

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 FIFTH SUNDAY AFTER THE EPIPHANY

Beautiful Trouble

February 5, 2023

9:00 AM HOLY EUCHARIST

11:15 AM HOLY EUCHARIST

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.



Beautiful Trouble: Gracing the front cover of this bulletin is artwork by Karen Falk of St. Mark's Church. Her depiction of a thistle, both beautiful and thorny, represents Beautiful Trouble.

What exactly is Beautiful Trouble? The term “Beautiful Trouble” describes a process in which (1) we receive an insight (the light) about an injustice; (2) we muster the courage, speak up (shout out!), and act on behalf of ourselves or others to right a wrong; and (3) we know, in full consciousness, that our decision will likely lead to trouble for ourselves and others. The status quo will be disrupted, but the resulting trouble will shine with its own beauty. What do you choose to do when you know or see that an individual or group of individuals are being treated unjustly? Do you walk away mentally or physically, or do you face into what must be said and what must be done? When have you engaged in Beautiful Trouble?

We are grateful to Hal Childs of the Guild for Psychological Studies for bringing this concept of Beautiful Trouble to parishioners of St. Mark's Church during a Christian Education Retreat.

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.



THE LITURGY OF THE WORD

PRELUDE Prelude on *Grand Isle*

John Henry Hopkins
arr. Charles Callahan (b. 1951)

All seated in silence.

INVITATION TO WORSHIP

Poem by Ursula LeGuin
Read by Betty Foster and Annabelle Swift

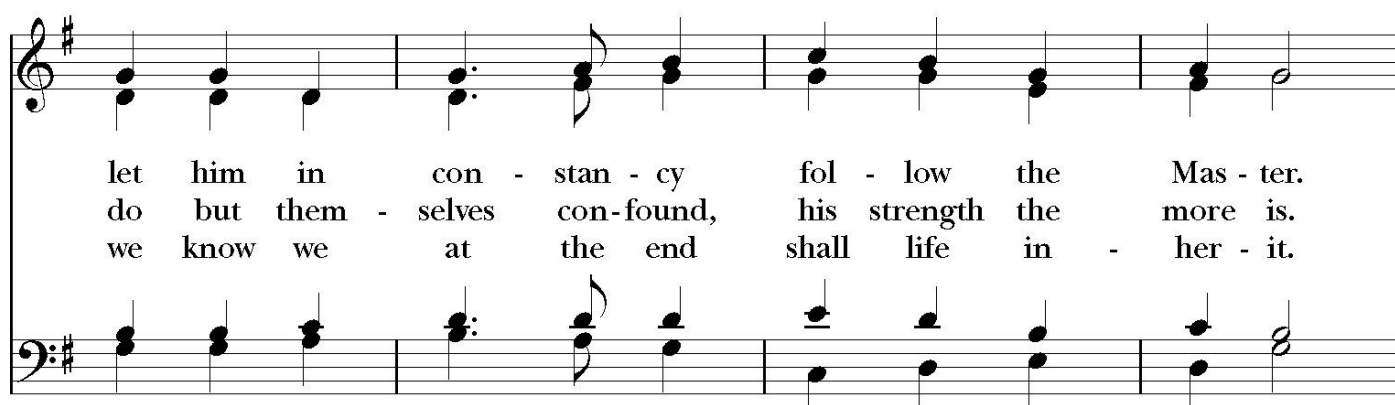
All stand as able.

OPENING HYMN 564 He who would valiant be

St. Dunstan's



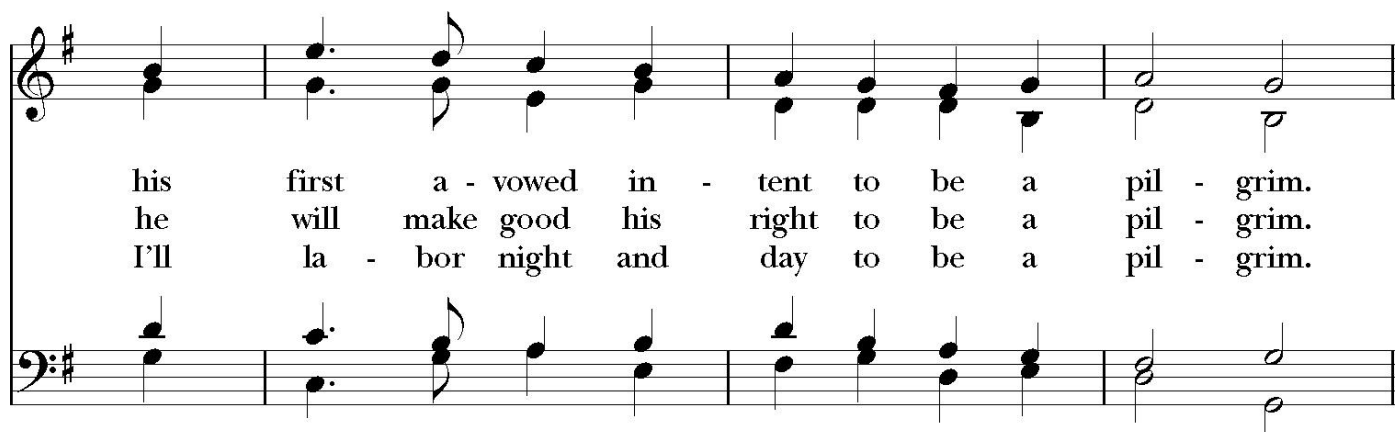
1 He who would val - iant be 'gainst all dis - as - ter,
 2 Who so be - set him round with dis - mal sto - ries,
 3 Since, Lord, thou dost de - fend us with thy Spi - rit,



let him in con - stan - cy fol - low the Mas - ter.
 do but them - selves con-found, his strength the more is.
 we know we at the end shall life in - her - it.



There's no dis - cour - age - ment shall make him once re - lent
 No foes shall stay his might, though he with gi - ants fight;
 Then fan - cies flee a - way; I'll fear not what men say,



his first a - vowed in - tent to be a pil - grim.
 he will make good his right to be a pil - grim.
 I'll la - bor night and day to be a pil - grim.

OPENING SENTENCES

Shout out, do not hold back!

We will lift up our voices like a trumpet!

Let your light shine!

We will bring our light into every dark corner.

THE COLLECT

Written by Susan Thompson

Let us pray:

Source of All, gather us in. Grace us with the light of insight so we can see what must be done. Give us courage then to follow our conscience, speak up, and dare to make Beautiful Trouble. Amen.

(9:00) Those wishing to go to the children's chapel may follow the leader upstairs at this time.

Please be seated.

THE FIRST READING Isaiah 58:1-9a

Read by Annabelle Swift

Shout out, do not hold back!

Lift up your voice like a trumpet!

Announce to my people their rebellion,
to the house of Jacob their sins.

Yet day after day they seek me
and delight to know my ways,

as if they were a nation that practiced righteousness
and did not forsake the ordinance of their God;

they ask of me righteous judgments,
they delight to draw near to God.

“Why do we fast, but you do not see?
Why humble ourselves, but you do not notice?”

Look, you serve your own interest on your fast day,
and oppress all your workers.

Look, you fast only to quarrel and to fight
and to strike with a wicked fist.

Such fasting as you do today
will not make your voice heard on high.

Is such the fast that I choose,
a day to humble oneself?

Is it to bow down the head like a bulrush,
and to lie in sackcloth and ashes?

Will you call this a fast,
a day acceptable to the LORD?

Is not this the fast that I choose:
to loose the bonds of injustice,
to undo the thongs of the yoke,

to let the oppressed go free,
and to break every yoke?

Is it not to share your bread with the hungry,
and bring the homeless poor into your house;

when you see the naked, to cover them,
and not to hide yourself from your own kin?

Then your light shall break forth like the dawn,
and your healing shall spring up quickly;

your vindicator shall go before you,
the glory of the LORD shall be your rear guard.

Then you shall call, and the LORD will answer;
you shall cry for help, and he will say, Here I am.

Hear what the Spirit is saying to us.
Thanks be to God.

Please stand as able.

RESPONSIVE READING

From Dietrich Bonhoeffer

Read by Gwen Dillard; Adapted by Kathryn Powers

Daring to do what is right --
not what fancy may tell you.

valiantly grasping occasions --
not cravenly doubting

freedom comes only through deeds--
not through thoughts taking wing.

Faint not nor fear--
but go out to the storm and the action,

trusting in God --
whose Commandment you faithfully follow.

Freedom, exultant --
will welcome your spirit with joy.

THE GOSPEL Matthew 5: 13-20

The Gospel of Jesus according to Matthew



Glo - ry to you, Lord Christ.

Jesus said, “You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled underfoot.

“You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

“Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore,

whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

The Gospel of Jesus.



SERMON

The Reverend Patricia Catalano

The sermon for the 9 AM service will be delivered after the service during sermon seminar.

THE POST-SERMON DISCUSSION

For the next 10 minutes, please turn to a neighbor in your row that you don't know well or in your small group on Zoom and explore this question (5 minutes each to tell your story):

“When have you personally chosen the path of Beautiful Trouble? What did that look like for you?”

POST-SERMON PRAYER

Let us pray. Praise and gratitude to you who act for the good of others. May you continue to be guided by the Divine and see the beauty that comes from your good works.

Amen.

AFFIRMATION

A Celtic Creed

Let us affirm our faith together:

**Our god is the god of all humans,
the god of heaven and earth,
the god of sea and rivers,
the god of all the heavenly bodies.
God inspires all things,**

**God gives life to all things,
God stands above all things,
And God stands beneath all things.
God enlightens the light of the sun.
God strengthens the light of the night and the stars.
God makes wells in the arid and dry islands in the sea.
God places the stars in the service of the greater lights.
Amen.**

PRAYERS OF THE PEOPLE

From Michele Obama, *The Light We Carry*
Adapted and read by Kathryn Powers

I believe that each of us carries a bit of inner brightness, something entirely unique and individual, a flame that's worth protecting.

When we are able to recognize our own light, we become empowered to use it. When we learn to foster what's unique in the people around us, we become better able to build compassionate communities and make meaningful change.

One light feeds another. One strong family lends strength to more. One engaged community can ignite those around it.

This is the power of the light we carry.

Going high is something you do rather than merely feel. It's not some call to be complacent and wait around for change, or to sit on the sidelines as others struggle. It's not about accepting the conditions of oppression or letting cruelty and power go unchallenged.

The notion of going high shouldn't raise any questions about whether we are obligated to fight for more fairness, decency, and justice in this world; rather, it's about how we fight, how we go about trying to solve the problems we encounter, and how we sustain ourselves long enough to be effective rather than burn out.

Going high is work—often hard, often tedious, often inconvenient, and often bruising. You will need to disregard the haters and the doubters. You will need to build some walls between yourself and those who would prefer to see you fail.

And you will need to keep working when others around you may have grown tired or cynical and given up.

How do we get more comfortable, less paralyzed, inside of uncertainty? What tools do we have to sustain ourselves? Where do we find extra pillars of support? How can we create safety and stability for others?

And if we work as one, what might we manage to overcome together?

Let us pray for those in our lives and for others.

*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:

Source of All, kindle in every heart the fire to do what is right and good. Amen.

CONFESSION

From the Iona Liturgy

Let us share how we have missed the mark in our lives:

**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;
For the pain we have caused others, we seek forgiveness
For injustices ignored, open our eyes to see as you see.
Help us see your goodness in ourselves
And in others and in the world around us.
Inspire us to live fully
That we may do justly
And walk humbly with you. Amen.**

THE ABSOLUTION

The Source of All forgives you. Forgive yourself and go in peace.
Amen.

THE PEACE

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

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

VESTRY GREETING

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 us put into action the generosity that comes from your faith.

THE LITURGY OF THE TABLE

OFFERTORY ANTHEM

My Eyes for Beauty Pine

Words by Robert Bridges
Music by Herbert Howells

Chancel Choir

*My eyes for beauty pine,
My soul for Goddes grace:
No other care nor hope is mine,
To heaven I turn my face.*

*One splendour thence is shed
From all the stars above:
'Tis named when God's name is said,
'Tis Love, 'tis heavenly Love.*

*And every gentle heart,
That burns with true desire,
Is lit from eyes that mirror part
Of that celestial fire.*

The soloist sings the first refrain & verse, then all sing refrain & vv. 2-3

Wade in the wa - ter, wade in the wa - ter, chil - dren,

Wade in the wa - ter, God's a-gon-na trou-ble the wa - ter. **Fine**

1. See that host all dressed in white,
 2. See that band all dressed in red,
 3. Look o - ver yon-der, what do I see?
 4. If you don't be-lieve I've been re - deemed,
 God's a-gon-na trou-ble the

1. The lead - er looks like the Is - ra - elite,
 2. Looks like the band that Mo - ses led,
 3. The Ho - ly Ghost a - com - ing on me,
 4. Just fol - low me down to Jor - dan's stream,
 wa - ter.

God's a - gon - na trou - ble the wa - ter. **D.C.**

THE EUCHARISTIC BLESSING

God be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord.

It is right to give our thanks and praise.

It is right to praise and give thanks, for you are the One from whom we came and the One to whom we will return. Blessings to our loved ones who are gathered around this table, we praise and give thanks, singing this hymn of glory:

SANCTUS WLP 853

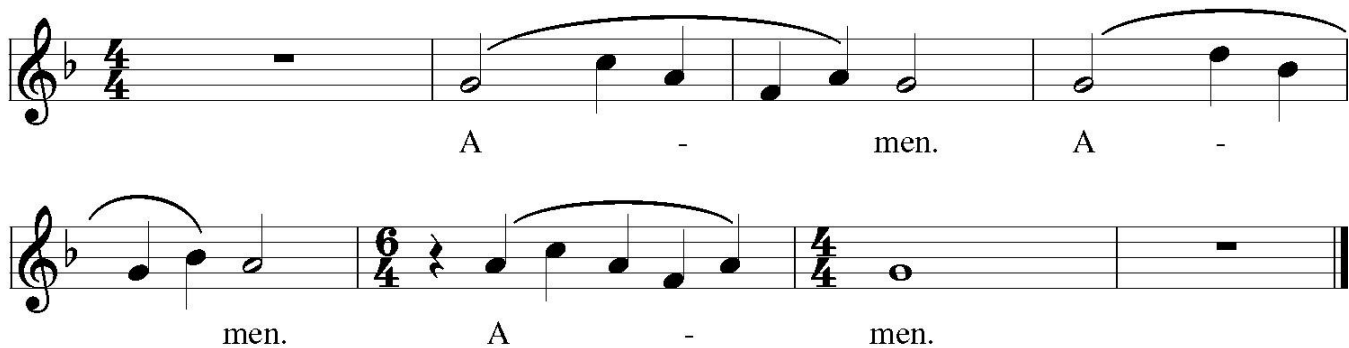
John Karl Hirten

Ho - ly, ho - ly, ho - ly Lord,
God of pow-er and might, Heav-en and earth are
full of your glo-ry. Ho - san - na in the high-est.
Bless - ed is the one who comes in the name of the Lord.
Ho - san - na in the high - est.

THE EUCHARISTIC PRAYER

From the Iona Liturgy
Adapted by Susan Thompson

Let us honor the One who was born among us,
Who grew up without privilege or status,
Who told the deepest truths,
Who touched and healed, blessed and disturbed without fear or favor,
Who rises within us and is present within us.
With friends, Jesus took bread.
He blessed it, broke it and said,
“Share this bread with me
And whenever you do this, remember me.”
Later, he took a cup of wine
and when he had given thanks, he said,
“Share this wine with me
And whenever you do this, remember me.”
So we do what Jesus once did,
letting the Spirit move within and among us as we take in this bread and wine.
May that same Spirit stir and guide our souls
And draw us together in unending light and courage.



THE LORD'S PRAYER

From the New Zealand Book of Common Prayer
He Karakia Mihinare o Aotearoa

Together, let us say the Lord's Prayer:
Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,

Loving God, in whom is heaven:

The hallowing of your name echoes through the universe!

The way of your justice be followed by the peoples of the world!

Your heavenly will be done by all created beings!

Your commonwealth of peace and freedom sustains our hope and comes on earth.

With the bread we need for today, feed us.

In the hurts we absorb from one another, forgive us.

In times of temptation and test, strengthen us.

From trials too great to endure, spare us.

From the grip of all that is evil, free us.

For you reign in the glory of the power that is love, now and forever.

Amen.

THE FRACTION

We who are many are one body,

for we all share in one bread.

THE INVITATION TO COMMUNION

Come. All who hunger and thirst for the spirit of God.

The gifts of God for the people of God.

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.

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

Balm in Gilead

Traditional Spiritual, arranged by Jack Schrader

Chancel Choir; Marjorie Coombs Wellman (9:00), Doris Summey (11:15), soloist

Refrain: *There is a balm in Gilead, to make the wounded whole.*

There is a balm in Gilead, to heal the sin-sick soul.

Sometimes I feel discouraged, and think my life's in vain.

But then the Holy Spirit revives my soul again. Refrain

If you cannot preach like Peter, if you cannot pray like Paul,

You can tell the love of Jesus, and say he died for all. Refrain

POST-COMMUNION PRAYER

From St. Teresa of Avila
Adapted by Susan Thompson

God has no body but yours.

No hands, no feet on earth but yours.

You are the body and the hands and the feet
that are here to do the work of God.

May the communion affirmed around this table
And the gifts of bread and wine,
Sustain you and move you, always,
To help others in need.

Amen.

CLOSING HYMN 293 I sing a song of the saints of God

Grand Isle



1 I sing a song of the saints of God,
 2 They loved their Lord so dear, so dear, and
 3 They lived not on - ly in a - ges past, there are



pa - tient and brave and true, who toiled and fought and
 his love made them strong; and they fol - lowed the right, for
 hund-reds of thou-sands still, the world is bright with the



lived and died for the Lord they loved and knew. And
 Je - sus' sake, the whole of their good lives long. And
 joy - ous saints who love to do Je - sus' will. You can



one was a doc - tor, and one was a queen, and one was a shep -
 one was a sold - ier, and one was a priest, and one was slain
 meet them in school, or in lanes, or at sea, in church, or in trains,



herd - ess on the green: they were all of them saints of
 by a fierce wild beast; and there's not an - y rea - son -
 or in shops, or at tea, for the saints of God are just



God— and I mean, God help - ing, to be one too.
 no, not the least, why I should-n't be one too.
 folk like me, and I mean to be one too.

THE BLESSING

Prayer Song from Ghana

Journeying god,
pitch your tent with mine
so that I may not become deterred by hardship, strangeness, doubt.
Show me the movement I must make
toward a wealth not dependent on possessions,
toward a wisdom not based on books,
toward a strength not bolstered by might,
toward a god not confined to heaven.
Help me to find myself as I walk in others' shoes.
Amen.

DISMISSAL

From Peter Gomes, *The Scandalous Gospel of Jesus*

The question should not be “What would Jesus do?” but “What would Jesus have us do?”
The onus is not on Jesus but on us, for Jesus did not come to ask semi-divine human beings to do impossible things. He came to ask human beings to live up to their full humanity...
We are meant to live as bravely and fully in our world and time as Jesus lived in his.
So go now. Have courage to follow your conscience! Speak up! And dare to make
Beautiful Trouble!
Amen.

POSTLUDE Andante maestoso, Op. 101 No. 5

Charles Villiers Stanford
(1852-1924)

✂ ✂ ✂

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

January 8 through February 19th

Feb 12 ~ Christopher Phillips

Feb 19 ~ Michele Morgan



Liturgical Leaders and Worship Participants

Presider	The Reverend Michele H. Morgan
Preacher	Reverend Patricia Catalano
Director of Music	Jeff Kempskie
Lay Liturgy Planning Group	Led by Betty Foster and Susan Thompson
Verger	Josie Jordan, <i>9:00</i> ; Raiford Gaffney, <i>11:15</i>
Readers	Betty Foster, Annabelle Swift, Gwen Dillard, Kathryn Powers
Altar Guild	Gretchen Willson, <i>9:00</i> ; Liz Layton, <i>11:15</i>
Acolyte	Finn Nostrand, <i>9:00</i> ; Mitch Wood, <i>11:15</i>
Bread	Susan Thompson, <i>9:00</i> ; Susan Thompson, <i>11:15</i>
Video Director	Elizabeth Godec
Technical Director	Elin Whitney-Smith



About the “Pilot Project” - A Series of Experimental Worship Services

This is the third 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 four to six parishioners are teaming up with our Clergy and Music Director to produce six 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 five minutes to answer & tear off the short QUESTIONNAIRE at the back of the Bulletin and tell us what you think about this service. Place your feedback 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, please contact Team Leaders, Betsy Athey (atheylloyd@comcast.net) and Nat White (whitenat1938@gmail.com).

Today’s service was developed by Team Leader Susan Thompson and her creative liturgical team of Annabelle Swift, Don Lipscomb, Betty Foster, Kathryn Powers, and Gwen Dillard, in collaboration with the Reverends Michele Morgan, Patricia Catalano and Christopher Phillips, and Music Director Jeff Kempskie.

Liturgy Request

At St. Mark's, we frequently change the liturgy (the language we use during our worship service). Our goal is to use language that reflects our common effort to put into words our relationship with God. In order to keep the liturgy truly alive and life giving, we need your input. Please feel free to contact the clergy at any time to discuss the liturgy and how the words we say affect you.

Acknowledgements

Responsive Reading, Dietrich Bonhoeffer. Affirmation, *The Creed from Celtic Service*. Prayers of the People: *The Light We Carry* by Michele Obama, 2022. Confession, *from the Ioan Liturgy*. The Lord's Prayer, *The Book of Common Prayer* of the Anglican Church of New Zealand, adapted. Postcommunion Prayer, *from St. Teresa of Avila*. Blessing, Prayer song from *The African Prayer Book*, Desmond Tutu. Dismissal, *The Scandalous Gospel of Jesus* by Peter Gomes, 2007. Remaining prayers were taken from the Celtic and Iona liturgies and/or written by the Lay Liturgy Team.

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He who would valiant be. Words: Percy Dearmer (1867-1936), after John Bunyan (1628-1688). Music: *St. Dunstan's*, Charles Winfred Douglas (1867-1944). Copyright: Music: © The Church Pension Fund. *Gospel Responses*. Music: Jeff Kempeskie. Used with permission. *My Eyes for Beauty Pine*. Words: Robert Bridges (1844-1930). Music: Herbert Howells (1892-1983), © 1928 and 2002 by Oxford University Press. *Wade in the Water*. African American Spiritual; arr. Carl Haywood (b. 1949), from *The Haywood Collection of Negro Spirituals*. Arr. © 1992 Carl Haywood. Holy, holy, holy Lord [*Sanctus*] & *Great Amen*. Music: John Karl Hirten (b. 1956) © 1995 John Karl Hirten. *Balm in Gilead*. Words & Music: Traditional Spiritual, arr. Jack Schrader, © 2012 Hope Publishing Company. *I sing a song of the saints of God*. Lesbia Scott (1898-1986), alt. Music: *Grand Isle*, John Henry Hopkins (1861-1945). All selections: All rights reserved. Reprinted and livestreamed under OneLicense.net A-718991.

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Joel Martinez, Seminarian	seminarian@stmarks.net

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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, <i>Treasurer</i>
	Bill Jordan, <i>Asst. Treasurer</i>
	Shay Waye, <i>Register</i>

Diocesan Delegates

Tom Getman, Mary Neznec 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

Cycle of Prayer

In the Diocese of Washington

Theological Education Sunday

All Seminaries, Seminarians, and Seminary Professors; Postulants and Candidates

Anglican Communion

The Anglican Church of Papua New Guinea

Parish Prayer List

Louise Abbot • Betsy Agle • Ben Alquiros • Nora Alquiros • Don Bennett • 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 • Mary Welker • 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

In order to keep the prayer list updated, we begin anew semi-annually.

If you would like to request to add a name, please email the

Bulletin Coordinator at bulletin@stmarks.net

FROM YOUR PILOT PROJECT WORSHIP PLANNING TEAMS – A QUESTIONNAIRE!
PLEASE PLACE YOUR COMPLETED QUESTIONNAIRE IN THE BASKET TO THE LEFT
THE HIGH ALTAR. Thank you!

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 19.)



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 on February 5, 2023

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 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).