



THE FIFTH SUNDAY AFTER EPIPHANY

Sunday, February 6, 2022
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

You Have Come Down to the Lakeshore

Lynn Trapp

ENTRANCE RITE

We stand as we are able.

Litany

P Arise! Shine! The light for which we have waited is here!

C Darkness has been banished!

P God's light of hope floods the earth.

C God's light of hope comes to us all.

P Lord, make us ready to journey in your Light.

C Prepare our hearts to receive the light of Christ!

Hymn 413

Holy, Holy, Holy, Lord God Almighty!

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 continuation of resurrection praise. With the angels we sing God's glory revealed in Jesus Christ. (Luke 2:14).

Gloria

Cantor: *Glory to God in the highest, and peace to God's people on earth.*

All

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.

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.

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.

Prayer of the Day

P Let us pray.

Most holy God, the earth is filled with your glory, and before you angels and saints stand in awe. Enlarge our vision to see your power at work in the world, and by your grace make us heralds of your Son, Jesus Christ, our Savior and Lord.

C Amen

We are seated.



LITURGY OF THE WORD

First Lesson: Isaiah 6:1-8

L A reading from Isaiah.

¹In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. ²Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. ³And one called to another and said:

“Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory.”

⁴The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. ⁵And I said: “Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!”

⁶Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. ⁷The seraph touched my mouth with it and said: “Now that this has touched your lips, your guilt has departed and your sin is blotted out.” ⁸Then I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” And I said, “Here am I; send me!” ⁹And he said, “Go and say to this people:

‘Keep listening, but do not comprehend;
keep looking, but do not understand.’

¹⁰Make the mind of this people dull,
and stop their ears,
and shut their eyes,
so that they may not look with their eyes,
and listen with their ears,
and comprehend with their minds,
and turn and be healed.”

¹¹Then I said, “How long, O Lord?” And he said:

“Until cities lie waste
without inhabitant,
and houses without people,
and the land is utterly desolate;
¹²until the LORD sends everyone far away,
and vast is the emptiness in the midst of the land.

¹³Even if a tenth part remain in it,
it will be burned again,
like a terebinth or an oak
whose stump remains standing
when it is felled.”

The holy seed is its stump.

L The word of the Lord.

C Thanks be to God.

A psalm is spoken or sung in response to the first reading.

Psalm 138

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

¹I will give thanks to you, O LORD, with ¹my whole heart;
before the gods I will ¹sing your praise.

²**I will bow down toward your holy temple and praise your name,
because of your steadfast ¹love and faithfulness;
for you have glorified your name and your word a- ¹bove all things.**

³When I called, you ¹answered me;
you increased my ¹strength within me.

⁴**All the rulers of the earth will praise ¹you, O LORD,
when they have heard the words ¹of your mouth.**

⁵They will sing of the ways ¹of the LORD,
that great is the glory ¹of the LORD.

⁶**The LORD is high, yet cares ¹for the lowly,
perceiving the haughty ¹from afar.**

⁷Though I walk in the midst of trouble, you ¹keep me safe;
you stretch forth your hand against the fury of my enemies; your right ¹hand shall save me.

⁸**You will make good your pur- ¹pose for me;
O LORD, your steadfast love endures forever;
do not abandon the works ¹of your hands.**

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

Second Lesson: 1 Corinthians 15:1-11

L A reading from First Corinthians.

¹Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, ²through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

³For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, ⁴and that he was buried, and that he was raised on the third day in accordance with the scriptures, ⁵and that he appeared to Cephas, then to the twelve.

⁶Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. ⁷Then he appeared to James, then to all the apostles. ⁸Last of all, as to one untimely born, he appeared also to me. ⁹For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. ¹⁰But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. ¹¹Whether then it was I or they, so we proclaim and so you have come to believe.

L The word of the Lord.

C **Thanks be to God.**

We stand.

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.

Gospel Acclamation

Al - le - lu - ia. Lord, to whom shall we go? You have the words of e - ter - nal life. 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: Luke 5:1-11

P The Holy Gospel according to St. Luke, the 5th chapter.

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

¹Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, ²he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. ³He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. ⁴When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." ⁵Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." ⁶When they had done this, they caught so many fish that their nets were beginning to break. ⁷So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. ⁸But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" ⁹For he and all who were with him were amazed at the catch of fish that they had taken; ¹⁰and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." ¹¹When they had brought their boats to shore, they left everything and followed him.

P The Gospel of the Lord.

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

We sit.

Sermon

Pastor James Armentrout

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

We stand as we are able and sing the hymn.

Hymn 817

You Have Come Down to the Lakeshore

The Apostles' Creed (which begins, "I believe...") is traditionally attributed to the first apostles, working under the inspiration of the Holy

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.**

Spirit. It has been known to the church since at least the fourth century.

**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.**

**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.

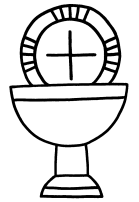
THE EUCHARISTIC LITURGY

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 Offering

Offertory Anthem

Round the Lord in glory seated,
cherubim and seraphim
filled his temple, and repeated
each to each th'alternate hymn:
"Lord, thy glory fills the heaven,
earth is with its fullness stored;
unto thee be glory given,
holy, holy, holy, Lord."

Round the Lord in Glory Seated

Heav'n is still with glory ringing;
earth takes up the angels' cry,
"Holy, holy, holy," singing,
"Lord of Hosts, the Lord Most High!"
with his seraph train before Him,
with his holy church below,
thus unite we to adore Him,
bid we thus our anthem flow:

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.

"Lord, thy glory fills the heaven,
earth is with its fullness stored;
unto thee be glory given,
holy, holy, holy, Lord."
Thus thy glorious Name confessing,
with thine angel hosts we cry,
"Holy, holy, holy," blessing
thee, the Lord of hosts Most High.

- text by Richard Mant, music by C. Hubert H. Parry

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

Offertory

Shin - ing star the ma - gi's sign; wa - ter changed to fin - est wine;
Christ bap - tized in Jor - dan's stream; on the moun - tain, glo - ries beam.
Light that light - ens all our days, for the love each sign dis - plays:
praise the Fath - er, praise the Son, praise the Spir - it, Three - in - One!

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

Offertory Prayer

P Let us pray. Blessed are you, O God,
C **Sovereign of the universe.**
You offer us new beginnings
and guide us on our journey.
Lead us to your table,
nourish us with this heavenly food,
and prepare us to carry your love
to a hungry world,
in the name of Christ our light. Amen

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

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 dialogue and

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

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.

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 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'r and might,
heav-en and earth are full of your glo - ry. Ho - san - na. Ho -
san-na. 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.

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,

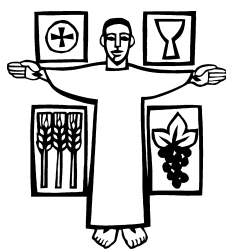
as we forgive those who trespass against us;

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

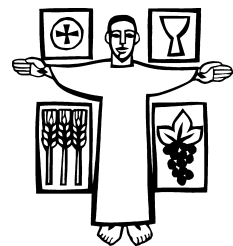
We are seated.



**COMMUNION WITH OUR RISEN LORD
WELCOME TO CHRIST'S TABLE**

COMMUNION DISTRIBUTION

We come forward 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

Nunc dimittis

O Lord, now let your ser - vant de - part in heav'n - ly peace,
for I have seen the glo - ry of your re - deem - ing grace:
a light to lead the na - tions un - to your ho - ly hill,
the glo - ry of your peo - ple, your cho - sen Is - ra - el.

The Nunc dimittis (lit. "Now let depart") is the Song of Simeon, found in Luke 2:29-32. During the Sundays after Epiphany, we sing this after our encounter with the Light of the world in the bread and wine of communion.

Post-Communion Prayer

P Let us pray. We give you thanks, gracious God,
C **for we have feasted on the abundance of your house.**
Send us to bring good news
and to proclaim your favor to all,
strengthened with the richness of your grace
in your Son, Jesus Christ.
Amen

Blessing

P The God of glory dwell in you richly,
name you beloved,
and shine brightly on your path;
and the blessing of almighty God,
the Father, the + Son, and the Holy Spirit,
be upon you and remain with you always.
C **Amen**

Hymn 574

Here I Am, Lord

*We are dismissed
from worship
knowing that our
service does not
end. Rather, hav-
ing 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

Holy, Holy, Holy, Lord God Almighty

Piet Post



Ministers and Staff

Ministers: Congregation of St. Mark's Lutheran Church
Secretary / Financial Administrator: Kathy Bryant
Organist / Choir Director: Jacob Gordon
Pastor: James Armentrout

1008 FRANKLIN ROAD SOUTHWEST, ROANOKE, VIRGINIA 24016

Phone: (540) 344-9051

E-mail: office@stmarksroanoke.org

Web: www.stmarksroanoke.org

Facebook: St. Mark's Lutheran Roanoke

Liturgical texts reprinted by permission, Augsburg Fortress Liturgies License SAS003958. Unless otherwise indicated, Scripture readings are from *New Revised Standard Version Bible*, copyright © 1989 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

Shining Star, the Magi's Sign—text: Jacob Gordon; music: SALZBURG,, Jakob Hintze.

O Lord, Now Let Your Servant—text: Luke 2:29-32, para. Ernest E. Ryden, alt.; music: MERLE'S TUNE, Hal H. Hopson. Text © 1925 Board of Publication, Lutheran Church in America; music © 1983 Hope Publishing Company. Used by permission, ONE LICENSE, License #A-729546.