

REFORMATION DAY

Sunday, October 31, 2021
11:00 A.M.

WELCOME TO WORSHIP AT ST. MARK'S LUTHERAN CHURCH!

Plain text indicates a part of the liturgy led by a worship leader.
Bold text indicates the congregational response.

Hymn numbers refer to their corresponding pages in the back of the
cranberry-colored *Evangelical Lutheran Worship* hymnal.

Welcome
Prayer Requests

Prelude

The Church of Christ in Every Age

arr. Healey Willan

ENTRANCE RITE

We stand as we are able.

Hymn 504

A Mighty Fortress Is Our God

Greeting

P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C **And also with you.**

Standing is the posture of the resurrection. We stand when we sing hymns and for other parts of the service as an expression of resurrection joy. It is a way of proclaiming that Jesus is powerfully alive! Colossians 3:14-18

The Gloria
("Glory to
God...") is a con-
tinuation of resur-
rection praise.
With the angels
we sing God's
glory revealed in
Je-sus Christ.
(Luke 2:14).

Gloria



Glo - ry to God in the high -
est, and peace to God's peo - ple on earth.
Lord God, heav - en - ly King, al - might - y God and
Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus
Christ, on - ly Son of the Fa - ther,
Lord God, Lamb of God, you take a - way the sin of the
world: have mer - cy on us; you are seat - ed at the
right hand of the Fa - ther: re - ceive our prayer.



For you a - lone are the Ho - ly One, you a -



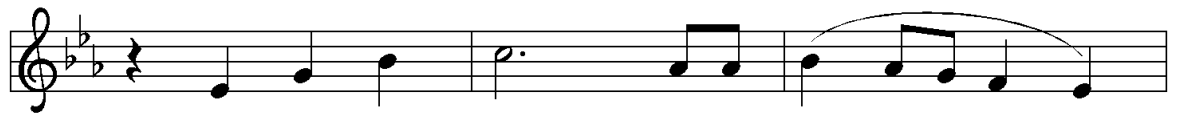
lone are the Lord, you a - lone are the Most High,



Je - sus Christ, with the Ho - ly Spir - it, in the glo - ry of



God the Fa - ther. A - men.



Glo - ry to God in the high -



est, and peace to God's peo - ple on earth.

The Prayer of the Day is tied to the overall theme of the scripture lessons or, sometimes, to the theme of day if it is a special occasion in the church calendar.

Prayer of the Day

P The Lord be with you.

C **And also with you.**

P Almighty God, gracious Lord, we thank you that your Holy Spirit renews the church in every age. Pour out your Holy Spirit on your faithful people. Keep them steadfast in your word, protect and comfort them in times of trial, defend them against all enemies of the gospel, and bestow on the church your saving peace, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen.**

We are seated.



LITURGY OF THE WORD

The tradition of reading sacred scripture in worship is a tie to our roots in Judaism. 1 Timothy 4:13 reminds us of the importance of this practice.

The first lesson is normally from the Old Testament.

A Psalm is spoken or sung as a meditation on the first lesson and as a response to it.

The second reading, usually from the New Testament letters, bears the witness of the early church.

First Lesson: Jeremiah 31:31-34

L A reading from Jeremiah.

³¹The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. ³²It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the LORD. ³³But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. ³⁴No longer shall they teach one another, or say to each other, “Know the LORD,” for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

L The word of the Lord.

C **Thanks be to God.**

Psalm 46:1-5, 7, 10-11

*We chant the Psalm responsively, with the congregation singing the **bold** verses..*

¹God is our ref- | uge and strength,
a very present | help in trouble.
²**Therefore we will not fear, though the | earth be moved,
and though the mountains shake in the depths | of the sea;**
³though its waters | rage and foam,
and though the mountains tremble | with its tumult.
⁴**There is a river whose streams make glad the cit- | y of God,
the holy habitation of | the Most High.**
⁵God is in the midst of the city; it shall | not be shaken;
God shall help it at the | break of day.
⁷**The LORD of | hosts is with us;
the God of Jacob | is our stronghold.**
¹⁰“Be still, then, and know that | I am God;
I will be exalted among the nations; I will be exalted | in the earth.”
¹¹**The LORD of | hosts is with us;
the God of Jacob | is our stronghold.**

Second Lesson: Romans 3:19-28

L A reading from Romans.

¹⁹Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. ²⁰For “no human being will be justified in his sight” by deeds prescribed by the law, for through the law comes the knowledge of sin.

²¹But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, ²²the righteousness of God through faith in Jesus Christ for all who believe.

For there is no distinction, ²³since all have sinned and fall short of the glory of God; ²⁴they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; ²⁶it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

²⁷Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. ²⁸For we hold that a person is justified by faith apart from works prescribed by the law.

L The word of the Lord.

C **Thanks be to God.**

We stand.

Gospel Acclamation

Al - le - lu - ia, al - le - lu - ia,
al - le - lu - ia, al - le - lu - ia.

The Liturgy of the Word culminates in the reading of the gospel and the sermon by which Christ comes among his people and speaks to us in our own context. Because of this we stand to listen to the good news of our Lord.

The Gospel: John 8:31-36

P The Holy Gospel according to St. John, the 8th chapter.

C **Glory to you, O Lord.**

³¹Jesus said to the Jews who had believed in him, “If you continue in my word, you are truly my disciples; ³²and you will know the truth, and the truth will make you free.” ³³They answered him, “We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, ‘You will be made free?’”

³⁴Jesus answered them, “Very truly, I tell you, everyone who commits sin is a slave to sin. ³⁵The slave does not have a permanent place in the household; the son has a place there forever. ³⁶So if the Son makes you free, you will be free indeed.”

P The Gospel of the Lord.

C **Praise to you, O Christ.**

We sit.

Sermon

Pastor James Armentrout

We stand as we are able and sing the hymn.

This hymn complements the day's scripture readings and sermon.

Hymn 729

The Church of Christ in Every Age

The Rite of Confirmation

P Dear friends, we give thanks for the gift of baptism and for Ben Armentrout, Luke Anders, Lebron Parsell, Jordan Bryant, and John Taylor, one with us in the body of Christ, who are making public affirmation of their baptism.

P Let us pray.
Merciful God, we thank you for these sisters and brothers, whom you have made your own by water and the Word in baptism. You have called them to yourself, enlightened them with the gifts of your Spirit, and nourished them in the community of faith. Uphold your servants in the gifts and promises of baptism, and unite the hearts of all whom you have brought to new birth. We ask this in the name of Christ.
Amen.

P Do you renounce the devil and all the forces that defy God, the powers of this world that rebel against God, and the ways of sin that draw you from God?

The confirmands respond:

I renounce them.

P Do you believe in God the Father?

C I believe in God, the Father almighty, creator of heaven and earth.

P Do you believe in Jesus Christ, the Son of God?

C I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

P Do you believe in God the Holy Spirit?

C I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

The Affirmation of Baptism includes the Apostles' Creed (which begins, "I believe...") is traditionally attributed to the first apostles, working under the inspiration of the Holy Spirit. It has been known to the church since at least the fourth century.

P You have made public profession of your faith. Do you intend to continue in the covenant God made with you in holy baptism:
to live among God's faithful people,
to hear the word of God and share in the Lord's supper,
to proclaim the good news of God in Christ through word and deed,
to serve all people, following the example of Jesus,
and to strive for justice and peace in all the earth?

The confirmands respond:

I do, and I ask God to help and guide me.

P People of God, do you promise to support these brothers and sister and pray for them in their life in Christ?

C We do, and we ask God to help and guide us.

P Let us pray.

We give you thanks, O God, that through water and the Holy Spirit you give us new birth, cleanse us from sin, and raise us to eternal life.

Stir up in Benjamin,
Luke,
Lebron,
Jordan,
John

the gift of your Holy Spirit: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, the spirit of joy in your presence, both now and forever.

C Amen.

P Let us rejoice with these sisters and brothers in Christ.

C We rejoice with you in the life of baptism.

**Together we will give thanks and praise to God
and proclaim the good news to all the world.**

*We join our hearts
in prayer as we
pray for the
Church, for the
well-being of cre-
ation, for peace
and justice, for
those in need. 1
Timothy 2:1-2*

The Prayers



Each petition concludes:

P Hear us, O God.

C Your mercy is great.

THE EUCHARISTIC LITURGY

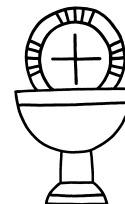
The Peace

P The peace of the Lord be with you always.

C And also with you.

We greet one another from our pews, saying "Peace be with you."

The Offering



*Much more than a
pleasant greet-
ing—we do this to
proclaim God's
promise of peace.
2 Corinthians
13:11*

Our gifts are received and dedicated to our Lord's service. These offerings support the ministries of this congregation, the Virginia Synod, ELCA, and our global mission partners.

As our gifts of offerings and tithes are brought forward we sing a canticle of thanksgiving for God's generous goodness.

Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.

Anthem

We Limit Not the Truth of God

We limit not the truth of God
to our poor reach of mind,
to notions of our day and place,
crude, partial, and confined:
no, let a new and better hope
within our hearts be stirred:
the Lord hath yet more light and truth
to break forth from his word.

Who dares to bind to one's own sense
the oracles of heaven,
for all the nations, tongues and climes
and all the ages given?
That universe, how much unknown!
The ocean unexplored!
the Lord hath yet more light and truth
to break forth from his word.

O Father, Son, and Spirit, send
us increase from above;
enlarge, expand all living souls
to comprehend your love;
and make us to go on to know
with nobler powers conferred--
the Lord hath yet more light and truth
to break forth from his word.

- text by George Rawson

Offertory

God, Whose Giving Knows No Ending

God, whose giv-ing knows no end-ing, from your rich and end-less store:
na-ture's won-der, Je - sus' wis-dom, cost-ly cross, grave's shat-tered door,
gift - ed by you, we turn to you, of-fring up our-selves in praise;
thank - ful song shall rise for - ev - er, gra-cious do-nor of our days.

Offertory Prayer

P Let us pray. God of abundance,
C you cause streams to break forth in the desert
and manna to rain from the heavens.
Accept the gifts you have first given us.
Unite them with the offering of our lives
to nourish the world you love so dearly;
through Jesus Christ, our Savior and Lord. Amen

The Thanksgiving Dialogue begins the part of our worship called the Great Thanksgiving.

The dialogue and the Proper Preface are ancient parts of the worship which proclaim our thanks for the gifts of God in the meal.

Thanksgiving Dialogue

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The Proper Preface

The presiding minister continues: "It is indeed right ..."

The proper preface concludes: "we praise your name and join their unending hymn."

The Sanctus echoes the angels' cry in Isaiah 6:3 and the crowds of Mark 11:9 as Jesus entered Jerusalem.

This reminds us that we are in the presence of a God identified both by holiness and humility.

Sanctus

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. Blessed is he who comes in the

name of the Lord. Ho - san - na in the high - est.

The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.

Eucharistic Prayer

P Holy, mighty, and merciful Lord,
heaven and earth are full of your glory.
In great love you sent to us Jesus, your Son,
who reached out to heal the sick and suffering,
who preached good news to the poor,
and who, on the cross, opened his arms to all.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

Remembering, therefore, his death, resurrection, and ascension,
we await his coming in glory.

Pour out upon us the Spirit of your love, O Lord,
and unite the wills of all who share this heavenly food,
the body and blood of Jesus Christ, our Lord;
to whom, with you and the Holy Spirit,
be all honor and glory, now and forever.

C Amen

The Lord's Prayer brings the Great Thanksgiving to a conclusion. Prayed here, this familiar and beloved prayer becomes the table-prayer of the congregation. Luke 11:1-13; Matthew 6:5-15

The Lord's Prayer

P Lord remember us in your kingdom and teach us to pray:

**C Our Father, who art in heaven, hallowed be thy name,
thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, forever and ever.
Amen.**

We are seated.

COMMUNION WITH OUR RISEN LORD
WELCOME TO CHRIST'S TABLE

COMMUNION DISTRIBUTION

We come forward to receive communion at the chancel steps.

Post-Communion Blessing

P The body and blood of our Lord Jesus Christ strengthen you
and keep you in his grace.

C **Amen**

Once we have all received the sacrament and returned to our seats, we celebrate the personal encounter with the risen Christ through blessing, prayer, and singing.

Post-Communion Prayer

P Let us pray. Jesus, Lord of life,
C in the gift of your body and blood
you turn the crumbs of our faith into a feast of salvation.
Send us forth into the world with shouts of joy,
bearing witness to the abundance of your love
in Jesus Christ, our Savior and Lord.

Blessing

P Almighty God, Father, + Son, and Holy Spirit bless you now and forever.

C **Amen**



Unison: The church-'s one foun - da - tion is Je - sus Christ, her Lord;
 Women: E - lect from ev - 'ry na - tion, yet one o'er all the earth,
 Parts: Though with a scorn - ful won - der this world sees her op - pressed,
 Men: Through toil and trib - u - la - tion and tu - mult of her war,
 Unison: Yet she on earth has u - nion with God, the Three in One,



she is his new cre - a - tion by wa - ter and the word.
 her char - ter of sal - va - tion one Lord, one faith, one birth:
 by schism rent a - sun - der, by her - e - sies dis - tressed,
 she waits the con - sum - ma - tion of peace for - ev - er - more;
 and mys - tic sweet com - mu - nion with those whose rest is won.



From heav'n he came and sought her to be his ho - ly bride;
 one ho - ly name she bless - es, par - takes on ho - ly food,
 yet saints their watch are keep - ing, their cry goes up: "How long?"
 till with the vi - sion glo - rious her long - ing eyes are blest,
 Oh, bless - ed heav'n - ly cho - rus! Lord, save us by your grace,



with his own blood he bought her and for her life he died.
 and to one hope she press - es with ev - 'ry grace en - dued.
 and soon the night of weep - ing shall be the morn of song.
 and the great church vic - to - rious shall be the church at rest.
 that we, like saints be - fore us, may see you face to face.



We are dismissed from worship knowing that our service does not end. Rather, having been in the presence of the risen Lord, we leave so that our service may truly begin.

Dismissal

P Go in peace, loving God and loving your neighbor.

C **Thanks be to God.**

Postlude

A Mighty Fortress Is Our God

arr. Jan Zwart



Ministers and Staff

Ministers: Congregation of St. Mark's Lutheran Church

Secretary / Financial Administrator: Kathy Bryant

Organist / Choir Director: Jacob Gordon

Pastor: James Armentrout

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The Church's One Foundation—text: Samuel J. Stone; music: AURELIA, Samuel S. Wesley.