

**WELCOME TO  
ST. MARK'S EPISCOPAL CHURCH  
✠  
CAPITOL HILL**

**ST. MARK'S MISSION STATEMENT**

St. Mark's is an open community, welcoming people wherever they are on their faith journey. We celebrate the gifts of God that empower us to engage boldly in the struggles of life and to care for others with love, justice, and compassion.



**INDEPENDENCE DAY, TRANSFERRED:  
LESSONS IN DEMOCRACY**

**June 30, 2019**

**9:00 AM HOLY EUCHARIST**

**11:15 AM HOLY EUCHARIST**

**Rector**

The Reverend Michele H. Morgan

**Assistant Rector**

The Reverend Scott Lipscomb

**Deacon**

The Reverend Cindy Dopp

**Interim Director of Youth & Family Ministries**

Caleb Nelson Amaker

**Guest Organist**

John Widmann

*Cell Phones* – Please silence cell phones and other electronic devices any time you are in the Nave.  
*Hearing Assist* – Set your hearing aid to the 'T' setting or see an usher if you would like a headset.

# Welcome to St. Mark's Episcopal Church ✠ Capitol Hill



Childcare: the Nursery is open! Children up to age 3 are welcome. Take the stairs to the lower level; turn right to go down the hall to the Nursery, which will be the last room on your right.

The Parish Calendar is Online at [www.stmarks.net/connect/calendar](http://www.stmarks.net/connect/calendar)

Restrooms and water fountains are available in the foyer and on the lower level.

Lost & Found is managed by our Parish Administrator. Please contact James (202-543-0053, ext. 306) to see if your item has been found or to turn in an item.

June 23, 2019

Attendance: 227

Pledge & Plate collection: \$5,907

**THE BUTTERFLY CROSS** was created by the children of the Parish for Easter Season 2017. It is a representation of our donation of living plants to help pollinators have a more livable habitat.



## SUNDAY WORSHIP SCHEDULE

**9:00 am Holy Eucharist** (*Family Eucharist is celebrated the second Sunday of most months*)

**9:00 am Children's Chapel** (*not offered when Family Eucharist is celebrated at 9:00 am*)

**10:00 am Sermon Seminar**

**11:15 am Holy Eucharist**

**5:00 pm Contemplative Eucharist**

*We formally begin the worship service with the Prelude, a musical offering designed to bring us together for worship that allows for quiet reflection before the service begins. Please respect this time by refraining from conversations in the Nave as much as possible. While greeting each other is important, we ask that you do so outside the Nave or near the doors so that others can have quiet time.*

# THE LITURGY OF THE WORD

**PRELUDE** Maestoso on "Melita"

Charles Callahan (b. 1951)

John Widmann, organist

**OPENING HYMN** 608 Eternal Father Strong to Save

*Melita*

## OPENING SENTENCES

Today, the Spirit calls us!  
Let us hear, and let us act.

## THE BIDDING PRAYER

Gracious God, bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought here out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in your Name we entrust the authority of government, that there may be justice and peace at home and that, through obedience to your law, we may show forth your praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in you to fail.

**Amen.**

*(9:00) Those wishing to join Caleb for children's chapel may follow him upstairs at this time.*

*All are invited to remain seated for readings and to stand for the singing of hymns that follow.*

## THE FIRST READING from the *Declaration of Independence*

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed.

But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

**HYMN 717** My country, 'tis of thee

*America*

**THE SECOND READING** Howard Zinn, "Means and Ends", 1976 (excerpted & edited)

The Declaration, adopted 199 years ago today, says (although those in high office don't like to be reminded) that government is not sacred, that it is set up to give people an equal right to life, liberty, and the pursuit of happiness and that if it fails to do this, we have the right to "alter or abolish it."

The Declaration of Independence became an embarrassment to the Founding Fathers almost immediately. Some of George Washington's soldiers resented the rich in New York, Boston, and Philadelphia, profiting from the war. When the Continental Congress in 1781 voted half pay for life to officers of the Revolution and nothing for enlisted men, there was mutiny in the New Jersey and Pennsylvania lines. Washington ordered two young mutineers shot "as an example." The shovelfuls of earth covering their bodies also smudged the words of the Declaration, five years old and already ignored, that "all men are created equal."

Enslaved blacks in Boston took those words seriously, too, and, during the Revolution, petitioned the Massachusetts General Court for their freedom. But the Revolution was not fought for them.

It did not seem to be fought for the poor white farmers either, who, after serving in the war, now faced high taxes, and seizure of homes and livestock for nonpayment . . . Both the Declaration and the Constitution were written by whites. Many of these were slaveholders. All were men. Women gathered in 1848 in Seneca Falls, New York, and adopted their own Declaration: "We hold these truths to be self-evident: that all men and women are created equal..."

The Constitution was written by the rich, who set up a government to protect their property . . . No wonder the spirit of rebellion is growing. No wonder that even police, paid to be keepers of law and order and laid-off when they have served their purpose, are catching a bit of that spirit.

It is fitting for this Fourth of July, this anniversary of the Declaration of Independence.

**HYMN LEVAS 62** In Christ There Is No East or West

*McKee*

## **THE THIRD READING** from Barack Obama's Keynote Speech at the 2004 Democratic National Convention

My father was a foreign student, born and raised in a small village in Kenya. He grew up herding goats, went to school in a tin-roof shack. His father, my grandfather, was a cook, a domestic servant.

But my grandfather had larger dreams for his son. Through hard work and perseverance my father got a scholarship to study in a magical place; America, which stood as a beacon of freedom and opportunity to so many who had come before. While studying here, my father met my mother. She was born in a town on the other side of the world, in Kansas. Her father worked on oil rigs and farms through most of the Depression. The day after Pearl Harbor he signed up for duty, joined Patton's army and marched across Europe. Back home, my grandmother raised their baby and went to work on a bomber assembly line. After the war, they studied on the G.I. Bill, bought a house through FHA, and moved west in search of opportunity.

And they, too, had big dreams for their daughter, a common dream, born of two continents. My parents shared not only an improbable love; they shared an abiding faith in the possibilities of this nation. They would give me an African name, Barack, or "blessed," believing that in a tolerant America your name is no barrier to success. They imagined me going to the best schools in the land, even though they weren't rich, because in a generous America you don't have to be rich to achieve your potential.

I stand here today, grateful for the diversity of my heritage, aware that my parents' dreams live on in my precious daughters. I stand here knowing that my story is part of the larger American story, that I owe a debt to all of those who came before me, and that, in no other country on earth, is my story even possible. Our pride is based on a very simple premise, summed up in a declaration made over two hundred years ago, "We hold these truths to be self-evident, that all men are created equal. That they are endowed by their Creator with certain inalienable rights. That among these are life, liberty and the pursuit of happiness."

**HYMN 719** O beautiful for spacious skies

*Materna*

## **THE FOURTH READING** Elizabeth Rule, of the Chickasaw Nation

The importance of patriotism to Native Americans extends beyond mere pride in the United States—it represents unity, identity, and the reconnection of the circle. When attending a powwow, one notices that the tribal flags are carried in with the American flag, symbolizing a common bond between all Native Americans. Though various tribes have different traditions, customs, and beliefs, all American Indians, regardless of tribal affiliation, are, first and foremost, Americans.

When our land became dominated by settlers, people with vastly different ways of life, much of our identity as Native people was lost due to legal bans on our practices, the negative connotation of being Native American, and mandatory assimilation into European culture.

However, we were able to withstand these difficulties and overcome these obstacles. Native Americans are still alive and well, proudly expressing our heritage, and passing down our sacred ways through the generations. It is important to come together as Native and non-Native people in order to ensure that our rich and beautiful culture is not forgotten or lost in time. Through patriotism, we must continue in our efforts to reconnect the circle and work with our fellow Americans for the accomplishment of a common goal—a bright future.

**HYMN 720** O say can you see, by the dawn's early light, v. 1

*National Anthem*

**THE FIFTH READING** from *The Cross and the Lynching Tree* by Dr. James Cone

The claim that whites had the right to control the black population through lynching and other extralegal forms of mob violence was grounded in the religious belief that America is a white nation called by God to bear witness to the superiority of “white over black.” Even prominent religious scholars in the North, like the highly regarded Swiss-born church historian Philip Schaff of Union Theological Seminary in New York. . . believed that “The Anglo-Saxon and Anglo-American, of all modern races, possess the strongest national character and the one best fitted for universal domination.” Such beliefs made lynching defensible and even necessary for many whites. Cole Blease, the two-time governor and U.S. senator from South Carolina, proclaimed that lynching is a “divine right of the Caucasian raced to dispose of the offending blackamoor without the benefit of jury.” Lynching was the white community’s way of forcibly reminding blacks of their inferiority and powerlessness. To be black meant that whites could do anything to you and your people, and that neither you nor anyone else could do anything about it.

**HYMN 607** O God of Every Nation, vv. 1 and 4

*Llangloffan*

*The people stand as able.*

**THE GOSPEL** Matthew 5:43-48

The Gospel of Jesus according to Luke.



Glo-ry to you, Lord Christ. \_\_\_\_\_



Let us pray:

**Holy Spirit, you speak to us in a broken world, but one still full of hope. Help us to quiet ourselves, that we may hear your still small voice, and then speak and act with your powerful proclamation. Amen.**

## **THE PEACE**

May the peace of our God be always with you!

**And also with you.**

*All, one with another, exchange a sign of peace.*

## **WELCOME & ANNOUNCEMENTS**

### **ELECTRONIC OFFERING**



*Text "stmarks20003" to 73256 to give to St. Mark's using text messaging.*

*There may be a slight delay and then you will receive a reply text which will guide you through the initial set up.*

## **THE LITURGY OF THE TABLE**

### **OFFERTORY HYMN**

LEVAS 226 Mine Eyes Have Seen the Glory

*Battle Hymn of the Republic*

### **EUCCHARISTIC PRAYER**

The Spirit be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Spirit in our midst.**

Let us give thanks to God.

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

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Holy Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing.

You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:



SANCTUS S 129

Robert Powell

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and  
 might, hea - ven and earth are full of your glo - ry. Ho -  
 san - na in the high - est. Blessed is the one who  
 comes in the name of the Lord. Ho - san - na in the high - est.\_\_\_\_\_

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your courageous servant, that she might conceive and bear a son, Jesus the holy child of God.

Living among us, Jesus loved us:

**He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor.**

He yearned to draw all the world to himself, yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said:

“Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said:

“Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice:

**Holy God, speak in tongues of fire and inspire us to challenge and heal a broken world.**

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us with all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

**AMEN.**

*Throughout June and July we will pray with the contemporary translation of the Lord's Prayer.*

## **THE LORD'S PRAYER**

And now, as Jesus taught us, let us pray:

**Our Father in heaven, hallowed be your name;**

**Your kingdom come, your will be done, on earth as in heaven.**

**Give us today our daily bread,**

**Forgive us our sins as we forgive those who sin against us.**

**Save us from the time of trial, and deliver us from evil,**

**For the kingdom, and the power, and the glory are yours, now and for ever. Amen.**

## **THE BREAKING OF THE BREAD**

Alleluia! Christ our Passover is sacrificed for us.

**Therefore let us keep the feast; Alleluia!**

## **THE INVITATION TO COMMUNION**

We recognize this as God's table set before us and for all and this bread and wine as God's food for us and for all. Therefore whoever we are, from wherever we have come, and whatever we believe,

**All are welcome and invited to receive. Amen!**

## **THE COMMUNION**

*Please gather, one group at a time, around the altar.*

*Gluten-free wafers and grape juice are available; please make your needs known to the minister.*

## MUSIC DURING COMMUNION

The Call of Wisdom

Words by Michael Hampel (based on Proverbs 8)  
Summer Choir

Music by Will Todd

*Lord of wisdom, Lord of truth, Lord of justice, Lord of mercy;  
Walk beside us down the years 'till we see you in your glory.  
Striving to attain the heights, turning in a new direction,  
Entering a lonely place, welcoming a friend or stranger.*

*Refrain: I am here, I am with you. I have called: do you hear me?  
I am here, I am here, I am with you.*

*Silver is of passing worth, gold is not of constant value,  
Jewels sparkle for a while; what you long for is not lasting. Refrain*

*Rulers govern under me with my insight and my wisdom.  
Those who know me know my love; those who seek me find their answer. Refrain*

*God the Father and the Son, Holy Spirit coeternal,  
Glory, glory, be ascribed to you, now and to the end of ages. Refrain*

## This Is My Song

*Finlandia*

1. This is my song, O God of all the na - tions,  
2. My coun - try's skies are blu - er than the o - cean,  
a song of peace for lands a - far and mine.  
and sun - light beams on clo - ver - leaf and pine.  
This is my home, the coun - try where my heart is;  
But oth - er lands have sun - light too, and clo - ver,  
here are my hopes, my deams, my ho - ly shrine;  
and skies are ev - ery - where as blue as mine.  
but oth - er hearts in oth - er lands are beat - ing  
So hear my song, O God of all the na - tions,  
with hopes and dreams as true and high as mine.  
a song of peace for their land and for mine.

## POST-COMMUNION PRAYER

Let us pray:

**Jesus Christ, we have met you in a meal shared together; now, Holy Spirit, fill our hearts and minds with the fire of your truth, love, and justice, that we might go where you send us, working to heal the world you love without limit. Amen.**

**CLOSING HYMN 599 Lift Every Voice and Sing**

*Lift Every Voice*

## THE BLESSING

Now go in Peace, do what God wills, follow where Christ calls, pray for the gifts of the Spirit; and may the blessing of God: the Creator, Redeemer and Sustainer rest on and remain with you now and always. **Amen.**

## DISMISSAL

Alleluia, Alleluia! Let us go forth in the power of the Spirit!

**Thanks be to God; Alleluia, Alleluia!**

**POSTLUDE Festal Toccata**

Arthur Baynon (1889-1954)

John Widmann, organist

*If you do not wish to take your bulletin home with you after the 9:00 AM service, please help us to be better stewards of God's creation, and leave it on a table or chair near one of the exit doors so that others may use it at the 11:15 service. Thank you.*



*There is no sermon seminar today.*



**Today's Guest Organist** John Widmann is a freelance organist, carillonneur and conductor. He is the Dean of the American Guild of Organists, Potomac Chapter, just North of Washington, DC. Mr. Widmann graduated from Indiana University of Pennsylvania, and completed his Master of Music degree from Towson University in 2011. In addition to his organ and carillon activities, he is employed by Frederick County Public Schools as a General/Vocal Music teacher. He maintains an active concert schedule, and has played frequently in the US, along with recitals in Belgium, France, Switzerland, Spain, Portugal, the Netherlands, England, Canada, and the Netherlands Antilles. He lives in Frederick with his wife and sometimes their two grown children.

## Liturgical Leaders and Worship Participants

*If you're interested in serving in the liturgy in any of the following roles, we'd love to talk to you!  
For more information, contact our Assistant Rector, Scott Lipscomb, at [scott@stmarks.net](mailto:scott@stmarks.net).*

**Verger** David Deutsch 9:00  
Jan Lipscomb 11:15

**Altar Guild** Nancy Lucas &  
Susan Sedgewick 9:00  
Mary Cooper, Jane Miller 11:15

**Vestry Greeter** Amber Macdonald 9:00  
TBD 11:15

**Newcomer Greeter** TBD 9:00  
Kitty Donnelly 11:15

**Chalice Bearers** The Rev. Cindy Dopp,  
Nat White, David Willson &  
Gretchen Willson 9:00  
The Rev. Cindy Dopp &  
Michael Knipe 11:15

**Acolytes** TBD 9:00 Elizabeth Layton 11:15

**Ushers** Ellen Spencer & Nat White 9:00  
Mary Cooper 11:15

**Bread & Wine** Townsend Family: Elizabeth,  
Michael, William, Emily & Avery 9:00  
Charlie Rupp & Louise Walsh 11:15

**Readers 1:** David Deutsch **2:** Ellen Spencer  
**3:** Tracy Councill **4:** David Willson  
**5:** Nancy Lucas 9:00  
**1:** David Deutsch **2:** Jim Steed **3:** Raiford  
Gaffney **4:** Hester Ohbi **5:** Stephanie  
Deutsch 11:15

**Flag Bearer** John Sedgewick 9:00  
Raiford Gaffney 11:15



**Liturgy Request:** At St. Mark's, we plan the liturgy periodically. If you would like to join in one of our Community Liturgy Planning sessions, please contact our Assistant Rector, Scott Lipscomb, at [scott@stmarks.net](mailto:scott@stmarks.net)

**Acknowledgements:** Opening sentences, the post-communion prayer: Scott Lipscomb. The Creed and the Blessing, *Iona Abbey Worship Book*. The Collect by Alden Solvey adapted by Michele Morgan, Eucharistic Prayer: *Enriching Our Worship*, volume 1. Peace and Dismissal: *The Book of Common Prayer*, 1979.

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# St. Mark's Episcopal Church, Capitol Hill



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## Office Directory

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Katherine Philipson, Bulletin Coordinator	bulletin@stmarks.net
The Reverend Patricia Catalano, Adjunct Priest	adjunct@stmarks.net

## The Vestry

Senior Warden	Ryan Baugh	seniorwarden@stmarks.net
Junior Warden	Jim Pittman	juniorwarden@stmarks.net
Class of '20	Tracy Councill, Jim Brooks, Alix Pereira	
Class of '21	Christina Herman, Brandon Dunn Knight, Amber Macdonald	
Class of '22	Andrew Stafford, Shay Waye, Kit Arrington	
Officers	John Edwards, <i>Treasurer</i>	
	Michelle Strange, <i>Register</i>	
	Rosemary Harold, <i>Counsel</i>	

## Diocesan Delegates

Cecilia Monahan    Caitlin Frazier    Peter Nye

## **Cycle of Prayer**

### ***In the Diocese of Washington***

The Cathedral Church of St. Peter and St. Paul  
Cathedral Chaplains and Cathedral Volunteers  
Independence Day (July 4) Pray for justice, freedom and peace for all people.

### ***Anglican Communion***

Pray for the united Church of Pakistan  
The Most Revd Humphrey Peters - Bishop of Peshawar & Moderator of the Church of Pakistan

### ***Parish Prayer List***

Jackie Boddie • Pamela Blumgart • Mickey Bolck • Joseph Boone  
J. Richard Brown • Jon Coulter • Iris Cox • Joya Cox • Kristine Currie • Milan Das  
Elizabeth Fowler • David Glaze • Susan Hadler  
Patricia Horrell • Gale Johnson • Gideon Johnson • Lina Marks • Nat Marks  
Taylor Emerson Marks • Rick Rutherford • Stephanie Sawaf  
Toby Smith • Fred Taylor • Linda Wade

### ***Parishioners and Family Members serving in the military***

Clint Billings • P. J. Boehm • Preston Brooks • Todd Daniels  
Gregory DuBow • Stephen Dannenmaier • Jason Earnest  
Benjamin Keltz • Kurt Hansen • Joshua Russo



## Welcome Guests!

We'd like to get to know you better!

We invite you to fill out this page, tear it off, and drop it into the offering plate or hand it to one of the greeters as you leave. Please take the rest of this service bulletin with you, so that you can refer to the service schedule, and office directory.

We hope you feel at home with us. If you have questions, please speak with the clergy or one of the greeters after the service. You can also call the office at any time and we will be happy to help you in any way we can.

Thank you for visiting St. Mark's today.

*Go in peace and return often!*

After completing, please remove this page and place in the offering plate or give to a greeter.

I attended: \_\_\_\_\_ 9 am Holy Eucharist  
\_\_\_\_\_ 10 am Sermon Seminar  
\_\_\_\_\_ 11:15 am Holy Eucharist  
\_\_\_\_\_ 5 pm Contemplative Eucharist  
\_\_\_\_\_ Special (wedding, funeral, etc.)

On June 30, 2019

Name \_\_\_\_\_

E-mail \_\_\_\_\_

Phone No. \_\_\_\_\_

Zip Code \_\_\_\_\_

I am interested in learning more about:

- \_\_\_\_\_ Volunteering during Worship (Usher, Lay Server, Altar Guild, etc.)
- \_\_\_\_\_ Baptism (child, adult)
- \_\_\_\_\_ Getting married at St. Mark's
- \_\_\_\_\_ Music (choir, lessons)
- \_\_\_\_\_ Children/youth classes & programs
- \_\_\_\_\_ Adult classes
- \_\_\_\_\_ Senior programs/activities
- \_\_\_\_\_ Outreach/community service
- \_\_\_\_\_ Environmental issues
- \_\_\_\_\_ Yoga classes
- \_\_\_\_\_ Dance classes
- \_\_\_\_\_ St. Mark's Players (theatrical productions)

Would you like to be contacted by a clergyperson? \_\_\_\_\_ Yes \_\_\_\_\_ No

*You can stay up to date on St. Mark's news by signing up online for the weekly Gospel e-newsletter at [www.stmarks.net/contact-us/](http://www.stmarks.net/contact-us/). If you'd like to join the St. Mark's Yahoo group, please contact Raiford Gaffney at [rgaffneydc@gmail.com](mailto:rgaffneydc@gmail.com) and ask to be added.*