



St Mark's

EPISCOPAL CHURCH

love is our tradition

**The Nineteenth Sunday After Pentecost
October 19th, 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.

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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

Andante sostenuto (from *Two Organ Preludes*)

R. Vaughan Williams

A Word of Welcome

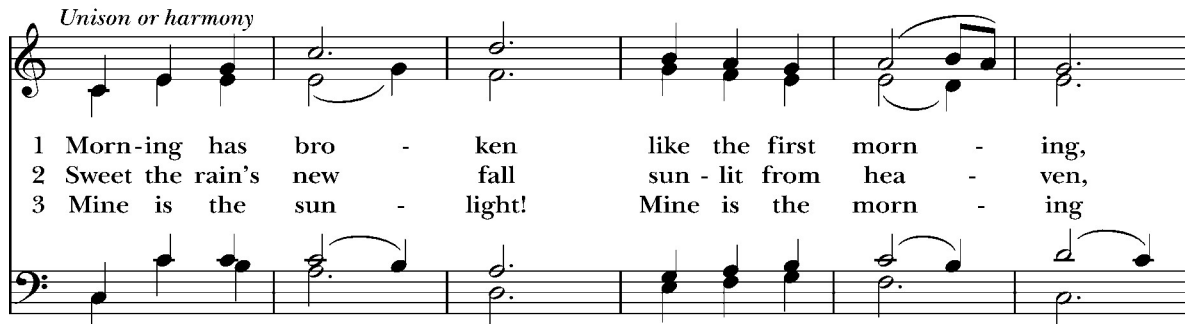
(Please stand as you are able)

Hymn 8

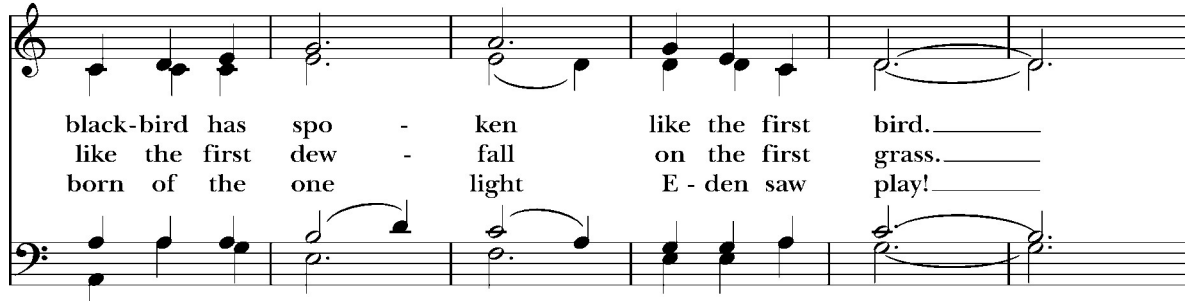
Morning has broken

Bunessan

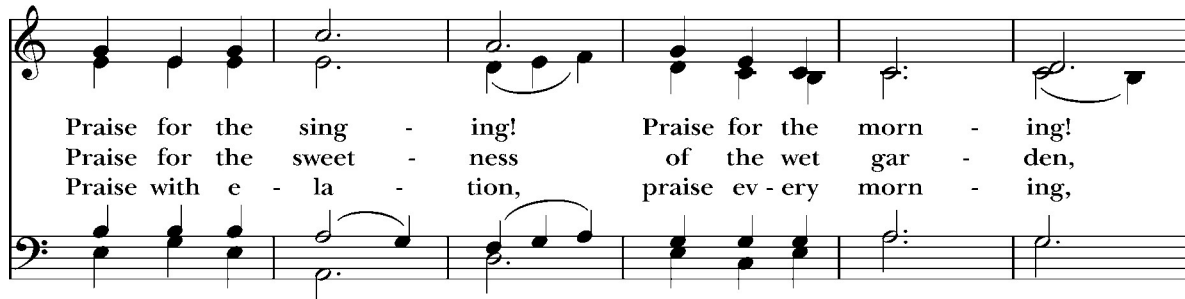
Unison or harmony



1 Morn-ing has bro - ken like the first morn - ing,
2 Sweet the rain's new fall sun - lit from hea - ven,
3 Mine is the sun - light! Mine is the morn - ing



black-bird has spo - ken like the first bird. _____
like the first dew - fall on the first grass. _____
born of the one light E - den saw play! _____



Praise for the sing - ing! Praise for the morn - ing!
Praise for the sweet - ness of the wet gar - den,
Praise with e - la - tion, praise ev - ery morn - ing,



Praise for them, spring - ing fresh from the Word! _____
sprung in com - plete - ness where his feet pass. _____
God's re - cre - a - tion of the new day! _____

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: Almighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **AMEN.**

(Please be seated)

The Lessons

A Reading from the Book of Jeremiah

Jeremiah 31:27-34

Peter Walker

The days are surely coming, says the Lord, when I will sow the house of Israel and the house of Judah with the seed of humans and the seed of animals. And just as I have watched over them to pluck up and break down, to overthrow, destroy, and bring evil, so I will watch over them to build and to plant, says the Lord. In those days they shall no longer say:

"The parents have eaten sour grapes, and the children's teeth are set on edge." But all shall die for their own sins; the teeth of everyone who eats sour grapes shall be set on edge.

The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt-- a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

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

All: Thanks be to God.

Psalm 119:97-104

sweet - er
Your words are sweet - er than hon - ey to my mouth.

ped.

Oh, how I love your law!
all the day long it is in my mind.
Your commandment has made me wiser than my enemies,
and it is always with me.

I have more understanding than all my teachers,
for your decrees are my study.
I am wiser than the elders,
because I observe your com-mandments.

REFRAIN

I restrain my feet from every evil way,
that I may keep your word.
I do not shrink from your judgments,
because you yourself have taught me.

How sweet are your words to my taste!
they are sweeter than honey to my mouth.
Through your commandments I gain under-standing;
therefore I hate every lying way.

REFRAIN

As for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work.

In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching. For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths. As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

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

All: Thanks be to God.

(Please stand as you are able)

Hymn 25 Voices Found

Jesus describes a forceful woman

Wer nur den lieben Gott

Unison or harmony

1 Je - sus de - scribes a force - ful wo - man, a wid - ow who re -
2 And day by day she spoke for jus - tice, and word by word in -
3 Now we, ob - serv - ing, are in - vit - ed to re - col - lect what

fused to bend be - fore a judge, a man of pow - er,
jus - tice waned un - til im - pas - sive will re - lent - ed,
faith can gain when faith - ful peo - ple are un - daunt - ed

whose judg - ments worked to no good end: she knew that she had
and her im - pas - sioned faith re - mained: be - liev - ing God would
and hope, in con - flict, is sus - tained: as we, like she, wield

pow - er, too, and trust - ed in the strength she knew.
make a way, she found the grace that faith con - veys.
stub - born trust, God comes to move the world through us.



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 18:1-8

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

Jesus told his disciples a parable about their need to pray always and not to lose heart. He said, "In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, 'Grant me justice against my opponent.' For a while he refused; but later he said to himself, 'Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.'" And the Lord said, "Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?"

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. Dr. Sarah Kye Price

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

Carter Strite

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 who suffer from addiction, dependency or co-dependency of any sort; for twelve-step programs, recovery programs, therapists, and addiction counselors. For advocates who provide a voice for the rights of persons whose voices are not heard.

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, Julette, Marsha, David, Bill, Jean, 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, Nicole, John, Laura, Fozzy, and Boz, and those celebrating anniversaries, especially Marc and Van.

(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

Let all mortal flesh keep silence

Text: 5th Century Greek, Gerard Moultrie, paraphrased
Tune: PICARDY Musical setting by Gustav Holst

Let all mortal flesh keep silence,
and with fear and trembling stand;
ponder nothing earthly minded,
for, with blessing in His hand,
Christ our God to earth descendeth,
our full homage to demand.

King of kings, yet born of Mary,
as of old on earth He stood,
Lord of lords, in human vesture,
in the body and the blood.

He will give to all the faithful
His own self for heav'nly food.

Rank on rank the host of heaven
spreads its vanguard on the way,
as the Light of light descendeth
from the realms of endless day,
that the pow'rs of hell may vanish
as the darkness clears away.

At His feet the six-winged seraph,
cherubim with sleepless eye,
veil their faces to the Presence,
as with ceaseless voice they cry,
“Alleluia, alleluia,
alleluia, Lord Most High!”



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)

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 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

The musical score consists of three staves of music in treble clef, key of D major (two sharps), and 4/4 time. The first staff begins with a fermata over a whole note, followed by a half note, a quarter note, and a quarter rest. The second staff continues with a half note, a quarter note, and a quarter rest. The third staff has a half note, a quarter note, and a quarter rest. The fourth staff begins with a half note, a quarter note, and a quarter rest. The fifth staff continues with a half note, a quarter note, and a quarter rest. The sixth staff has a half note, a quarter note, and a quarter rest. The seventh staff begins with a half note, a quarter note, and a quarter rest. The eighth staff continues with a half note, a quarter note, and a quarter rest. The ninth staff has a half note, a quarter note, and a quarter rest. The tenth staff begins with a half note, a quarter note, and a quarter rest. The eleventh staff continues with a half note, a quarter note, and a quarter rest. The twelfth staff has a half note, a quarter note, and a quarter rest. The thirteenth staff begins with a half note, a quarter note, and a quarter rest. The fourteenth staff continues with a half note, a quarter note, and a quarter rest. The fifteenth staff has a half note, a quarter note, and a quarter rest. The sixteenth staff begins with a half note, a quarter note, and a quarter rest. The seventeenth staff continues with a half note, a quarter note, and a quarter rest. The eighteenth staff has a half note, a quarter note, and a quarter rest. The nineteenth staff begins with a half note, a quarter note, and a quarter rest. The twentieth staff continues with a half note, a quarter note, and a quarter rest. The twenty-first staff has a half note, a quarter note, and a quarter rest. The twenty-second staff begins with a half note, a quarter note, and a quarter rest. The twenty-third staff continues with a half note, a quarter note, and a quarter rest. The twenty-fourth staff has a half note, a quarter note, and a quarter rest. The twenty-fifth staff begins with a half note, a quarter note, and a quarter rest. The twenty-sixth staff continues with a half note, a quarter note, and a quarter rest. The twenty-seventh staff has a half note, a quarter note, and a quarter rest. The twenty-eighth staff begins with a half note, a quarter note, and a quarter rest. The twenty-ninth staff continues with a half note, a quarter note, and a quarter rest. The thirtieth staff has a half note, a quarter note, and a quarter rest. The thirty-first staff begins with a half note, a quarter note, and a quarter rest. The thirty-second staff continues with a half note, a quarter note, and a quarter rest. The thirty-third staff has a half note, a quarter note, and a quarter rest. The thirty-fourth staff begins with a half note, a quarter note, and a quarter rest. The thirty-fifth staff continues with a half note, a quarter note, and a quarter rest. The thirty-sixth staff has a half note, a quarter note, and a quarter rest. The thirty-seventh staff begins with a half note, a quarter note, and a quarter rest. The thirty-eighth staff continues with a half note, a quarter note, and a quarter rest. The thirty-ninth staff has a half note, a quarter note, and a quarter rest. The fortieth staff begins with a half note, a quarter note, and a quarter rest. The forty-first staff continues with a half note, a quarter note, and a quarter rest. The forty-second staff has a half note, a quarter note, and a quarter rest. The forty-third staff begins with a half note, a quarter note, and a quarter rest. The forty-fourth staff continues with a half note, a quarter note, and a quarter rest. The forty-fifth staff has a half note, a quarter note, and a quarter rest. The forty-sixth staff begins with a half note, a quarter note, and a quarter rest. The forty-seventh staff continues with a half note, a quarter note, and a quarter rest. The forty-eighth staff has a half note, a quarter note, and a quarter rest. The forty-ninth staff begins with a half note, a quarter note, and a quarter rest. The fiftieth staff continues with a half note, a quarter note, and a quarter rest. The fifty-first staff has a half note, a quarter note, and a quarter rest. The fifty-second staff begins with a half note, a quarter note, and a quarter rest. The fifty-third staff continues with a half note, a quarter note, and a quarter rest. The fifty-fourth staff has a half note, a quarter note, and a quarter rest. The fifty-fifth staff begins with a half note, a quarter note, and a quarter rest. The fifty-sixth staff continues with a half note, a quarter note, and a quarter rest. The fifty-seventh staff has a half note, a quarter note, and a quarter rest. The fifty-eighth staff begins with a half note, a quarter note, and a quarter rest. The fifty-ninth staff continues with a half note, a quarter note, and a quarter rest. The sixtieth staff has a half note, a quarter note, and a quarter rest. The sixty-first staff begins with a half note, a quarter note, and a quarter rest. The sixty-second staff continues with a half note, a quarter note, and a quarter rest. The sixty-third staff has a half note, a quarter note, and a quarter rest. The sixty-fourth staff begins with a half note, a quarter note, and a quarter rest. The sixty-fifth staff continues with a half note, a quarter note, and a quarter rest. The sixty-sixth staff has a half note, a quarter note, and a quarter rest. The sixty-seventh staff begins with a half note, a quarter note, and a quarter rest. The sixty-eighth staff continues with a half note, a quarter note, and a quarter rest. The sixty-ninth staff has a half note, a quarter note, and a quarter rest. The seventieth staff begins with a half note, a quarter note, and a quarter rest. The seventy-first staff continues with a half note, a quarter note, and a quarter rest. The seventy-second staff has a half note, a quarter note, and a quarter rest. The seventy-third staff begins with a half note, a quarter note, and a quarter rest. The seventy-fourth staff continues with a half note, a quarter note, and a quarter rest. The seventy-fifth staff has a half note, a quarter note, and a quarter rest. The seventy-sixth staff begins with a half note, a quarter note, and a quarter rest. The seventy-seventh staff continues with a half note, a quarter note, and a quarter rest. The seventy-eighth staff has a half note, a quarter note, and a quarter rest. The seventy-ninth staff begins with a half note, a quarter note, and a quarter rest. The eightieth staff continues with a half note, a quarter note, and a quarter rest. The eighty-first staff has a half note, a quarter note, and a quarter rest. The eighty-second staff begins with a half note, a quarter note, and a quarter rest. The eighty-third staff continues with a half note, a quarter note, and a quarter rest. The eighty-fourth staff has a half note, a quarter note, and a quarter rest. The eighty-fifth staff begins with a half note, a quarter note, and a quarter rest. The eighty-sixth staff continues with a half note, a quarter note, and a quarter rest. The eighty-seventh staff has a half note, a quarter note, and a quarter rest. The eighty-eighth staff begins with a half note, a quarter note, and a quarter rest. The eighty-ninth staff continues with a half note, a quarter note, and a quarter rest. The ninetieth staff has a half note, a quarter note, and a quarter rest. The ninety-first staff begins with a half note, a quarter note, and a quarter rest. The ninety-second staff continues with a half note, a quarter note, and a quarter rest. The ninety-third staff has a half note, a quarter note, and a quarter rest. The ninety-fourth staff begins with a half note, a quarter note, and a quarter rest. The ninety-fifth staff continues with a half note, a quarter note, and a quarter rest. The ninety-sixth staff has a half note, a quarter note, and a quarter rest. The ninety-seventh staff begins with a half note, a quarter note, and a quarter rest. The ninety-eighth staff continues with a half note, a quarter note, and a quarter rest. The ninety-ninth staff has a half note, a quarter note, and a quarter rest. The hundredth staff begins with a half note, a quarter note, and a quarter rest.

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.

Hymn 433

We gather together

Kremser

1 We gath - er to - geth - er to ask the Lord's bless - ing;
2 Be - side us to guide us, our God with us join - ing,
3 We all do ex - tol thee, thou lead - er tri - um - phant,

he chas - tens and has - tens his will to make known;
or - dain - ing, main - tain - ing his king - dom di - vine;
and pray that thou still our de - fend - er wilt be.

the wick - ed op - press - ing now cease from dis - tress - ing;
so from the be - gin - ning the fight we were win - ning;
Let thy con - gre - ga - tion es - cape trib - u - la - tion:

sing prais - es to his Name; he for - gets not his own.
thou, Lord, wast at our side: all glo - ry be thine!
thy Name be ev - er praised! O Lord, make us free!

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 345

Savoir, again to here thy dear Name

Ellers

1 Sa - vior, a - gain to thy dear Name we raise
*2 Grant us thy peace up - on our home - ward way;
3 Grant us thy peace through - out our earth - ly life;
4 thy peace in life, the balm of ev - ery pain;

with one ac - cord our part - ing hymn of praise;
with thee be - gan, with thee shall end the day:
peace to thy Church from er - ror and from strife;
thy peace in death, the hope to rise a - gain;

guard thou the lips from sin, the hearts from shame,
from harm and dan - ger keep thy chil - dren free,
peace to our land, the fruit of truth and love;
then, when thy voice shall bid our con - flict cease,

that in this house have called up - on thy Name.
for dark and light are both a - like to thee.
peace in each heart, thy Spi - rit from a - bove:
call us, O Lord, to thine e - ter - nal peace.

The Ambry



The ambry is a cupboard located in the St. Mary Chapel which is at the right of the narthex (front entry of the church). It is used for reserving the consecrated hosts for communion in home or hospital visits for those who cannot attend Sunday worship and, in some Anglican Churches, to store the oil of chrism used for anointing. A light burns near it to indicate that it contains the sacrament.

The Dismissal

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

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

Postlude

Fantasia on Bryn Calfaria

John Innes

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

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: Jean, 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 Nicole Copeland, John Gibson, Laura Hicks, Fozzy Bogard, and Boz Boschen.

Those celebrating anniversaries: especially Marc Purintun and Van Baskins.

Diocesan Cycle of Prayer: Pray for the congregation and clergy of St. Clement's, Alexandria; St. Paul's, Ingham and St. George's, Pine Grove, Shenandoah, and St. Stephen's, Culpeper.

Metro Richmond Cycle of Prayer: We pray for public, non-profit, and religious social service work and ministries in Metropolitan Richmond: For all who suffer from addiction, dependency or co-dependency of any sort; for twelve-step programs, recovery programs, therapists, and addiction counselors. For advocates who provide a voice for the rights of persons whose voices are not heard.

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

PARISH STAFF

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

Office Hours: Tuesday to Thursday 11-4

Pastoral Emergencies 804-385-6821

THE VESTRY

2025:

Blair McDuff, Evangelism Team Liaison

Scott Pennington, Stewardship Team Liaison

Paul Shane, Parish Life Team Liaison

2026:

Becky Adams, Justice/Advocacy & Pastoral Care Team Liaison

Gaye Frugard, Outreach Team Liaison

Kate Williams, Jr. Warden, Worship Team Liaison

2027:

Ivy Burnes, Sr. Warden, Finance Team Liaison

Kevin Cutro, Education & Formation Team Liaison

Ralph Stanley, Property Team Liaison

Ex-officio

Treasurer: Suzanne Long

Register: Mickie Jones

ST. MARK'S TRUSTEES:

Harold Wright

Beth Wentworth

Wes Kaufman

MINISTRY TEAMS AND CHAIRS:

Director of Lay Ministry and Formation, Malinda Collier

Gathered Ministry:

Rob McTier, **Worship**

Karen Franklin, **Pastoral Care**

Open, **Education & Formation**

Fred Crowley, **Parish Life**

Sent Ministry:

Ed Street, **Outreach**

Suzanne Long, **Evangelism**

Penny Adams, **Justice and Advocacy**

Shared Ministry:

Suzanne Long, Interim, **Finance**

Wes Kaufman & Dee Whitlow, **Audit**

Elizabeth Kyser & Isabel Tucker, **Stewardship**

Brent Graves, **Property**

Michael Solberg, **Personnel**

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

Terms for Those Who Help With Worship:

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

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

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. Bourlakas, Assistant Bishop of the Diocese of Virginia



St Mark's
EPISCOPAL CHURCH

love is our tradition

520 N. Arthur Ashe Boulevard, Richmond VA 23220
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