



St Mark's

EPISCOPAL CHURCH

love is our tradition

**The Thirteenth Sunday After Pentecost
Rededication Sunday
September 7th, 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

At Pentecost, God's promised Spirit enters into the church and empowers it to know and do God's will. Now the people of faith can be a sign and witness to what God has done in Christ, namely, established God's reign of justice and peace. On this holy day we are made aware of our vocation to be a community of faith in which God's reconciling power is made present, conscious and active in our lives, that we might be the body of Christ, God's reconciling presence in the world to the end that all people are restored to unity with God and each other in Christ.

—John Westerhoff

Basic Liturgics

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

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

The Structure of the Eucharistic Liturgy:

The Eucharistic Liturgy is divided into two main parts:

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

Land Acknowledgement

“We recognize and remember the First Nations, the native people who were removed from this portion of God’s creation by force. These nations/tribes in Virginia include the Powhatan, the Chickahominy, the Monocan, the Arrohateck, the Nottoway, and other nations/tribes whose contributions we’ve lost. We recognize and remember enslaved Native Americans, and enslaved Africans and their descendants, separated from their families by force, and who lived under horrific conditions to help build this country. May we always remember that the earth does not belong to us but is a gift from God. May God’s grace and wisdom lead us from our past mistakes to become instruments of justice and peace for all people.”

- Written by the Native American/Indigenous Ministries in the Diocese of Virginia, July 2023, for the Diocesan Offices in Richmond, Virginia
The Rt. Rev. E. Mark Stevenson, Bishop of the Diocese of Virginia
The Rt. Rev. Gayle Elizabeth Harris, Assistant Bishop of the Diocese of Virginia
The Rt. Rev. Mark A. Bourlakas, Assistant Bishop of the Diocese of Virginia

Preparing for Worship

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

A Festive Holy Eucharist To Celebrate the Rededication of the Nave and Chancel of St. Mark's Church

Prelude

"Now thank we all our God," BWV 79 - J. S. Bach, arr. C. H. Trevor

Sich üben im Lieben, BWV 202.7 - J. S. Bach

Allegretto from Sonata in D major, Op. 166 - Camille Saint-Saens

"There's a Sweet, Sweet Spirit in this place" - arr. Mark Hayes

There's a sweet, sweet Spirit in this place, and I know that it's the Spirit of the Lord. There are sweet expressions on each face, and I know that it's the presence of the Lord. Sweet Holy Spirit, sweet heavenly dove, stay right here with us, filling us with Your love; and for these blessings we lift our hearts in praise. Without a doubt we know that we'll have been revived,
When we shall leave this place.

At the conclusion of the solo, the choir and congregation are invited to join in singing:

**Sweet Holy Spirit, Sweet heavenly dove,
Stay right here with us, filling us with Your love;
And for these blessings we lift our hearts in praise
Without a doubt we know that we'll have been revived,
When we shall leave this place.**

A Word of Welcome

Through the ages, God's people have been moved to build houses of prayer and praise, and to set apart places for the ministry of God's holy Word and Sacraments. With gratitude for the adornment of St. Mark's Church we are now gathered to celebrate this work in God's Name.

Let us pray.

All: Almighty God, we thank you for making us in your image, to share in the ordering of your world. Receive the work of our hands in this place; may it ever remain set apart for your worship, the building up of the living and the remembrance of the dead, to the praise and glory of your Name; through Jesus Christ our Lord. AMEN.

Choral Introit

"I was glad"

I was glad when they said unto me, "Let us go to the house of the Lord!" Our feet are standing within your courts, O Jerusalem. Peace be within your walls, and security within your towers. For the sake of my relatives and friends, I will say: Peace be within you. For the sake of the house of the Lord our God, I will do you good. I was glad when they said unto me, "Let us go to the house of the Lord!"

(Please stand as you are able)

Hymn 517

How lovely is thy dwelling place

Brother James's Air

1 How love - ly is thy dwell - ing - place, O Lord of hosts, to
 2 Be - side thine al - tars, gra - cious Lord, the swal - lows find a
 3 They who go through the des - ert vale will find it filled with
 4 One day with - in thy courts ex - cels a thou - sand spent a -

me! My thirst - y soul de - sires and longs with -
 nest; how hap - py they who dwell with thee and
 springs, and they shall climb from height to height till
 way; how hap - py they who keep thy laws nor

in thy courts to be; my ve - ry heart and
 praise thee with - out rest, and hap - py they whose
 Zi - on's tem - ple rings with praise to thee, in
 from thy pre - cepts stray, for thou shalt sure - ly

flesh cry out, O liv - ing God, for thee.
 hearts are set up - on the pil - grim's quest.
 glo - ry throned, Lord God, great King of kings.
 bless all those who live the words they pray.

Prayer for the Rededication of the Church

(All standing)

Presider: Our help is in the Name of the Lord;

All: The maker of heaven and earth.

Presider: Let us pray.

Everliving Father, watchful and caring, our source and our end: All that we are and all that we have is yours. Accept us now, as we rededicate this place to which we come to praise your Name, to ask your forgiveness, to know your healing power, to hear your Word, and to be nourished by the Body and Blood of your Son. Be present always to guide and to judge, to illumine and to bless your people.

A Warden or other representative of the congregation continues

Lord Jesus Christ, you have made this a temple of your presence and a house of prayer. Be always near us when we seek you in this place. Draw us to you, when we come alone and when we come with others, to find comfort and wisdom, to be supported and strengthened, to rejoice and give thanks. May it be here, Lord Christ, that we are made one with you and with one another, so that our lives are sustained and sanctified for your service.

The Rector continues

Holy Spirit, open our eyes, our ears, and our hearts, that we may grow closer to you through joy and through suffering. Be with us in the fullness of your power as new members are added to your household, as we grow in grace through the years, when we are joined in marriage, when we turn to you in sickness or special need, and, at the last, when we are committed into the Father's hands.

The Presider concludes

Now, O Father, Son, and Holy Spirit, bless this place;

All: For everything in heaven and on earth is yours.

Presider: Yours, O Lord, is the kingdom;

All: And you are exalted as head over all. 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 Second Book of Samuel 2 Samuel 6:12-15,17-19 Jennifer McCauley

It was told King David, "The LORD has blessed the household of Obed-edom and all that belongs to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-edom to the city of David with rejoicing; and when those who bore the ark of the LORD had gone six paces, he sacrificed an ox and a fatling. David danced before the LORD with all his might; David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

They brought in the ark of the LORD, and set it in its place, inside the tent that David had pitched for it; and David offered burnt offerings and offerings of well-being before the LORD. When David had finished offering the burnt offerings and the offerings of well-being, he blessed the people in the name of the LORD of hosts, and distributed food among all the people, the whole multitude of Israel, both men and women, to each a cake of bread, a portion of meat, and a cake of raisins. Then all the people went back to their homes.

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

All: Thanks be to God.

Psalm 84

Sung by the choir

Oh, how marvelous are thy dwellings,
Thou Lord of hosts;
My soul hath a desire and longing to enter into the courts of the Lord;
My heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young;
Even thing altars, O Lord of Hosts, my King and my God;
Blessed are they that dwell in thy house;
They will be always praising thee.

Blessed are the many whose strength is in thee,
In whose heart are the pilgrim ways,
Who, going through the vale of misery, use it for a well;
Yea, the early rain covereth it with blessing.
They go from strength to strength;
And unto the God of Gods appeareth every one of them in Zion.

Oh Lord God of Hosts, hear my prayer;
Hearken, O God of Jacob;
Behold, O God our shield,
And look upon the face of thine Anointed.

For one day in thy courts
Is better than a thousand;
I had rather be a doorkeeper in the house of my God
Than to dwell in the tents of ungodliness.

For the Lord God is a light and defence; the Lord will give grace and glory;
And no good deed shall he withhold from them that live a Godly life.
O Lord, God of Hosts,
Blessed is the man that putteth his trust in thee.

Glory be to the Father, and to the Son,
And to the Holy Ghost,
As it was in the beginning is now and ever shall be,
World without end, Amen.

A Reading from the First Letter to the Corinthians

The Rev. Charles "Buck" Aiken
1 Corinthians 3:1-11, 16-17

Brothers and sisters, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, for you are still of the flesh. For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not merely human?

What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. For we are God's servants, working together; you are God's field, God's building.

According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and you are that temple.

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

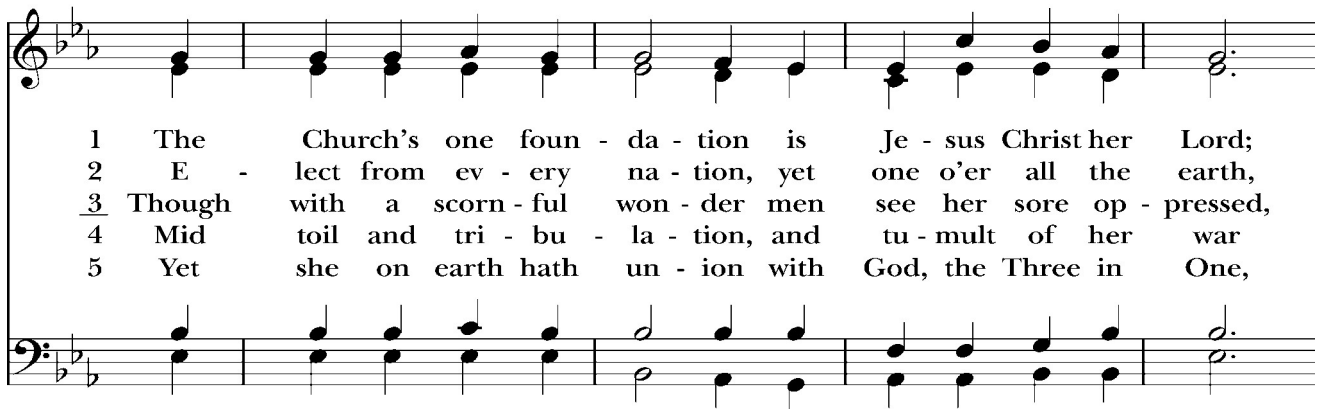
All: Thanks be to God.

(Please stand as you are able)

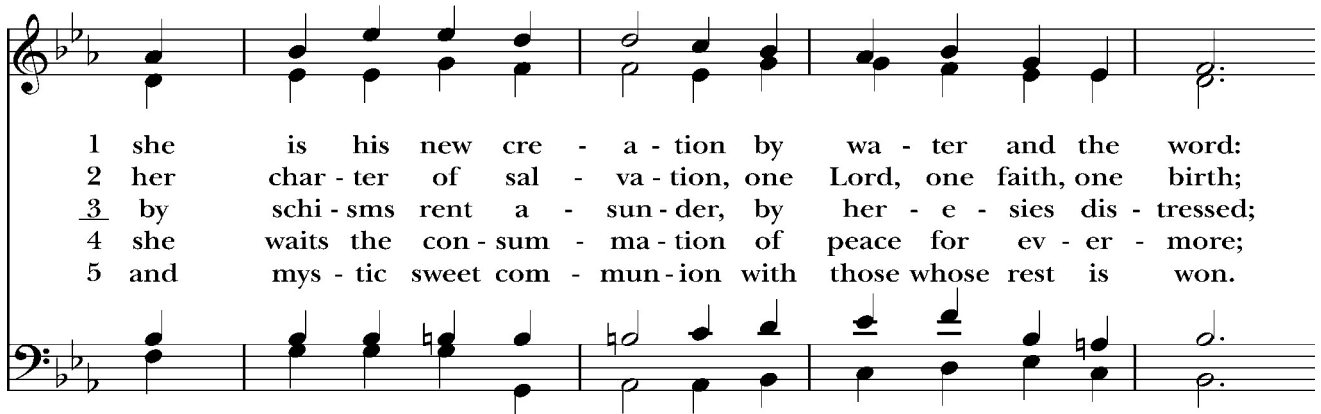
Hymn 525

The church's one foundation

Aurelia



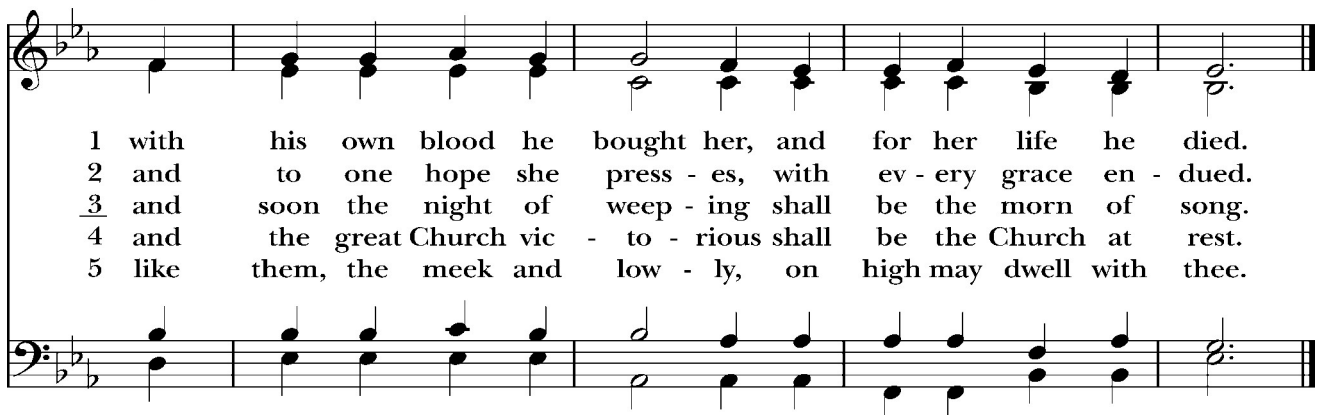
1 The Church's one foun - da - tion is Je - sus Christ her Lord;
2 E - lect from ev - ery na - tion, yet one o'er all the earth,
3 Though with a scorn - ful won - der men see her sore op - pressed,
4 Mid toil and tri - bu - la - tion, and tu - mult of her war
5 Yet she on earth hath un - ion with God, the Three in One,



1 she is his new cre - a - tion by wa - ter and the word:
2 her char - ter of sal - va - tion, one Lord, one faith, one birth;
3 by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
4 she waits the con - sum - ma - tion of peace for ev - er - more;
5 and mys - tic sweet com - mun - ion with those whose rest is won.



1 from heaven he came and sought her to be his ho - ly bride;
2 one ho - ly Name she bless - es, par - takes one ho - ly food,
3 yet saints their watch are keep - ing, their cry goes up, "How long?"
4 till with the vi - sion glo - rious her long - ing eyes are blessed,
5 O hap - py ones and ho - ly! Lord, give us grace that we



1 with his own blood he bought her, and for her life he died.
2 and to one hope she press - es, with ev - ery grace en - dued.
3 and soon the night of weep - ing shall be the morn of song.
4 and the great Church vic - to - rious shall be the Church at rest.
5 like them, the meek and low - ly, on high may dwell with thee.

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 14:25-33

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

Now large crowds were traveling with Jesus; and he turned and said to them, "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, 'This fellow began to build and was not able to finish.' Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions."

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 Renewal of Baptism Vows

Presider: Through the Paschal mystery, dear friends, we are buried with Christ by Baptism into his death, and raised with him to newness of life. I call upon you, therefore, to renew the solemn promises and vows of Holy Baptism, by which we once renounced Satan and all his works, and promised to serve God faithfully in his holy Catholic Church.

Presider: Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

***All:* I do.**

Presider: Do you believe in God the Father?

***All:* I believe in God, the Father almighty, creator of heaven and earth.**

Presider: Do you believe in Jesus Christ, the Son of God?

***All:* I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended to the dead.

On the third day he rose again.

**He ascended into heaven,
and is seated at the right hand of the Father.**

He will come again to judge the living and the dead.

Presider: Do you believe in God the Holy Spirit?

***All:* I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

Presider: Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

All: **I will, with God's help.**

Presider: Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

All: **I will, with God's help.**

Presider: Will you proclaim by word and example the Good News of God in Christ?

All: I will, with God's help.

Presider: Will you seek and serve Christ in all persons, loving your neighbor as yourself?

All: I will, with God's help.

Presider: Will you strive for justice and peace among all people, and respect the dignity of every human being?

All: **I will, with God's help.**

The Presider concludes the Renewal of Vows as follows

May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. **AMEN.**

(Remain Standing)

Litany of Thanksgiving for a Church

Mickie Jones

Presider: Let us thank God whom we worship here in the beauty of holiness.

Eternal God, the heaven of heavens cannot contain you, much less the walls of temples made with hands. Graciously receive our thanks for this place, and accept the work of our hands, offered to your honor and glory. Especially, we give thanks for all the talented individuals and companies involved in our renovation. *[Full list on page 24-25]*

For the Church universal, of which these visible buildings are the symbol,

All: We thank you, Lord.

For your presence whenever two or three have gathered together in your Name,

All: We thank you, Lord.

For this place where we may be still and know that you are God,

All: We thank you, Lord.

For making us your children by adoption and grace, and refreshing us day by day with the bread of life.

All: We thank you, Lord.

For the knowledge of your will and the grace to perform it,

All: We thank you, Lord.

For the fulfilling of our desires and petitions as you see best for us, remembering especially those on our parish prayer list: Mandy, 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, Samantha, Bill, Mollie, Janice, John, Jim, Janice, John, Jim, the Slonaker family, Karl and Janice, Terri, Everette, Jennifer, Mary, Robert, Sally, Louis, Andrew and Gretchen, Ron, Pam, Barbara, Corey, Florence, Edward, Stefan, Olivia, Michelle, Lee, the Dummitt family, the Downey family, Elizabeth and David, Ronnie, Nicholas, the Sonant family, Amy, Kristy, Randi, Marion, and Hollis.

All: We thank you, Lord.

For the pardon of our sins, which restores us to the company of your faithful people,

All: We thank you, Lord.

For the blessing of our vows and the crowning of our years with your goodness,

All: We thank you, Lord.

For the faith of those who have gone before us and for our encouragement by their perseverance,

All: We thank you, Lord.

For the fellowship of St. Mark, our patron, and all your Saints,

All: We thank you, Lord.

After a brief silence, the Presider concludes with the following Doxology

Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty;

All: For everything in heaven and on earth is yours.

Presider: Yours, O Lord, is the kingdom;

All: And you are exalted as head over all. 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 Holy Communion or The Liturgy of the Table



SCAN to DONATE

Invitation to Holy Communion

(Remain seated)

Offertory

O How Amiable

Text: Psalm 84, Psalm 90

Music: Ralph Vaughan Williams

O how amiable are thy dwellings, thou Lord of hosts!
My soul hath a desire and longing to enter into the courts of the Lord;
My heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her a house
and the swallow a nest where she may lay her young:
even thy altars, O Lord of hosts, my King, and my God

Blessed are they that dwell in thy house.
They will be alway praising thee
The glorious majesty of the Lord our God be upon us;
prosper thou the work of our hands upon us.
O prosper thou our handiwork

The congregation stands to join in singing the final verse, for the presentation of the gifts

O God, our help in a - ges past, Our
hope for years to come, Our shel - ter from the storm - y
blast, and our e - ter - nal home.

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.



(Please stand as you are able)

The Great Thanksgiving, Eucharistic Prayer B

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 everywhere to give thanks to you, Almighty God, Creator of heaven and earth, through Jesus Christ our great High Priest; in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and prayer which is holy and pleasing in your sight. 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

Mathias

Ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven and earth are full of your glo - ry. Ho-san-na in the
high - est. Bless - ed is he who
comes in the name of the Lord. Ho-san-na in the high-est.

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 or kneel as you are able)

Presider: We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore, according to his command, O Father, **We remember Christ’s death, We proclaim Christ’s resurrection, We await Christ’s coming in glory;**

Presider: And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with St. Mark and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

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.

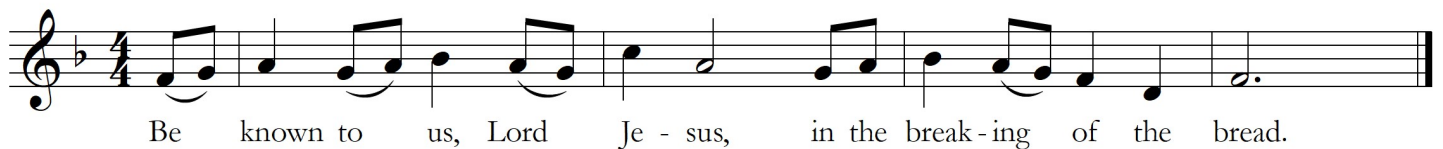
Fraction Anthem

WLP 875 "Be known to us"

James

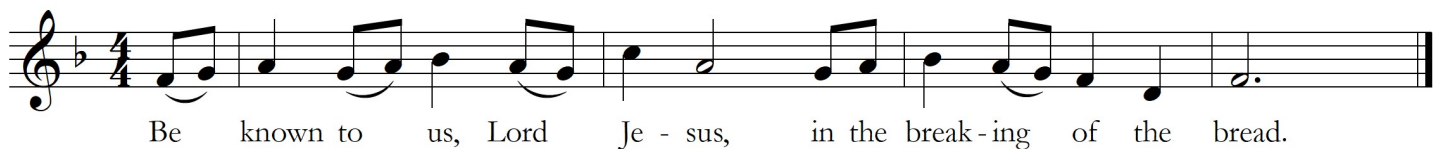
Choir: Be known to us, Lord Jesus, in the breaking of the bread.

Refrain (*sung by all*)



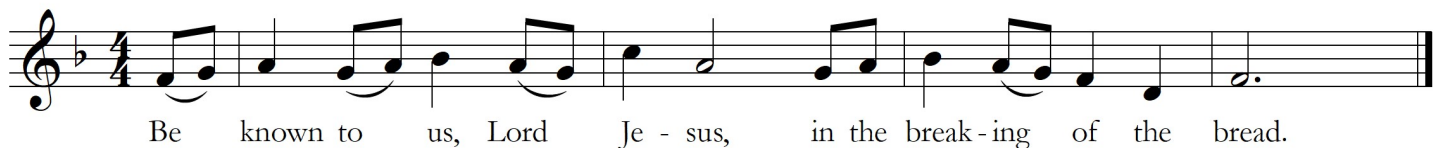
Choir: The bread which we break, alleluia, is the communion of the body of Christ.

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.

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.

Communion Music

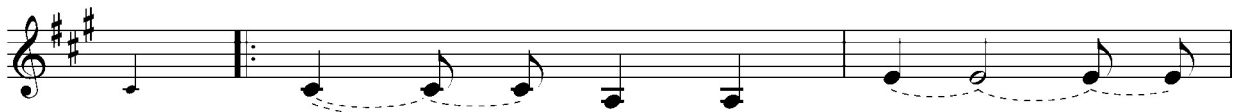
Air (Let us break bread together) from Cantata for Voice and Piano

John D. Carter

Hymn 335

"I am the bread of life"

I am the Bread of Life



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

Continued Next Page

Hymn 335 Continued



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.

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

1-4

last day. 5 Yes, day.

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

Final Ending

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

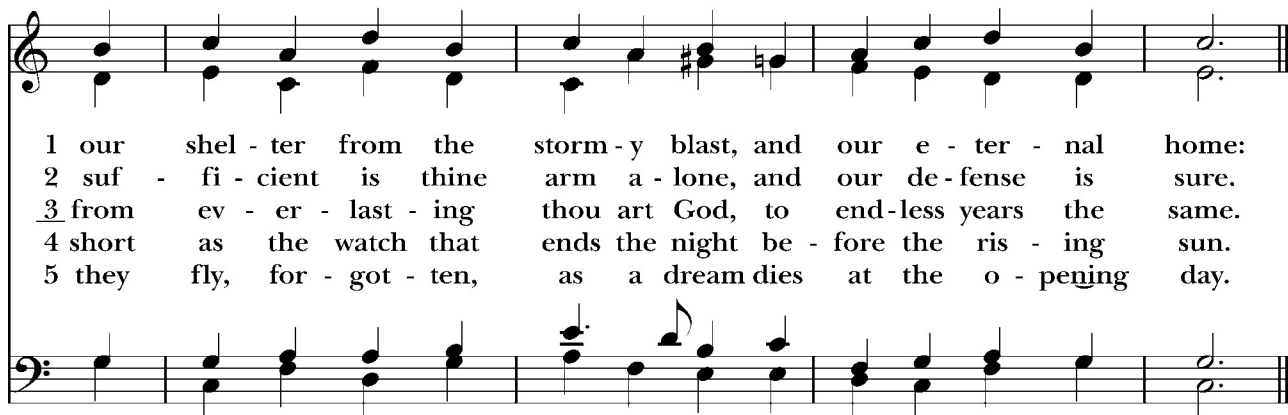
Hymn 680

O God, our help in ages past

St. Anne



1 O God, our help in a - ges past, our hope for years to come,
2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3 Be - fore the hills in or - der stood, or earth re - ceived her frame,
4 A thou - sand a - ges in thy sight are like an eve - ning gone;
5 Time, like an ev - er - roll - ing stream, bears all our years a - way;



1 our shel - ter from the storm - y blast, and our e - ter - nal home:
2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
3 from ev - er - last - ing thou art God, to end - less years the same.
4 short as the watch that ends the night be - fore the ris - ing sun.
5 they fly, for - got - ten, as a dream dies at the o - pen - ing day.

6 O God, our help in ages past,
our hope for years to come,

be thou our guide while life shall last,
and our eternal home.

The Dismissal

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

All: Thanks be to God.

Postlude

Fugue in E-flat Major, BWV 552 ("St. Anne")

J. S. Bach

*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. Gloria and Sanctus © 1976, Oxford University Press. "Be known to us" © 1992 Morningstar Music Publications/Birnamwood Publications. "I am the bread of life" Tune: © 1966, 1970, 1986, 1993, GLA Publications, Inc. Text: Based on John 6 and 11; © 1966, 1970, 1986, 1993, GLA Publications, Inc. All rights reserved. Used with permission. OneLicense #A-400994. **RECYCLE THIS BULLETIN** by placing it on one of the side tables.*

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.

Our Guest Musicians this Morning

Vicky Hamrick, oboe Julie Bemis, timpani
Danah Dargon, soprano Jessica Voutsinas, soprano
Donald Anderson, baritone

Please Remember in Your Prayers This Week:

Parishioners: Mandy Cline, Jane and Stuart Settle, Ryn Kennedy, the Tucker family, George Summers, Sam Shute, Haig and Anne Kambourian, Jennifer McCauley, Meredith Franklin, 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, Samantha Ridley, and Bill Piercy.

Our extended family and friends: Mollie, Janice Wise, John O'Shea, Jim Thompson, the Slonaker family, Karl and Janice Badgett, Terri Humel, Everette Beach, Jennifer Downey, Mary McLenigan, Robert McLenigan, Sally Kye, Louis Morris, Andrew and Gretchen Curtain, Ron, Pam, 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, Ronnie, Nicholas, the Sonant family, Amy Burks, Kristy Rose, Randi Smith, Marion Broome, and Hollis Daniels.

Those who have died:

Those celebrating birthdays: especially Allison MacKay, Michael Franklin, and Finnegan Rasmussen.

Those celebrating anniversaries: especially Kathryn and Paul Williams.

Diocesan Cycle of Prayer: Pray for the congregation and clergy of St. Francis', Manakin Sabot and St. James', Leesburg.

Metro Richmond Cycle of Prayer: We pray for the schools and educational institutions of Metropolitan Richmond: For all superintendents, school boards, school administrators, PTAs, teachers, students, and staff. For curriculum that is grounded in truth and meaning. For space to nourish the creative seed in both teachers and students.

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.

We Give Thanks to the Following for Our Outstanding Renovation:

Architectural Surfaces – Stone Importer & Supplier – out of Austin, Texas:

Devita Edwards

Bookmatch Stone Design – Stone Slab Fabrication & Installation:

Justin Hicks

Jesus Alberto Cordoba

Boroughbridge Metal & Welding – Brass Railings @ Chancel Steps:

John Dragnich

Capital Floor Covering – Floor Prep, Stone Tile Installation and Carpet Installation:

Brad Gray

Jeff Raatz

C. D. Hall – Waste Services:

Carter Hall

Shelly Vance

Cindy Brown

Conquest, Moncure & Dunn, Inc. – Carpentry Work, General Trade items, Remove, Store & Re-install all Pews & Kneelers:

Brent Graves

Lisa McClure

Rusty Mann

Mark Whitt

Jake Garcia

Jeremy Farkas

Ryan Patton

Barrett Gill

Karina Cruz

D&S Painting:

David Wilson

E. S. Chappell & Son - Caulking:

Ty Chappell

Huff-Morris Architects:

Jim Byerly

Kevin Layell

Jacko, LLC. – Selective Demolition:

Jackson Camilo

Kilby Hardwood Floors:

James Kilby

Michael Griffin

Master Electrical Service:

Brad Shiveley	Steve Williams
Dale Gannon	Daniel
Jacob	Brian Colgin

N. Chasen & Son - Painting:

Shane McCartney	Oscar Luna
Frank Maxon	Vlad Hernandez
Jason Shaw	Alexander Rivas
Luis Amaya	Rubi Vila
Byron Ambrocio	Anthony Pulliam
Jose Solorzano	Jonathan Corker

Organ Work – Christopher Bono out of Staunton, VA:

Christopher Bono	Rebekah Bono
Sean Dye	Autry Harper
John Johnson	Gabriel Simerson
Dan Smith	Jav Stell

Rusty's Welding Service – Metal Railings @ Parish Hall Stage (donated):

Josh Grubb	Vince Grubb
------------	-------------

Shaw Industries – Carpet Manufacturer – out of Dalton, Georgia:

Joanne Miller

Trivo Company, Inc., of Hagerstown, Maryland:

The copper Trompette en Chamade was revoiced by:

Joseph Clipp	Lyndell Clipp
--------------	---------------

Voigt Enterprises, LLC. – Audio Visual:

Billy Voigt	Ethan Hoffmann
Jeremy Ratliff	Matt Shelton
Blaze Seifried	Shanaya Peck

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@stmarksrv.org

Terms for Those Who Help With Worship:

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

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

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

Crucifer: Someone who carries the processional cross.

Acolyte: Literally this means "torch-bearer."

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

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

Preacher: A person who gives a sermon or homily.

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

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

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

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

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

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

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

All are Welcome Here

Diverse, Urban, Eucharist Centered, Service-Oriented

Thank you for joining us.

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

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

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

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



St Mark's

EPISCOPAL CHURCH

love is our tradition

520 N. Arthur Ashe Boulevard, Richmond VA 23220

804-358-4771

stmarksrva.org