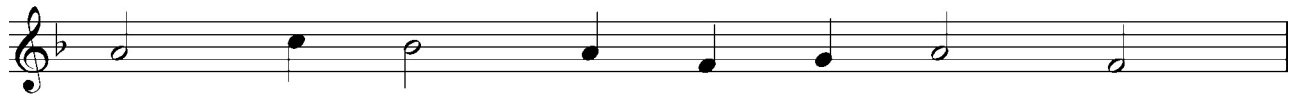
saith our God; com - fort those who sit in dark - ness
 far and near, call - ing us to new re - pent - ance
 pla - ces plain; let your hearts be true and hum - ble,



mourn - ing 'neath their sor - rows' load. Speak ye to Je -
 since the king - dom now is here. Oh, that warn - ing
 as be - fits his ho - ly reign. For the glo - ry



ru - sa - lem of the peace that waits for them;
 cry o - bey! Now pre - pare for God a way;
 of the Lord now o'er earth is shed a - broad;



tell her that her sins I cov - er,
 let the val - leys rise to meet him
 and all flesh shall see the to - ken



and her war - fare now is o - ver.
 and the hills bow down to greet him.
 that the word is nev - er bro - ken.

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: Go in peace to love and serve the Lord, and one another.

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

Postlude

Savior of the Nations, Come, BWV 661

J. S. Bach

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RECYCLE THIS BULLETIN by placing it on one of the side tables.

Please Remember in Your Prayers This Week:

Parishioners: Rev. Dr. Sandra Levy-Mix, Margie Costas, Pam Dummitt, Carole Shahda, Jane and Stuart Settle, Ryn Kennedy, the Tucker family, George Summers, Haig and Anne Kambourian, Kenneth Decker, Garry Land, Bobbie Aiken, Jo Tyler, Mike Craft, Betty Leviner, Lisette Johnson, Mike and Margaret Franklin, Phyllis Iverson, Julette Iverson, Marsha Iverson, and Bill Piercy.

Our extended family and friends: Phyllis, Wendy Christiana, Val Lipari, Gloria Kittel, Dawn Bitler, Veronica Harless, Pat and Bill, Curtis, Kandace, Mollie, Janice Wise, John O'Shea, Jim Thompson, Terri Humel, Everette Beach, Jennifer Downey, Mary McLenigan, Robert McLenigan, Sally Kye, Louis Morris, Andrew and Gretchen Curtain, Ron, Pam, the Dummitt family, the Downey family, Elizabeth and David Hardison, Ronnie, Nicholas, the Sonant family, Amy Burks, Kristy Rose, Randi Smith, Marion Broome, and Hollis Daniels.

Those who have died:

Those celebrating birthdays: remembering especially Lee Downey, Marcie Taffs, and Fred Crowley.

Those celebrating anniversaries:

Diocesan Cycle of Prayer: We pray for the congregation and clergy of Holy Cross, Batesville; St. Asaph's, Bowling Green, and St. James', Louisa.

Metro Richmond Cycle of Prayer: We pray for the families of Metropolitan Richmond: For single-parent families, adoptive families, foster families, and for households that are communities of friends. For elderly persons living in their own homes, in retirement communities, and in nursing institutions.

Names on the extended family and friends prayer list will remain for three months unless longer is requested. Please contact the office with any changes.

PARISH STAFF

The Rev. Benjamin R. Badgett, Rector	rector@stmarksrva.org
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	
Forrest Whitley, Sexton	

Office Hours: Tuesday to Thursday 11-4

Pastoral Emergencies 804-385-6821

THE VESTRY

2025:

Blair McDuff, **Evangelism Team Liaison**

Scott Pennington, **Stewardship Team Liaison**

Paul Shane, **Parish Life Team Liaison**

2026:

Becky Adams, **Justice/Advocacy & Pastoral Care Team Liaison**

Gaye Frugard, **Outreach Team Liaison**

Kate Williams, Jr. Warden, **Worship Team Liaison**

2027:

Ivy Burnes, Sr. Warden, **Finance Team Liaison**

Kevin Cutro, **Education & Formation Team Liaison**

Ralph Stanley, **Property Team Liaison**

Ex-officio

Treasurer: Suzanne Long

Register: Mickie Jones

ST. MARK'S TRUSTEES:

Harold Wright

Beth Wentworth

Wes Kaufman

MINISTRY TEAMS AND CHAIRS:

Director of Lay Ministry and Formation, Malinda Collier

Gathered Ministry:

Rob McTier, **Worship**

Karen Franklin, **Pastoral Care**

Open, **Education & Formation**

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**

Elizabeth Kyser & Isabel Tucker, **Stewardship**

Brent Graves, **Property**

Michael Solberg, **Personnel**

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

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.

Verger: A lay minister who assists the clergy in the conduct of public worship, especially in the marshaling of processions.

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.

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
The Rt. Rev. Mark A. Boursakos, Assistant Bishop of the Diocese of Virginia



St Mark's
EPISCOPAL CHURCH

love is our tradition

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