



St Mark's

EPISCOPAL CHURCH

love is our tradition

**The Last Sunday After the Epiphany
February 15th, 2026 Rite 2 Year A**

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

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

We Love God

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

We Love Each Other

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

We Love Our Community

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

We Love Our Faith

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

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

Epiphany is a season to remember the mission of the church, to proclaim the gospel, to trust in God, and to live as if God's reign has come, in spite of all evidence to the contrary. Epiphany is an invitation to go on a journey we cannot order or control, following in a way we cannot fully comprehend and the world deems foolish and irresponsible.

---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 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

La Transfiguration

Dom Paul Benoit

A Word of Welcome

(Please stand as you are able)

Hymn 129

Christ upon the mountain peak

Mowsley

1 Christ up - on the moun - tain peak stands a - lone in
2 Trem - bling at his feet we saw Mo - ses and E -
3 Swift the cloud of glo - ry came. God pro - claim - ing
4 This is God's be - lov - ed Son! Law and pro - phets

glo - ry blaz - ing; let us, if we dare to speak,
li - jah speak - ing. All the pro - phets and the Law
in its thun - der Je - sus as his Son by name!
fade be - fore him; first and last and on - ly One,

with the saints and an - gels praise him. Al - le - lu - ia!
shout through them their joy - ful greet - ing. Al - le - lu - ia!
Na - tions cry a - loud in won - der! Al - le - lu - ia!
let cre - a - tion now a - dore him! Al - le - lu - ia!

Opening Acclamation

Presider: Blessed be God: Father, Son, Holy Spirit.

All: And blessed be God's kingdom, now and for ever. AMEN.

Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. AMEN.

Gloria in Excelsis

Powell

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



The Lectern

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

The Collect of the Day

Presider: The Lord be with you.

All: And also with you.

Presider: Let us pray.

Presider: O God, who before the passion of your only begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; 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 24:12-18

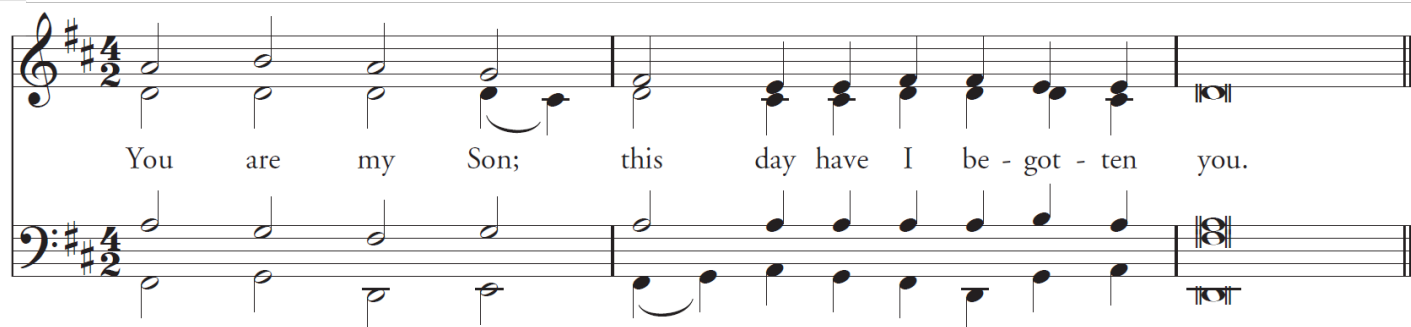
Tamara Orr

The Lord said to Moses, “Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction.” So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, “Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them.”

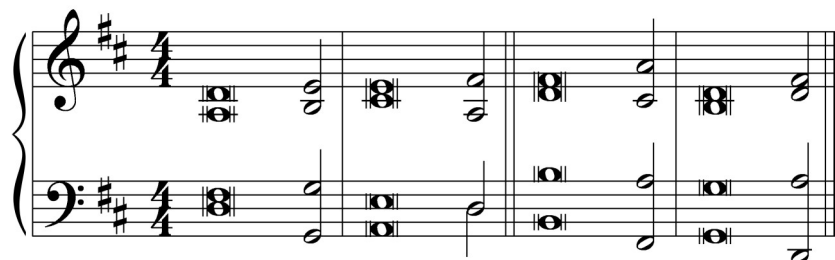
Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

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

All: Thanks be to God.



You are my Son; this day have I be - got - ten you.



Why are the nations in an *uproar*?

Why do the peoples mutter empty *threats*?

Why do the kings of the earth rise up in revolt, and the princes plot *to-gether*,
against the Lord and against his *A-nointed*?

"Let us break their *yoke*," *they say*;

"let us cast off their *bonds from us*."

He whose throne is in heaven is *laughing*;
the Lord has them in *de-ri-sion*.

REFRAIN

Then he speaks to them in his *wrath*,
and his rage fills them with *terror*.

"I myself have set my *king*
upon my holy hill of *Zion*."

Let me announce the decree of the *Lord*:
he said to me, "You are my Son; this day have I be-*gotten you*.
Ask of me, and I will give you the nations for your in-*heritance*
and the ends of the earth for your pos-*session*."

REFRAIN

Continued Next Page

You shall crush them with an iron *rod*
and shatter them like a piece of *pottery.*"
And now, you kings, be *wise*;
be warned, you rulers of the *earth.*

Submit to the Lord with *fear*,
and with trembling bow be-*fore him*;
Lest he be angry and you *perish*;
for his wrath is quickly *kindled.*

Happy are they *all*
who take refuge in *him!*

REFRAIN

A Reading from the Second Letter of Peter

2 Peter 1:16-21

Jennifer Kaufman

We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased." We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

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

All: **Thanks be to God.**

(Please stand as you are able)

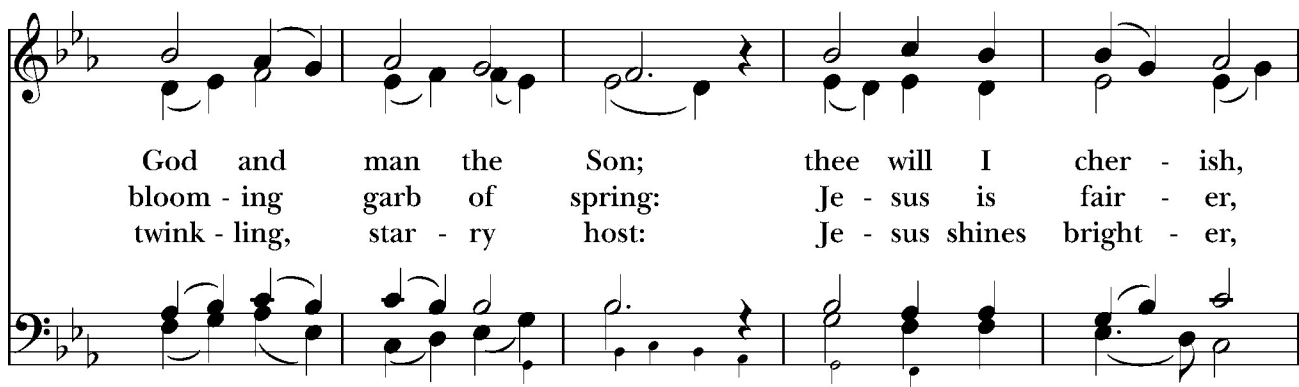
Hymn 383

Fairest Lord Jesus

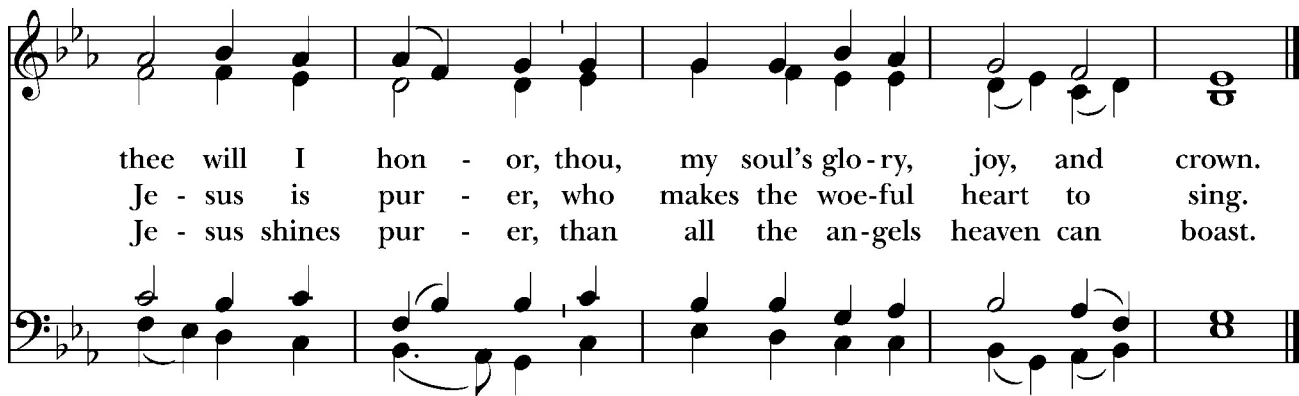
St. Elizabeth



1 Fair - est Lord Je - sus, Ru - ler of all na - ture, O thou of
2 Fair are the mea - dows, fair - er still the wood - lands, robed in the
3 Fair is the sun - shine, fair - er still the moon - light, and all the



God and man the Son; thee will I cher - ish,
bloom - ing garb of spring: Je - sus is fair - er,
twink - ling, star - ry host: Je - sus shines bright - er,



thee will I hon - or, thou, my soul's glo - ry, joy, and crown.
Je - sus is pur - er, who makes the woe - ful heart to sing.
Je - sus shines pur - er, than all the an - gels heaven can boast.

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 17:1-9

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

Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, “Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah.” While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, “This is my Son, the Beloved; with him I am well pleased; listen to him!” When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, “Get up and do not be afraid.” And when they looked up, they saw no one except Jesus himself alone.

As they were coming down the mountain, Jesus ordered them, “Tell no one about the vision until after the Son of Man has been raised from the dead.”

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.**

(Remain Standing)

Prayers of the People

Reeves Boschen

Intercessor: [Isaiah 60:1] “Arise, shine; for your light has come, and the glory of the LORD has risen upon you.”

You who, by the leading of a star, guided the magi to the brightness of the Holy Child of Bethlehem, lead us to the light of revelation, that we may value and honor the varied gifts of the human family.

Silence

Intercessor: Christ, be our light

All: Shine in our heart.

Intercessor: You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth, and love.

Silence

Intercessor: Christ, be our light

All: Shine in our heart.

Intercessor: You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, dis-unity, and distrust in our public life and labor. Enlighten those in authority with a spirit of compassion and mercy.

Silence

Intercessor: Christ, be our light

All: Shine in our heart.

Intercessor: You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of race, class, gender, and ethnicity may be recreated into One beloved community.

Silence

Intercessor: Christ, be our light

All: Shine in our heart.

Intercessor: You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering, especially those in our parish family:

Karen, Jerry, Jane, Sandra, Margie, Pam, Jane and Stuart, Ryn, the Tucker family, George, Haig and Anne, Kenneth, Garry, Bobbie, Jo, Mike, Betty, Lisette, Mike and Margaret, Phyllis, Marsha, Bill, Natona, Eleanor and family, Tom, Paul, Maria, Judy, Phyllis, Wendy, Val, Dawn, Curtis, Kandace, Mollie, Janice, John, Jim, Terri, Everette, Jennifer, Mary, Robert, Sally, Louis, Andrew and Gretchen, Ron, Pam, the Dummitt family, Elizabeth and David, Ronnie, Nicholas, the Sonant family, Amy, Kristy, Randi, Marion, and Hollis.

Help us to embody your compassion and hope in the world.

Silence

Intercessor: Christ, be our light

All: Shine in our heart.

Intercessor: You, who welcome into the brilliant light of eternity those who have died, shine the light of hope.

Silence

Intercessor: Christ, be our light

All: Shine in our heart.

Intercessor: You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made.

Silence

Intercessor: Christ, be our light

All: Shine in our heart.

Presider: May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. **AMEN.**

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

"O Lux Beatissima"

Howard Helvey

Translation of the Latin:

"O Light most blessed, fill the inmost heart of all thy faithful.
Without your grace, there is nothing in us, nothing that is not harmful"

(Please stand as you are able)

At The Presentation, Doxology

Old 100th

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

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 C

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 our thanks and praise.**

Presider: God of all power, Source and Sustainer of the Universe, you are worthy of glory and praise.

All: **Glory to you for ever and ever.**

At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

All: **By your will they were created and have their being.**

From the primal elements you brought forth the human race, and blessed us with the capacity for memory, reason, and skill. You made us the stewards of your creation. But we turned against you, and betrayed your trust; and we turned against one another.

All: **Have mercy, Lord, for we are sinners in your sight.**

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your eternal Word, born of your servant Mary, to fulfill your Law, opening for us the way of freedom and peace.

All: **By his blood, he reconciled us. By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus

Powell

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

(Please stand or kneel as you are able)

Presider: Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
All: We celebrate Christ’s death and resurrection as we await the day of his coming.

Therefore, O God, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior.

Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

All: Risen Lord, be known to us in the breaking of the Bread.

God of our ancestors; Redeemer and Mother of Israel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only and not for strength; for pardon only and not for renewal.

Accept these prayers and praises, Almighty God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **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

Powell

Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God, you
take a - way the sins of the world: have mer - cy on us.
Lamb of God, you take a - way the sins of the world: grant us peace.

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

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

“Vocalise, Op. 34”
Jessica Voutsinas, Soprano

S. Rachmaninov

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

Hymn 137

O wonderful type!

Wareham

Descant

4 And faith - ful hearts are raised on high by this great

1 O won - drous type! O vi - sion fair of glo - ry
2 With Mo - ses and E - li - jah nigh the in - car - nate
3 With shin - ing face and bright ar - ray, Christ deigns to
4 And faith - ful hearts are raised on high by this great
5 O Fa - ther, with the e - ter - nal Son, and Ho - ly

vi - sion's mys - ter - y; for which in joy - ful

1 that the Church may share, which Christ up - on the
2 Lord holds con - verse high; and from the cloud, the
3 man - i - fest to - day what glo - ry shall be
4 vi - sion's mys - ter - y; for which in joy - ful
5 Spi - rit, ev - er One, vouch - safe to bring us

strains we raise the voice of prayer, the hymn of praise.

1 moun - tain shows, where bright - er than the sun he glows!
2 Ho - ly One bears re - cord to the on - ly Son.
3 theirs a - bove who joy in God with per - fect love.
4 strains we raise the voice of prayer, the hymn of praise.
5 by thy grace to see thy glo - ry face to face.

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

Trumpet Tune in D Major

David N. Johnson

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RECYCLE THIS BULLETIN by placing it on one of the tables at the back of the room

Please Remember in Your Prayers This Week:

Parishioners: Karen Hardison, Jerry Truman, Jane Elbert, Rev. Dr. Sandra Levy-Mix, Margie Costas, Pam Dummitt, 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, Marsha Iverson, and Bill Piercy.

Our extended family and friends: Natona, Eleanor Velez and family, Tom Johnson, Paul, Maria, Judy Hardman, Phyllis, Wendy Christiana, Val Lipari, Dawn Bitler, 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, 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: especially Merideth Bogard, Edward Badgett, Devon Tooley, and Luna Cilyk.

Those celebrating anniversaries: especially Shirley and Jerry Truman.

Diocesan Cycle of Prayer: Pray for the congregation and clergy of St. Paul's, Millers Tavern, and Our Saviour, Charlottesville.

Metro Richmond Cycle of Prayer: We pray for the coming of God's realm in Metropolitan Richmond: For redemption of the divisions, prejudices, pettiness, despair, and discrimination of the past.

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

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**

2028:

Jennifer McCauley

Frosty Owen

Nora Thompson

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.

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

520 N. Arthur Ashe Boulevard, Richmond VA 23220
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