

**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.

**THE FOURTH SUNDAY
AFTER THE EPIPHANY**

Light and Hope?

Light and Hope!

January 29, 2023,

**5:00 PM CONTEMPLATIVE
EUCCHARIST**

Rector

The Reverend Michele H. Morgan

Associate Rector

The Reverend Christopher Phillips

Deacon

The Reverend Thom Sinclair

Director of Youth & Family Ministries

Caleb Nelson Amaker

Director of Music

Jeff Kempskie

Welcome to St. Mark's Episcopal Church ☩ Capitol Hill

To view the **parish calendar online**, please visit our homepage www.stmarks.net and click “Calendar” at the top of the page.

Masks are optional at St. Mark's and you may continue to wear them during the service. **Hearing** – Infrared headsets providing amplified sound are in the tract racks by the doors, or ask an usher.



The Star: Gracing our front cover, this gorgeous multi-layered collage, hanging in the Nave since Christmas 2022 and during Epiphany, was constructed by members of the 5:00 service using photography by David Deutsch. The star is seen as a symbol which attracts us with its unique brilliance and Holy Mystery and beckons us to follow.

The Miracle of the Five Loaves and Two Fish: A Sculpture by the People of St. Mark's Church, Capitol Hill 2019-2020. Hanging over the central altar, this mixed media liturgical sculpture was built by the people of St. Mark's Church during Advent 2019 and Lent 2020 under the leadership of Tracy Councill, Lynda Smith Bugge, Elin Whitney-Smith, Penny Farley, and Cindy Dopp. The concept was proposed by Peter Mosley, who sought to represent the miracle of the loaves and fishes as a symbol for our gathering around the table and sharing a communion meal in the community's spirit of acceptance and hospitality.

During Advent 2019, parishioners of all ages gathered before and after services to create the “scales” of the fish—small paper circles on which they wrote or drew something to represent “what do you bring to be blessed?” Each week's batch of scales were laminated, and hole punched, and folks shared the work of stringing them and joining them to the metal armatures outlining the fish.

During Lent 2020, we began work on the loaves of bread. Everyone was invited to convey their thoughts about “what sustains you?” on muslin cloth wrapped onto sculpted bread loaves. Only three weeks into Lent, Covid-19 required us to suspend in-person gatherings, so the loaves were finished with the thoughts folks had shared up until then.

About This Liturgy: *This communion liturgy is adapted from the Iona Community, an ecumenical Christian community based on the beautiful, rugged Isle of Iona in Scotland. Since the sixth century, Iona has been a wellspring of Celtic Christian spirituality and remains a consistent source of renewal to the Christian liturgical tradition. Because liturgy shapes what we believe and because the context of worship—the joys, griefs, and realities of a particular time and place—changes over time, St. Mark's has a long-standing practice of incorporating new liturgies into Sunday services. We “experiment” not because the traditional Episcopal and Anglican liturgies are inadequate, but because the Holy One is continually inspiring us to stretch our vocabulary and imagery for the story of God's healing presence in creation. While the flow of this liturgy mirrors what might be familiar, it has a rhythm all its own. May it be a blessing to you.*

THE LITURGY OF THE WORD

INVITATION TO WORSHIP Peter Mosley

POEM

“Poem: “Prayer of Awareness” from Praying with the Earth: A Prayerbook for Peace

All stand as able.

CALL TO PRAYER Celtic Prayer

Way beyond all journeying,
Truth behind all mystery,
Life within all living:

We praise you.

Salve for every soreness,
Mender of every brokenness,
Midwife of a better future:

We praise you.

Maker, Redeemer,
Companion, Friend,
Breath of Life,
God beyond all names:

We praise you.

OPENING SENTENCES Isaiah 9:2

The people who walked in darkness have seen a great light;

Those who lived in a land of deep darkness – on them light has shined.

You are invited to hold silence.

This liturgy and the Celtic Christian tradition in general, honors the myriad ways we experience and seek to name God in daily life. Each name is necessary, but not sufficient to encompass God's ineffable, infinite grace.

A "Collect" gathers the needs and desires of all assembled into an opening prayer.

This Ionian prayer acknowledges God's near presence in the world around us and in the particularities of our own lives. As we begin our worship, we ask God to open us to what the Spirit might reveal this day.

THE COLLECT

Together, let us pray.

**Holy One, you are the Word behind all word,
the energy that sustains creation.**

**You are present in the pain behind the tears
the laughter in the eyes,
the yearning in the heart.**

Open us up, Lord:

**Open us up to depths we have not explored, to the truths we have
avoided,
to the paths we have not followed, to the beauty we have yet to
admire.**

And open us up to Jesus,

in whom all things are held together for God and for our good. Amen

Please be seated.

THE FIRST READING Micah 6:1-4, 6-8

Hear what the Lord says; Rise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the Lord, and your enduring foundations of the earth; for the Lord has a controversy with his people, and he will contend with Israel. *"O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, Aaron, and Miriam."* "With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"

He has told you, O mortal, what is good: and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Hear what the Spirit is saying to us.

Thanks be to God.

SECOND READING Excerpted from Receiving Jesus: The Way of Love by Bishop Marianne

“All I did was show up and attend the meetings and, as the months went by I felt increasingly inadequate. . . As I was driving to my last meeting, I prepared a short speech of apology for my lack of engagement. Before I could open my mouth, the head of the board gave a speech of her own, profusely thanking me for my service and listing all the ways that I had made significant contributions to this ministry. . . I was stunned. . . I realized that I had experienced a loaves-and-fishes miracle of my own. My service in the advisory board was clearly not enough to meet the needs before me.

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Yet, by God’s grace, what others experienced was something far greater than my meager offering. As clearly as I have ever heard anything from God, I heard and understood what Jesus needed from me was to make my offering, no matter how insufficient it seemed to me. Then it was in his hands to do what only he can do.”

Please stand as able.

THE GOSPEL Matthew 5:1-10

The Gospel of Jesus according to Matthew

Glory to you, Lord Christ.

Michele: Hear the Good News of Jesus Christ according to Matthew in two translations.

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: *“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”*

Thom: Beloved are you who realize your need for God and reach out for your connection with God, for yours is the empire of God.

Michele: *“Blessed are those who mourn, for they will be comforted.”*

Thom: Beloved are you who are willing to know your sorrow, for you will be upheld by those who come alongside.

Michele: *“Blessed are the meek, for they will inherit the earth.”*

Thom: Beloved are you who are self-aware and have tamed your reactivity, for you will come to possess the empire of God.

Michele: *“Blessed are those who hunger and thirst for righteousness, for they will be filled.”*

Thom: Beloved are you who remain confident and trusting in God, no matter what happens, for you will be fulfilled.

The additional translation of the “Beatitudes” is derived from the meanings of Matthew’s original words, which were in Greek. Ex: “kingdom” is “basileia” which is the word used to refer to the empire of Rome, hence “empire of God.” (See Worship Team Notes” in back of Bulletin.)

Michele: "Blessed are the merciful, for they will receive mercy."

Thom: Beloved are you who, with empathy, actively do loving kindness, for you too will receive kindness.

Michele: "Blessed are the pure in heart, for they will see God."

Thom: Beloved are you with clear and open hearts, for you will see God. 5

Michele: "Blessed are the peacemakers, for they will be called children of God."

Thom: Beloved are you who pursue and create peace in the world, for you will be inhabitants of the empire of God.

Michele: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Thom: Beloved are you who, in spite of criticism, ridicule, and persecution, hold fast to your faith in God and your pursuit of justice, for you will create the empire of God.

The Gospel of Jesus.

Praise to you, Lord Christ.

THE HOMILY The Reverend Thom Sinclair *Following the homily, we invite you into a brief moment of silence, reflecting on the readings & sermon. Then, please turn to 2-3 folks around you, create a circle and offer your responses to the Question: "What is the Hope that you carry?" (10 minutes)*

Like the Apostles' Creed, which follows the sermon in Eucharistic liturgies from The Book of Common Prayer, this Response to the scripture readings and homily is a fundamental statement of trinitarian faith. It has a different shape than the Apostles' Creed but affirms the same gifts of God's incarnation (in Christ and in us) and the Spirit's ongoing work in the world.

The people stand as able.

RESPONSE OF FAITH

Together, as a community,

We affirm

that we are made in God's image, befriended by Jesus, empowered by the Spirit.

With people everywhere,

We affirm

God's goodness at the heart of humanity planted more deeply than all that is wrong.

With all creation,

We celebrate

the miracle and wonder of life, the unfolding purposes of God forever at work in ourselves and the world. Amen.

PRAYERS OF THE PEOPLE Written by Nadine Hathaway

We pray in the name of the God who creates life, Jesus(God) who loves life,
The Spirit(God) who is the fire of life

Hear our prayer

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In the silence of our hearts or in spoken words

We pray for our leaders who need courage

To support our hopes for the nation

Hear our prayer

For the blessings of sea and of sky,

For all the gifts of earth and its creatures

We pray that we may protect our natural world.

Hear our prayer

We experience your presence on earth

Where we live and worship.

We pray that we will recognize you in the depths of our being,

And that we will experience eternal life

Throughout our days.

Hear our prayer

We pray that we may be compassionate companions for all who travel with us.

*All may now offer their own prayers, either silently or aloud, ending with
"This is my prayer" to which all will respond "Amen."*

Together, let us pray:

**Almighty and compassionate God, may we be united for good and love for each other, through
Jesus Christ. Amen.**

CONFESSION

Let us confess how we have missed the mark.

*This prayer of confession
is founded on God's
unconditional love and
abundant grace. We
acknowledge both our
mistakes and our blind
spots, relying on the
Spirit's intimate presence
in our lives (Romans*

A period of silence is observed.

God of all mercy,

**You know our hearts and all they hold, for good and ill:
Where we have fallen short of your will, heal us;
the pain we have caused others, we seek forgiveness;
injustices ignored, open our eyes to see as you see.**

**And, for those things which we do not know how to express,
we rely on the Spirit to give voice to them
with prayers too deep for sighing.
Help us see your goodness in ourselves, in others and in the world
around us. In your steadfast mercy inspire us to live fully
that we may do justly, love mercy,
and walk humbly with you, our God. Amen.**

ABSOLUTION

God is patient and forgives us
Be patient and forgive yourself
Forgive others as the God of love teaches us.
Amen.

THE PEACE

May the peace of God be with you.
And also with you.

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

WELCOME & ANNOUNCEMENTS

ELECTRONIC OFFERING

Please consider supporting the work of the church. You may make an online gift, or learn about the other ways to give, by visiting the St. Mark's website, stmarks.net, and choosing "Donate or Pledge" at the top.

Gifts to St. Marks can also be made by texting "stmarks20003" to 73256, or by visiting the QR code.

Thank you for your generous support of our collective work.



OFFERTORY SENTENCE

Let your light shine before others, so that they may see your good works, and give glory to your Father in heaven

THE LITURGY OF THE TABLE

*The Eucharistic
Prayer is based
on a Progressive
Christian & a
Celtic theology.
(See "Notes from
the Worship*

EUCCHARISTIC PRAYER Written by Bill and Susan Flanders &

Adapted by Peter Mosley

God, you are with us.

You are always with us.

May we open our hearts.

To know your presence.

With thanksgiving,

And in deepest honor.

Therefore, with people of every nation, tribe and language, with the whole Church throughout the ages, we bring ourselves and all that we are, joyfully giving thanks and

singing: 8

**Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is the one who comes in the name of the Lord.
Hosanna in the highest.**

Holy God, we honor you in whom our lives are founded, and in whom our futures lie. We remember and honor also the human searching over the centuries that has perceived your presence in life, and your meaning for all of life. Above all we honor Jesus, our Christ, whose life and death reveal to us, his resurrection, the full nature of your being and the potential nature of ours.

Through the cold and dark of winter, we have heard Jesus' teachings, the many ways he calls us to live fully. As the first disciples might have done as they gathered at table together, we remember his teachings, and his call:

Speaker 1 – Jesus calls us to be salt of the earth, light of the world.

Speaker 2 – Jesus calls us to be reconciled, one with another.

Speaker 3 – Jesus calls us to love even our enemies.

Speaker 4 – Jesus us calls us away from worrying and being anxious; he calls us to trust in God as he did.

We often find it hard to listen, hard to follow Jesus' teaching, and we often fall short. But even as God showed Jesus in the fullness of his potential, we share in that potential as God's beloved. As we strive to live into this fullness, we remember how the night before his arrest and execution, Jesus and his close friends gathered for their weekly Sabbath supper.

Following tradition, Jesus lit the Sabbath candles and offered the first blessing:

Blessed are you, O God, who bless us with your presence and call us to kindle the light of Love within and among us.

Then he took a cup of wine and offered the Blessing: Blessed are You, O God, Creator of the fruit of the vine. Then he said: "Whenever you celebrate the Sabbath meal and bless the wine, remember, I will be

present among you.”

Next he took the bread and blessed it, saying: Blessed are You, O God, who brings forth bread from the earth. He then broke open the loaf and gave everyone a piece, saying: “Whenever you take and eat this bread, remember the sustaining power of our belonging to each other even when we are apart.”

After supper, Jesus knelt before each of his students, and with water and a towel, he washed their feet. When all were washed, he said: “I have set you an example: you are to do as I have done to you.” “Love one another, as I have loved you.”

May these gifts of light, wine, bread, and Love that we are about to receive strengthen us to answer Jesus’ call.

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God beyond holiness, as we do what Jesus once did, let your Spirit move among us to settle on this bread and this wine. And let that same Spirit stir our hearts to be alive to what is sacred in these symbols of light, wine, and bread. May they open us to your guidance and to your love for us, for all humankind, and for all life on this earth. This is our hope, our common will, and the expression of our love and trust in Jesus, our Christ.

Amen.

This version of the Lord’s Prayer was adapted from a prayer by Parker Palmer. The sense of unbounded divine identity and unending flow of love and forgiveness reflect Celtic spirituality.

THE LORD’S PRAYER

And now, as Jesus taught us, we are bold to pray:

**Heavenly Father/ Heavenly Mother,
holy and blessed is your name.
We pray for your reign of peace to come,
we pray that your will be done,
on earth as it is in heaven.
Give us this day the bread we need,
give it to those who have not enough.
Let forgiveness flow between us.
Deliver us from evil.**

**For yours is the power and the glory and the mercy now and forever.
Amen.**

Celtic spirituality affirms the fundamental goodness of creation. What is deepest in us is the image of God. Sin has distorted and obscured it, but

FRACTION ANTHEM

Alleluia. We break this bread so all may share;
Therefore let us keep the feast. Alleluia.

THE INVITATION TO COMMUNION

We recognize this as God's table set before us, 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 gifts of God for the People of God.
Take them in remembrance of Jesus our Christ
who embodied God's Love for the world.

THE COMMUNION

St. Mark's receives communion "in the round" as a symbol of our strong belief in the power of community. Please remain socially distanced from others for COVID protection.

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You will be offered bread by a celebrant, which you may consume as usual. Please remain in place until the presider dismisses the group.

If you are uncomfortable receiving and consuming the host while standing close to others, please remain seated until the last circle has finished and then come forward to receive from the clergy.

*Please join us in the eating of the bread,
knowing this act of community is a full communion.*

MUSIC DURING COMMUNION

POST-COMMUNION PRAYER Written by Susan and Bill Flanders Together:

God of all grace, may we live in expectation and hope, and may the gifts we have received at this table remind us not only of the gift of Jesus, our Christ, but of your steady presence among us, that we may act faithfully in response to your love. Amen.

THE BLESSING Iona Abbey Worship Book

May the blessing of light be upon us: Light without and light within.
May the moon, sun and stars shine on us and warm every heart
til it glows like a great fire
so that strangers and friends may come in and find welcome.
May light shine out from our eyes like a candle set in a window.
And may God bless us with goodness and loving kindness.
Amen.

The circularity and poetic repetition in Celtic prayer is meant to enliven our minds and embed the words in our hearts so that we remember some of them throughout the week. This is part of what it means to "pray without ceasing." As we leave the church, we are reminded to live and act in love.

DISMISSAL Henri-Frederic Amiel, adapted

Life is short, and we do not have much time to gladden the hearts of those who make the journey with us. So be swift to love, and make haste to be kind. So, go out into the world, shine your Light and carry your Hope. **Amen.**



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Liturgical Leaders and Worship Participants

Presider The Reverend Michele Morgan

Preacher The Reverend Thom Sinclair

Readers

Verger Jennifer Cate

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Coming Home: A Sermon Series for Epiphany
examining themes of Home, Family, & Community
through the lenses of scripture & and experience.



Jan 8th - Feb 19th

Feb 2 ~ Patricia Catalano ✠ Feb 12 ~ Christopher Phillips ✠ Feb 19 ~ Michele Morgan ✠ ✠

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About the "Pilot Project" - A Series of Experimental Worship Services

This is the second service of the St. Mark's Worship Planning Pilot Project, which is emblematic of St. Mark's "Shared Ministry," a long-standing and treasured element of our ethos and practice. Diverse lay-led teams of 4-6 parishioners teamed up with our clergy and Music Director to produce 6 services for January 22 & 29, February 5 & 12 and March 5 & 12. Each service is unique and we hope you will find them interesting and fruitful as new ways to experience Sunday services. As this has been developed as a limited "Pilot Project," we are especially interested in your feedback. Please take 5 minutes to answer & tear off the short QUESTIONNAIRE on the back page of the Bulletin and tell us

what you think about this service. Place it in the basket on the table next to the High Altar steps. If you are interested in joining a team to plan creative, new liturgies and music for the future, contact Team Leaders Betsy Athey atheylloyd@comcast.net and Nat White whitenat1938@gmail.com.

Two Notes from the Worship Planning Team about this service

The Basis for a Re-interpretation of Matthew's Beatitudes

We have heard for many years the NRSV translation of the Beatitudes. It is so familiar. We wanted to hear the Beatitudes with fresh ears and perhaps understand them more deeply. To do so, we have sought the meanings, usage, and context of the original Greek. We have consulted with biblical scholars who are members of the Westar Institute. We have used various dictionaries and websites, seeking how a word or phrase has been used. We have reviewed a number of texts, including the Westar Institute's Jesus Seminar translation of The Five Gospels (1993), Bernard Brandon Scotts book on parables, Re-Imagine the World, writings and lectures of John Dominic Crossan, Bishop John Shelby Spong, and James Adams, particularly Adams' book From Literal to Literacy.

Our research and re-interpretation have invited us to reimagine the Beatitudes. The message of Matthew's Jesus has become exciting. The Beatitudes do not hit us over the head with commandments of "shoulds." Rather, by calling "Beloved" [See: The Five Gospels, p. 138] those who are already doing the work of God's empire, we see the possibility for us to do God's work. And, we can do it together. This is good news!

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The Eucharistic Prayer is Based on a Progressive & a Celtic theology

The Eucharistic Prayer is Based on a Progressive & a Celtic theology. We find more grace in the search for understanding than we do in dogmatic certainty. We respect our questions. As we find in The Bible, "God" has many names. We have found a way to connect with God (however you understand God, or don't) through the life and teachings of Jesus even as we recognize that the Spirit moves in beneficial ways in many faith traditions. [Core Values of Progressive Christianity.org]

Jesus was a faithful Jew. He would observe the beginning of the Sabbath with a meal that included prayers and ritual (with candles, wine, and bread). Jesus taught that the empire of God is not in the "sweet by and by" of a heavenly paradise but is here, now, and spread out upon the earth. [Verna Dozier]

We are not waiting for or pleading for God to come. God is already available and is waiting for us. "Celtic spirituality is marked by the belief that what is deepest in us is the image of God. Sin...obscures that image but does not (override) it. (Whereas,) the Mediterranean tradition...has taught that what is deepest in us is our sinfulness (Original Sin)." [J. Philip Newell. Celtic Benediction, 2000. Preface.]

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Acknowledgements Many thanks to St. Mark's Episcopal Cathedral, Seattle, for permission to replicate parts of their IONA services, used as a template for our own. The St. Mark's Worship Planning Team: Betsy Athey, Leader, Nat White, Nadine Hathaway, Peter Mosley, Jilian McGreen, with Michele Morgan, Chris Phillips and Jeff Kempskie. Tech Support: Christina Herman, Will Athey-Lloyd. The Reverends Susan and Bill Flanders for liturgies they created.

In Memory of our Shining Star John Lineberger, whose innovative worship services we remember decades later. ✠

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Cycle of Prayer

In the Diocese of Washington

Episcopal Relief and Development

Parish Prayer List

Louise Abbot • Betsy Agle • Ben Alquiros • Nora Alquiros • Pamela Blumgart • Joseph Boone Fairfield Butt • Alexander Casadonte • Aldena Clifford • Deborah Cunningham • Shadi Khoury Martin De Nys • Mary De Nys • Charley Donnelly • Pete Eveleth • Michele Huycke • Elizabeth Long Nat Marks • Taylor Emerson Marks • Steve Marshall Pam Burton Moore • David Peterson • Sylvia Peterson Joan Pierotti • Janet Vail • Betty Wellman • Eleanor Whitman • Joel Wilson • May Yazawa • Tom Zarek

Parishioners and Family Members Serving in the Military

Chase Allen Ammon • Clint Billings • Jason Earnest

Those Who Have Died

Linell Grundman • Betty Rivard • Margaret Wood

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St. Mark's Episcopal Church, Capitol Hill

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Office Directory

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The Vestry

Senior Warden Louise Walsh louise@stmarks.net

Junior Warden David Wellman juniorwarden@stmarks.net

Manciple Martha Huizenga manciple@stmarks.net

Class of '23 Brent Bickley, Fritz Henn, and Edna Boone

Class of '24 Christoph Berendes, Katherine Buchanan and Jeb Ory

Class of '25 Harrison Donnelly, Jan Lipscomb, and Nick Rogers

Officers Randy Marks, *Treasurer*

Bill Jordan, *Asst. Treasurer*

Shay Waye, *Register*

Diocesan Delegates

Tom Getman, Mary Neznok and Ruth Roman

The upcoming Vestry Meetings are held on Zoom on these dates.

Contact Michele for the link if you want to join us:

Tuesday 7pm on 2/28, 3/28, 4/25, 5/23, 6/27, 7/25

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From Your Pilot Project Worship Planning Teams: A Questionnaire!

This service and project have been an experiment in creative liturgy planning by Shared Ministry. We want your feedback!

Please take 5 minutes to let us know your thoughts.

Name (optional) _____

I/We've been coming to St. Mark's for _____

I/We attended which service today? (Date & Time)

Regarding this service:

_____ **I/We liked it**

_____ **I/We didn't care for it**

What did you like? _____

What missed the mark? _____

What would you like to see more of in St. Mark's worship services?

Please tear off, fold and place in the basket on the table to the left of the high altar steps. Thanks!

(If you are interested in joining this project after March, please contact leaders' emails on page 17. Join us!)

15



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!

I attended: _____ 9 a.m. Holy Eucharist
_____ Sermon Seminar

_____ 11:15 a.m. Holy Eucharist

_____ 5 p.m. Contemplative Eucharist

_____ Zip Code

Name

_____ I am interested in learning more

about:

_____ E-mail

_____ on January 29, 2023

_____ Phone No.

- 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 eGospel newsletter at www.stmarks.net/contact-us/. If you'd like to join the St. Mark's e-group to interact with other parishioners, please contact Raiford Gaffney (rgaffneydc@gmail.com).