

CHRIST THE KING SUNDAY

Sunday, November 20, 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

Crown Him with Many Crowns

arr. Charles Callahan

ENTRANCE RITE

We stand as we are able.

Litany

- P Lift up your heads, O gates;
and be lifted up, O everlasting doors,
that the King of glory may come in
C **Who is this King of glory?**
Truly, the Lord of hosts
is the King of glory.

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.**

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 Je-sus Christ. (Luke 2:14).

Gloria

Refrain



Glo-ry to God in the high-est, and peace to God's peo-ple on earth.

3



1 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.

Refrain



Glo-ry to God in the high-est, and peace to God's peo-ple on earth.

3



2 Lord Je - sus Christ, on-ly Son of the Fa - ther, Lord God, Lamb of

3



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.

Refrain



Glo-ry to God in the high-est, and peace to God's peo-ple on earth.

3



3 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.

Refrain



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.

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 in response to the first reading.

Prayer of the Day

P The Lord be with you.

C **And also with you.**

P Let us pray.

O God, our true life, to serve you is freedom, and to know you is unending joy. We worship you, we glorify you, we give thanks to you for your great glory. Abide with us, reign in us, and make this world into a fit habitation for your divine majesty, 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

First Lesson: Jeremiah 23:1-6

L A reading from Jeremiah.

¹Woe to the shepherds who destroy and scatter the sheep of my pasture! says the LORD. ²Therefore thus says the LORD, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the LORD. ³Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. ⁴I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the LORD.

⁵The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. ⁶In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The LORD is our righteousness."

L The word of the Lord.

C **Thanks be to God.**

Psalm 46:1-7

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

¹God is our ref-¹uge and strength,
a very present¹ help in trouble.

²**Therefore we will not fear, though the¹ earth be moved,
and though the mountains shake in the depths¹ of the sea;**

³though its waters¹ rage and foam,
and though the mountains tremble¹ with its tumult.

⁴**There is a river whose streams make glad the cit-¹y of God,
the holy habitation of¹ the Most High.**

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

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.

- ⁵God is in the midst of the city; it shall ¹not be shaken;
 God shall help it at the ¹break of day.
⁶**The nations rage, and the ¹kingdoms shake;**
God speaks, and the earth ¹melts away.
- ⁷The LORD of ¹hosts is with us;
 the God of Jacob ¹is our stronghold.

Second Lesson: Colossians 1:11-20

L A reading from Colossians.

¹¹May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully ¹²giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. ¹³He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, ¹⁴in whom we have redemption, the forgiveness of sins.

¹⁵He is the image of the invisible God, the firstborn of all creation; ¹⁶for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. ¹⁷He himself is before all things, and in him all things hold together. ¹⁸He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. ¹⁹For in him all the fullness of God was pleased to dwell, ²⁰and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

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.

Repeat alleluia

Lord, to whom shall we go? You have the words of e - ter - nal life.

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 23:33-43

P The Holy Gospel according to St. Luke, the 23rd chapter.

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

³³When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. ³⁴“Then Jesus said, ‘Father, forgive them; for they do not know what they are doing.’” And they cast lots to divide his clothing. ³⁵And the people stood by, watching; but the leaders scoffed at him, saying, “He saved others; let him save himself if he is the Messiah of God, his chosen one!” ³⁶The soldiers also mocked him, coming up and offering him sour wine, ³⁷and saying, “If you are the King of the Jews, save yourself!” ³⁸There was also an inscription over him, “This is the King of the Jews.”

³⁹One of the criminals who were hanged there kept deriding him and saying, “Are you not the Messiah? Save yourself and us!” ⁴⁰But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation?” ⁴¹And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.” ⁴²Then he said, “Jesus, remember me when you come into your kingdom.” ⁴³He replied, “Truly I tell you, today you will be with me in Paradise.”

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 on the next page.

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

Hymn

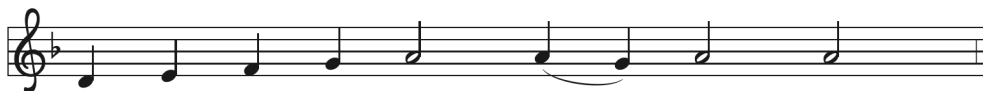
You, Lord, Are Both Lamb and Shepherd



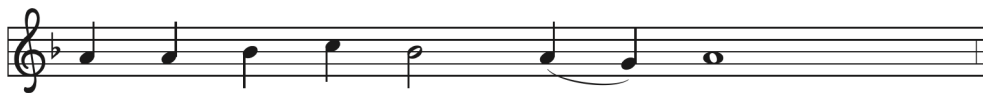
1 You, Lord, are both Lamb and Shep - herd.
 2 Clothed in light up - on the moun - tain,
 3 You, who walk each day be - side us,
 4 Wor - thy is our earth - ly Je - sus!



You, Lord, are both prince and slave.
 stripped of might up - on the cross,
 sit in pow - er at God's side.
 Wor - thy is our cos - mic Christ!



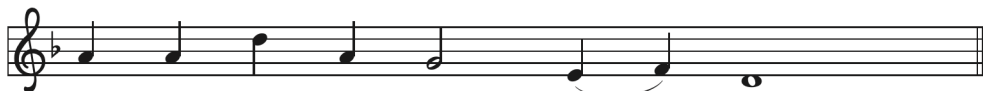
You, peace - mak - er and sword - bring - er
 shin - ing in e - ter - nal glo - ry,
 You, who preach a way that's nar - row,
 Wor - thy your de - feat and vic - t'ry;



of the way you took and gave.
 beg - gared by a sol - dier's toss,
 have a love that reach - es wide.
 wor - thy still your peace and strife.



You, the ev - er - last - ing in - stant;
 you, the ev - er - last - ing in - stant;
 You, the ev - er - last - ing in - stant;
 You, the ev - er - last - ing in - stant;



you, whom we both scorn and crave.
 you, who are both gift and cost.
 you, who are our pil - grim and guide.
 you, who are our death and life.

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.

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.**

**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

Much more than a pleasant greeting—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.

The Prayers



Each petition concludes:

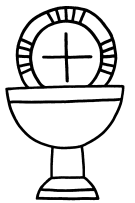
P Lord, in your mercy,
C **hear our prayer.**

THE EUCHARISTIC LITURGY

The Peace

P The peace of the Lord be with you always.
C **And also with you.**

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



The Offering

Offertory Anthem

My Eternal King

Jane Marshall

My God, I love Thee; not because
I hope for Heav'n thereby,
Nor yet because who love Thee not
Must die eternally.

Thou, O my Jesus, Thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace.

And griefs and torments numberless,
And sweat of agony;
E'en death itself; and all for man
Who was Thine enemy.

Then why, O blessed Jesus Christ
Should I not love Thee well?
Not for the hope of winning Heaven,
Nor of escaping hell.

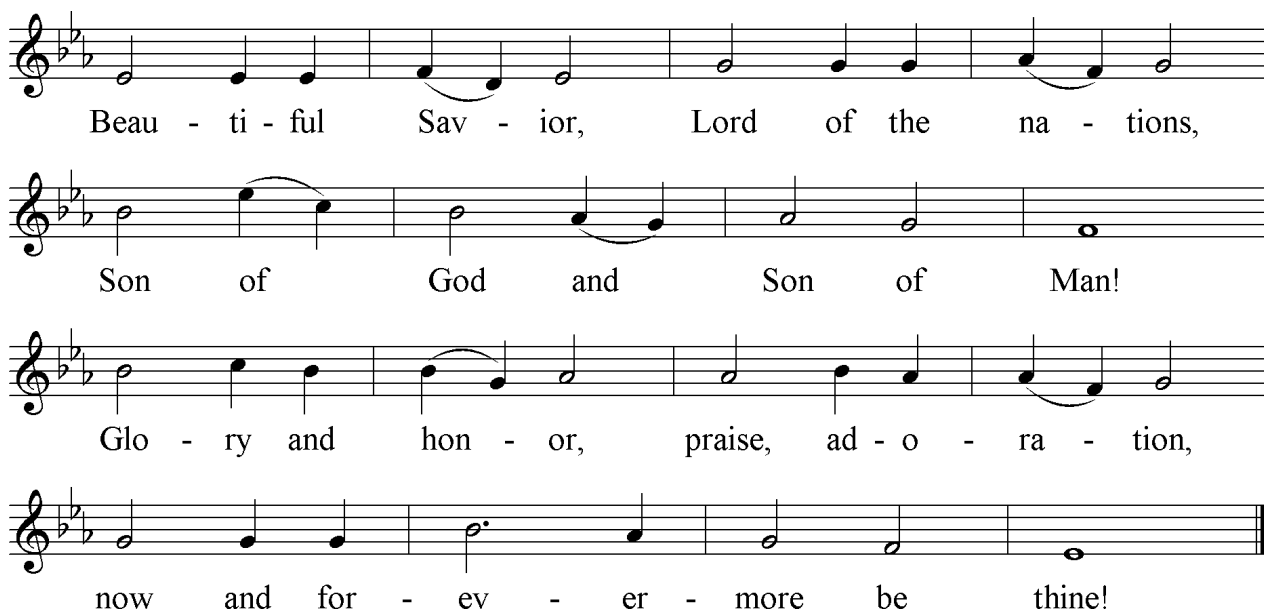
Not with the hope of gaining aught,
Nor seeking a reward,
But as Thyself hast loved me,
O everlasting Lord!

E'en so I love Thee, and will love,
And in Thy praise will sing,
Solely because Thou art my God,
And my Eternal King.

-17th century Latin text, attributed to Francis Xavier,
translated by Edward Caswall

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

Offertory



Beau - ti - ful Sav - ior, Lord of the na - tions,
 Son of God and Son of Man!
 Glo - ry and hon - or, praise, ad - o - ra - tion,
 now and for - ev - er - more be thine!

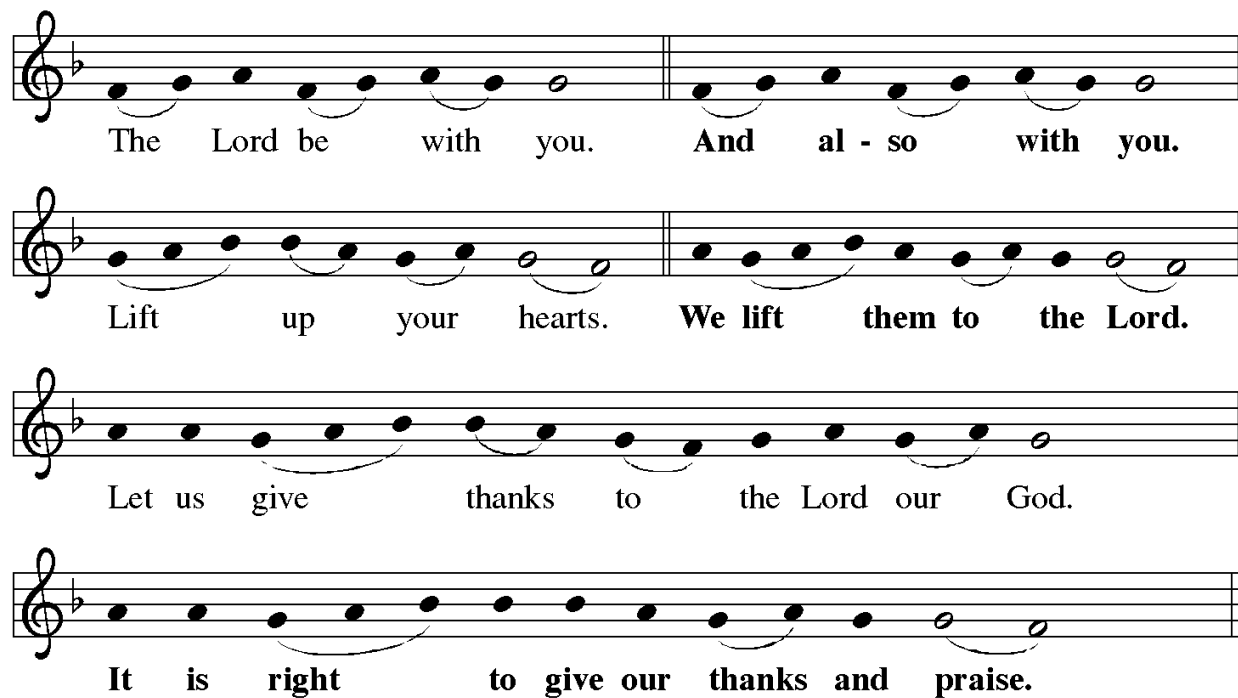
Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.

Offertory Prayer

P Let us pray. Gracious God,
C **in your great love you richly provide for our needs.**
Make of these gifts a banquet of blessing,
and make us ready to share with all in need;
through Jesus Christ, who sets a table for all. 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.

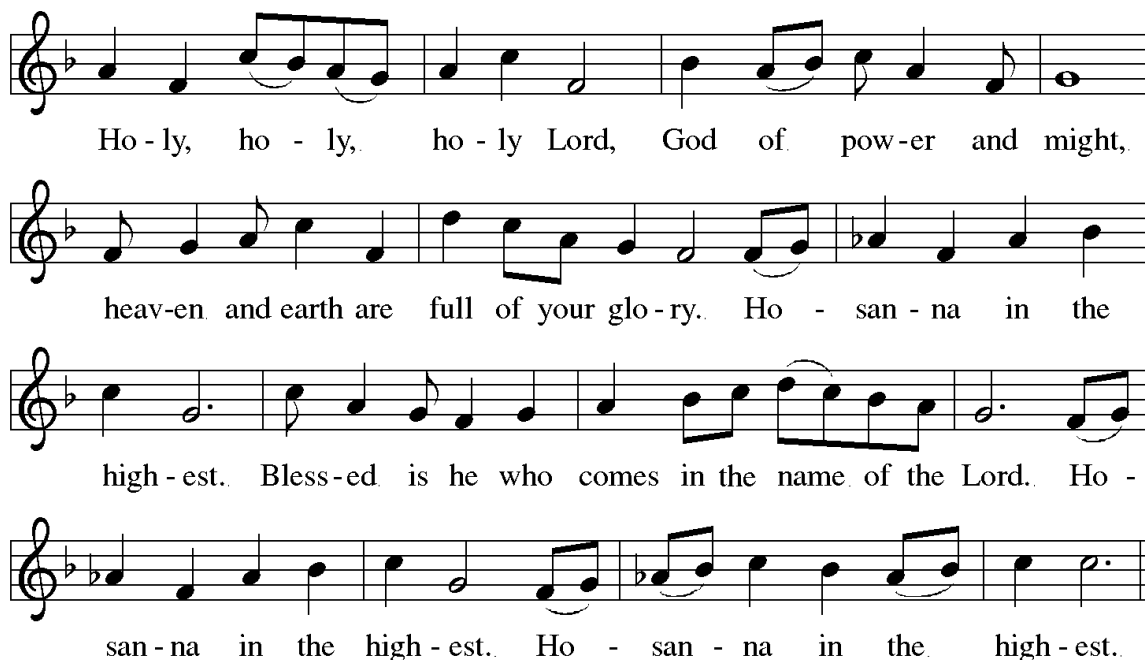
The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.

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-er and might,
 heav-en and earth are full of your glo-ry. 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.

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 congrega-
tion. 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,

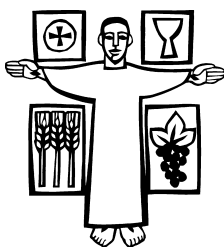
as we forgive those who trespass against us;

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

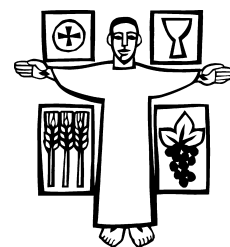
We are seated.



**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 cele-
brate the per-
sonal 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. God of the abundant table,

**C you have refreshed our hearts in this meal
with bread for the journey.**

Give us your grace on the road

that we might serve our neighbors with joy;

for the sake of Jesus Christ, our Lord.

Amen

Blessing

P God, who gives life to all things
and frees us from despair,
bless you with truth and peace,
and the blessing of almighty God,
the Father, the + Son, and the Holy Spirit,
be upon you and remain with you always.

C Amen

*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

Lord Christ, When First You Came to Earth

arr. Michael Helman

THIS WEEK AT ST. MARK'S

Sunday, November 20 Christ the King Sunday	11AM	Worship with Holy Communion
Monday, November 21	10AM	Bible Study
	5PM—7PM	The Lion's Share open
Tuesday, November 22		
Wednesday, November 23		
Thursday, November 24 Thanksgiving Day		Church Office closed
Friday, November 25		Church Office & The Lion's Share closed
Saturday, November 26	8PM	NA meeting (Fellowship Hall)
Sunday, November 27 First Sunday of Advent	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Carol & Carl Jensen	Linda Anderson & Allison Armentrout
Lector	Nan Keenan	Brad McDaniel
Communion Assistant	Tim Jones	Nan Keenan
Coffee Hour	Thanksgiving Luncheon	



**St. Mark's
Lutheran Church**
Loving God, Loving Our Neighbor

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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You, Lord, Are Both Lamb and Shepherd—text: Sylvia Dunstan; music: PICARDY, French folk melody. Text © 1991 GIA Publications, Inc.

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Beautiful Savior—text: *Gesangbuch*, Münster, 1677, tr. Joseph A. Seiss; music: SCHÖNSTER HERR JESU, Silesian folk tune.