



# St Mark's

EPISCOPAL CHURCH

## love is our tradition

**The Eighteenth Sunday After Pentecost  
October 12th, 2025 Rite 2 Year C**

---

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                           |

### **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

*Werde Munter* (from *Six Hymn Preludes*)

Percy Whitlock

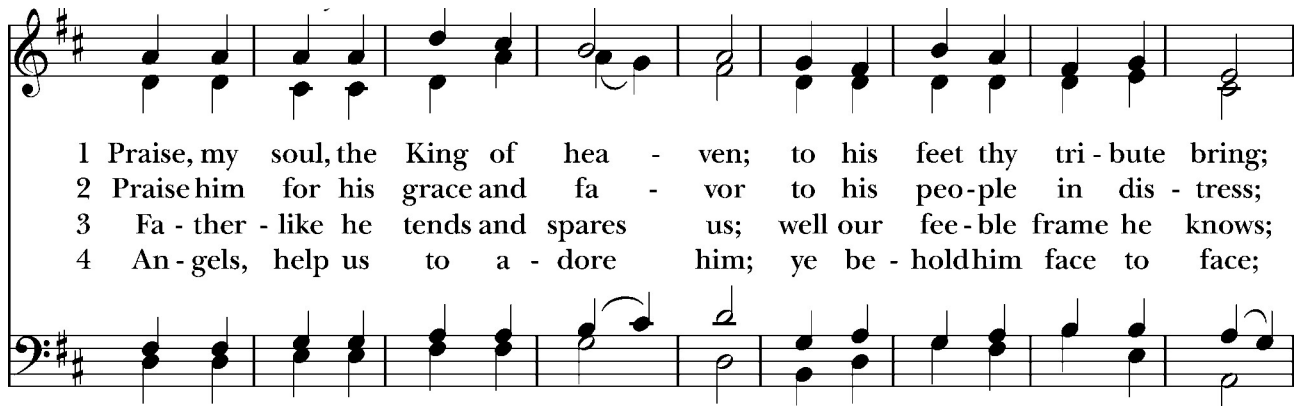
### A Word of Welcome

*(Please stand as you are able)*

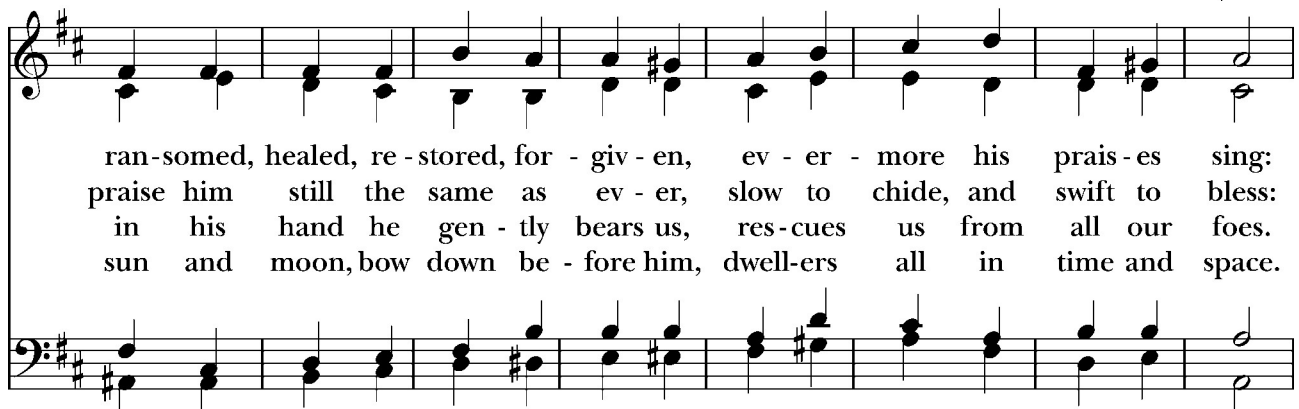
Hymn 410

*Praise, my soul, the King of heaven*

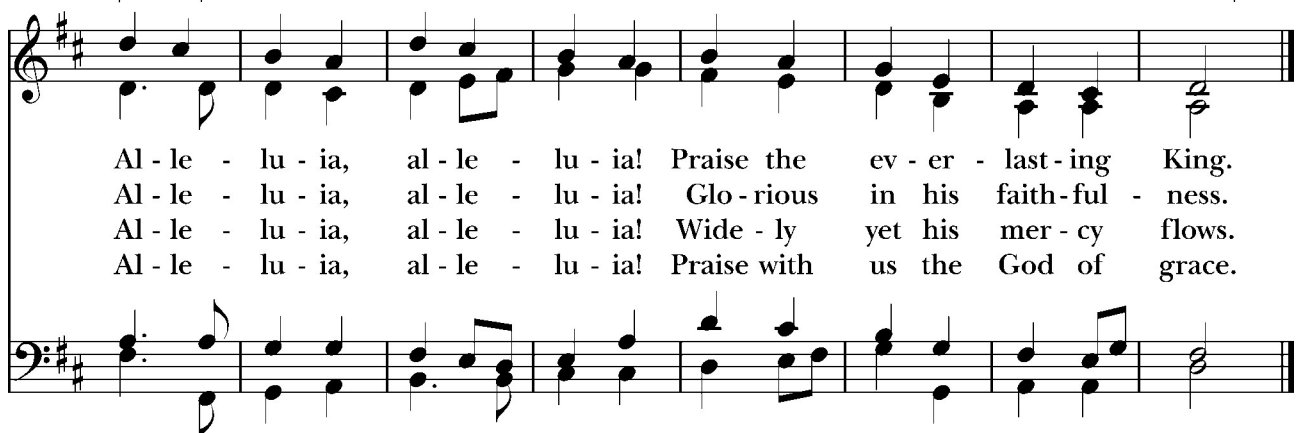
*Lauda anima*



1 Praise, my soul, the King of hea - ven; to his feet thy tri - bute bring;  
2 Praise him for his grace and fa - vor to his peo - ple in dis - tress;  
3 Fa - ther - like he tends and spares us; well our fee - ble frame he knows;  
4 An - gels, help us to a - dore him; ye be - hold him face to face;



ran - sored, healed, re - stored, for - giv - en, ev - er - more his prais - es sing;  
praise him still the same as ev - er, slow to chide, and swift to bless:  
in his hand he gen - tly bears us, res - cues us from all our foes.  
sun and moon, bow down be - fore him, dwell - ers all in time and space.



Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.  
Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.  
Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.  
Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

## Opening Acclamation

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

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

## Collect for Purity

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

## Gloria in excelsis

Arnatt

Glo - ry to God in the high - est,  
and peace to his peo-ple on earth. Lord God, hea-ven-ly King, al-migh - ty  
God and Fath-er, we wor-ship you, we give you thanks, we praise you for your glo - ry.  
Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God,  
Lamb of God, you take a - way the sin of the world: have mer-cy on us; you are  
seat-ed at the right hand of the Fa - ther: re - ceive our prayer.  
For you a - lone are the Ho - ly One, you a - lone are the Lord, you a -  
lone are the Most High, Je - sus Christ, with the Ho - ly 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:* Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **AMEN.**

*(Please be seated)*

### The Lessons

#### A Reading from the Book of Jeremiah

*Jeremiah 29:1, 4-7*

Isabel Tucker

These are the words of the letter that the prophet Jeremiah sent from Jerusalem to the remaining elders among the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon.

Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.

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

**All: Thanks be to God.**

Psalm 66:1-11

God holds our souls, our souls in life.

Be joyful in God, all you *lands*;  
sing the glory of his Name; sing the glory of his *praise*.  
Say to God, "How awesome are your *deeds*!"  
because of your great strength your enemies cringe *before you*.

All the earth bows down *before you*,  
sings to you, sings out your *Name*."  
Come now and see the works of *God*,  
how wonderful he is in his doing toward all *people*.

REFRAIN

He turned the sea into dry land, so that they went through the water on *foot*,  
and there we *re-joyced in him*.  
In his might he rules for ever; his eyes keep watch over the *nations*;  
let no rebel rise up *against him*.

Bless our God, you *peoples*;  
make the voice of his praise to be *heard*;  
Who holds our souls in *life*,  
and will not allow our feet to *slip*.

REFRAIN

Continued Next Page

For you, O God, have *proved us*;  
you have tried us just as silver is *tried*.  
You brought us into the *snare*;  
you laid heavy burdens upon our *backs*.

You let enemies ride over our heads; we went through fire and *water*;  
but you brought us out into a place of re-*freshment*.

## REFRAIN

A Reading from the Second Letter to Timothy

*2 Timothy 2:8-15*

Laura Hicks

Remember Jesus Christ, raised from the dead, a descendant of David-- that is my gospel, for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory. The saying is sure:

If we have died with him, we will also live with him;  
if we endure, we will also reign with him;  
if we deny him, he will also deny us;  
if we are faithless, he remains faithful--  
for he cannot deny himself.

Remind them of this, and warn them before God that they are to avoid wrangling over words, which does no good but only ruins those who are listening. Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.

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

**All: Thanks be to God.**

(Please stand as you are able)

# Hymn 538

God of mercy, God of Grace

Lucerna Laudoniae

1 God of mer - cy, God of grace, show the bright - ness of thy  
2 Let thy peo - ple praise thee, Lord; be by all that live a -

face. Shine up - on us, Sa - vior, shine, fill thy  
dored. Let the na - tions shout and sing glo - ry

Church with light di - vine, and thy sav - ing health ex -  
to their Sa - vior King; let all be, be - low, a -

tend un - to earth's re - mot - est end.  
bove, one in joy, and light, and 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.

## The Gospel

*Luke 17:11-19*

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

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

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

Jim Contner

*Intercessor:* Holy God: you are present in all time and place: we pray to you for the universal Church, and her mission of reconciling us to you and one another.

**All: Guide our hearts in the way of love and truth, for your name's sake.**

Oh Jesus, Prince of Peace: we seek your grace to heal the nations of the world. May those in authority learn to affirm the dignity of the human family. We pray for public, non-profit, and religious social service work and ministries in Metropolitan Richmond: For all in need of mental health services, all mental health workers, counselors, and treatment facilities.

**All: Make us instruments of your peace, and channels of your grace.**

Incarnate and Living Christ: we pray for the needs of the world, remembering that you, yourself, embody empathy and solidarity with those who suffer. We pray especially for those on our parish prayer list: Pam, Carole, Jane and Stuart, Ryn, the Tucker family, George, Sam, Haig and Anne, Kenneth, Garry, Bobbie, Jo, Mike, Betty, Lisette, Becky, Mike and Margaret, Phyllis, Juetta, Marsha, David, Dawn, Veronica, Pat and Bill, Curtis, Kandace, Mollie, Janice, John, Jim, Terri, Everette, Jennifer, Mary, Robert, Sally, Louis, Andrew and Gretchen, Ron, Pam, the Dummitt family, the Downey family, Elizabeth and David, Ronnie, Nicholas, the Sonant family, Amy, Kristy, Randi, Marion, and Hollis.

*(Pause) Additional names may be said silently or aloud.*

**All: Help us to walk in love with all your children.**

Blessed Spirit: you rain down your gifts of unity and diversity across the spectrum of the human family. We pray especially for those who have been marginalized for their bodies, cultures, and inherent personhood. We also pray for those who are enslaved by a spirit of fear and mistrust of the human family.

**All: Strengthen us to build bridges of understanding, and advocate for beloved community.**

Eternal Wisdom: in you all things are made new. We pray for those who have died.

**All: Enliven our hope, and lead us in faith, upon the path of Christ Jesus, and the saints in light.**

Holy Trinity: you are the source of relational love. We give you thanks for all the blessings of this life, remembering especially those celebrating birthdays, Rose, Juetta, Glenn, Samuel, Bill, Elsie, and Jo, and those celebrating anniversaries, especially Cameron and Kevin, and Sanford and McKenna.

*(Pause) Additional names may be said silently or aloud.*

**All: May our lives be a reflection of your love in the world.**

## Concluding Collect

*(The people may stand or kneel as able)*

## **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.**

*(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



SCAN to DONATE

### Invitation to Holy Communion

*(Remain seated)*

### Offertory

*My eyes for beauty pine*

Text: Robert Seymour Bridges (1890)

Music: Herbert Howells (1928)

My eyes for beauty pine,  
My soul for Goddës grace:  
No other care nor hope is mine,  
to heaven I turn my face.  
One splendour thence is shed  
From all the stars above:  
'Tis named when Goddës name is said,  
'Tis Love, 'tis heavenly Love.  
And every gentle heart,  
That burns with true desire,  
Is lit from eyes that mirror part  
Of that celestial fire.

*(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.***



## 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 2 *(from Enriching Our Worship Volume One)*

*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:* We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing (say):

## Sanctus

Arnatt

Ho - ly, Ho - ly, Ho - ly Lord, God of pow'r and might,  
 hea-ven and earth are full of your glo - ry. Ho-san - na, Ho-san - na, Ho-san - na  
 — in the high - est. Bles - sed is he who comes in the name of the  
 Lord. Ho-san - na, Ho-san - na, Ho-san - na — in the high - est.

*(Please stand or kneel as you are able)*

*Presider:* Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with [\_\_\_\_\_ and] all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

## **The Lord's Prayer**

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

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

## The Breaking of the Bread

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

*All:* Therefore let us keep the feast. Alleluia.

## Fraction Anthem, Agnus Dei

Arnatt



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

— Lamb of God, you take a-way the sin of the world: have mer-cy on us.

— Lamb of God, you take a-way the sin 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.



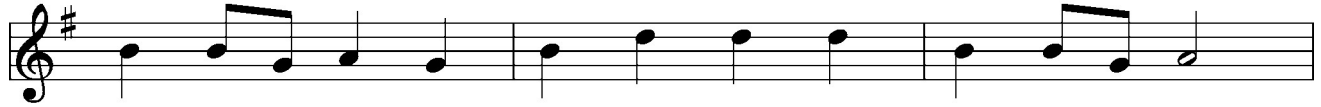
1. All who hun - ger gath - er glad - ly; ho - ly man - na  
 2. All who hun - ger, nev - er stran - gers, seek - er, be a  
 3. All who hun - ger, sing to - geth - er, Je - sus Christ is



is our bread. Come from wil - der - ness and wan - d'ring.  
 wel - come guest. Come from rest - less - ness and roam - ing.  
 liv - ing bread. Come from lone - li - ness and long - ing.



Here in truth we will be fed. You that yearn for  
 Here, in joy we keep the feast. We that once were  
 Here, in peace, we have been fed. Blest are those who



days of full - ness, all a - round us is our food.  
 lost and scat - tered in com - mun - ion's love have stood.  
 from this ta - ble live their days in grat - i - tude.



Taste and see the grace e - ter - nal.  
 Taste and see the grace e - ter - nal.  
 Taste and see the grace e - ter - nal.



Taste and see that God is good.  
 Taste and see that God is good.  
 Taste and see that God is good.

**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 493

*O for a thousand tongues to sing*

*Azmon*

1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,  
2 My gra - cious Mas - ter and my God, as - sist me to pro - claim  
3 Je - sus! the Name that charms our fears and bids our sor - rows cease;  
4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,  
5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;

1 the glo - ries of my God and King, the tri - umphs of his grace!  
2 and spread through all the earth a - broad the hon - ors of thy Name.  
3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.  
4 the mourn - ful bro - ken hearts re - jice, the hum - ble poor be - lieve.  
5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love  
be now and ever given  
by saints below and saints above,  
the Church in earth and heaven.

# The Dismissal

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

*All:* Thanks be to God.

# Postlude

*Prelude in G minor, BWV 538*

J. S. Bach

## 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 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.*

*“All who hunger, gather gladly” ©1991 GIA Publications, Inc. “God of mercy, God of grace” ©1972 Lorenz Publications. Gloria, Sanctus, and Agnus Dei by Ronald Arnatt © 1997, GIA Publications, Inc. All rights reserved. Used with permission. OneLicense #A-400994.*

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

*The Altar Flowers are Given to the Glory of God  
In Memory of Tyrell Huggins  
By Keith Ricks*

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

Parishioners: Pam Dummitt, Carole Shahda, Jane and Stuart Settle, Ryn Kennedy, the Tucker family, George Summers, Sam Shute, Haig and Anne Kambourian, Kenneth Decker, Garry Land, Bobbie Aiken, Jo Tyler, Mike Craft, Betty Leviner, Lisette Johnson, Becky Lee, Mike and Margaret Franklin, Phyllis Iverson, Julette Iverson, Marsha Iverson, David Christiana, and Bill Piercy.

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

Those who have died:

Those celebrating birthdays: especially Rose Brinson, Julette Iverson, Glenn Strickland, Samuel Francis, Bill Piercy, Elsie Delva, and Jo Tyler

Those celebrating anniversaries: especially Cameron and Kevin Cutro, and Sanford Eberly and McKenna Brown.

Diocesan Cycle of Prayer: Pray for the congregation and clergy of St. Matthew's, Sterling and Trinity, Washington.

Metro Richmond Cycle of Prayer: We pray for public, non-profit, and religious social service work and ministries in Metropolitan Richmond: For all in need of mental health services, all mental health workers, counselors, and treatment facilities.

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

## **PARISH STAFF**

The Rev. Benjamin R. Badgett, Rector	rector@stmarksrva.org
The Rev. Dr. Sarah Kye Price, Priest Affiliate	office@stmarksrva.org
Malinda Collier, Director of Lay Ministry/Formation	dre@stmarksrva.org
Amos Goldie, Minister of Music	office@stmarksrva.org
Steve Barnes, Parish Administrator	office@stmarksrva.org
Cassandra Price, Nursery	
Forrest Whitley, Sexton	

**Office Hours: Tuesday to Thursday 11-4**

**Pastoral Emergencies 804-385-6821**

## **THE VESTRY**

### **2025:**

**Blair McDuff, Evangelism Team Liaison**

**Scott Pennington, Stewardship Team Liaison**

**Paul Shane, Parish Life Team Liaison**

### **2026:**

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

**Gaye Frugard, Outreach Team Liaison**

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

### **2027:**

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

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

**Ralph Stanley, Property Team Liaison**

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

**Treasurer:** Suzanne Long

**Register:** Mickie Jones

**ST. MARK'S TRUSTEES:**

Harold Wright

Beth Wentworth

Wes Kaufman

**MINISTRY TEAMS AND CHAIRS:**

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

**Gathered Ministry:**

Rob McTier, **Worship**

Karen Franklin, **Pastoral Care**

Open, **Education & Formation**

Fred Crowley, **Parish Life**

**Sent Ministry:**

Ed Street, **Outreach**

Suzanne Long, **Evangelism**

Penny Adams, **Justice and Advocacy**

**Shared Ministry:**

Suzanne Long, Interim, **Finance**

Wes Kaufman & Dee Whitlow, **Audit**

Elizabeth Kyser & Isabel Tucker, **Stewardship**

Brent Graves, **Property**

Michael Solberg, **Personnel**

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

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

*Crucifer:* Someone who carries the processional cross.

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

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

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

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

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

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

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

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

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

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

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

***All are Welcome Here***

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

**Thank you for joining us.**

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

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

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

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



**St Mark's**  
EPISCOPAL CHURCH

**love is our tradition**

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