



St Mark's

EPISCOPAL CHURCH

love is our tradition

The Sixteenth Sunday After Pentecost
Service of Lament
September 17, 2023, Rite 2 Year A

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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The season after Pentecost is referred to as “ordinary time,” because we turn now to a host of short stories intended to aid us understand how we are to live as a people formed by God’s story. For six months we will explore the implications of Good Friday and Easter and strive to live into our baptisms, to be faithful bearers of God’s good-news, the story of God’s redemptive entering into our human lives and history, and of our vocation to live so that all others well know what God has made true for them also. — John Westerhoff

Basic Liturgics

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

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

The Structure of the Eucharistic Liturgy:

The Eucharistic Liturgy is divided into two main parts:

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

Terms for Those Who Help With Worship:

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

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

Crucifer: Someone who carries the processional cross.

Acolyte: Literally this means "torch-bearer."

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

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

Preacher: A person who gives a sermon or homily.

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

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

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

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

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

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

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

Preparing for Worship

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

Holy Eucharist-Rite Two

The Word of God or The Liturgy of the Word

Prelude

(Please stand as you are able)

Opening Remarks

Rev. Benjamin R. Badgett

Hymn 379 (1982 Hymnal-Blue Book)

God is Love

Abbot's Leigh

1 God is Love, let heaven a - dore him; God is Love, let
2 God is Love; and Love en - folds us, all the world in
3 God is Love; and though with blind-ness sin af - flicts all

earth re - joice; let cre - a - tion sing be - fore him
one em - brace: with un - fail - ing grasp God holds us,
hu - man life, God's e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth's foun -
ev - ery child of ev - ery race. And when hu - man hearts are
guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heaven a - bove, God who breathes through
break - ing un - der sor - row's i - ron rod, then we find that
nev - er o'er us fi - nal tri - umph gain; God is Love, so

all cre - a - tion: God is Love, e - ter - nal Love.
self - same ach - ing deep with - in the heart of God.
Love for ev - er o'er the u - ni - verse must reign.

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.

Kyrie Eleison

Choir: Kyrie eleison, Christe eleison, Kyrie eleison (*Lord have mercy, Christ have mercy, Lord have mercy*).

Choir and Congregation:

The musical score is written in 3/2 time with a key signature of two flats (B-flat and E-flat). It consists of two systems of music, each with a vocal line and a piano accompaniment line. The first system features the lyrics "Ky - ri - e e - lei - son." The second system features the lyrics "Chris - te e - lei - son. Ky - ri - e e - lei - son." The piano accompaniment consists of chords and single notes, providing harmonic support for the vocal lines.

The Collect of the Day

Presider: The Lord be with you.

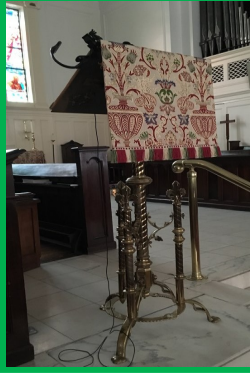
All: **And also with you.**

Presider: Let us pray.

Presider: O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **AMEN.**

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.



(Please be seated)

The Lessons

A Reading from the Book of Genesis

Genesis 50:15-21

Laura Hicks

Realizing that their father was dead, Joseph's brothers said, "What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?" So they approached Joseph, saying, "Your father gave this instruction before he died, 'Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.' Now therefore please forgive the crime of the servants of the God of your father." Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, "We are here as your slaves." But Joseph said to them, "Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones." In this way he reassured them, speaking kindly to them.

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

All: Thanks be to God.

Psalm 103:8-13

Benedic, anima mea

Laura Hicks

**8 The Lord is full of compassion and mercy, *
slow to anger and of great kindness.**

9 He will not always accuse us, *
nor will he keep his anger for ever.

**10 He has not dealt with us according to our sins, *
nor rewarded us according to our wickedness.**

11 For as the heavens are high above the earth, *
so is his mercy great upon those who fear him.

**12 As far as the east is from the west, *
so far has he removed our sins from us.**

13 As a father cares for his children, *
so does the Lord care for those who fear him.

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each of us will be accountable to God.

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

All: Thanks be to God.

(Please stand as you are able)

Hymn 593 (Voices Found)

Lord, make us servants of your peace

Dickinson College

1 Lord, make us ser - vants of your peace: where there is
2 Where all is doubt, may we sow faith; where all is
3 Je - sus, our Lord, may we not seek to be con -
4 May we not look for love's re - turn, but seek to
5 Dy - ing, we live, and are re - born through death's dark

1 hate, may we sow love; where there is hurt, may we for -
2 gloom, may we sow hope; where all is night, may we sow
3 soled, but to con - sole, nor look to un - der - stand - ing
4 love un - self - ish - ly, for in our giv - ing we re -
5 night to end - less day: Lord, make us ser - vants of your

1 give; where there is strife, may we make one.
2 light; where all is tears, may we sow joy.
3 hearts, but look for hearts to un - der - stand.
4 ceive, and in for - giv - ing are for - given.
5 peace, to wake at last in hea - ven's light.

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

Matthew 18:21-35

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

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.

“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

The Gospel of the Lord.
All: Praise to you Lord Christ.

(Please be seated)

The Sermon

The Rev. Benjamin Badgett

(Please stand as you are able)

The Nicene Creed

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

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

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

The Baptismal Font



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

(Please stand or kneel as you are able)

Prayers of the People

Patrick McDuff

Intercessor: Holy Father, we ask that the world be united in your love and grace that your Son so freely gave, in order that we may love and treasure each other's differences as you love and treasure our differences.

God, with your grace:

All: Open our hearts

Intercessor: Dear Creator, grant us the wisdom and compassion to cherish and protect the Earth, the sacred ground which is our home so that all your children enjoy and share in its abundance and beauty

God, with your grace:

All: Open our hearts

Intercessor: God of freedom, we pray for our nation, and all the nations of the world: For peace and unity across barriers of language, color, and creed; for elected and appointed leaders, that they would serve the common good. Inspire all people with courage to speak out against hatred, to actively resist evil and unite the human family in bonds of love.

God, with your grace:

All: Open our hearts

Intercessor: God of grace and mercy, we pray for our world. Knowing we belong to each other, deepen our concern for people everywhere on earth who endure the burdens of poverty, racism, exploitation, and persecution. Help us use the resources of our world to serve others in humility and love.

God, with your grace:

All: Open our hearts

Intercessor: We pray for the people of Richmond and the surrounding communities, especially those experiencing housing, food, and healthcare inequities due to racist policies. Grant us the courage and insight needed to work for justice.

God, with your grace:

All: Open our hearts

Intercessor: God bless us with the peace of knowing we are held respectfully in loving arms—and may those loving arms, indeed, be our own, each other's, as well as Yours.

God, with your grace:

All: Open our hearts

Intercessor: We pray for those who have died; remembering especially those slain by lynchings, extrajudicial abuses, and in the spirit of malice and racism: Emmet Till, Trayvon Martin, George Floyd, and countless others.

(Silence)

Intercessor: We give thanks for the witnesses of those saints who have opened our eyes and hearts to the need for racial healing and justice in our land: Rev. Dr. King, Rev. Howard Thurman, Ida B. Wells, Rev. Pauli Murray, and so many others.

(Silence)

God, with your grace:

All: Open our hearts

Concluding Collect

O God of great promise, whose prophets forever reveal to us the vision of your equitable kingdom, where all of your creation is valued and celebrated: Please empower us to live and act in ways that bring that kingdom more fully into being, so that hope, justice, and belovedness are known by all in the city of Richmond. This we ask through Jesus Christ our Lord, the beginning and the end, and the author of our salvation. Amen.

Confession and Lament

Leader: Loving God,
Before You and Your people I confess to my failings —
To the wounding of myself, of others and of our shared home.

**All: May the ever-loving God forgive you.
May the suffering Christ sustain you.
May the Holy Spirit enrich you.**

Leader: Loving God,
Before You and Your people I confess to my failings —
To my complicities in practices and systems
That denigrate and strip away the dignity of others.

All: **May the ever-loving God forgive you.**
May the suffering Christ sustain you.
May the Holy Spirit enrich you.

Leader: Loving God,
Before You and Your people I confess to my failings —
To getting in the way of love and hindering the furtherance of
Your Kingdom of love, peace and justice for all.

All: **May the ever-loving God forgive you.**
May the suffering Christ sustain you.
May the Holy Spirit enrich you.

Leader: And now, you the people:

All: **Loving God, Before You and Your people I confess to my failings —**
To the wounding of myself, of others and of our shared
home.

Leader: May the ever-loving God forgive you.
May the suffering Christ sustain you.
May the Holy Spirit enrich you.

All: **Loving God,**
Before You and Your people I confess to my failings —
To my complicities in practices and systems
That denigrate and strip away the dignity of others.

Leader: May the ever-loving God forgive you.
May the suffering Christ sustain you.
May the Holy Spirit enrich you.

All: **Loving God,**
Before You and Your people I confess to my failings —
To getting in the way of love and hindering the furtherance of
Your Kingdom of love, peace and justice for all.

Leader: May the ever-loving God forgive you.
May the suffering Christ sustain you.
May the Holy Spirit enrich you.
We pray these things in the name of Jesus Christ our Lord.
AMEN.



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 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)



SCAN ME TO DONATE

Announcements and News of the Church Community

The Holy Communion or The Liturgy of the Table

Invitation to Holy Communion

(Remain seated)

Offertory

Ubi caritas

Maurice Duruflé

Where charity and love are, God is there.
 Love of Christ has gathered us into one.
 Let us rejoice in Him and be glad.
 Let us fear and love the living God.
 And from a sincere heart let us love one another.
 Where charity and love are, God is there.

(Please stand as you are able)

At The Presentation, Doxology

Old 100th

*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 A

Presider: The Lord be with you.

All: **And also with you.**

Presider: Lift up your hearts.

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

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

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

Presider: It is right, and a good and joyful thing, always and every where to give thanks to you, Father Almighty, Creator of heaven and earth.

Here a Proper Preface is sung or said on all Sundays, and on any other occasions as appointed.

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

Arnatt

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

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

Therefore we proclaim the mystery of faith:

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

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

The Lord's Prayer

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

All: Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those

who trespass against us

And lead us not into temptation,

but deliver us from evil

For thine is the kingdom,

and the power, and the glory,

forever and ever. AMEN.

The Breaking of the Bread

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

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

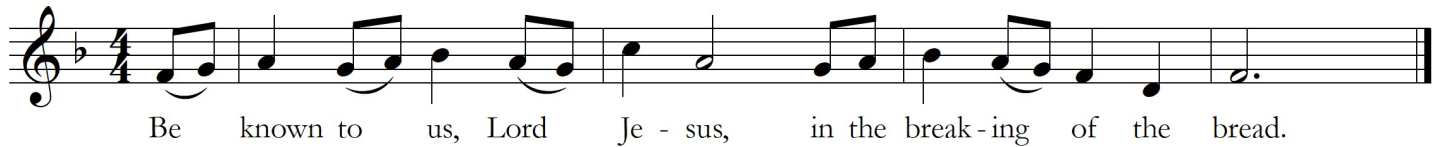
Fraction Anthem, WLP 875

"Be known to us"

James

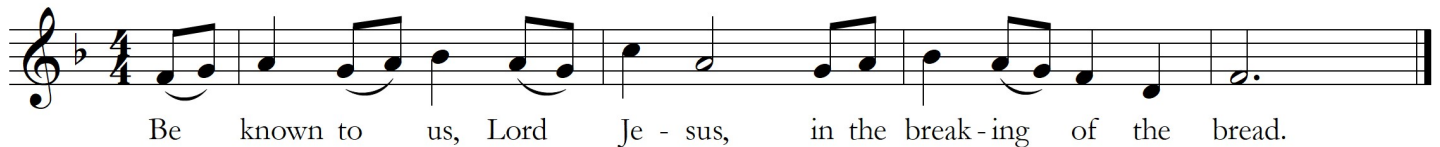
Choir: Be known to us, Lord Jesus, in the breaking of the bread.

Refrain (*sung by all*):



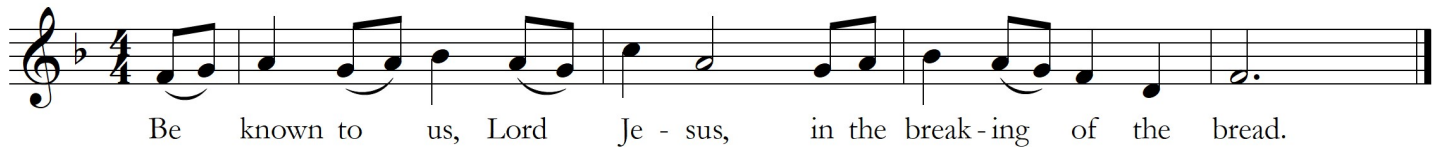
Choir: The bread which we break, alleluia, is the communion of the body of Christ.

Refrain (*sung by all*):



Choir: One body are we, alleluia, for though many we share one bread.

Refrain (*sung by all*):



Presider: The Gifts of God for the People of God.

Holy Communion

Please come forward as the ushers direct you and put out your hands to receive the bread/wafer.

For a gluten free wafer please inform your serving priest.

You may then either consume it, dip it lightly into the chalice, or take a sip of wine from the chalice.

If you prefer a blessing only - cross your arms across your chest.

If you have any mobility concerns please alert the usher

and the clergy will bring communion to you.



1 I am the bread of life; — they who
 2 (The) Bread that — I will give — is my
 3 (Un-) less — you eat — of the
 4 I am the re - sur - rec - tion, —
 5 (Yes,) Lord, — we be - lieve — that —



1 come to me shall not — hun - ger; they who be -
 2 Flesh for the life of the world, — and they who
 3 Flesh of the Son of — Man — and —
 4 I — am the — life. — They who be -
 5 you — are the — Christ, — the —



1 lieve in me shall not thirst. No one can come to
 2 eat — of this bread, they shall — live for
 3 drink — of his Blood, you shall not have life with -
 4 lieve — in me, e - ven — if they
 5 Son — of God who — has



1 me — un - less the — Fa - ther draw them.
 2 ev - er. — they shall — live for ev - er.
 3 in you. you shall not have life with - in you.
 4 die, — they shall — live for ev - er.
 5 come — in - to — the — world. —

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Descant
And I will raise them up, and I will raise them

Refrain
And I will raise them up, and I will raise them

up, and I will raise them up on the

up, and I will raise them up on the

last day. 5 Yes, day.

last day. 2 The 3 Un- day. 4 — 5 Yes, day.

Final Ending

Post Communion Prayer

(Please stand or kneel as you are able)

Presider: Let us pray.

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

The Blessing
Hymn

Light Dawns on a Weary World

Temple of Peace

1 Light dawns on a wea-ry world when eyes begin to see all
peo - ple's dig - ni - ty. Light dawns on a
wea - ry world: the prom - ised day of jus - tice comes.
The trees shall clap their hands; the dry lands,
gush with springs; the hills and
moun - tains shall break forth with sing - ing! We shall go
out in joy, and be led forth in peace, as all the
world in won - der ech - oes sha - lom.

2 Love grows in a wea - ry world when
hun - gry hearts find bread and chil - dren's dreams are fed.
Love grows in a wea - ry world: the
prom - ised feast of plen - ty comes.

The musical score is written in G major (one sharp) and 4/4 time. It consists of two stanzas. The first stanza begins with a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody is simple and hymn-like, with lyrics printed below the notes. The second stanza follows a similar pattern, also in G major and 4/4 time. The lyrics are printed below the musical notation.

Continued Next Page

The trees shall clap their hands; the dry lands,
 gush with springs; the hills and
 moun-tains shall break forth with sing-ing! We shall go
 out in joy, and be led forth in peace, as all the
 world in won - der ech - oes sha - lom.

3 Hope blooms in a wea - ry world when
 crea-tures, once for-lorn, find wil-der-ness re-born.

Hope blooms in a wea - ry world: the
 prom - ised green of E - den comes.

The trees shall clap their hands; the dry lands,

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The musical score is written on four staves in G major (one sharp) and 4/4 time. The lyrics are: "gush with springs; the hills and mountains shall break forth with sing-ing! We shall go out in joy, and be led forth in peace, as all the world in won - der ech - oes sha - lom." The melody is simple and hymn-like, with a final cadence on the last staff.

gush with springs; the hills and
 moun-tains shall break forth with sing-ing! We shall go
 out in joy, and be led forth in peace, as all the
 world in won - der ech - oes sha - lom.

The Dismissal

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

All: Thanks be to God.

Postlude

After this service, the altar flowers can be taken to anyone who would appreciate them.

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.

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



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.

Please Remember in Your Prayers This Week:

Parishioners: Phillip Jones, Karen Franklin, Lisette Johnson, Margie Costas and family, Becky Lee, Robin Goodman, Carole Shahda, Mike Oliver, Steve Row, Ethel Kutteroff, Margaret Franklin, Phyllis Iverson, Juetta Iverson, Diane Hoover, David Christiana, Samantha Ridley, Bill Piercy, and Doris Enroughty.

Our extended family and friends: Bianca Constance, Shelby, the Hardison family, Nicholas, the Sonant family, the Whisonant family, the Fiedler family, the Lord and Walton family, Richard Wallace, Alice, Garry Land, Wayne and Sue, Marsha and David, Michelle, Olivia, Stefan, Teagan and the Kuehnle family, Will, Robin, Denise Early, Ron and Pam Catton, Oscar Cordova, Rod Bost, Gloria Wiley, William Higgins, Henry Pegram, Rick, Gene Shelton, Karen Sokohl, Rick McGeorge, Serenity, Shanae, Amy Burks, the Henderson family, Mary-Margaret, Lane Hopkins, Kristy Rose, Renee Reid, Emily Tafel, Martha, Carolyn Campbell, Randi Smith, Nancy Strite, Marion Broome, Hollis Daniels, and Donna Raubenstine.

Those celebrating birthdays: especially Kenneth Decker, June Dennis, Margaret Franklin, and Annette Spanel.

Those celebrating anniversaries: especially Jennifer and Wes Kaufman.

Those who have died:

Diocesan Cycle of Prayer: Pray for the congregations and clergy of St. Matthew's, Sterling, and St. Thomas, Richmond.

Metro Richmond Cycle of Prayer: We pray for schools and educational institutions of Metropolitan Richmond: For all universities, colleges, seminaries, trade, technical, graduate, and professional schools; for the students, faculty, and staff of these institutions.

Sacred Ground

On behalf of St Mark's you are invited to take a journey onto Sacred Ground. Sacred Ground is a curriculum of The Episcopal Church which takes a deep dive into the racial history of America with a lens of faith and humility.

Initially, the Sacred Ground curriculum was written for white Americans to do the difficult work of examining white America's historic actions and inactions which have caused racial disparity, inequity, and harm to our siblings of color.

While, it is possible for BIPOC (Black/Indigenous/People of Color) individuals to participate in Sacred Ground, however, the facilitation model is much different than when the group is all white. For this year's Sacred Ground circle we are planning to facilitate an all-white group, with the understanding that future iterations of this course may include opportunities for BIPOC individuals to participate. But to begin with, we recognize the vital need for white people to do their personal work on this subject.

There is no financial cost to this course per se, but it does require a firm commitment of attendance. A large component of this course is in establishing trust and vulnerability, which is why commitment to attendance is crucial. You will also be asked to read two books (which you may borrow or buy or request church assistance to purchase) *Jesus and the Disinherited* by Howard Thurman and *Waking up White* by Debby Irving. Both can be ordered from The Book Bar.

We are limiting this class to 10 participants (plus two facilitators- Fr Benjamin and Shannon Heady).

The class is scheduled to meet on the 1st and 3rd Sundays from 1:00-2:30 p.m. from October 1 through June.

Please contact Shannon Heady if you would like to sign-up.

About Sacred Ground:

- Sacred Ground is a sensitive, prayerful resource that creates space for difficult but respectful and transformative dialogue on race and racism.
- It invites participants to walk back through history in order to peel away the layers that brought us to today, reflecting on family histories and stories, as well as important narratives that shape the collective American story.
- It holds as a guiding star the vision of beloved community – where all people are honored and protected and nurtured as beloved children of God, where we weep at one another's pain and seek one another's flourishing.

PARISH STAFF

The Rev. Benjamin 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
Meredith Franklin, Nursery	office@stmarksrva.org

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

THE VESTRY

2023:

Shannon Heady, **Education Team Liaison**

Jamie Francis, **Stewardship Team Liaison**

Don Kyser, **Outreach and Justice/Advocacy Team Liaison**

2024:

Karen Franklin, **Pastoral Care Team Liaison**

Rob McTier, **Worship Team Liaison**

Mickie Jones, Sr. Warden, **Parish Life Team Liaison**

2025:

Blair McDuff, **Evangelism Team Liaison**

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

Paul Shane, **Finance Team Liaison**

Ex-officio

Treasurer: Suzanne Long

Register: Phoebe Davis

ST. MARK'S TRUSTEES:

Harold Wright

Beth Wentworth

Bill Martin

MINISTRY TEAMS AND CHAIRS:

Director of Lay Ministry and Formation, Malinda Collier

Gathered Ministry:

Karen Hardison, **Worship**

Becky Adams, **Pastoral Care**

Beth Wentworth, **Education**

Fred Crowley, **Parish Life**

Sent Ministry:

Ed Street, **Outreach**

Suzanne Long, **Evangelism**

Penny Adams, **Justice and Advocacy**

Shared Ministry:

Suzanne Long, **Interim-Finance**

Wes Kaufman & Dee Whitlow, **Audit**

Howard Pugh, **Stewardship**

Brent Graves, **Property**

Mickie Jones, **Vestry**

Pam Piercy, **Personnel**

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

All are Welcome Here

Diverse, Urban, Eucharist Centered, Service-Oriented

Thank you for joining us.

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

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

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

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



St Mark's
EPISCOPAL CHURCH

love is our tradition

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