



St Mark's

EPISCOPAL CHURCH

love is our tradition

**The Second Sunday in Lent
February 25, 2024 Rite 2 Year B**

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

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

We Love God

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

We Love Each Other

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

We Love Our Community

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

We Love Our Faith

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

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“Lent” comes from the Anglo-Saxon word *lencton* – meaning “spring” or “lengthening” from the time of year when the days grow long. The season begins on Ash Wednesday and ends with the Easter Triduum (Maundy Thursday through Easter Day), covering 40 days (excluding Sundays which are little feasts of the Resurrection). In the early church, Lent was the time of preparation for the Easter baptism, our sacrament of initiation into the Body of Christ. Persons were to receive the sacrament of “new birth” following a period of fasting, penitence and preparation.

--*Sharon Pearson*

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

Three Pieces for Organ

Florence Price

(Please stand as you are able)

Hymn 401 (1982 Hymnal-Blue Book)

The God of Abraham praise

Leoni

1 The God of A - braham praise, who reigns en - throned a - bove;
2 He by him - self hath sworn: we on his oath de - pend;
3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
4 The God who reigns on high the great arch - an - gels sing,
5 The whole tri - um - phant host give thanks to God on high;

1 An - cient of ev - er - last - ing days, and God of love;
2 we shall, on ea - gle - wings up - borne, to heaven a - scend:
3 tri - um - phant o'er the world and sin, the Prince of Peace;
4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;

1 the Lord, the great I AM, by earth and heaven con - fessed:
2 we shall be - hold his face, we shall his power a - dore,
3 on Zi - on's sa - cred height his king - dom he main - tains,
4 Who was, and is, the same, and ev - er - more shall be:
5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.
and sing the won - ders of his grace for ev - er - more.
and, glo - rious with his saints in light, for ev - er reigns.
e - ter - nal Fa - ther, great I AM, we wor - ship thee."
all might and ma - jes - ty are thine, and end - less praise.

Opening Acclamation

Presider: Bless the Lord who forgives all our sins
All: God's mercy endures for ever. AMEN.

(Please kneel if you are able)

Decalogue

Book of Common Prayer page 350 (Red Book)

Hear the commandments of God to his people:
I am the Lord your God who brought you out of bondage.
You shall have no other gods but me.

Amen. Lord have mercy.

You shall not make for yourself any idol.

Amen. Lord have mercy.

You shall not invoke with malice the Name of the Lord your God.

Amen. Lord have mercy.

Remember the Sabbath Day and keep it holy.

Amen. Lord have mercy.

Honor your father and your mother.

Amen. Lord have mercy.

You shall not commit murder.

Amen. Lord have mercy.

You shall not commit adultery.

Amen. Lord have mercy.

You shall not steal.

Amen. Lord have mercy.

You shall not be a false witness.

Amen. Lord have mercy.

You shall not covet anything that belongs to your neighbor.

Amen. Lord have mercy.

The Confession

Presider: Let us confess our sins against God and our neighbor

(Please kneel if you are able)

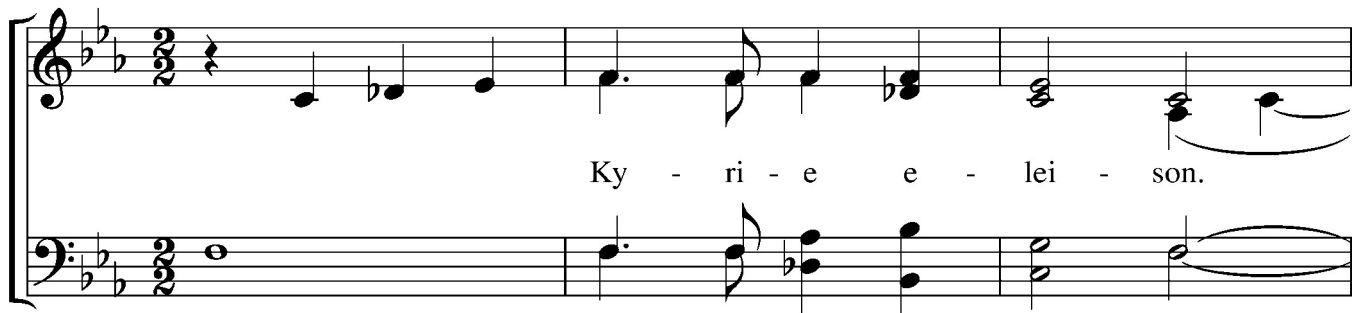
All: Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. AMEN.

The Absolution

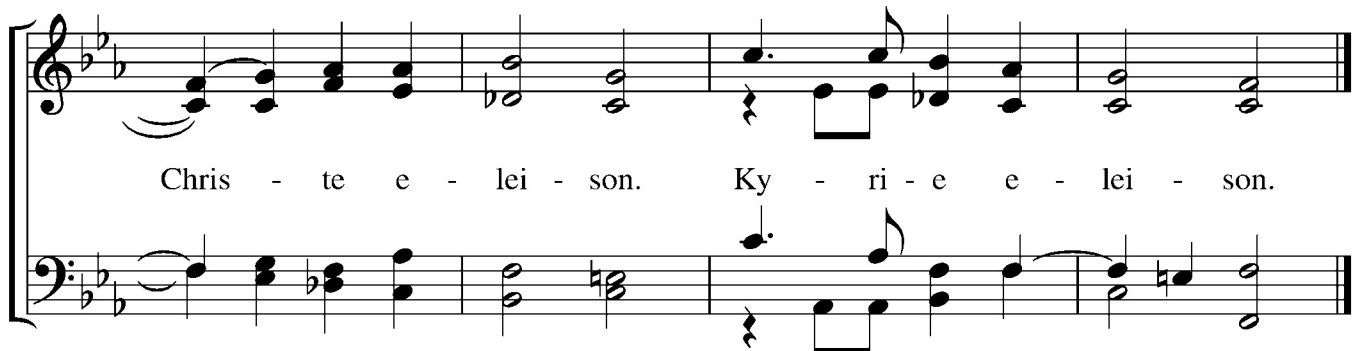
Presider: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **AMEN.**

(Please stand as you are able)

Kyrie Eleison (*First time: Cantor, Second time: Congregation and Choir*)



Musical notation for the first part of the Kyrie Eleison. It consists of two staves: a treble staff and a bass staff. The key signature is two flats (B-flat and E-flat), and the time signature is 3/2. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: Ky - ri - e e - lei - son.



Musical notation for the second part of the Kyrie Eleison. It consists of two staves: a treble staff and a bass staff. The key signature is two flats (B-flat and E-flat), and the time signature is 3/2. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: Chris - te e - lei - son. Ky - ri - e e - lei - son.



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, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever.. **AMEN.**

(Please be seated)

The Lessons

A Reading from the Book of Genesis

Genesis 17:1-7, 15-16

Nick Roberts

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous." Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

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

All: Thanks be to God.

Psalm 22:22-30

Deus, Deus meus

Nick Roberts

22 Praise the Lord, you that fear him; *
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.

23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.

(Continued)

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

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

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

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

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

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

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

A Reading from Romans

Romans 4:13-25

Karen Hardison

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

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

All: Thanks be to God.

(Please stand as you are able)

Hymn 136 LEVAS (*Lift Every Voice and Sing II-Red/Black Book*)

I have decided to follow Jesus

Assam

1. I have de - cid - ed _____ to fol - low Je - sus, _____
2. Though no one join me, _____ still I will fol - low, _____
3. The world be - hind me, _____ the cross be - fore me, _____

1. _____ I have de - cid - ed _____ to fol - low Je - sus, _____
2. _____ Though no one join me, _____ still I will fol - low, _____
3. _____ The world be - hind me, _____ the cross be - fore me, _____

1. _____ I have de - cid - ed _____ to fol - low Je - sus, _____
2. _____ Though no one join me, _____ still I will fol - low, _____
3. _____ The world be - hind me, _____ the cross be - fore me, _____

_____ No turn - ing back, _____ no turn - ing back! _____
(no turn - ing back,)

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

Mark 8:31-38

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

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

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. Canon Dr. J. Lee Hill Jr.

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.

(Please stand or kneel as you are able)

Prayers of the People

Elam Jarrells

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world. We pray for Justin, the Archbishop of Canterbury, for Michael, our Presiding Bishop, for Mark and Gayle our Bishops; for the congregations and clergy of Christ, Saluda; Emmanuel (Piedmont Parish), Delaplane and St. David's, Aylett; for all our staff, Vestry and Ministry Teams.

Silence

Lord, in your mercy

All: Hear our prayer.

We pray for the coming of God's realm in Metropolitan Richmond: For the enhancement of our common life through the Holy Spirit, and for the resurrection of metropolitan Richmond as a modern metropolitan city of hope for the world. Give us grace to do your will in all that we undertake.

Silence

Lord, in your mercy

All: Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. Have mercy on all victims of war and oppression. Help us to heal the brokenness caused by the sin of racism and to hear the Holy Spirit as she leads us in our response.

Silence

Lord, in your mercy

All: Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Silence

Lord, in your mercy

All: Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. We pray for those celebrating birthdays this week, especially Thomas, Debbie, Christopher, and Claire, and those celebrating anniversaries.

Silence

Lord, in your mercy
All: Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; especially Fred, Karen, Keith, Betty, Lisette, Becky, Robin, Carole, Mike, Steve, Ethel, Margaret, Phyllis, Julette, Marsha, Diane, David, Samantha, Bill, Doris, Jerome, Julia, Lee, the Dummitt family, the Downey family, the Dykes Family, Tyrell, Sandra, Ceily, Wanda, the Hardison and Strite family, Pam, Scott and the Taylor family, Lauren, Malynda, Wayne, Clair, Ginny, Debbie, Ronnie, Caroline, Bianca, Shelby, Nicholas, the Sonant family, the Fiedler family, Alice, Garry Land, Will, Robin, Denise, Gloria, Henry, Gene, Karen, Rick, Amy, the Henderson family, Kristy, Martha, Randi, Marion, Hollis, and Donna. Give them courage and hope in their troubles, and bring them the joy of your salvation.

Silence

Lord, in your mercy
All: Hear our prayer.

We commend to your mercy all who have died, and we pray that we may share with all your saints in your eternal kingdom.

Silence

Lord, in your mercy
All: Hear our prayer.

Let us pray, either aloud or silently, for our own needs and those of others.

Pause

Lord, in your mercy
All: Hear our prayer.

Silence

Concluding Collect

The 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

Come, ye sinners, poor and needy
Text: Joseph Hart Tune: RESTORATION, arr. Ronald Turner

Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power.

Come, ye thirsty, come, and welcome,
God's free bounty glorify;
True belief and true repentance,
Every grace that brings you nigh.

I will arise and go to Jesus,
He will embrace me in His arms;
In the arms of my dear Savior,
O there are ten thousand charms.

(Please stand as you are able)

At The Presentation, Doxology

Old Hundredth

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



SCAN ME TO DONATE



The Communion Vessels

The Eucharist (from the Greek meaning Thanksgiving), or Holy Communion, is a sacrament at the center of Episcopal worship. A sacrament is “an outward and visible sign of an inward and spiritual grace” in the words of *The Book of Common Prayer*. The vessels used are a chalice for wine, a paten for bread (or “host”), and a flagon for additional wine. They are placed on a square white linen cloth called the corporal.

Please stand as you are able)

The Great Thanksgiving, Eucharistic Prayer A

Presider: The Lord be with you.

All: **And also with you.**

Presider: Lift up your hearts.

All: **We lift them to the Lord.**

Presider: Let us give thanks to the Lord our God.

All: **It is right to give God thanks and praise.**

Presider: It is right, and a good and joyful thing, always and every where to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again. 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

Hirten

Ho - ly, ho - ly, ho - ly Lord, God of
 pow-er and might, Hea-ven and earth are full of your glor-y, Ho - san - na
 in__ the high-est, Bless'd is the One who comes in the name of the Lord,
 Ho - san - na in__ the high-est._____

(Please stand or kneel as you are able)

Presider: Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

All: Christ has died. Christ is risen. Christ will come again.

Presider: We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

The Lord's Prayer

Presider: And now, as our Savior Christ has taught us, we are bold to say,

**All: Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us
And lead us not into temptation,
but deliver us from evil
For thine is the kingdom,
and the power, and the glory,
forever and ever. AMEN.**

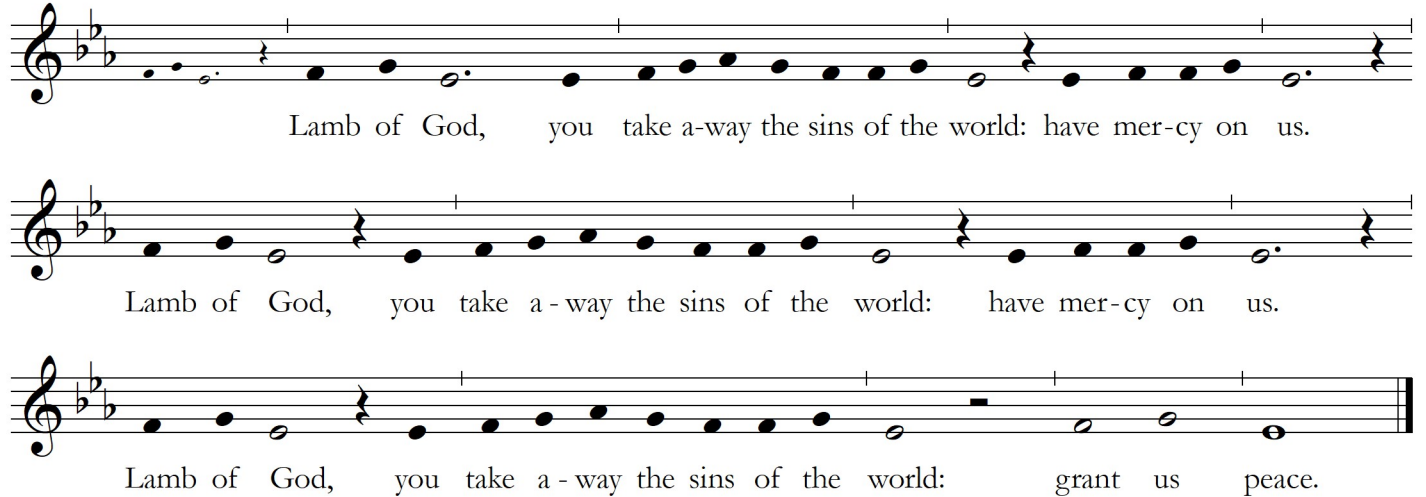
The Breaking of the Bread

Presider: Christ our Passover is sacrificed for us,

All: Therefore let us keep the feast.

Fraction Anthem, Agnus Dei

Hirten



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: *ALL are welcome to share in Communion.*

Holy Communion

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

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

Post Communion Prayer

Presider: Let us pray.

All: Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. AMEN.

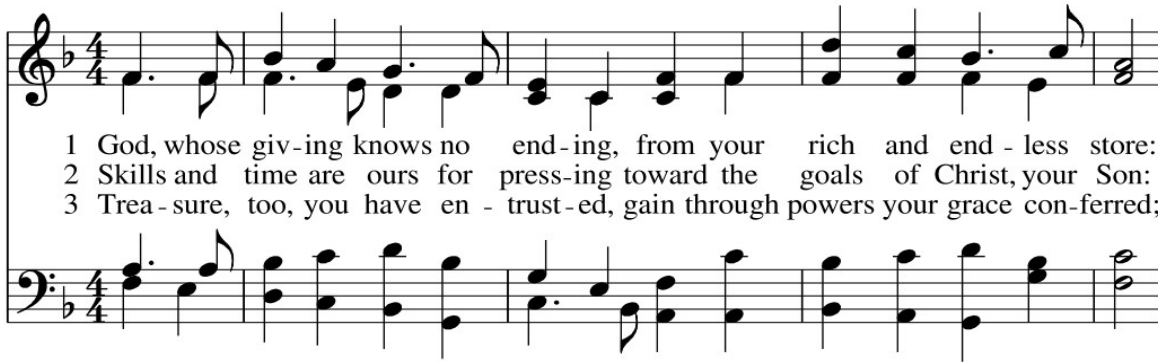
The Solemn Prayer Over the People

Presider: Keep this your family, Lord, with your never-failing mercy, that relying solely on the help of your heavenly grace, they may be upheld by your divine protection; through Christ our Lord.
AMEN.

Hymn

God, whose giving knows no ending

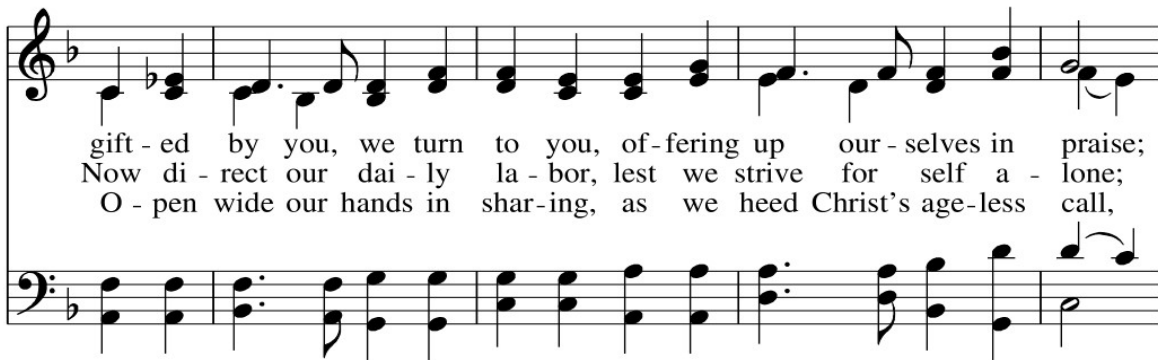
Parry



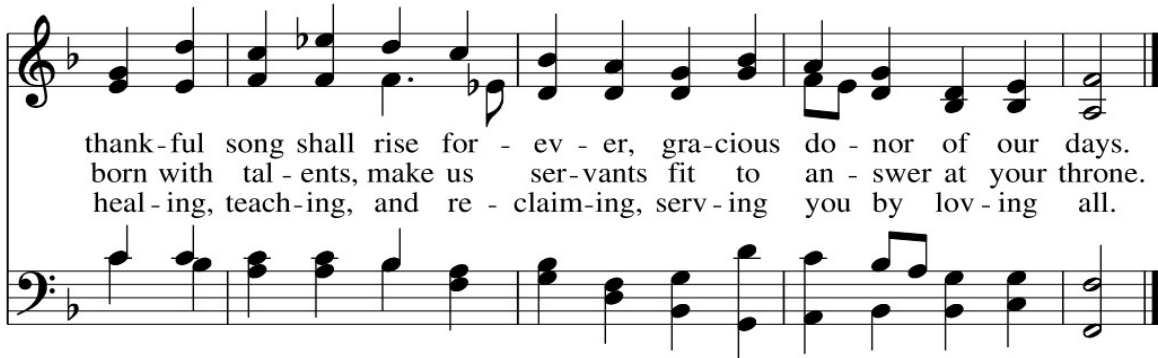
1 God, whose giv-ing knows no end-ing, from your rich and end-less store:
2 Skills and time are ours for press-ing toward the goals of Christ, your Son:
3 Trea-sure, too, you have en-trust-ed, gain through powers your grace con-ferred;



na-ture's won-der, Je-sus' wis-dom, cost-ly cross, grave's shat-tered door,
all at peace in health and free-dom, rac-es joined, the Church made one.
ours to use for home and kin-dred, and to spread the Gos-pel Word.



gift-ed by you, we turn to you, of-fering up our-selves in praise;
Now di-rect our dai-ly la-bor, lest we strive for self a-lone;
O-pen wide our hands in shar-ing, as we heed Christ's age-less call,



thank-ful song shall rise for-ev-er, gra-cious do-nor of our days.
born with tal-ents, make us ser-vants fit to an-swer at your throne.
heal-ing, teach-ing, and re-claim-ing, serv-ing you by lov-ing all.



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.

All: Thanks be to God.

Postlude

Prelude in F minor, BWV 534

J. S. Bach

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

Please Remember in Your Prayers This Week:

Parishioners: Fred Crowley, Karen Franklin, Keith MacKay, Betty Leviner, Lisette Johnson, Becky Lee, Robin Goodman, Carole Shahda, Mike Oliver, Steve Row, Ethel Kutteroff, Margaret Franklin, Phyllis Iverson, Juetta Iverson, Marsha Iverson, Diane Hoover, David Christiana, Samantha Ridley, Bill Piercy, and Doris Enroughty.

Our extended family and friends: Jerome Manigault, Julia, Lee Hyden, the Dummitt family, the Downey family, the Dykes Family, Tyrell, Sandra Pone, Ceily Poh, Wanda Ferguson, the Hardison and Strite family, Pam Patrick, Scott and the Taylor family, Lauren Contner, Malynda Irby, Wayne Purintun, Clair Schreck, Ginny Jones, Debbie Kaufman, Ronnie, Caroline, Bianca Constance, Shelby, Nicholas, the Sonant family, the Fiedler family, Alice, Garry Land, Will, Robin, Denise Early, Gloria Wiley, Henry Pegram, Gene Shelton, Karen Sokohl, Rick McGeorge, Amy Burks, the Henderson family, Kristy Rose, Martha, Randi Smith, Marion Broome, Hollis Daniels, and Donna Raubenstine.

Those celebrating birthdays: especially Thomas McDuff, Debbie Harsh, Christopher Dawson, and Claire Cutro.

Those celebrating anniversaries:

Those who have died:

Diocesan Cycle of Prayer: Pray for the congregations and clergy of Christ, Saluda; Emmanuel (Piedmont Parish), Delaplane and St. David's, Aylett.

Metro Richmond Cycle of Prayer: We pray for the coming of God's realm in Metropolitan Richmond: For the enhancement of our common life through the Holy Spirit, and for the resurrection of metropolitan Richmond as a modern metropolitan city of hope for the world.

Florence Price (1887-1953) was a celebrated composer for orchestra, chamber ensemble and solo voice, who became, in 1933, the first female African American composer to have her works performed by a major U. S. orchestra, her Symphony #1 in E minor, by the Chicago Symphony. She triumphed over many hardships that other composers never had to face, born in segregated Little Rock, Arkansas, where she graduated as High School Valedictorian, studying at the New England Conservatory where she passed as Mexican to blunt the effects of racial discrimination, and ultimately settling and building her career in Chicago, where she wrote of overcoming “two handicaps - those of sex and race.” Much of her oeuvre was nearly lost, the manuscripts having only been discovered by chance in 2009 - more than 50 years after her death - at an abandoned vacation home in St. Anne, Il. A large portion of her music is only recently gaining recognition; her substantial Quartet in A minor for piano and strings (1936), for example, received its first professional recording in 2022.



A native Virginian, Rev. Canon Dr. J. Lee Hill Jr. holds degrees from George Mason, Wake Forest, Columbia Theological, Emory University, and post-graduate certificates from Princeton Theological Seminary, the Morehouse School of Pastoral Leadership, and the Shalem Institute for Spiritual Formation. He is an ordained minister with standing in the Alliance of Baptists and the United Church of Christ, and has served congregations in California, New York, and North Carolina.



PARISH STAFF

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Steve Barnes, Parish Administrator	office@stmarksrva.org
Cassandra Price, Nursery	

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THE VESTRY

2024:

Karen Franklin, Pastoral Care Team Liaison

Rob McTier, Worship Team Liaison

Mickie Jones, Parish Life Team Liaison

2025:

Blair McDuff, Evangelism Team Liaison

Scott Pennington, Sr. Warden, Property Team Liaison

Paul Shane, Finance Team Liaison

2026:

Becky Adams, Education Team Liaison

Gaye Frugard, Outreach Team Liaison

Kate Williams, Stewardship Team Liaison

Ex-officio

Treasurer: Suzanne Long

Register: Phoebe Davis

ST. MARK'S TRUSTEES:

Harold Wright

Beth Wentworth

Bill Martin

MINISTRY TEAMS AND CHAIRS:

Director of Lay Ministry and Formation, Malinda Collier

Gathered Ministry:

Karen Hardison, **Worship**

Annette Spanel, **Pastoral Care**

Beth Wentworth, **Education**

Fred Crowley, **Parish Life**

Sent Ministry:

Ed Street, **Outreach**

Suzanne Long, **Evangelism**

Penny Adams, **Justice and Advocacy**

Shared Ministry:

Suzanne Long, **Interim-Finance**

Wes Kaufman & Dee Whitlow, **Audit**

Howard Pugh, **Stewardship**

Brent Graves, **Property**

Mickie Jones, **Vestry**

Pam Piercy, **Personnel**

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

All are Welcome Here

Diverse, Urban, Eucharist Centered, Service-Oriented

Thank you for joining us.

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

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

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

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



St Mark's
EPISCOPAL CHURCH

love is our tradition

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