



# St Mark's

EPISCOPAL CHURCH

## love is our tradition

**The Seventh Sunday After Pentecost  
July 7, 2024 Rite 2 Year B**

---

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

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

### We Love God

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

### We Love Each Other

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

### We Love Our Community

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

### We Love Our Faith

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

520 N. Arthur Ashe Boulevard, Richmond VA 23220  
804-358-4771 [stmarksrva.org](http://stmarksrva.org)

At Pentecost, God's promised Spirit enters into the church and empowers it to know and do God's will. Now the people of faith can be a sign and witness to what God has done in Christ, namely, established God's reign of justice and peace. On this holy day we are made aware of our vocation to be a community of faith in which God's reconciling power is made present, conscious and active in our lives, that we might be the body of Christ, God's reconciling presence in the world to the end that all people are restored to unity with God and each other in Christ.

— John Westerhoff

### Basic Liturgics

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

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

### The Structure of the Eucharistic Liturgy:

The Eucharistic Liturgy is divided into two main parts:

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

### Terms for Those Who Help With Worship:

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

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

*Crucifer:* Someone who carries the processional cross.

*Acolyte:* Literally this means "torch-bearer."

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

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

*Preacher:* A person who gives a sermon or homily.

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

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

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

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

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

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

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

## Preparing for Worship

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

# Holy Eucharist-Rite Two

## The Word of God or The Liturgy of the Word

Prelude

*Largo from Symphony #9 ("From the new world")*

Antonin Dvorak

A Word of Welcome

*(Please stand as you are able)*

Hymn 657 (1982 Hymnal-Blue Book)

*Love divine, all love excelling*

*Hyfrydol*

1 Love di - vine, all loves ex - cell - ing, joy of heaven, to  
2 Come, al - mighty - y to de - liv - er, let us all thy  
3 Fi - nish then thy new cre - a - tion; pure and spot - less

earth come down, fix in us thy hum - ble dwell - ing, all thy  
life re - ceive; sud - den - ly re - turn, and nev - er, nev - er -  
let us be; let us see thy great sal - va - tion per - fect -

faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,  
more thy tem - ples leave. Thee we would be al - way bless - ing,  
ly re - stored in thee: changed from glo - ry in - to glo - ry,

pure, un - bound - ed love thou art; vis - it us with  
serve thee as thy hosts a - bove, pray, and praise thee  
till in heaven we take our place, till we cast our

thy sal - va - tion, en - ter ev - ery trem - bling heart.  
with - out ceas - ing, glo - ry in thy per - fect love.  
crowns be - fore thee, lost in won - der, love, and praise.

## Opening Acclamation

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

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

## Collect for Purity

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

## Gloria in excelsis

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

## The Lectern



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

### The Collect of the Day

*Presider:* The Lord be with you.

**All: And also with you.**

*Presider:* Let us pray.

*Presider:* O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; 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 Second Book of Samuel

*2 Samuel 5:1-5, 9-10*

Nick Roberts

All the tribes of Israel came to David at Hebron, and said, “Look, we are your bone and flesh. For some time, while Saul was king over us, it was you who led out Israel and brought it in. The Lord said to you: It is you who shall be shepherd of my people Israel, you who shall be ruler over Israel.” So all the elders of Israel came to the king at Hebron; and King David made a covenant with them at Hebron before the Lord, and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. At Hebron he reigned over Judah seven years and six months; and at Jerusalem he reigned over all Israel and Judah thirty-three years.

David occupied the stronghold, and named it the city of David. David built the city all around from the Millo inwards. And David became greater and greater, for the Lord, the God of hosts, was with him.

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

**All: Thanks be to God.**

**Psalm 48**

*Magnus Dominus*

Cantor: God shall be our guide forever more.

**Cantor and Congregation:**

God shall be our guide for - ev - er - more.

A musical score for Cantor and Congregation. It features a treble and bass clef with a key signature of one sharp (F#) and a 4/4 time signature. The melody is simple and hymn-like, with lyrics: "God shall be our guide for - ev - er - more." The lyrics are placed below the treble staff.

Cantor:

1 Great is the Lord, and highly to be praised; \*  
in the city of our God is his holy hill.

2 Beautiful and lofty, the joy of all the earth, is the hill of Zion, \*  
the very center of the world and the city of the great King.

3 God is in her citadels; \*  
he is known to be her sure refuge.

**Cantor and Congregation:**

God shall be our guide for - ev - er - more.

A musical score for Cantor and Congregation, identical to the one above. It features a treble and bass clef with a key signature of one sharp (F#) and a 4/4 time signature. The melody is simple and hymn-like, with lyrics: "God shall be our guide for - ev - er - more." The lyrics are placed below the treble staff.

Cantor:

4 Behold, the kings of the earth assembled \*  
and marched forward together.

5 They looked and were astounded; \*  
they retreated and fled in terror.

6 Trembling seized them there; \*  
they writhed like a woman in childbirth, like ships of the sea when the east wind shatters them.

**Cantor and Congregation:**

God shall be our guide for - ev - er - more.

A musical score for Cantor and Congregation, identical to the ones above. It features a treble and bass clef with a key signature of one sharp (F#) and a 4/4 time signature. The melody is simple and hymn-like, with lyrics: "God shall be our guide for - ev - er - more." The lyrics are placed below the treble staff.

Cantor:

7 As we have heard, so have we seen,  
in the city of the Lord of hosts, in the city of our God; \*  
God has established her for ever.

8 We have waited in silence on your loving-kindness, O God, \*  
in the midst of your temple.

9 Your praise, like your Name, O God, reaches to the world's end; \*  
your right hand is full of justice.

**Cantor and Congregation:**

God shall be our guide for - ev - er - more.

The musical score is written for two staves, Treble and Bass clef, in a 4/4 time signature with a key signature of one sharp (F#). The melody is simple and hymn-like, with lyrics: "God shall be our guide for - ev - er - more." The lyrics are placed below the notes, with hyphens under "ev" and "er" to indicate a long note.

Cantor:

10 Let Mount Zion be glad and the cities of Judah rejoice, \*  
because of your judgments.

11 Make the circuit of Zion; walk round about her; \*  
count the number of her towers.

12 Consider well her bulwarks; examine her strongholds; \*  
that you may tell those who come after.

13 This God is our God for ever and ever; \*  
he shall be our guide for evermore.

**Cantor and Congregation:**

God shall be our guide for - ev - er - more.

The musical score is identical to the one above, written for two staves in 4/4 time with a key signature of one sharp. The lyrics are: "God shall be our guide for - ev - er - more." Hyphens are used under "ev" and "er" to indicate a long note.

I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. And I know that such a person—whether in the body or out of the body I do not know; God knows— was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses. But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better of me than what is seen in me or heard from me, even considering the exceptional character of the revelations. Therefore, to keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me, “My grace is sufficient for you, for power is made perfect in weakness.” So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.

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

**All: Thanks be to God.**

*(Please stand as you are able)*

**Hymn 535**

*Ye servants of God*

*Paderborn*

**SEE NEXT PAGE**

**The Gospel**

*Mark 6:1-13*

The Holy Gospel of our Lord Jesus Christ According to Mark

**All: Glory to you, Lord Christ.**

Jesus came to his hometown, and his disciples followed him. On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, “Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?” And they took offense at him. Then Jesus said to them, “Prophets are not without honor, except in their hometown, and among their own kin, and in their own house.” And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. And he was amazed at their unbelief.

Then he went about among the villages teaching. He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics. He said to them, “Wherever you enter a house, stay there until you leave the place. If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.” So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them.

The Gospel of the Lord.

**All: Praise to you Lord Christ.**



1 Ye ser - vants of God, your Mas - ter pro - claim,  
 2 God rul - eth on high, al - might - y to save;  
 3 Sal - va - tion to God who sits on the throne!  
 4 Then let us a - dore, and give him his right:

and pub - lish a - broad his won - der - ful Name;  
 and still he is nigh: his pres - ence we have.  
 Let all cry a - loud, and hon - or the Son.  
 All glo - ry and power, all wis - dom and might,

the Name all - vic - to - rious of Je - sus ex - tol:  
 The great con - gre - ga - tion his tri - umph shall sing,  
 The prais - es of Je - sus the an - gels pro - claim,  
 and hon - or and bless - ing, with an - gels a - bove,

his king - dom is glo - rious; he rules o - ver all.  
 as - crib - ing sal - va - tion to Je - sus our King.  
 fall down on their fa - ces, and wor - ship the Lamb.  
 and thanks nev - er - ceas - ing and in - fi - nite love.

## 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.



*(Please be seated)*

### The Sermon

The Rev. Frederico Garza

*(Please stand as you are able)*

### The Nicene Creed

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

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

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

## The Baptismal Font



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

*(Stand or kneel)*

### Prayers of the People VI

Ryn Kennedy

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

*Silence*

*Intercessor:* For all people in their daily life and work.

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

For this community, the nation, and the world. We pray for the governments and governing bodies of Metropolitan Richmond: For the Mayor and City Council of Richmond, the City Administrator, and all city employees.

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

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

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

For all who are in danger, sorrow, or any kind of trouble.

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

For the peace and unity of the Church of God.

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

For Justin, the Archbishop of Canterbury, for Michael, our Presiding Bishop, for Sean our Presiding Bishop Elect, for Mark and Gayle our bishops, for Shrine Mont campers, counselors, directors, chaplains, nurses, and staff; for all our staff, Vestry and Ministry Teams.

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

For the special needs and concerns of this congregation, especially: Bobbie, Keith, Jo, Mike, Fred, Karen, Keith, Betty, Lisette, Becky, Robin, Carole, Mike, Steve, Margaret, Phyllis, Julette, Marsha, David, Samantha, Bill, Doris, Stefan, Olivia, Michelle, Becca and her family, Don, Norma, Betty, Vickie and her mom, Thorp, Fraser and the boys, Lyle, Allen, Aida, Versann, Candace, Jerome, Lee, the Dummitt family, the Downey family, the Dykes Family, Sandra, Ceily, Wanda, Elizabeth and David, Wayne, Clair, Ginny, Ronnie, Caroline, Bianca, Shelby, Nicholas, the Sonant family, the Fiedler family, Alice, Garry, Will, Robin, Denise, Gloria, Henry, Gene, Karen, Rick, Amy, the Henderson family, Kristy, Martha, Randi, Marion, Hollis, and Donna.

*Silence*

*Please add your own petitions either aloud or silently.*

Hear us, Lord;

**All: For your mercy is great.**

We thank you, Lord, for all the blessings of this life. We give thanks for those celebrating birthdays, especially Ann, Sam, Kadan, and Jackie, and for those celebrating anniversaries, especially John and Bill, and Elizabeth and Don.

*Silence*

*The People may add their own thanksgivings.*

We will exalt you, O God our King.

**All: And praise your Name for ever and ever.**

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

*Silence*

*The People may add their own petitions.*

Lord, let your loving kindness be upon them.

**All: Who put their trust in you.**

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

*Silence may be kept*

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

### **The Absolution**

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

### **The Peace**

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

**All: And also with you.**

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

*(Please be seated)*

### **Announcements and News of the Church Community**



## The Altar or Holy Table

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

# The Holy Communion or The Liturgy of the Table

## Invitation to Holy Communion

*(Remain seated)*

### Summer Hymn Series

Each week for our Offertory Hymn, we will be revisiting and singing together new-to-us hymns and dusted-off favorites which have featured in our worship over the past year. More information about each weekly selection is printed in the Announcements section of the bulletin.

### Offertory

*"Put Peace Into Each Other's Hands"*

Verse 1: Cantor

Verse 2-5: Cantor and Congregation

**SEE NEXT PAGE**



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.

### Offertory

*Put peace into each other's hands*

Verse 1: Cantor

Verse 2-5: Cantor and Congregation

1. Put peace in - to each oth - er's hands and like a  
 2. Put peace in - to each oth - er's hands with lov - ing  
 3. Put peace in - to each oth - er's hands, like bread we  
 4. As at com - mu - nion, shape your hands in - to a  
 5. Put Christ in - to each oth - er's hands, he is love's

1. treas - ure hold it, pro - tect it like a  
 2. ex - pec - ta - tion; be gen - tle in your  
 3. break for shar - ing; look peo - ple warm - ly  
 4. wait - ing cra - dle; the gift of Christ re -  
 5. deep - est meas - ure; in love make peace, give

1. can - dle - flame, with ten - der - ness en - fold it.  
 2. words and ways, in touch with God's cre - a - tion.  
 3. in the eye: our life is meant for car - ing.  
 4. ceive, re - vere, u - nit - ed round the ta - ble.  
 5. peace a chance and share it like a treas - ure.

*(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.***

*(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 God thanks and praise.**

*Presider:* God of all power, Ruler 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: 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 memory, reason, and skill. You made us the rulers of 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 only Son, born of a woman, to fulfill your Law, to open 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:

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:* And so, Father, we who have been redeemed by him, 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 Lord.

On the night he was betrayed he 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, he 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 many 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 his death and resurrection, as we await the day of his coming.**

Lord God of our Fathers and Mothers in faith: God of Abraham, Isaac, and Jacob, Sarah, Rebecca, and Rachel; 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. 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.**

Accept these prayers and praises, Father, 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.**

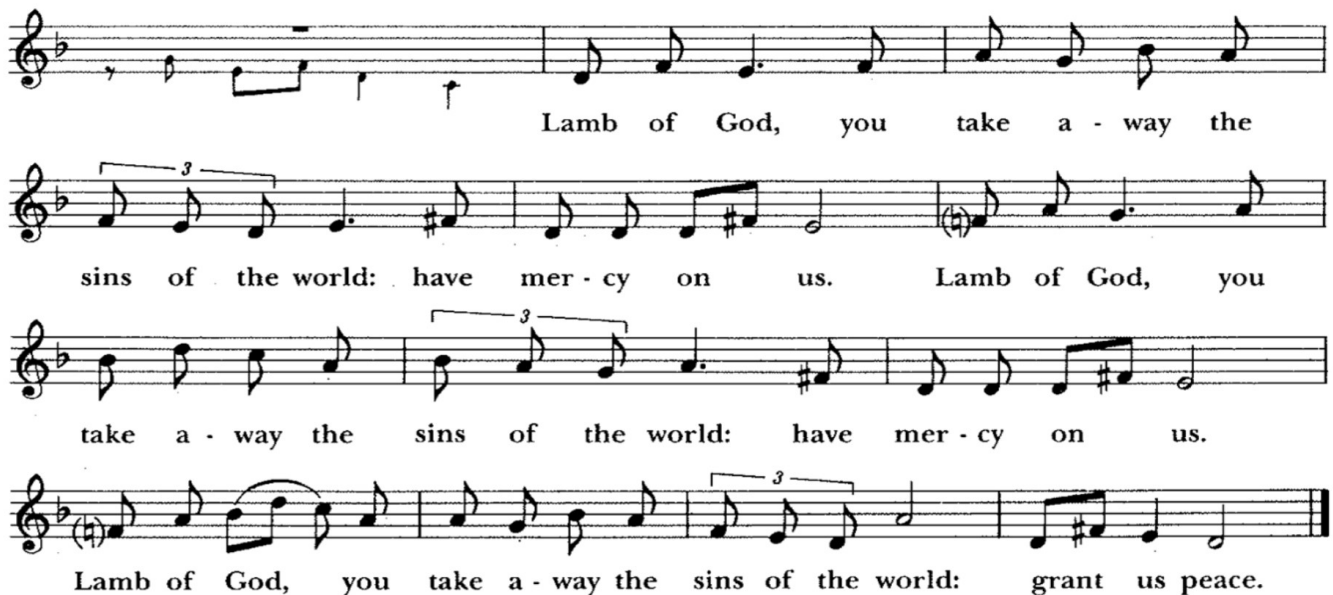
## The Breaking of the Bread

*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:** *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.

**Communion**

*Tu virginum, K165.3*

W. A. Mozart

## Post Communion Prayer

*Presider:* Let us pray.

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

## The Blessing

**Hymn 718**

*God of our fathers*

*National Hymn*

**SEE NEXT PAGE**

## The Dismissal

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

**All:** Thanks be to God.

**Postlude**

*Fanfare for the Common Man*

Aaron Copland

1 God of our fa - thers, whose al - might - y  
 2 Thy love di - vine hath led us in the  
 3 From war's a - larms, from dead - ly pes - ti -  
 4 Re - fresh thy peo - ple on their toil - some

hand leads forth in beau - ty all the star - ry band  
 past, in this free land by thee our lot is cast;  
 lence, be thy strong arm our ev - er sure de - fense;  
 way, lead us from night to nev - er - end - ing day;

of shin - ing worlds in splen - dor through the skies,  
 be thou our ru - ler, guard - ian, guide, and stay  
 thy true re - li - gion in our hearts in - crease,  
 fill all our lives with love and grace di - vine,

our grate - ful songs be - fore thy throne a - rise.  
 thy word our law, thy paths our cho - sen way.  
 thy bount - eous good - ness nour - ish us in peace.  
 and glo - ry, laud, and praise be ev - er thine.



## 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.

### Summer Hymn Series Selection: Put Peace Into Each Other's Hands

A note from Amos: "Put Peace Into Each Other's Hands" is a new-to us text that we learned this past year, but set to an old favorite tune that we all love to sing. It's a beautiful poem, highlighting how the sacrament of the Eucharist gifts us divine peace, and how, at the Communion table, that peace is shared and multiplied. It's very much a St. Mark's hymn ("Look people warmly in the eye; our life is meant for caring"). In the last verse it even - unsightly - recalls John Lennon.

The melody has a yearning, almost pleading quality to it, and, though this is a hymn of community rather than of global awareness, I can't sing it without recalling the many failures of Peace we see all around us today: cruel wars abroad, hatred and division here at home, and a lack of inner peace for so many of our young people growing up in a world that seems incurably cruel and cold.

I love that this poem reminds us in simple and clear language to treasure peace, to protect it like a candle flame, to enfold it in tenderness, being gentle in words and ways, in tune with God's creation: "Put peace into each other's hands."

*The Bible texts of the Old Testament, Epistle and Gospel lessons are from the New Revised Standard Version Bible, copyright 1989 by the Division of Christian Education of the National Council of the Church of Christ in the USA, and used by permission.*

*Gloria, Sanctus, and Agnus Dei by Robert Powell © 1985, GIA Publications, Inc. "Put peace into each others' hands" ©1989 Hope Publishing. All rights reserved. Used with permission. OneLicense #A-400994.*

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

***Please Remember in Your Prayers This Week:***

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

Our extended family and friends: Stefan, Olivia, Michelle, Becca and her family, Don Foltz, Norma Hylton, Betty Kuhn, Vickie and her mom, Thorp, Fraser and the boys, Lyle, Allen Close, Aida Marbella, Versann Delva, Candace Franco, Jerome Manigault, Lee Hyden (Anne Kambourian's daughter), the Dummitt family, the Downey family, the Dykes Family, Sandra Pone, Ceily Poh, Wanda Ferguson, Elizabeth and David Hardison, Wayne Purintun, Clair Schreck, Ginny Jones, 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 Ann Rasmussen, Sam Shute, Kadan Dooley, and Jackie Bitler.

Those celebrating anniversaries: especially John Boothby and Bill Crowder, and Elizabeth and Don Kyser.

Those who have died: especially Diane Hoover.

Diocesan Cycle of Prayer: Pray for Shrine Mont campers, counselors, directors, chaplains, nurses, and staff.

Metro Richmond Cycle of Prayer: We pray for the governments and governing bodies of Metropolitan Richmond: For the Mayor and City Council of Richmond, the City Administrator, and all city employees.

## **PARISH STAFF**

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

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

## **THE VESTRY**

### **2024:**

Karen Franklin, **Pastoral Care Team Liaison**

Rob McTier, **Worship Team Liaison**

Mickie Jones, **Parish Life Team Liaison**

### **2025:**

Blair McDuff, **Evangelism Team Liaison**

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

Paul Shane, **Finance Team Liaison**

### **2026:**

Becky Adams, **Education Team Liaison**

Gaye Frugard, **Outreach Team Liaison**

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

### ***Ex-officio***

**Treasurer:** Suzanne Long

**Register:** Phoebe Davis

**ST. MARK'S TRUSTEES:**

Harold Wright

Beth Wentworth

Bill Martin

**MINISTRY TEAMS AND CHAIRS:**

**Director of Lay Ministry and Formation, Malinda Collier**

**Gathered Ministry:**

Karen Hardison, **Worship**

Annette Spanel, **Pastoral Care**

Beth Wentworth, **Education**

Fred Crowley, **Parish Life**

**Sent Ministry:**

Ed Street, **Outreach**

Suzanne Long, **Evangelism**

Penny Adams, **Justice and Advocacy**

**Shared Ministry:**

Suzanne Long, **Interim-Finance**

Wes Kaufman & Dee Whitlow, **Audit**

Howard Pugh, **Stewardship**

Brent Graves, **Property**

Mickie Jones, **Vestry**

Pam Piercy, **Personnel**

*To contact anyone listed above, please send an email to [office@stmarksrva.org](mailto:office@stmarksrva.org)*

***All are Welcome Here***

*Diverse, Urban, Eucharist Centered, Service-Oriented*

**Thank you for joining us.**

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

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

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

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



**St Mark's**

EPISCOPAL CHURCH

love is our tradition

**520 N. Arthur Ashe Boulevard, Richmond VA 23220**

**804-358-4771**

**stmarksrva.org**