

St. Mark's Episcopal Church

Living Inclusively, Promoting Justice, Sharing Hope



The Sixth Sunday of Easter

May 25, 2025
10:00 a.m.

*Welcome to St. Mark's Episcopal Church celebrating 160 years as
a house of prayer for all people in the historic Radcliffeborough
neighborhood of Charleston, South Carolina*

The Rt. Rev. Ruth Woodliff-Stanley, Bishop of the Episcopal Diocese of South Carolina
The Very Reverend Dr. Michael Shaffer, Interim Rector
The Reverend Dr. Jennie C. Olbrych, Clergy Associate-Retired
Loretta Haskell, Organist & Choirmaster
Rob Turner, Senior Warden – Hillery Douglas, Junior Warden





Welcome to Eastertide
Easter Sunday is only a beginning!

The Great Fifty Days of Easter, also referred to as the season of Eastertide, is a time when we celebrate the Resurrection of Christ and all that means for us, leading to the launching of the Christian Church and its mission on Pentecost.

Although many people are familiar with Easter Day when the Church celebrates the resurrection of Jesus, you may not know that it always falls on the first Sunday after the first full moon on or after March 21. This was determined in 325CE at the Council of Nicaea in attempt to have all Christians celebrate on the same day with limited success, since Orthodox Christians use a different calendar. Eastertide is a season that actually lasts 50 days.

Why 50 days? It's actually quite simple. After the resurrection, Jesus spent forty days on earth before he ascended, which is commemorated on Ascension Day, May 29 this year. Then there were ten more days after that before the Day of Pentecost, or *Whitsunday*, which is celebrated on June 8 this year.

Luke writes in the first chapter of the Book of Acts that Jesus "presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God." In chapter two, we hear the followers of Jesus gathered for the Day of Pentecost, which actually means "fifty." It happened during the Hebrew feast of *Shavuot*, which is why the followers of Jesus were gathering. The Hebrew festival was originally a harvest first fruits celebration and later it evolved into a commemoration of the giving of the Law to Moses on Mt. Sinai.

These Great Fifty Days are a celebration of the Resurrection of Christ and all that means for us, leading to the launching of the Christian Church and its mission on Pentecost. During this time, Episcopalians once again use the word *alleluia*, which they refrain from using during the penitential season of Lent and the confession is omitted from the liturgy. So, for the next few weeks, the priest will still exclaim "*Alleluia. Christ is Risen*" on Sunday mornings, to which the people will reply, "*The Lord is risen indeed. Alleluia.*" The Paschal Candle is lit on Easter and on Sundays during Eastertide which symbolizes the risen Christ. Paschal means "related to Easter or Passover," which is why Eastertide is sometimes called Paschaltide and Jesus is sometimes called the "Paschal Lamb." The church also uses white (and sometimes gold) vestments, which is the color designated for feasts and festivals. Eastertide ends on the Day of Pentecost, which commemorates the Holy Spirit descending on the disciples in the form of tongues of fire. Interestingly, word Pentecost means "fiftieth day" in Greek.

Easter and Eastertide are the high point of our Church year, so it makes sense we should celebrate for a prolonged period of time. After all, the main point of the whole gospel is to prepare us for an eternal feast!



*The 1982 Hymnal, referred to as **Hymnal** and Lift Every Voice and Sing II, referred to as **LEVAS** are found in your pew. **WLP** designates the music comes from the publication *Wonder, Love and Praise*. If **BCP** appears, that is a reference to the red Book of Common Prayer, also found in your pew.*

Opening Proclamation

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

INTROIT Spirit of God, Descend Upon My Heart Frederick C. Atkinson

OPENING HYMN All Things Bright and Beautiful **Hymnal 405**

A LITURGY OF THE WORD

The Celebrant says.

Presider Alleluia. Christ is risen.
People *The Lord is risen indeed. Alleluia.*

The Celebrant says.

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

The following is sung, all standing.

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. 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 COLLECT OF THE DAY

Celebrant The Lord be with you.

People ***And also with you.***

Celebrant Let us pray.

O God, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; 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

FIRST READING: Acts 16:9-15

Reader: A reading from The Acts of the Apostles

During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us." When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.

We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us.

Reader The Word of the Lord.

People ***Thanks be to God.***

Psalms 67

1 May God be merciful to us and bless us, *
show us the light of his countenance and come to us.

2 ***Let your ways be known upon earth, ****
your saving health among all nations.

3 Let the peoples praise you, O God; *
let all the peoples praise you.

4 ***Let the nations be glad and sing for joy, ****
for you judge the peoples with equity
and guide all the nations upon earth.

5 Let the peoples praise you, O God; *
let all the peoples praise you.

**6 *The earth has brought forth her increase; *
may God, our own God, give us his blessing.***

7 May God give us his blessing, *
and may all the ends of the earth stand in awe of him.

SECOND READING: Revelation 21:10, 22-22:5

Reader: A reading from the Book of Revelation

In the spirit the angel carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God.

I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day-- and there will be no night there. People will bring into it the glory and the honor of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

Reader The Word of the Lord.

People ***Thanks be to God.***

Please stand.

SEQUENCE HYMN

Christ Is Made the Sure Foundation

Hymnal 518

GOSPEL: John 5: 1-9

Priest The Holy Gospel of our Lord Jesus Christ according to John.

People ***Glory to you, Lord Christ.***

After Jesus healed the son of the official in Capernaum, there was a festival of the Jews, and Jesus went up to Jerusalem.

Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids-- blind, lame, and paralyzed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, "Do you want to be made well?"

The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me." Jesus said to him, "Stand up, take your mat and walk." At once the man was made well, and he took up his mat and began to walk. Now that day was a sabbath.

Priest The Gospel of the Lord.
People *Praise to you, Lord Christ.*

TRANSITION SONG

In the Lord I'll be ever thankful

Song by Taizé

*In the Lord I'll be ever thankful,
In the Lord I'll rejoice.
Look to God, do not be afraid,
Lift up your voices, the Lord is near;
Lift up your voices the Lord is near.*

THE SERMON

The Very Rev. Dr. Michael Shaffer

THE NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE: *Form IV*

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Silence

Lord, in your mercy
Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Silence

Lord, in your mercy
Hear our prayer.

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

Silence

Lord, in your mercy
Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. We invite your personal intercessions at this time, either aloud or in your heart. (Pause, followed by Intercessor Prayers)

Silence

Lord, in your mercy
Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

Silence

Lord, in your mercy
Hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Silence

Lord, in your mercy
Hear our prayer.

The Celebrant adds a concluding Collect.

THE PEACE

<i>Celebrant</i>	The peace of the Lord be always with you.
<i>People</i>	<i>And also with you.</i>

Then the Ministers and the People may greet one another in the name of the Lord saying, "Peace be with you."

SONG

Surely the Presence of the Lord is In This Place

Sung by all.

*Surely the presence of the Lord is in this place.
I can feel God's mighty power and God's grace.
I can hear the brush of angel's wings,
I see glory on each face.
Surely the presence of the Lord is in this place*

WELCOME AND ANNOUNCEMENTS

THE OFFERTORY

The Priest offers an Offertory Sentence.

OFFERTORY

If You But Trust in God to Guide You

David Cherwien

HYMN AT PRESENTATION

Hymnal 400, verse 7

*Let all things their creator bless,
and worship him in humbleness,
O praise him, Alleluia!
Praise God the Father, praise the Son,
and praise the Spirit, Three in One:
O praise him, O praise him,
Alleluia, alleluia, alleluia!*

THE GREAT THANKSGIVING: Eucharistic Prayer A

The People remain standing.

<i>Celebrant</i>	The Lord be with you.
<i>People</i>	<i>And also with you.</i>
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	<i>We lift them to the Lord.</i>
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	<i>It is right to give God thanks and praise.</i>

Facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are
full, full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na
in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na
in the high - est. Ho - san - na in the high - est.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

And now, as our Savior Christ has taught us, we are bold to say,

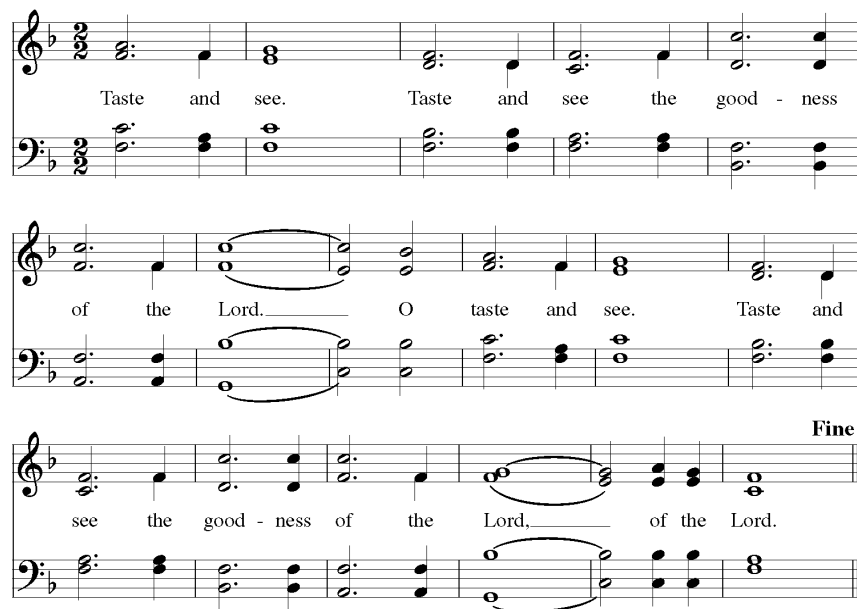
People and Celebrant sing

Our Father, which 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 debt, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE BREAKING OF THE BREAD

Celebrant: Alleluia. Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast. Alleluia.



INVITATION

Celebrant The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

At St. Mark's Episcopal Church, all desiring a deepening and reaffirming relationship with Christ are invited to come forward for Holy Communion or for a blessing. This is the table not of the Church, but of Jesus Christ. It is made ready for those who love God. Come, not because the Church invites you; it is Christ who invites you to be fed and blessed here. For He knows you by name and calls you by name.

Communion will be offered in two kinds. The wine may be received by either sipping the chalice or allowing the Eucharistic Minister to dip your wafer in the wine, so that you may receive by intinction. If you do not wish to receive the wine, please indicate that by crossing your arms over your chest when the chalice reaches you at the altar rail. Communion in one kind (in bread only) is a perfectly valid way to receive the sacrament. Gluten free hosts are available upon request. For a blessing, cross your hands over your chest. If you would like to have communion brought to your seat, please let an usher know.

MUSIC AT COMMUNION

There's a Sweet, Sweet Spirit in This Place
 We Shall Gather at the River

LEVAS 120
LEVAS 141

After Communion, the Celebrant says.

Let us pray. *(All pray)*

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE BLESSING

PROCESSIONAL

Christ for the World We Sing

Hymnal 537

DISMISSAL

Celebrant Alleluia, alleluia. Let us go forth in the name of the Christ.

People Thanks be to God. Alleluia, alleluia

CLOSING HYMN

Thank You, Lord

Sung by all

*Thank You, Lord (x's 3) I just want to thank you Lord.
You've Been So Good (x's 3) I just want to thank you Lord.
You've Been My Friend (x's 3) I just want to thank you Lord.*

POSTLUDE:

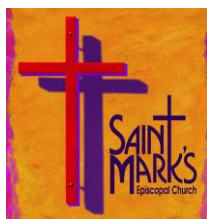
Toccata

Charles-Marie Widor

The worship is over. Now the service begins.



*The Flowers at are given by Douglas Murphy
in celebration of his wife, Lisa Van Bergen's, upcoming birthday.*



SERVICE PARTICIPANTS:

The Reverend Dr. Jennie C. Olbrych, *Presiding*
The Very Reverend Dr. Michael Shaffer, *Interim Rector, Celebrant & Preacher*
Suzanne Heiserman, *Eucharistic Minister*
Stacey Hill, *Lector*
Loretta Haskell, *Organist & Choirmaster*
Ruth Breland & Suzanne Heiserman, *Altar Guild*
Gin Waters, *Flowers*
Vicki Williams & Ginny Grayson, *Ushers*

Announcements



***Bishop Ruth to visit St. Mark's Episcopal Church
Sunday, June 15, 2025***

Urgent request!

If you are interested in formalizing your membership at St. Mark's and/or being confirmed or received in the Episcopal Church on June 15, please communicate that directly with Fr. Michael on or before May 25, 2025.

Canon law requires every diocesan bishop to visit every congregation in his or her diocese at least once every three years. The canonical purposes of a visitation are for the bishop to examine the condition of the congregation, oversee the clergy, preach, confirm, preside at the eucharist, and examine parochial records. Each year since her election, our Bishop Ruth Woodliff-Stanley has made an official visitation to St. Mark's Episcopal Church. As one of our diocese historic African American parishes, Bishop Ruth is committed to our wellbeing and supports efforts underway to grow our parish and strengthen its financial foundation in 2025.

Bishop Ruth will make her annual visit to St. Mark's on **Sunday, June 15, 2025**, to show her support and share her counsel for the efforts being undertaken to put St. Mark's on a good foundation for the future. So please make every effort to be present with us on June 15th. There will be a reception honoring Bishop Ruth following our worship service when she will share her thoughts and vision for St. Mark's and be available to answer questions.

Special note: During her visitation the bishop will confirm any baptized person who has not yet been confirmed in the Episcopal Church and/or receive those of other faith traditions who desire to become a member of the Episcopal Church. We also will plan during her visit to officially recognize those who have become members of St. Mark's since her last visit in March 2024.

***Three Churches United
Supporting the
2025 Emanuel Nine Commemoration***

The rectors of "Three Churches United", St. Stephen's, Calvary and St. Mark's Episcopal Churches have been in communication with Pastor Erin S.C. Manning of Mother Emanuel A.M.E. Church regarding our support for events surrounding the commemoration of the Emanuel Nine. Above is a full schedule of the events planned for the 2025 commemoration.

We are asking that “Three Churches United” members plan to attend the Ecumenical Service being held at Mother Emanuel A.M.E on Tuesday, June 17, 2025, between 11:00 AM and 1:00 PM. Members of our “Three Churches United” will gather somewhere before the service and attend together.

We hope everyone at St. Mark’s will make every effort to attend, and if you are able to do so, please let Fr. Michael know you will be attending by sending him an email by June 15, 2025.



Sunday, June 22, 2025
St. Stephen’s Episcopal Church – 11:00 AM

In furtherance of our collaborative efforts, the “Three Churches United”, St. Mark’s, Calvary and St. Stephen’s Episcopal Churches will worship together on Sunday, June 22, 2025, at St. Stephen’s Episcopal Church in a Liturgy celebrating that day in 1865 when 250,000 enslaved persons in the state of Texas, the last bastion for slavery during the final days of the Civil War, were declared free by the U.S. Army.

We will not hold a worship service at St. Mark’s on June 22nd but rather we ask all members of St. Mark’s to join with our brothers and sisters from Calvary and St. Stephens’s to worship together at St. Stephen’s on at day at 11:00 AM. St. Stephen’s is located at 67 Anson St, Charleston, SC 29401. Parking information will be provided closer to the date.

St. Mark’s Giving Online

You may make a financial contribution to St. Mark’s Church via Zelle. Zelle payments are initiated by the sender in their individual banking platform or website. The St. Mark’s Zelle payment address is office@saintmarkschurch.com.

Altar Flower Donations – Altar Flowers may be donated by signing up for any given Sunday in the Altar Flower Notebook in the church Narthex. Suggested donation is a minimum of \$40.00.

Free parking is available during Sunday Worship Services at Ashley Hall School parking lot, located at the corner of Warren and Smith Streets, only one block from St. Mark’s Church.

Parish Office Hours are every Friday, 10:00 AM to 2:00 PM. Other times, contact Fr. Michael at 843-830-1220.



RECTORS of ST. MARK'S EPISCOPAL CHURCH

Charleston, South Carolina – Founded, 1865

- 1. 1865-1877 Rev. Joseph B. Seabrook**
- 2. 1878-1888 Rev. Anthony Toomer Porter**
- 3. 1888-1898 The Rev. John H. M. Pollard**
- 4. 1898-1906 The Rev. Edward N. Hollings**
- 5. 1906-1909 The Rev. Charles I. Smith**
- 6. 1910-1911 The Rev. H. A. Parris**
- 7. 1912-1916 The Rev. Frederic Garrett**
- 8. 1917-1918 The Rev. Charles Sedgewick**
- 9. 1918-1934 The Rev. Charles A. Harrison**
- 10. 1936-1939 The Rev. Kenneth de Poullain Hughes**
- 11. 1940-1942 The Rev. Matthew W. Davis**
- 12. 1942-1946 The Rev. John R. Lewis**
- 13. 1947-1951 The Rev. Turner W. Morris**
- 14. 1952-1959 The Rev. St. Julian Simpkins**
- 15. 1959-1964 The Rev. Edward E. Johnson**
- 16. 1966-1971 The Rev. Earl S. Wicks**
- 17. 1973-1977 The Rev. John B. Richards**
- 18. 1982-1990 The Rev. Edwin M. Walker**
- 19. 1992-1993 The Rev. Carl Wright (later Episcopal Bishop of the Armed Services)**
- 20. 1994-1999 The Rev. Geore E. J. van Schalkwyk**
- 21. 2001-2011 The Rev. Daniel J. Messier**
- 22. 2015-2016 The Rev. Dr. William David McSwain**