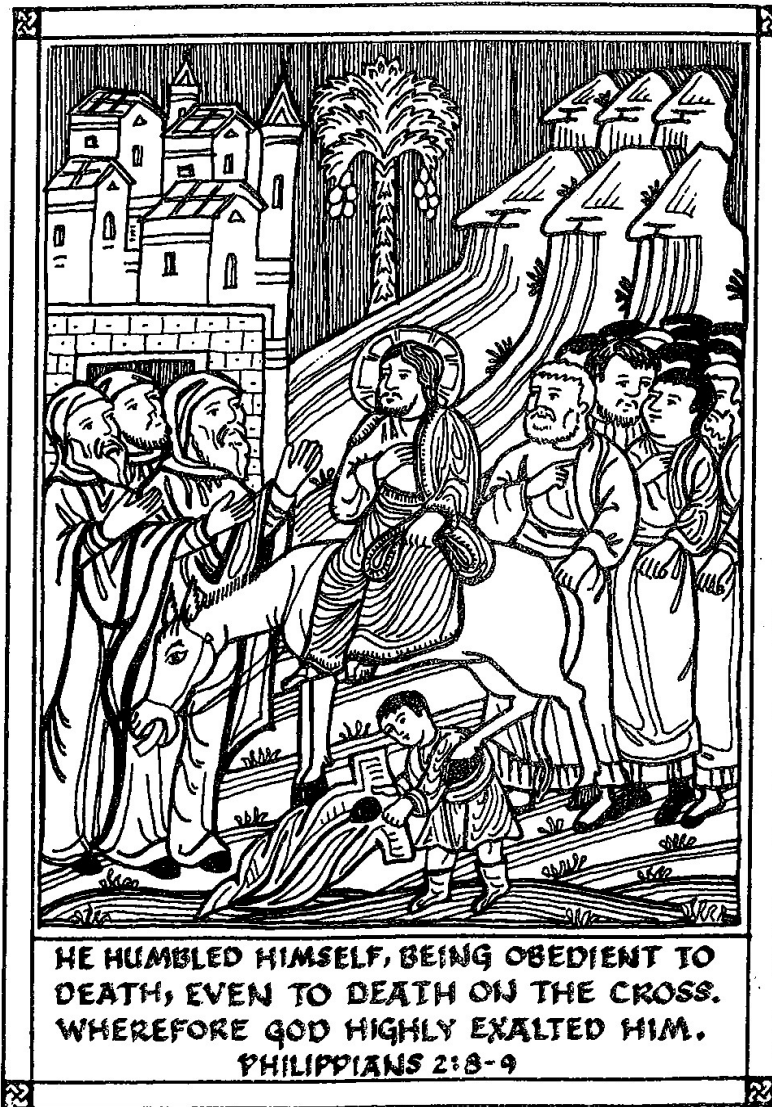


The Sunday of the Passion:  
Palm Sunday  
April 13, 2025 Year C



St Mark's  
EPISCOPAL CHURCH  
love is our tradition

## ***Palm Sunday:***

*“Entering with joy upon the contemplation of those mighty acts whereby God has given us life and immortality,” we began with the blessing of the palms and exclaim, “Blessed is the one who comes in the name of the Lord. Hosanna in the highest.”*

*Our procession remembers the entry of Jesus into Jerusalem. The altar cloth and cross veiling are red as symbolic death shrouds.*

## **Holy Week Services:**

### **Maundy Thursday, April 17th:**

Service at 6:30 pm (with Washing of Feet)

### **Good Friday, April 18th:**

Services at 12 pm and 6:30 pm

### **The Great Vigil, Saturday April 19:**

Service at 7:30 pm.

### **Easter Sunday, April 20th:**

Holy Eucharist at 10:30 am.

**St. Mark's Episcopal Church  
520 N. Arthur Ashe Boulevard, Richmond VA 23220  
804-358-4771    stmarksrva.org**



## 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.

# Holy Eucharist: Rite Two

## The Liturgy of the Palms

*Presider:* Blessed is the King who comes in the name of the Lord.

*All:* **Peace in heaven and glory in the highest.**

*Presider:* Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **AMEN.**

### The Gospel:

*Luke 19:28-40*

The Holy Gospel of our Lord, Jesus Christ, according to Luke

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

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!"

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

The Gospel of the Lord

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

*Presider:* The Lord be with you.

*All:* **And also with you.**

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

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

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **AMEN.**

*Presider:* Blessed is he who comes in the name of the Lord.

*All:* **Hosanna in the highest.**

*Presider:* Let us go forth in peace.

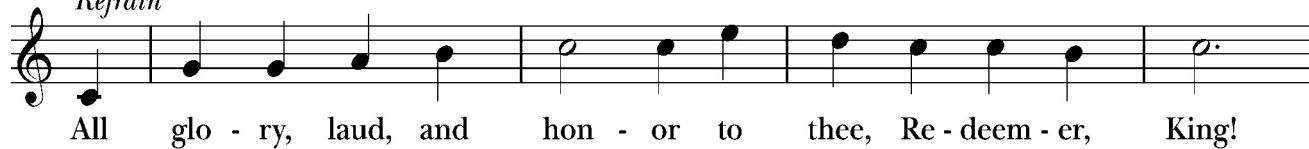
*All:* **In the name of Christ. AMEN.**

## Hymn 154 (Blue Book)


*All Glory, Laud and Honor*

*Valet will ich dir geben*


*Refrain*



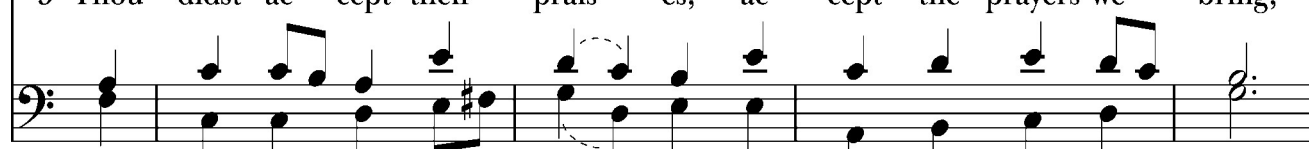
All glo - ry, laud, and hon - or to thee, Re - deem - er, King!



to whom the lips of chil - dren made sweet ho - san - nas ring.



1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,  
2 The com - pa - ny of an - gels is prais - ing thee on high;  
3 The peo - ple of the He - brews with palms be - fore thee went;  
4 To thee be - fore thy pas - sion they sang their hymns of praise;  
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,



*Continued Next Page*



## Hymn 154 (continued)

*Repeat Refrain*

1 who in the Lord's Name com - est, the King and Bless - ed One.  
2 and we with all cre - a - tion in cho - rus make re - ply.  
3 our praise and prayers and an - thems be - fore thee we pre - sent.  
4 to thee, now high ex - al - ted, our mel - o - dy we raise.  
5 who in all good de - light - est, thou good and gra - cious King.

# The Word of God or The Liturgy of the Word

## Salutation and Collect of the Day

*Presider:* The Lord be with you.

***All:* And also with you.**

*Presider:* Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; 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)*

## A Reading from the Prophet Isaiah

*Isaiah 50:4-9a*

Patrick McDuff

The Lord GOD has given me the tongue of a teacher,  
that I may know how to sustain the weary with a word.  
Morning by morning he wakens--wakens my ear to listen as those who are taught.  
The Lord GOD has opened my ear, and I was not rebellious,  
I did not turn backward. I gave my back to those who struck me,  
and my cheeks to those who pulled out the beard;  
I did not hide my face from insult and spitting.  
The Lord GOD helps me; therefore I have not been disgraced;  
therefore I have set my face like flint, and I know that I shall not be put to shame;  
he who vindicates me is near.  
Who will contend with me? Let us stand up together.  
Who are my adversaries? Let them confront me.  
It is the Lord GOD who helps me; who will declare me guilty?

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

**All: Thanks be to God.**

## Psalm 31:9-16

*In te, Domine, speravi*

The musical score is written in G major (one sharp) and 4/4 time. It consists of two main parts: a descant and a choir setting. The descant is for a single voice and includes the lyrics: "In - to your hands, O Lord, I com - mend my spi - rit." The choir part is for a four-part choir (Soprano, Alto, Tenor, Bass) and includes the lyrics: "In your hands, O Lord, I com - mend my spi - rit." The score includes a key signature of one sharp (F#) and a time signature of 4/4. The descant part has a treble clef and a key signature of one sharp. The choir part has a treble and bass clef and a key signature of one sharp. The score ends with a double bar line.

Have mercy on me, O Lord, for I am in trouble;  
my eye is consumed with sorrow, and also my throat and my belly.  
For my life is wasted with grief, and my years with sighing;  
my strength fails me because of affliction, and my bones are con-sumed.

I have become a reproach to all my enemies and even to my neighbors, a dismay to those of my ac-quaintance;  
when they see me in the street they a-void me.  
I am forgotten like a dead man, out of mind;  
I am as useless as a broken pot.

## REFRAIN

For I have heard the whispering of the crowd; fear is all a-round;  
they put their heads together against me; they plot to take my life.  
But as for me, I have trusted in you, O Lord.  
I have said, "You are my God."

My times are in your hand;  
rescue me from the hand of my enemies, and from those who persecute me.  
Make your face to shine upon your servant,  
and in your loving-kindness save me."

## REFRAIN

### A Reading from Paul's Letter to the Philippians *Philippians 2:5-11* Annette Spanel

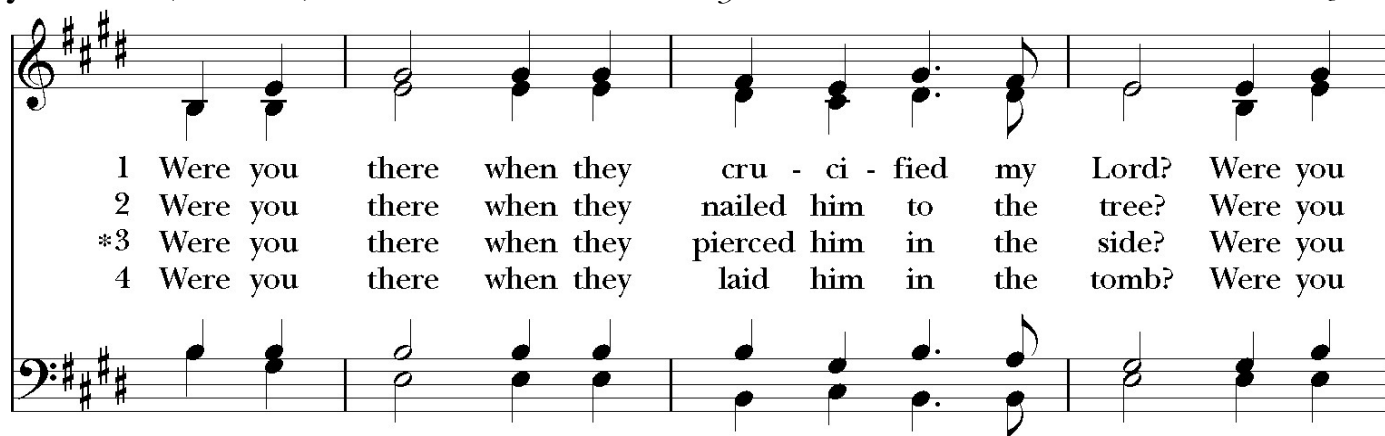
Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death--even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Hear what the spirit is saying to God's people.  
**All: Thanks be to God**

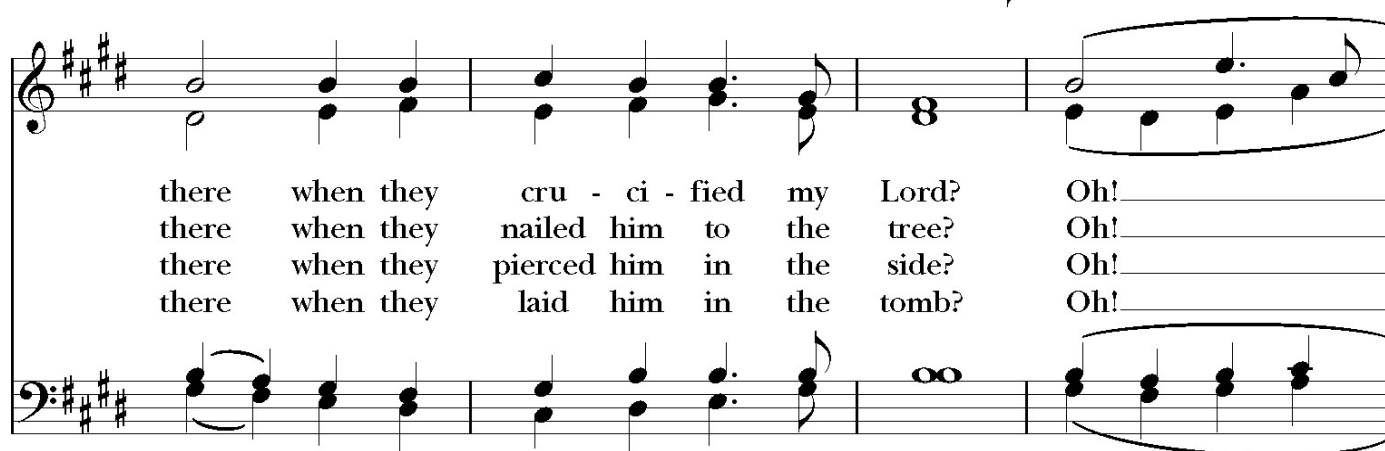
# Hymn 172 (Blue Book)

*Were you there*

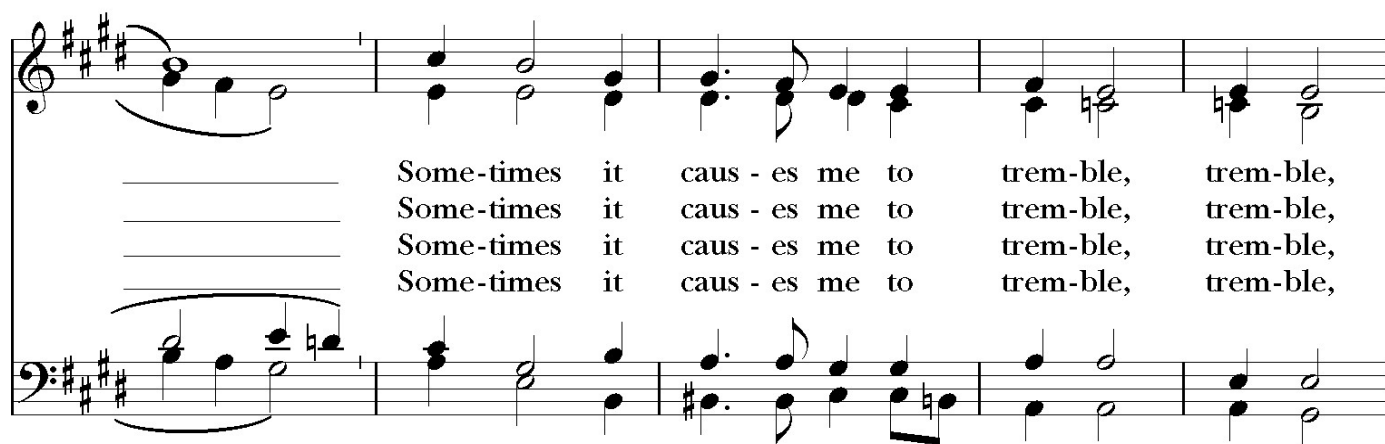
*Were you there*



1 Were you there when they cru - ci - fied my Lord? Were you  
2 Were you there when they nailed him to the tree? Were you  
\*3 Were you there when they pierced him in the side? Were you  
4 Were you there when they laid him in the tomb? Were you



there when they cru - ci - fied my Lord? Oh!  
there when they nailed him to the tree? Oh!  
there when they pierced him in the side? Oh!  
there when they laid him in the tomb? Oh!



Some-times it caus - es me to trem-ble, trem-ble,  
Some-times it caus - es me to trem-ble, trem-ble,  
Some-times it caus - es me to trem-ble, trem-ble,  
Some-times it caus - es me to trem-ble, trem-ble,



trem-ble. Were you there when they cru - ci - fied my Lord?  
trem-ble. Were you there when they nailed him to the tree?  
trem-ble. Were you there when they pierced him in the side?  
trem-ble. Were you there when they laid him in the tomb?

*(Please be seated)*

*Narrator:* **The Passion of Our Lord Jesus Christ According to Luke**

*Luke 22:14-23:56*

Disciples: Verger, Chalice, Acolytes

Assembly: Congregation

Soldiers: Choir

*(The Passion Gospel is read in parts led by a Narrator)*

*Narrator:* When the hour for the Passover meal came, Jesus took his place at the table, and the apostles with him. He said to them,

*Jesus:* "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God."

*Narrator:* Then he took a cup, and after giving thanks he said,

*Jesus:* "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes."

*Narrator:* Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying,

*Jesus:* "This is my body, which is given for you. Do this in remembrance of me."

*Narrator:* And he did the same with the cup after supper, saying,

*Jesus:* "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!"

*Narrator:* Then they began to ask one another, which one of them it could be who would do this. A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them,

*Jesus:* "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves."

*Jesus:* "You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

"Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers."

*Narrator:* And he said to him,

*Peter:* "Lord, I am ready to go with you to prison and to death!"

*Narrator:* Jesus said,

*Jesus:* "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me."

*Narrator:* He said to them,

*Jesus:* "When I sent you out without a purse, bag, or sandals, did you lack anything?"

*Narrator:* They said,

*Disciples:* "No, not a thing."

*Narrator:* He said to them,

*Jesus:* "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled."

*Narrator:* They said,

*Disciples:* "Lord, look, here are two swords."

*Narrator:* He replied,

*Jesus:* "It is enough."

*Narrator:* He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them,

*Jesus:* "Pray that you may not come into the time of trial."

*Narrator:* Then he withdrew from them about a stone's throw, knelt down, and prayed,

*Jesus:* "Father, if you are willing, remove this cup from me; yet, not my will but yours be done."

*Narrator:* Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them,

*Jesus:* "Why are you sleeping? Get up and pray that you may not come into the time of trial."

*Narrator:* While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him,

*Jesus:* "Judas, is it with a kiss that you are betraying the Son of Man?"

*Narrator:* When those who were around him saw what was coming, they asked,

*Disciples:* "Lord, should we strike with the sword?"

*Narrator:* Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said,

*Jesus:* "No more of this!"

*Narrator:* And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him,



*Jesus:* "Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

*Narrator:* Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said,

*Servant 1:* "This man also was with him."

*Narrator:* But he denied it, saying,

*Peter:* "Woman, I do not know him."

*Narrator:* A little later someone else, on seeing him, said,

*Accuser 1:* "You also are one of them."

*Narrator:* But Peter said,

*Peter:* "Man, I am not!"

*Narrator:* Then about an hour later still another kept insisting,

*Accuser 2:* "Surely this man also was with him; for he is a Galilean."

*Narrator:* But Peter said,

*Peter:* "Man, I do not know what you are talking about!"

*Narrator:* At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him,

*Soldiers:* "Prophecy! Who is it that struck you?"

*Narrator:* They kept heaping many other insults on him.  
When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said,

***Congregation:* "If you are the Messiah, tell us."**

*Narrator:* He replied,

*Jesus:* "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God."

*Narrator:* All of them asked,

***Congregation:* "Are you, then, the Son of God?"**

*Narrator:* He said to them,

*Jesus:* "You say that I am."

*Narrator:* Then they said,

***Congregation:* "What further testimony do we need? We have heard it ourselves from his own lips!"**

*Narrator:* Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying,

***Congregation:* "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king."**

*Narrator:* Then Pilate asked him,

*Pilate:* "Are you the king of the Jews?"

*Narrator:* He answered,

*Jesus:* "You say so."

*Narrator:* Then Pilate said to the chief priests and the crowds,

*Pilate:* "I find no basis for an accusation against this man."

*Narrator:* But they were insistent and said,

***Congregation:* "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."**

*Narrator:* When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies. Pilate then called together the chief priests, the leaders, and the people, and said to them,

*Pilate:* "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

*Narrator:* Then they all shouted out together,

***Congregation:* "Away with this fellow! Release Barabbas for us!"**

*Narrator:* (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

***Congregation:* "Crucify, crucify him!"**

*Narrator:* A third time he said to them,

*Pilate:* "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him."

*Narrator:* But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said,

*Jesus:* "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

*(At the mention of the place called the Skull, all should stand, as able.)*

*Narrator:* Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said,

*Jesus:* "Father, forgive them; for they do not know what they are doing."

*Narrator:* And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying,

***Congregation:* "He saved others; let him save himself if he is the Messiah of God, his chosen one!"**

*Narrator:* The soldiers also mocked him, coming up and offering him sour wine, and saying,

*Soldiers:* "If you are the King of the Jews, save yourself!"

*Narrator:* There was also an inscription over him, "This is the King of the Jews."  
One of the criminals who were hanged there kept deriding him and saying,

*Criminal 1:* "Are you not the Messiah? Save yourself and us!"

*Narrator:* But the other rebuked him, saying,

*Criminal 2:* "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong."

*Narrator:* Then he said,

*Criminal 2:* "Jesus, remember me when you come into your kingdom."

*Narrator:* He replied,

*Jesus:* "Truly I tell you, today you will be with me in Paradise."

*Narrator:* It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said,

*Jesus:* "Father, into your hands I commend my spirit."

*Narrator:* Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said,

*Centurion:* "Certainly this man was innocent."



## 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.

*Narrator:* And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

*(The reading ends in silence. All sit and the sermon begins).*

## The Sermon

The. Rev. Benjamin R. Badgett

*(Please stand as you are able)*

## **Prayers of the People**

Harold Wright

*Intercessor* Walk with your church, O God; embolden us to speak truthfully and to act with the courage of love as you guide our clergy, empower the laity, and direct our mission. This day and always,

**All: Christ, be our path.**

*Intercessor* Walk in your world, O God; heal the warring of the nations and the wounding of the earth to give us peace at last making us one human family who clothe each other with mercy and feed each other with justice. This day and always,

**All: Christ, be our path.**

*Intercessor* Walk in our hearts, O God; awaken your gift of life to us as we seek, find, and know you through each other, especially Kristin, Jan, Kathryn, Margaret, Natalie, and Charlotte, who celebrate birthdays, and those who celebrate anniversaries, especially Richard and Kenn, and Ivy and Sandy. This day and always,

**All: Christ, be our path.**

*Intercessor* Walk with the afflicted, O God; remind them of your deep compassion and how you tenderly bear our sorrows. We pray especially for Barbara and George, George and Malinda, Sam, Haig and Anne, Jennifer, Meredith, the Tucker family, Jerry, Kenneth, Garry, Bobbie, Jo, Mike, Keith, Betty, Lisette, Becky, Steve, Margaret, Phyllis, Julette, Marsha, David, Samantha, Bill, Kim Mary, Robert, Sally, Daniela and her family, Vanessa, Conor, Louis, Candace, Andrew and Gretchen, Debbie, Jeffrey, Sandra, Frank and his family, Ron, Pam, John, Kathy, Barbara, Corey, Florence, Edward, Stefan, Olivia, Michelle, Lee, the Dummitt family, the Downey family, Elizabeth and David, Ginny, Ronnie, Nicholas, the Sonant family, Amy, Kristy, Randi, Marion, and Hollis. And we pray for others whom we name aloud or silently at this time. *(Pause)* This day and always,

**All: Christ, be our path.**

*Intercessor* Walk with all the departed whose faith you alone know, O God, especially Jean Owen and Grace Shiflett Myers, this day and always,

**All: Christ, be our path.**



**All:** Be our path, O God; be our light, O God; be our truth, O God. This day and always. AMEN.

## **The Confession of Sin**

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

*Silence may be kept.*

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

## **The Absolution**

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

*(Please stand as you are able)*

## **The Peace**

*Presider:* Christ is our peace. Christ has reconciled us to God in one body by the cross. We meet in His name and share His peace. The peace of the Lord be always with you.

**All:** And also with you.

*(All greet one another in the name of the Lord.) (Please be seated)*

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



## The Altar or Holy Table

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

## The Holy Communion or The Liturgy of the Table



SCAN ME TO DONATE

### Invitation to Communion

#### At the Offertory

*Jesus, so lowly*

Harold Friedell

Jesus, so lowly, Child of the earth: Christen me wholly, bring me new birth.  
 Jesus, so lonely, weary and sad; teach me that only love maketh glad.  
 Jesus, so broken, silent and pale; be this the token love will not fail.  
 Jesus, victorious, mighty and free; teach me how glorious death is to be.

#### At the Presentation, Doxology

*The Eighth Tune*

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 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.

### The Great Thanksgiving – Eucharistic Prayer A

*Presider:* The Lord be with you.

*All:* **And also with you.**

*Presider:* Lift up your hearts.

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

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

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

*Presider:* It is right, and a good and joyful thing, always and every where to give thanks to you, Almighty God, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### Sanctus

Hirten

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

*(Please stand as you are able)*

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

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

Therefore we proclaim the mystery of faith:

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

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

## The Lord's Prayer

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

**Our Father, who art in heaven,**

hallowed be thy Name,

thy kingdom come, thy will be done,

on earth as it is in heaven

**Give us this day our daily bread.**

**And forgive us our trespasses, as we forgive those**

who trespass against us

**And lead us not into temptation,**

but deliver us from evil

**For thine is the kingdom,**

and the power, and the glory,

forever and ever. **AMEN.**

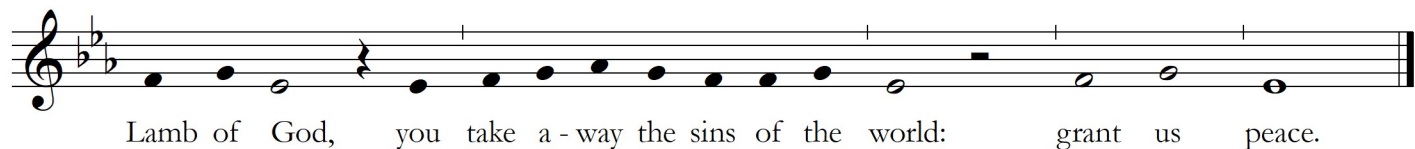
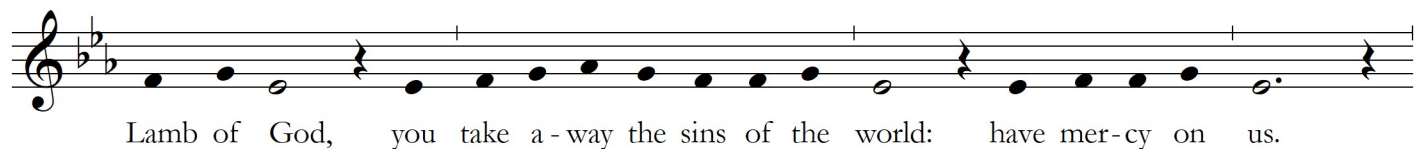
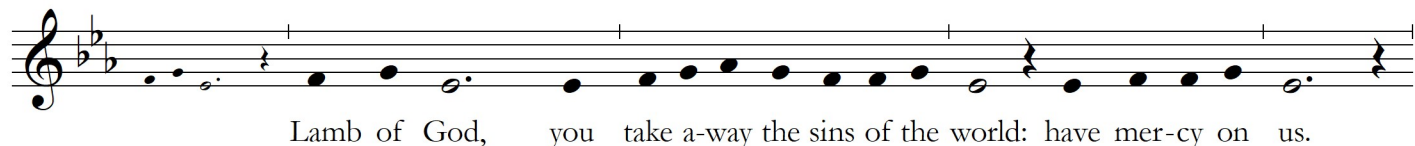
## The Breaking of the Bread

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

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

## Fraction Anthem

Hirten



*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 stage/chancel area.

### **Communion Hymn**

*Adoramus te, Christe* Quirino Gasparini (spurious Mozart)

Translation of the Latin:

We adore you, O Christ, and we bless you,  
because by your holy cross you have redeemed the world.

### **Post Communion Prayer**

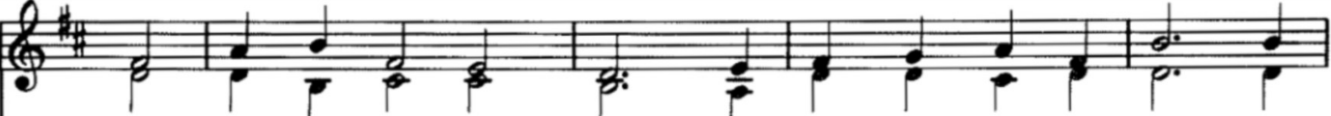
*Presider:* Let us pray.

**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 Lord. **AMEN.**



### **Solemn Prayer Over the People**

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **AMEN.**


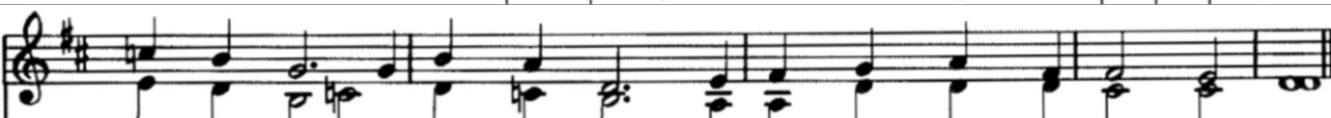
### **The Blessing**




1 My song is love un - known, my Sa - vior's love to me, love  
 2 He came from his blest throne sal - va - tion to be - stow, but  
 \*3 Some - times they strew his way, and his strong prais - es sing, re -  
 \*4 Why, what hath my Lord done? What makes this rage and spite? He  
 \*5 They rise, and needs will have my dear Lord made a - way; a

1 to the love - less shown that they might love - ly be. O  
 2 men made strange, and none the longed - for Christ would know. But  
 3 sound - ing all the day ho - san - nas to their King. Then  
 4 made the lame to run, he gave the blind their sight. Sweet  
 5 mur - der - er they save, the Prince of Life they slay. Yet

1 who am I that for my sake my Lord should take frail flesh, and die?  
 2 O my friend, my friend in - deed, who at my need his life did spend.  
 3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.  
 4 in - ju - ries! Yet they at these them - selves dis - please, and 'gainst him rise.  
 5 stead-fast he to suf - fering goes, that he his foes from thence might free.



\*6 In life no house, no home  
 my Lord on earth might have;  
 in death no friendly tomb  
 but what a stranger gave.  
 What may I say?  
 Heaven was his home;  
 but mine the tomb  
 wherein he lay.

7 Here might I stay and sing,  
 no story so divine:  
 never was love, dear King,  
 never was grief like thine.  
 This is my friend,  
 in whose sweet praise  
 I all my days  
 could gladly spend.

## The Dismissal

*Deacon:* Go in peace to love and serve the Lord and each other

*All:* Thanks be to God.



*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. Sanctus and Agnus Dei ©1995 Church Publishing, Inc. "My song is love unknown" Contributors: John Ireland. All rights reserved. Used with permission. OneLicense #A-400994. **RECYCLE THIS BULLETIN** by placing it on one of the tables at the back of the room.*

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

Parishioners: Barbara and George Summers, George and Malinda Collier, Sam Shute, Haig and Anne Kambourian, Jennifer McCauley, Meredith Franklin, the Tucker family, Jerry Long, Kenneth Decker, Garry Land, Bobbie Aiken, Jo Tyler, Mike Craft, Keith MacKay, Betty Leviner, Lisette Johnson, Becky Lee, Steve Row, Margaret Franklin, Phyllis Iverson, Julette Iverson, Marsha Iverson, David Christiana, Samantha Ridley, and Bill Piercy.

Our extended family and friends: Kim Smith, Mary McLenigan, Robert McLenigan, Sally Kye, Daniela and her family, Vanessa Clemons, Conor, Louis Morris, Candace Franco, Andrew and Gretchen Curtain, Debbie Abernathy, Jeffrey Matthews, Sandra Painter, Frank Eberly and family, Ron, Pam, John Golden III, Kathy, Barbara Taylor, Corey Sims, Florence, Edward, Stefan, Olivia, Michelle, Lee Hyden (Anne Kambourian's daughter), the Dummitt family, the Downey family, Elizabeth and David Hardison, Ginny Jones, Ronnie, Nicholas, the Sonant family, Amy Burks, Kristy Rose, Randi Smith, Marion Broome, and Hollis Daniels.

Those who have died: especially Jean Owen. And Grace Shiflett Myers.

Those celebrating birthdays this week: especially Kristin Herman, Jan Niederschuh, Kathryn Williams, Margaret Bradley, Natalie Johnson, and Charlotte Tooley.

Those celebrating anniversaries this week: especially Richard Yuk and Kenn Shirley, and Ivy Burnes and Sandy Steele.

Diocesan Cycle of Prayer: Pray for the congregations and clergy of Grace, Alexandria and St. Luke's, Wellington, Alexandria.

Metro Richmond Cycle of Prayer: We pray for the Spirit of the Resurrection in Metropolitan Richmond: To remove any spirit of contentiousness, prejudice, greed, jealousy, or enjoyment of others' troubles. For a spirit of humility, respecting and appreciating the gifts and contributions of all.



## **The Ambry**

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

## **Readers of the Passion**

**Narrator:** Rev. Benjamin R. Badgett

**Jesus:** Mike Maruca

**Peter:** Scott Pennington

**Pilate:** Don Kyser

**Servant 1:** Jane Elbert

**Accuser 1:** Elam Jarrells

**Accuser 2:** Nick Roberts

**Criminal 1:** Elam Jarrells

**Criminal 2:** Nick Roberts

**Centurion:** Karen Franklin

## **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**

### **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**

Kent Slonaker, **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:**

Karen Hardison, **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)*

## 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

- The Gathering Rite
- The Lessons & Sermon
- The Creed
- The Intercessions and Confession
- The Peace

#### (2) The Holy Communion or The Liturgy of the Table

- The Offertory
- The Eucharistic Prayer
- The Lord's Prayer
- The Fraction or The Breaking of the Bread
- 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.

## ***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**