



St Mark's

EPISCOPAL CHURCH

love is our tradition

**The Sixteenth Sunday After Pentecost
September 28th, 2025 Rite 2 Year C**

Thank you for joining us in worship.

We are glad you are here.

Please let us know what questions you might have

And if you would like to be on our mailing list.

We Love God

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

We Love Each Other

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

We Love Our Community

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

We Love Our Faith

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

520 N. Arthur Ashe Boulevard, Richmond VA 23220

804-358-4771 stmarksrva.org

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

"Sheep may safely graze," BWV 208

J. S. Bach

A Word of Welcome

(Please stand as you are able)

Hymn 494

Crown him with many crowns

Diademata

Descant

5 Crown him the Lord of heaven, en-throned a - bove;

1 Crown him with man - y crowns, the Lamb up - on his throne; Hark!
2 Crown him the Son of God be - fore the worlds be - gan, and
3 Crown him the Lord of life, who tri - umphed o'er the grave, and
4 Crown him of lords the Lord, who o - ver all doth reign, who
5 Crown him the Lord of heaven, en - throned in worlds a - bove; Crown

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Hymn 494

Crown him with man-y crowns, as thrones be-fore him

1 wake, my soul, and sing of him who died for thee, and
2 ev - ery grief hath known that wrings the hu-man breast, and
3 glo - ries now we sing who died, and rose on high, who
4 lives in realms of light, where saints with an - gels sing their
5 him with man - y crowns, as thrones be-fore him fall, crown

fall, crown him, ye kings, for he is King of all.

1 hail him as thy match-less King through all e - ter - ni - ty.
2 takes and bears them for his own, that all in him may rest.
3 died, e - ter - nal life to bring, and lives that death may die.
4 songs be - fore him day and night, their God, Re - deem - er, King.
5 him, ye kings, with man - y crowns, for he is King of all.

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 Collect of the Day

Presider: The Lord be with you.

All: And also with you.

Presider: Let us pray.

Presider: O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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 Jeremiah

Jeremiah 32:1-3a, 6-15

Elam Jarrells

The word that came to Jeremiah from the Lord in the tenth year of King Zedekiah of Judah, which was the eighteenth year of Nebuchadrezzar. At that time the army of the king of Babylon was besieging Jerusalem, and the prophet Jeremiah was confined in the court of the guard that was in the palace of the king of Judah, where King Zedekiah of Judah had confined him.

Jeremiah said, The word of the Lord came to me: Hanamel son of your uncle Shallum is going to come to you and say, "Buy my field that is at Anathoth, for the right of redemption by purchase is yours." Then my cousin Hanamel came to me in the court of the guard, in accordance with the word of the Lord, and said to me, "Buy my field that is at Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself." Then I knew that this was the word of the Lord.

And I bought the field at Anathoth from my cousin Hanamel, and weighed out the money to him, seventeen shekels of silver. I signed the deed, sealed it, got witnesses, and weighed the money on scales. Then I took the sealed deed of purchase, containing the terms and conditions, and the open copy; and I gave the deed of purchase to Baruch son of Neriah son of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. In their presence I charged Baruch, saying, Thus says the Lord of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware jar, in order that they may last for a long time. For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.

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

All: Thanks be to God.

Psalm 91:1-6, 14-16



He who dwells in the shelter of the Most *High*,
abides under the shadow of the *Al-mighty*.
He shall say to the Lord, "You are my refuge and my *stronghold*,
my God in whom I put my *trust*."

He shall deliver you from the snare of the *hunter*
and from the deadly *pestilence*.
He shall cover you with his pinions, and you shall find refuge under his *wings*;
his faithfulness shall be a shield and *buckler*.

REFRAIN

You shall not be afraid of any terror by *night*,
nor of the arrow that flies by *day*;
Of the plague that stalks in the *darkness*,
nor of the sickness that lays waste at mid-*day*.

Because he is bound to me in love, therefore will I de-*liver him*;
I will protect him, because he knows my *Name*.
He shall call upon me, and I will *answer him*;
I am with him in trouble; I will rescue him and bring him to *honor*.

With long life will I *satisfy him*,
and show him my sal-*vation*.

REFRAIN

There is great gain in godliness combined with contentment; for we brought nothing into the world, so that we can take nothing out of it; but if we have food and clothing, we will be content with these. But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, which he will bring about at the right time-- he who is the blessed and only Sovereign, the King of kings and Lord of lords. It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

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

All: Thanks be to God.

(Please stand as you are able)

Hymn

God hath spoken by the prophets

1. God hath spo - ken by the proph - ets,
2. God hath spo - ken by Christ Je - sus,
3. God yet speak - eth by the Spir - it,

3
spo - ken the un - changing Word, each from age to
Christ, the ev - er - last - ing Son; bright - ness of the
speak - eth to our hearts a - gain; in the age long

6
age pro - claim - ing, God the One, the
Fa - ther's glo - ry, with the Fa - ther
Word ex - pound - ing God's own mes - sage,

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Hymn

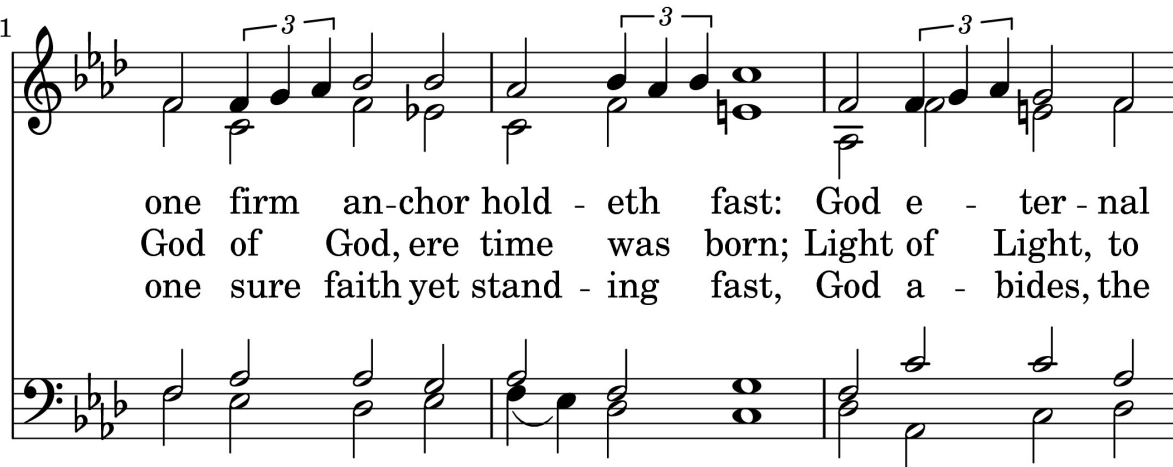
God hath spoken by the prophets

8



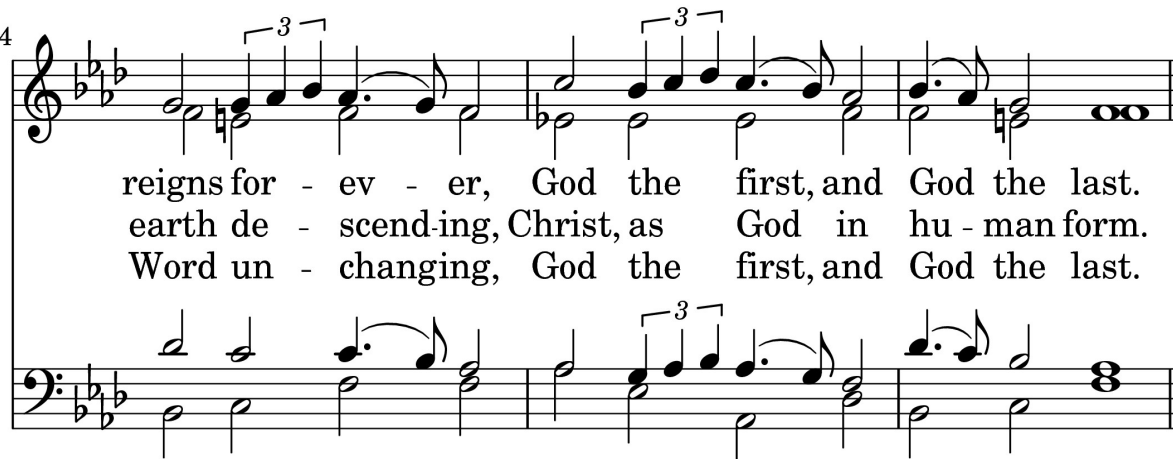
righteous Lord! 'Mid the world's de-spair and tur-moil,
ev - er one; spo - ken by the Word in - car-nate,
now as then. Thru the rise and fall of na-tions,

11



one firm an-chor hold - eth fast: God e - ter - nal
God of God, ere time was born; Light of Light, to
one sure faith yet stand - ing fast, God a - bides, the

14



reigns for - ev - er, God the first, and God the last.
earth de - scend-ing, Christ, as God in hu - man form.
Word un - changing, God the first, and God the last.

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 16:19-31

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

Jesus said, "There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.' But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.' He said, 'Then, father, I beg you to send him to my father's house-- for I have five brothers-- that he may warn them, so that they will not also come into this place of torment.' Abraham replied, 'They have Moses and the prophets; they should listen to them.' He said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.'"

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

Children ages 4-11 are invited to join Malinda for Children's Worship.

(Please be seated)

The Sermon

The Rev. Benjamin R. Badgett



The Baptismal Font

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

(Please stand as you are able)

The Nicene Creed

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

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

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

(Remain standing)

Prayers of the People

Cameron Cutro

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 the schools and educational institutions of Metropolitan Richmond: For healthy relationships between parents, teachers, and students. For cooperation between Superintendents, School Boards, and Administrators of public and private schools throughout this metropolitan city.

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: Carole, Mike, Jane and Stuart, Ryn, the Tucker family, George, Sam, Haig and Anne, Jennifer, Jerry, Kenneth, Garry, Bobbie, Jo, Mike, Betty, Lisette, Becky, Mike and Margaret, Phyllis, Julette, Marsha, David, Bill, Curtis, Kandace, Mollie, Janice, John, Jim, the Slonaker family, 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, Karen, Ellen, and Rainier, and and those celebrating anniversaries, especially Malinda and George, and Jeanine and Michael.

(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

"Kindle a Light"

Music: Michael Fleming

Poem: Michael Forster

Kindle a light to lighten the darkness. Kindle a light each nation and race:
God in the poor is coming to meet us. Kindle a light to shine on his face.

Kindle a light to lighten the darkness. Kindle a light for all who despair:
God in the poor is coming to judge us. Kindle a light with fasting and prayer.

Kindle a light to lighten the darkness. Kindle a light in places of shame:
God in the poor is coming to heal us. Kindle a light with hope in its flame.

Kindle a light to lighten the darkness. Kindle a light for sorrow to cease:
God in the poor is coming to free us. Kindle a light for justice and peace.

Christ is coming, Christ is coming, Coming in judgment and truth and in grace:
Meet him and greet him, meet him and greet him and share his embrace.

(Please stand as you are able)

At The Presentation, Doxology

Old Hundredth

*Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost. AMEN.*



The Communion Vessels

The Eucharist (from the Greek meaning Thanksgiving), or Holy Communion, is a sacrament at the center of Episcopal worship. A sacrament is “an outward and visible sign of an inward and spiritual grace” in the words of *The Book of Common Prayer*. The vessels used are a chalice for wine, a paten for bread (or “host”), and a flagon for additional wine. They are placed on a square white linen cloth called the corporal.

(Please stand as you are able)

The Great Thanksgiving, Eucharistic Prayer 3 *(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: All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

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 are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us. We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: “Take, eat, this is my Body, broken for you. Do this for the remembrance of me.”

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: “Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me.”

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ’s coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

***All:* Dying, you destroyed our death. Rising, you restored our life. Christ Jesus, come in glory!**

Presider: Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit’s power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with blessed St. Mark and all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

***All:* Blessed are you 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, Agnus Dei

Arnatt

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

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

— Lamb of God, you take a-way the sin of the world: grant us peace.

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

The Holy Communion: *You are welcome to share in Communion.*

Holy Communion: Come forward as the ushers direct you.

When you arrive at the front you may put out your hands to receive the bread/wafer.

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

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

If you require gluten free bread, please let the priest know when you come forward.

If you have any mobility concerns alert the usher. Clergy will bring communion to you.

Prayers for Healing are available prior to, or after receiving communion.

A minister will be available to the right of the chancel area. In this healing space, confidentiality is honored for all shared prayer requests. Disclosures of potential harm to yourself or others, or suspected abuse, require reporting to the proper authorities to ensure safety and well-being for all. Should you desire further counseling, you may set up an appointment with our clergy who can assist you in finding support.

Hymn 321

My God, thy table now is spread

Rockingham

1 My God, thy ta - ble now is spread, thy cup with
2 O let thy ta - ble hon - ored be, and fur - nished
3 Drawn by thy quick - ening grace, O Lord, in coun - less
4 Nor let thy spread - ing Gos - pel rest till through the

love doth o - ver - flow; be all thy chil - dren
well with joy - ful guests; and may each soul sal -
num - bers let them come and gath - er from their
world thy truth has run, till with this Bread shall

thith - er led, and let them thy sweet mer - cies know.
va - tion see, that here its sa - cred pledg - es tastes.
Fa - ther's board the Bread that lives be - yond the tomb.
all be blessed who see the light or feel the sun.

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 490

I want to walk as a child of the light

Houston

1 I want to walk as a child of the light.
2 I want to see the bright-ness of God.
3 I'm look-ing for the com-ing of Christ.

I want to fol-low Je-sus.
I want to look at Je-sus.
I want to be with Je-sus.

God set the stars to give light to the world. The
Clear sun of right-eous-ness, shine on my path, and
When we have run with pa-tience the race, we

star of my life is Je-sus.
show me the way to the Fa-ther.
shall know the joy of Je-sus.

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Hymn 490

Refrain

In him there is no dark - ness at all. The
night and the day are both a - like. The
Lamb is the light of the ci - ty of God.
rit.
a tempo
Shine in my heart, Lord Je - sus.

The Dismissal

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

All: Thanks be to God.

Postlude

Sortie in F major

Cesar Franck

The Ambry



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

*The Bible texts of the Old Testament, Epistle and Gospel lessons are from the New Revised Standard Version Bible, copyright 1989 by the Division of Christian Education of the National Council of the Church of Christ in the USA, and used by permission. "God has spoken by the prophets" ©1981 Hope Publishing Company. "I want to walk as a child of the light" ©1975 Celebration. Gloria, Sanctus, and Agnus Dei by Ronald Arnatt © 1997, GLA Publications, Inc. All rights reserved. Used with permission. OneLicense #A-400994. **RECYCLE THIS BULLETIN** by placing it on one of the side tables.*

Please Remember in Your Prayers This Week:

Parishioners: Carole Shahda, Mike Kilbourne, Jane and Stuart Settle, Ryn Kennedy, the Tucker family, George Summers, Sam Shute, Haig and Anne Kambourian, Jennifer McCauley, Jerry Long, 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: Curtis, Kandace, Mollie, Janice Wise, John O'Shea, Jim Thompson, the Slonaker family, 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 Karen Hardison, Ellen Landers, and Rainier Smith.

Those celebrating anniversaries: especially Malinda and George Collier, and Jeanine and Michael Maruca.

Diocesan Cycle of Prayer: Pray for the congregation and clergy of Grace/Red Hill (McIlhany Parish) Albemarle, and St. Peter's, Purcellville.

Metro Richmond Cycle of Prayer: We pray for the schools and educational institutions of Metropolitan Richmond: For healthy relationships between parents, teachers, and students. For cooperation between Superintendents, School Boards, and Administrators of public and private schools throughout this metropolitan city.

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

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

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.

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

Crucifer: Someone who carries the processional cross.

Acolyte: Literally this means "torch-bearer."

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

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

Preacher: A person who gives a sermon or homily.

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

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

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

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

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

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

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

All are Welcome Here

Diverse, Urban, Eucharist Centered, Service-Oriented

Thank you for joining us.

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

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

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

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



St Mark's
EPISCOPAL CHURCH

love is our tradition

520 N. Arthur Ashe Boulevard, Richmond VA 23220
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