



CHRIST THE KING SUNDAY

Sunday, November 21, 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

Crown Him with Many Crowns

Charles Callahan

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

ENTRANCE RITE

We stand as we are able.

Hymn 855

Crown Him with Many Crowns

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.**

*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.**

Let us pray. Almighty and ever-living God, you anointed your beloved Son to be priest and sovereign forever. Grant that all the people of the earth, now divided by the power of sin, may be united by the glorious and gentle rule of 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.

First Lesson: Daniel 7:9-10, 13-14

L A reading from Daniel.

⁹As I watched,
thrones were set in place,
and an Ancient One took his throne,
his clothing was white as snow,
and the hair of his head like pure wool;
his throne was fiery flames,
and its wheels were burning fire.

¹⁰A stream of fire issued
and flowed out from his presence.
A thousand thousands served him,
and ten thousand times ten thousand stood attending him.
The court sat in judgment,
and the books were opened.

¹³As I watched in the night visions,
I saw one like a human being
coming with the clouds of heaven.
And he came to the Ancient One
and was presented before him.

¹⁴To him was given dominion
and glory and kingship,
that all peoples, nations, and languages
should serve him.
His dominion is an everlasting dominion
that shall not pass away,
and his kingship is one
that shall never be destroyed.

L The word of the Lord.

C **Thanks be to God.**

Psalm 93

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

¹The LORD is king, robed in majesty; the LORD is robed in majesty and ¹armed with strength.
The LORD has made the world so sure that it can- ¹not be moved.

²**Ever since the world began, your throne has ¹been established;
you are from ¹everlasting.**

³The waters have lifted up, O LORD, the waters have lifted ¹up their voice;
the waters have lifted up their ¹pounding waves.

⁴**Mightier than the sound of many waters, mightier than the breakers ¹of the sea,
mightier is the LORD who ¹dwells on high.**

⁵Your testimonies are ¹very sure,
and holiness befits your house, O LORD, forever and for- ¹evermore.

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.

Alleluia comes from the Hebrew, "hallelu yah," meaning "All of you praise the Lord."

The Gospel Acclamation is the congregation's response to the announcement and reading of the Holy Gospel. It gives special focus to the Gospel, the principal and climactic biblical reading in the liturgy.

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.

Second Lesson: Revelation 1:4b-8

L A reading from Revelation.

^{4b}Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, ⁵and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

To him who loves us and freed us from our sins by his blood, ⁶and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.

⁷Look! He is coming with the clouds;
every eye will see him,
even those who pierced him;
and on his account all the tribes of the earth will wail.

So it is to be. Amen.

⁸"I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.

L The word of the Lord.

C **Thanks be to God.**

We stand.

Alleluia

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

The Gospel: John 18:33-37

P The Holy Gospel according to St. John, the 18th chapter.

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

³³Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" ³⁴Jesus answered, "Do you ask this on your own, or did others tell you about me?" ³⁵Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" ³⁶Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." ³⁷Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

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

Rejoice, the Lord Is King!

1. Re - joice, the Lord is King! Your Lord and King a - dore; mor-
2. Je - sus the Sav - ior reigns, the God of truth and love; when
3. His king - dom can - not fail; he rules o'er earth and heaven; the
4. Re - joice in glo - rious hope! Je - sus the Judge shall come, and

- tals, give thanks and sing, and tri - umph ev - er - more. Lift up your
he had purged our stains, he took his seat a - bove. Lift up your
keys of death and hell are to our Je - sus given. Lift up your
take his ser - vants up to their e - ter - nal home. We soon shall

heart, lift up your voice; re - joice; a - gain I say, re - joice.
heart, lift up your voice; re - joice; a - gain I say, re - joice.
heart, lift up your voice; re - joice; a - gain I say, re - joice.
hear th'arch - an - gel's voice; the trump of God shall sound, re - joice!

The Apostles' Creed

P Living together in trust and hope we confess our faith.

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

**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.**

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.

**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. Amen**

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

The Prayers



Each petition concludes:

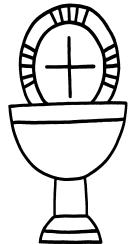
P Lord, in your mercy,
C **hear our prayer.**

Much more than a pleasant greeting—we do this to proclaim God’s promise of peace. 2 Corinthians 13:11

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 EUCHARISTIC LITURGY

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.

The Offering

Anthem

Hark! Ten Thousand Harps and Voices

Hark! ten thousand harps and voices
Sound the note of praise above;
Jesus reigns and heav’n rejoices,
Jesus reigns, the God of love:
See, He sits on yonder throne;
Jesus rules the world alone,
Alleluia! Alleluia! Alleluia! Amen.

King of glory, reign forever,
Thine an everlasting crown;
Nothing from Thy love shall sever
Those whom Thou hast made Thine own:
Happy objects of Thy grace,
Destined to behold Thy face.
Alleluia! Alleluia! Alleluia! Amen.

Savior, hasten Thine appearing;
Bring, O bring the glorious day,
When, the awful summons bearing,
Heav’n and earth shall pass away;
Then, with golden harps we’ll sing,
“Glory, glory to our King!”
Alleluia! Alleluia! Alleluia! Amen.

- text by Thomas Kelly

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.

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.

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**

Thanksgiving Dialogue

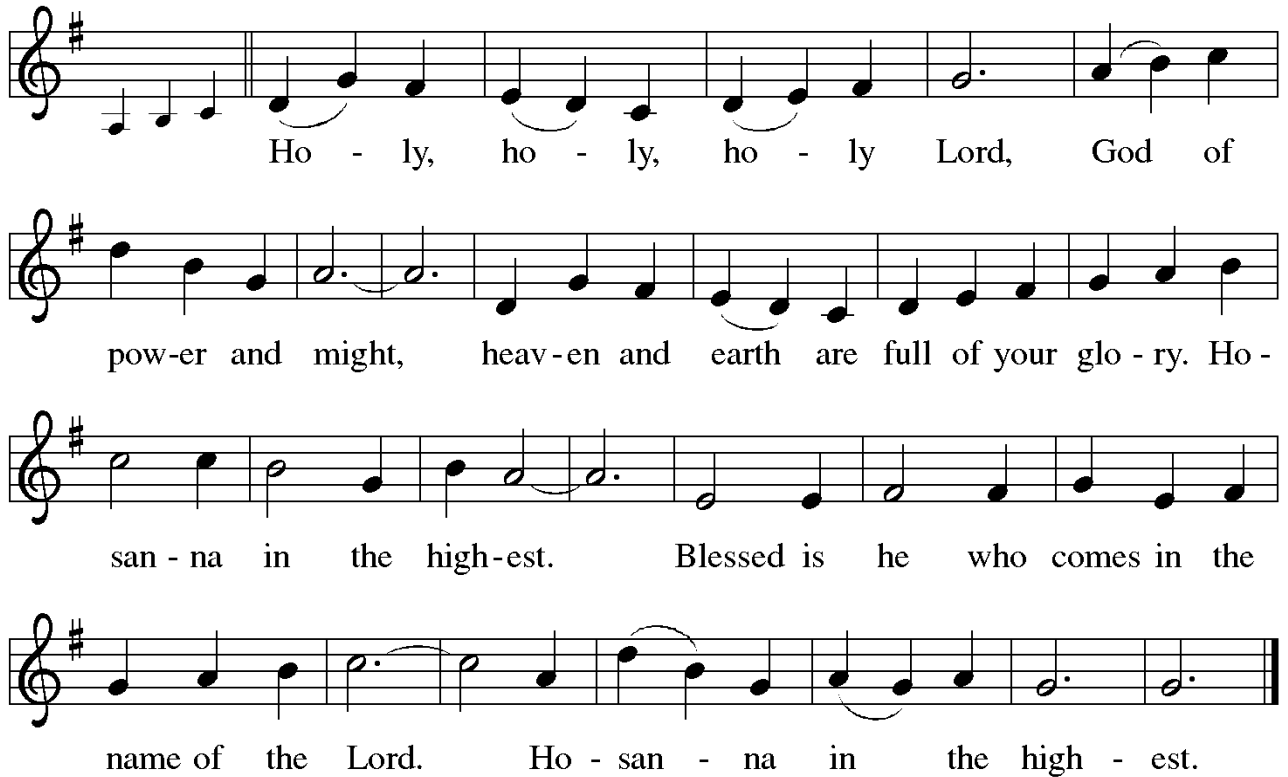
The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

The Proper Preface

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

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

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 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.

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 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.

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,

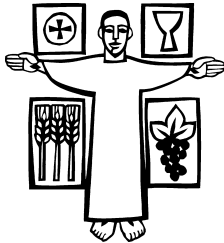
as we forgive those who trespass against us;

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 by way of the center aisle, forming two lines to receive communion in front of the chancel steps. We return to our pews by way of the side aisles.



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 Blessing

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

C **Amen**

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. Amen

Blessing

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

C **Amen**



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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