



St Mark's
EPISCOPAL CHURCH
love is our tradition

The Twenty-Third Sunday After Pentecost October 31, 2021, Rite 2 Year B Physical and Virtual Service

St. Mark's is a community of believers who express our love for God
by welcoming everyone, serving our community,
and celebrating our Episcopal worship.

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

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.



The Baptismal Font

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

Holy Eucharist-Rite Two

The Word of God or The Liturgy of the Word

Prelude/Gathering Music

God so loved the world

J. Stainer, arr. A. G.

(Please stand as you are able)

Opening Acclamation

Presider: Blessed be God: Father, Son, and Holy Spirit.

***All:* And blessed be God's kingdom, now and forever. 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.

The Collect of the Day

Presider: The Lord be with you.

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

Presider: Let us pray.

Presider: Almighty and merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **AMEN.**

(Please be seated)

The Lectern

The lectern is the stand from which the Hebrew Scripture (First or Old Testament), the Psalm, and the Epistle (New or Second Testament) are read. It is a visible expression of the significance of Holy Scripture to the life of the church. In colonial churches, the lectern was often incorporated as the middle level of a multi-tiered pulpit.



The Lessons

A Reading from the Book of Ruth

Ruth 1:1-18

Karen Franklin

In the days when the judges ruled, there was a famine in the land, and a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and two sons. The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion; they were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. But Elimelech, the husband of Naomi, died, and she was left with her two sons. These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. When they had lived there about ten years, both Mahlon and Chilion also died, so that the woman was left without her two sons and her husband.

Then she started to return with her daughters-in-law from the country of Moab, for she had heard in the country of Moab that the Lord had considered his people and given them food. So she set out from the place where she had been living, she and her two daughters-in-law, and they went on their way to go back to the land of Judah. But Naomi said to her two daughters-in-law, "Go back each of you to your mother's house. May the Lord deal kindly with you, as you have dealt with the dead and with me. The Lord grant that you may find security, each of you in the house of your husband." Then she kissed them, and they wept aloud. They said to her, "No, we will return with you to your people." But Naomi said, "Turn back, my daughters, why will you go with me? Do I still have sons in my womb that they may become your husbands? Turn back, my daughters, go your way, for I am too old to have a husband. Even if I thought there was hope for me, even if I should have a husband tonight and bear sons, would you then wait until they were grown? Would you then refrain from marrying? No, my daughters, it has been far more bitter for me than for you, because the hand of the Lord has turned against me." Then they wept aloud again. Orpah kissed her mother-in-law, but Ruth clung to her.

So she said, "See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." But Ruth said, "Do not press me to leave you or to turn back from following you! Where you go, I will go; Where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die—there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!"

When Naomi saw that she was determined to go with her, she said no more to her.

The Word of the Lord.

All: Thanks be to God.

- 1 Hallelujah! Praise the Lord, O my soul! *
I will praise the Lord as long as I live;
I will sing praises to my God while I have my being.
- 2 Put not your trust in rulers, nor in any child of earth, *
for there is no help in them.
- 3 When they breathe their last, they return to earth, *
and in that day their thoughts perish.
- 4 Happy are they who have the God of Jacob for their help! *
whose hope is in the Lord their God;
- 5 Who made heaven and earth, the seas, and all that is in them; *
who keeps his promise for ever;
- 6 Who gives justice to those who are oppressed, *
and food to those who hunger.
- 7 The Lord sets the prisoners free;
the Lord opens the eyes of the blind; *
the Lord lifts up those who are bowed down;
- 8 The Lord loves the righteous;
the Lord cares for the stranger; *
he sustains the orphan and widow,
but frustrates the way of the wicked.
- 9 The Lord shall reign for ever, *
your God, O Zion, throughout all generations. Hallelujah!

A Reading from the Epistle to the Hebrews*Hebrews 9:11-14*

Bill Martin

When Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God!

The Word of the Lord.
All: Thanks be to God.



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.

(Please stand as you are able)

The Gospel

Mark 12:28-34

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

One of the scribes came near and heard the Saducees disputing with one another, and seeing that Jesus answered them well, he asked him, “Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” Then the scribe said to him, “You are right, Teacher; you have truly said that ‘he is one, and besides him there is no other’; and ‘to love him with all the heart, and with all the understanding, and with all the strength,’ and ‘to love one’s neighbor as oneself,’ —this is much more important than all whole burnt offerings and sacrifices.” When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question.

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

Children ages 4-11 are invited to join Malinda & Bill downstairs for Childrens’ Worship.

(Please be seated)

The Sermon

The Rev. Dr. Sarah Kye Price

(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.

(Please stand or kneel as you are able)

Prayers of the People

Isabel Tucker

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world. We pray for Justin, the Archbishop of Canterbury, for Michael, our Presiding Bishop, for Susan, Jennifer, and Porter our bishops; for St. John's, West Point; St. Mary's, Arlington; St. Mary's, Fleeton, Reedville; for the congregations and clergy of All Souls, Atlee, Mechanicsville; and Christ Church, Cunningham Parish, Millwood; for all our staff, Vestry and Ministry Teams.

Silence

Lord, in your mercy

All: Hear our prayer.

We pray for public, non-profit, and religious social service work and ministries in Metropolitan Richmond: For advocates who provide a voice for the rights of persons whose voices are not heard. We pray for the strength and safety of first responders, care personnel, and for the well being of those who continue to serve the needs of the community.

Silence

Lord, in your mercy

All: Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. Help us to heal the brokenness caused by the sin of racism and to hear the Holy Spirit as she leads us in our response.

Silence

Lord, in your mercy

All: Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Silence

Lord, in your mercy

All: Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. We pray for those celebrating birthdays this week, especially Louisa, Heath, Phyllis, Cameron, and Catherine, and for those celebrating anniversaries.

Silence

Lord, in your mercy
All: Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; especially the Kutteroff family, David, Kevin, Lisette, Sam and his family, the Heady/Downey family, Margaret, Gray, Phyllis, Julette, Diane, David, Samantha, Bill, Doris, Nancy, Eric, Laurie, Matt, Nelson, Mark, Norma, Adam, Cheryl, Presley, Justine, Betty, Anna, Norm, Freida, Betty and the Davis Family, Susan, Elizabeth, Joe and his family, Abby, Hollis, Michael, Brian, Carl, Nick, Andrew, Matthew, Sean, Andy, Claudia, Beach, Griffen, Katie, Donna, and those who suffer from the coronavirus. Give them courage and hope in their troubles, and bring them the joy of your salvation.

Silence

Lord, in your mercy
All: Hear our prayer.

We commend to your mercy all who have died, especially the victims of the pandemic, and we pray that we may share with all your saints in your eternal kingdom.

Silence

Lord, in your mercy
All: Hear our prayer.

Let us pray, either aloud or silently, for our own needs and those of others.

Pause

Lord, in your mercy
All: Hear our prayer.

(Silence)

Concluding Collect

The Confession

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

Silence may be kept.

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

The Absolution

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

(Please stand as you are able)

The Peace

Presider: The peace of the Lord be always with you.

All: And also with you.

Invitation to Communion

Presider: The central act of faith and worship in the Episcopal Church is Holy Communion
This is the table, not of the church, but of the Lord
It is made ready for those who love God and for those who want to love God more.
So come, you who have much faith and you who have little;
You who have been here often and you who have not been here long;
You who have tried to follow and you who have failed.
Come, because it is the Lord who invites you.
It is God's will that those who want God should meet here.

Offertory

Lento (In the ancient style)

James H. Rogers

The Altar or Holy Table

The altar is a table on which the bread and wine used for the Eucharist (or Holy Communion or the Lord's Supper) are consecrated.



The Holy Communion or The Liturgy of the Table

(Please stand as you are able)

The Great Thanksgiving, Eucharist 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 every where to give thanks to you, Father Almighty, Creator of heaven and earth, for you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. 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:

***All: Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.***

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

(Please stand or kneel are 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 the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, 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 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."

(Continued Next Page)



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.

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, according to his command, O Father,

All: We remember his death, We proclaim his resurrection, We await his coming in glory;

Presider: And we offer our sacrifice of praise and thanksgiving to you, O Lord 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 to your Son in his sacrifice, that we may be acceptable through him, 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 sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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,

for ever 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.**

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

Music during communion: Chorale preludes by Ruth Mackie, Robert Cundick, and Gerhard Krapf

Holy Communion

In accordance with COVID-19 protocols, Holy Communion is distributed and received in one kind (bread/wafer only) at the present time.

When coming forward to receive communion, please form one line in the center aisle, keeping social distance in mind, and return to your seat using the side aisle.

Please wear your mask at all times and only remove it briefly when consuming the host.

(Please stand or kneel as you are able)

Post Communion Prayer

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.**

(Please stand as you are able)

The Blessing

Announcements

The Dismissal

Presider: Let us go forth in the name of Christ to love and serve the Risen Lord and each other.
Alleluia. Alleluia.

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

Postlude

Toccata in D minor, BWV 565

J. S. Bach

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. The Collects, Psalms and Canticles are from the Book of Common Prayer, 1979. Confession from the Litany of Reconciliation produced by the Standing Committee of Liturgy and Music of The Episcopal Church. Music reprinted with permission of Church Publishing Incorporated (“CPI”) for Riteseries Online. **RECYCLE THIS BULLETIN** by placing it on one of the tables at the side or front entrance.*

Please Remember in Your Prayers This Week:

Parishioners: the Kutteroff family, David Lenz, Kevin Truman, Lisette Johnson, Sam Francis and family, the Heady/Downey family, Margaret Franklin, Gray Morris, Phyllis Iverson, Juetta Iverson, Diane Hoover, David Christiana, Samantha Ridley, Bill Piercy, and Doris Enroughty.

Our extended family and friends: Nancy Rowe, Eric, Laurie, Matt Flynn, Nelson Crowe, Mark G. Reitz, Norma Champion, Adam Whitlow, Cheryl Stevens, Presley Carter Dudley, Justine, Betty Bussells, Anna Black, Norm Nielsen, Freida, Betty and the Davis Family, Susan, Elizabeth Hall, Joe Inge and family, Abby Bishop, Hollis Daniels, Michael Rider, Brian Hanshaw, Carl, Nick, Andrew, Matthew Owen, Sean Ward, Andy, Claudia, Beach, Griffen, Katie Morris, and Donna Raubenstine.

For those who have died: especially the victims of the pandemic.

Those celebrating birthdays: especially Louisa Savory, Heath Savory, Phyllis Iverson, Cameron Cutro, and Catherine Smith.

Those celebrating anniversaries:

Diocesan Cycle of Prayer: We pray for the congregations and clergy of All Souls, Atlee, Mechanicsville; and Christ Church, Cunningham Parish, Millwood.

Metro Richmond Cycle of Prayer: We pray for public, non-profit, and religious social service work and ministries in Metropolitan Richmond: For advocates who provide a voice for the rights of persons whose voices are not heard.

PARISH STAFF

The Rev. Charles D. Aiken, Jr., Associate Rector	buckaiken4@gmail.com
The Rev. Dr. Sarah Kye Price, Priest Associate	priestSP@stmarksrva.org
The Rev. Dr. Dorothy A. White, Priest Associate	priestassociate@stmarksrva.org
Mrs. Malinda Collier, Director of Lay Ministry/Formation	dre@stmarksrva.org
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Mr. Steve Barnes, Parish Administrator	office@stmarksrva.org
Ms. Karen Franklin, Feeding Ministry Coordinator	office@stmarksrva.org
Ms. Meredith Franklin, Nursery	office@stmarksrva.org

Office Hours: Tuesday to Thursday 11-4

Pastoral Emergencies 804-304-5062

THE VESTRY

2021: Sanford Eberly, Worship Team Liaison

Tamara Orr, Parish Life Liaison

Ivy Burnes, Pastoral Care Team Liaison

2022: Ryn Kennedy, Sr. Warden, Property Team Liaison

Jeff Dussault, Finance Team Liaison

Isabel Tucker, Jr. Warden, Evangelism Team Liaison

2023: Shannon Heady, Education Team Liaison

Jamie Francis, Stewardship Team Liaison

Don Kyser, Outreach and Justice/Advocacy Team Liaison

Ex-officio

Register: Karen Franklin

Treasurer: Suzanne Long

MINISTRY TEAMS AND CHAIRS:

Director of Lay Ministry and Formation, Malinda Collier

Gathered Ministry:

Karen Hardison, **Worship**

Karen Franklin, **Pastoral Care**

Beth Wentworth, **Education**

Amanda Cline & Mickie Jones, **Parish Life**

Sent Ministry:

Ed Street, **Outreach**

Suzanne Long, **Evangelism**

Penny Adams, **Justice and Advocacy**

Shared Ministry:

Larry Dawson, **Finance**

Wes Kaufman & Dee Whitlow, **Audit**

Howard Pugh, **Stewardship**

Brent Graves, **Property**

Ryn Kennedy, **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. Susan Goff, Bishop Suffragan & Ecclesiastical Authority of Virginia.

The Rt. Rev. Jennifer Brooke-Davidson, Assistant Bishop of Virginia

The Rt. Rev. Porter Taylor, Assistant Bishop of Virginia



St Mark's

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