



St Mark's

EPISCOPAL CHURCH

love is our tradition

**The Seventeenth Sunday
After Pentecost**

September 20th, 2026 Rite 2 Year A

Thank you for joining us in worship.
We are glad you are here.

Please let us know what questions you might have
And if you would like to be on our mailing list.

We Love God

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

We Love Each Other

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

We Love Our Community

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

We Love Our Faith

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

520 N. Arthur Ashe Boulevard, Richmond VA 23220
804-358-4771 stmarksrva.org

Hispanic/Latino Heritage Month

Over the coming program year, the Worship Team will be inviting you to celebrate and commemorate various cultural and social observances, with the aim of deepening and broadening our acknowledgement of God's gifts of diversity within our common life as a faith community. We also invite other ministry teams to consider how to acknowledge these observances in their contexts as well.

Join us in celebrating Hispanic/Latino Heritage Month (Sept 15-Oct 15)!

Find Events and Opportunities to celebrate at: <https://www.virginia.gov/hispanic-heritage-month/>

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 Arrohatock, 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.

Holy Eucharist-Rite Two

The Word of God or The Liturgy of the Word

Prelude

Allegretto grazioso

Ramón Noble

A Word of Welcome

(Please stand as you are able)

Hymn 379

God is love

Abbot's Leigh

1 God is Love, let heaven a - dore him; God is Love, let
2 God is Love; and Love en - folds us, all the world in
3 God is Love; and though with blind-ness sin af - flicts all
earth re - joice; let cre - a - tion sing be - fore him
one em - brace: with un - fail - ing grasp God holds us,
hu - man life, God's e - ter - nal lov - ing - kind-ness
and ex - alt him with one voice. God who laid the earth's foun-
ev - ery child of ev - ery race. And when hu - man hearts are
guides us through our earth - ly strife. Sin and death and hell shall
da - tion, God who spread the heaven a - bove, God who breathes through
break - ing un - der sor - row's i - ron rod, then we find that
nev - er o'er us fi - nal tri - umph gain; God is Love, so
all cre - a - tion: God is Love, e - ter - nal Love.
self - same ach - ing deep with - in the heart of God.
Love for ev - er o'er the u - ni - verse must reign.

Opening Acclamation

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

All: And blessed be God's kingdom, now and for ever. AMEN

Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. AMEN.

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 Lectern

The lectern is the stand from which the holy scriptures are read. These include lessons from the Hebrew scriptures (such as histories, psalms, prophetic writings, and wisdom literature) and the epistles (letters) from the New Testament. It is a visible expression of the significance of holy scripture to the life of the church. The Gospel lessons are read from the center aisle, in the midst of the congregation with special reverence, as these contain the life and teachings of Jesus. And just as Jesus, lived and dwelt amongst humanity, we place his words at the center of the congregation's life.

The Collect of the Day

Presider: The Lord be with you.

All: And also with you.

Presider: Let us pray.

Presider: Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **AMEN.**

(Please be seated)

The Lessons

A Reading from the Book of Jonah

Jonah 3:10-4:11

Penny Adams

When God saw what the people of Nineveh did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, "O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live." And the Lord said, "Is it right for you to be angry?" Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live."

(Continued Next Page)

But God said to Jonah, “Is it right for you to be angry about the bush?” And he said, “Yes, angry enough to die.” Then the Lord said, “You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?”

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

All: Thanks be to God.

Psalm 145:1-8

Exaltabo te, Deus



I will exalt you, O God my King,
and bless your Name for ever and ever.
Every day will I bless you
and praise your Name for ever and ever.

Great is the Lord, and greatly to be praised;
there is no end to his greatness.
One generation shall praise your works to a-nother
and shall declare your power.

REFRAIN

I will ponder the glorious splendor of your majesty
and all your marvelous works.
They shall speak of the might of your wondrous acts,
and I will tell of your greatness.

They shall publish the remembrance of your great goodness;
they shall sing of your righteous deeds.
The Lord is gracious and full of com-passion,
slow to anger and of great kindness.

REFRAIN

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well-- since you are having the same struggle that you saw I had and now hear that I still have.

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

All: Thanks be to God.

(Please stand as you are able)

Hymn 76 LEVAS

Spiritual

Jesus in the morning

Traditional

1. Je - sus, Je - sus, Je - sus in the morn - ing
2. Praise Him, Praise Him, Praise Him in the morn - ing
3. Love Him, Love Him, Love Him in the morn - ing
4. Serve Him, Serve Him, Serve Him, in the morn - ing
5. Je - sus, Je - sus, Je - sus in the morn - ing

1. Je - sus in the noon - time; Je - sus,
2. Praise Him in the noon - time; Praise Him,
3. Love Him in the noon - time; Love Him,
4. Serve Him in the noon - time; Serve Him,
5. Je - sus in the noon - time; Je - sus,

1. Je - sus, Je - sus when the sun goes down!
2. Praise Him, Praise Him when the sun goes down!
3. Love Him, Love Him when the sun goes down!
4. Serve Him, Serve Him when the sun goes down!
5. Je - sus, Je - sus when the sun goes down!



The Pulpit

While the gospel is read in the midst of the congregation, the sermon is spoken from the pulpit, suggesting the important role of reflecting on scripture.

The canopy was designed to reflect the preacher's voice at a time when there was no other way to amplify the message to the congregation.

The Gospel

Matthew 20:1-16

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

Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

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

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

(Please be seated)

The Sermon

The Venerable Frederico Garza
Arch Deacon for the Episcopal Diocese of Virginia



The Baptismal Font

Through the sacrament of baptism we become members of Christ's family – the Church. The font occupies a prominent position in the nave, reminding us of our own adult baptismal commitments or vows that were made on our behalf as infants. A long-standing tradition is to touch the water and make the sign of the cross on ourselves as a way to remember our own baptismal vows.

(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 worshipped 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

Becky Adams

Intercessor: In Peace, we pray to you, Lord God.

Silence

Intercessor: For all people in their daily life and work. We pray for the schools and educational institutions of Metropolitan Richmond: For all universities, colleges, seminaries, trade, technical, graduate, and professional schools; for the students, faculty, and staff of these institutions.

All: For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world,

All: For all who work for justice, freedom and peace.

For the just and proper stewardship of God's creation.

All: For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble.

All: For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God.

All: For all who proclaim the Gospel, and all who seek the Truth.

For Sean, our Presiding Bishop, for Mark, Gayle, and Mark our Bishops; for the congregations and clergy of St. Luke's, Simeon, Charlottesville, and The Falls Church, Falls Church.

All: For all who serve in God's Church.

For the special needs and concerns of this congregation, especially: Jennifer, Nancy, Edward, Becky, Fonetta, Emily, Samantha, Jerry, Margie, Jane and Stuart, Haig and Anne, Bobbie, Jo, Betty, Lisette, Mike and Margaret, Phyllis, Marsha, Bill, Margaret, Gretchen and family, Matthew, Christy, Alex, Bruce, Mary, German, Susan, Yvonne and the Catton Family, Colleen, Jane, David, Jeffrey, Heather, Dave, Rebecca, Henry, Natoma, Eleanor and family, Tom, Paul, Maria, Judy, Phyllis, Wendy, Dawn, Curtis, Kandace, Janice, John, Terri, Everette, Jennifer, Mary, Robert, Sally, Andrew and Gretchen, Ron, Pam, the Dummitt family, Elizabeth and David, Ronnie, Nicholas, the Sonant family, Amy, Kristy, Randi, Marion, and Hollis.

Silence

Please add your own petitions either aloud or silently.

Hear us, Lord;

All: For your mercy is great.

We thank you, Lord, for all the blessings of this life. We give thanks for those celebrating birthdays, remembering especially Margaret, Annette, Annabelle, and for those celebrating anniversaries, remembering especially Jennifer and Wes.

Silence

The People may add their own thanksgivings.

We will exalt you, O God our King.

All: And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Silence

The People may add their own petitions.

Lord, let your loving kindness be upon them.

All: Who put their trust in you.

Intercessor: We pray to you also for the forgiveness of our sins.

Silence may be kept

**All: Have mercy on us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. 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.

(All greet one another in the name of the Lord.)

(Please be seated)

Announcements and News of the Church Community



The Altar & Holy Table

This unique piece of furniture is both an altar, upon which we present gifts of bread, wine, donations, praise, and thanksgivings to God as a sacrificial offerings; and, it a table around which we gather to celebrate God's love for us, by drawing us together as the body of Christ when we receive the sacrament of Holy Communion. When we receive Holy Communion we seek a union with God and our neighbor that strengthens us to take God's love out into the world.

The Holy Communion or The Liturgy of the Table



SCAN to DONATE

Invitation to Holy Communion

(Remain seated)

Offertory

Una Espiga (Una Espiga Dorada por el Sol)

Text & Music: Cesáreo abaráin

Sung first by the Cantor

Nico Morandi-Zerpa, baritone

*Una espiga dorada por el sol,
el racimo que corta el viñador,
se convierten ahora en pan y vino de amor
en el cuerpo y la sangre del señor.*

*Comulgamos la misma comunión,
somos trigo del mismo sembrador,
un molino, la vida nos tritura con dolor,
Dios nos hace Eucaristía en el amor.*

*Como granos que han hecho el mismo pan
como gotas que tejen un cantar,
como gotas de agua que se funden en el mar
los cristianos un cuerpo formarán.*

*En la mesa de Dios se sentarán,
como hijos, su pan comulgarán,
una misma esperanza caminando, cantarán,
en la vida como hermanos se amarán.*

Sung In Response By All (Choir and Congregation)



Sheaves of summer turned gold - en by the sun, grapes in
 We are shar - ing the same fam - i - ly meal we are
 Like the grains which are baked in to one loaf, like the
 At God's ta - ble to - ge - ther we shall sit, as God's
 bunch - es cut down when ripe and red, are con -
 wheat which the same Sow - er has sown; like a
 notes that are wo - ven in to song, like the
 child - ren, Christ's bod - y we shall share, one same
 vert - ed in to the bread and wine of God's love in the
 mill - stone life grinds us down with sor - row and pain, but God
 drop - lets of shall wa - ter that all flow to one sea, we, as
 hope we shall sing to - geth - er walk - ing as one, bro - thers,
 bod - y and blood of our dear Lord.
 makes us new peo - ple bound by love.
 Christ - ians, one bod - y shall be come.
 sis - ters, in life, in love, we'll be.

(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.***

Appointing of Healing Prayer Ministers

Presider: In the name of this congregation, I send you forth as ministers of healing prayer, that those with whom you pray may know the presence of Christ, and be strengthened for the ministry before them. **AMEN.**



The Communion Vessels

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 a “corporal” (Latin word for “body”). The Eucharist (from the Greek meaning thanksgiving), is a sacrament at the center of Episcopal worship. A sacrament is an outward and visible sign of an inward and spiritual grace. Once we receive communion, we ourselves, then become the vessels that take the outward and visible sign of God’s love and grace into the world.

(Please stand as you are able)

The Great Thanksgiving, Eucharistic Prayer C

Presider: The Lord be with you.

All: **And also with you.**

Presider: Lift up your hearts.

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

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

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

Presider: God of all power, Source and Sustainer of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with the capacity for memory, reason, and skill. You made us the stewards of your creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your eternal Word, born of your servant Mary, to fulfill your Law, opening for us the way of freedom and peace.

By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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: Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.” Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving.

We celebrate Christ’s death and resurrection as we await the day of his coming.

Therefore, O God, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior. Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

God of our ancestors; Redeemer and Mother of Israel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only and not for strength; for pardon only and not for renewal.

Accept these prayers and praises, Almighty God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **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

The musical notation consists of three staves, each with a treble clef and a key signature of one sharp (F#). The first staff begins with a 4/4 time signature, followed by a 6/4 time signature, and ends with a 4/4 time signature. The second and third staves follow the same time signature pattern. The lyrics are written below the notes, with a '2' above the first measure of the first staff and a '3' above the eighth measure of each staff. The lyrics are: 'Lamb of God, you take a-way the sin of the world: have mer-cy on us.' for the first two staves, and 'Lamb of God, you take a-way the sin of the world: grant us peace.' for the third staff.

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 near the side entry doors. 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

Four Pieces from Opus 1

Enrique Granados

No. 1 — Andantino

No. 2 — Lento

No. 4 — Grave

No. 7 — Poco lento

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



1 In Christ there is no East or West, in
 2 Join hands, dis - ci - ples of the faith, what -
 3 In Christ now meet both East and West, in

him no South or North, but one great fel - low -
 e'er your race may be! Who serves my Fa - ther
 him meet South and North, all Christ - ly souls are

ship of love through - out the whole wide earth.
 as his child is sure - ly kin to me.
 one in him, through - out the whole wide earth.

The Dismissal

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

All: Thanks be to God.

Postlude

Toccatina

Ramón Noble

*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, Sanctus, Agnus Dei by Arnatt © 1985, GIA Publications, Inc. All rights reserved. Used with permission. "Una Espiga" © 1973, Cesáreo Gabaráin. Published by OCP. All rights reserved. Additional music under One License #A400994. **Recycle this bulletin** by placing it on one of the tables at the back of the room.*



The Ambry

Located in the narthex, the St. Mary Chapel houses the ambry - a cupboard used to keep consecrated communion wafers for home or hospital visits. The light that burns nearby indicates the presence of Christ in the reserved sacrament.

Please Remember in Your Prayers This Week:

Parishioners: Jennifer McCauley, Nancy Lyons, Edward Moyer, Becky Lee, Fonetta Collett, Emily Townley, Samantha Ridley, Jerry Truman, Margie Costas, Jane and Stuart Settle, Haig and Anne Kambourian, Bobbie Aiken, Jo Tyler, Betty Leviner, Lisette Johnson, Mike and Margaret Franklin, Phyllis Iverson, Marsha Iverson, and Bill Piercy.

Our extended family and friends: Margaret Tipple, Gretchen and family, Matthew, Christy Fielder, Alex Schaub, Bruce Schaub, Mary Booton, German Bailon, Susan Richardson, Yvonne and the Catton Family, Colleen Abbenhause, Jane Martin, David Williams, Jeffrey Pace, Heather, Dave Chester, Rebecca Brown, Henry, Natoma, Eleanor Velez and family, Tom Johnson, Paul, Maria, Judy Hardman, Phyllis, Wendy Christiana, Dawn Bitler, Curtis, Kandace, Janice Wise, John O'Shea, Terri Humel, Everette Beach, Jennifer Downey, Mary McLenigan, Robert McLenigan, Sally Kye, Andrew and Gretchen Curtain, Ron, Pam, the Dummitt 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: remembering especially Margaret Franklin, Annette Spanel, and Annabelle Marsh.

Those celebrating anniversaries: remembering especially Jennifer and Wes Kaufman.

Diocesan Cycle of Prayer: Pray for the congregations and clergy of St. Luke's, Simeon, Charlottesville, and The Falls Church, Falls Church.

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

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. Canon 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

2026:

Becky Adams, **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, **Stewardship/Education & Formation Team Liaison**

Ralph Stanley, **Property Team Liaison**

2028:

Jennifer McCauley, **Justice and Advocacy Team Liaison**

Frosty Owen, **Parish Life Team Liaison**

Nora Thompson, **Evangelism 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@stmarksrvva.org

THIS WEEK AT ST. MARK'S:

September 20 — September 26

<u>SUN(20)</u>	10:30 AM	Holy Eucharist Rite II
	12:15 PM	Outreach Meeting
<u>WEDS(23)</u>	10:00 AM	Bible Study
	8:00 PM	12-Step
<u>SAT(26)</u>	9:00 AM	Food Pantry
	2:00 PM	St. Francis Fun & Learning Day

**NEXT WEEK AT ST. MARK'S:**

September 27 — October 4

<u>SUN(27)</u>	10:30 AM	Holy Eucharist Rite II
	12:30 PM	Church Picnic
<u>WEDS(30)</u>	10:00 AM	Bible Study
	8:00 PM	12-Step
<u>SAT(3)</u>	11:00 AM	Altar Guild Brunch
	3:00 PM	Anderson Wedding

Morning Prayer Monday-Friday at 8am via Zoom
Compline Sunday-Thursday 8pm via Zoom

Morning Prayer Monday-Friday at 8am via Zoom
Compline Sunday-Thursday 8pm via Zoom

Serving This Sunday, September 20**Celebrant:** The Rev. Benjamin R. Badgett**Preacher:** The Rev. Fredrico Garza**Verger:** Mike Evranian**First Reading:** Penny Adams**Second Reading:** Reeves Boschen**Intercessor:** Becky Adams**Chalicers:** Annette Spanel, Mike Evranian**Acolytes:** TBD**Crucifer:** Mike Evranian**Gospel Bearer:** Annette Spanel**Vestry Speaker:** TBD**Ushers:** David Herman, Fred Crowley, George Summers**Greeters:** Frosty Owen, Cathy Smith**Nursery:** Cassandra Price**Altar Guild:** Liz Smith, Gayle Johnston,
Amy Strite, Carter Strite, Frederick Wayne**Altar Flowers:** Laura Hicks**Coffee Hour:** Pennington, Mock, Neal, Williams**Alter Guild Zoom Host:** Nora Thompson**Serving Next Sunday, September 27****Celebrant:** The Rev. Benjamin R. Badgett**Preacher:** The Rev. Canon Dr. Sarah Kye Price**Verger:** Elizabeth Kyser**First Reading:** Buck Aiken**Second Reading:** Douglas D'Urso**Intercessor:** Jim Contner**Chalicers:** Paul Shane, Elizabeth Kyser**Acolytes:** Hunter Marie Boschen, Fielding Boschen**Crucifer:** Elizabeth Kyser**Gospel Bearer:** Paul Shane**Vestry Speaker:** Frosty Owen**Ushers:** Steve Clark, Annette Spanel,
Kenn Shirley, Richard Yuk**Greeters:** Mike Kilbourne, Andrea Lofton**Nursery:** Cassandra Price**Altar Guild:** Mary Clark, Peter Walker,
Andrea Lofton, Jean Winne**Altar Flowers:** Douglas D'Urso**Coffee Hour:** Parish Life**Alter Guild Zoom Host:** Nancy O'Reilly

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. Bourlakas, 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