



THE FIFTH SUNDAY AFTER EPIPHANY

Sunday, February 5, 2023
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

O Morning Star, How Fair and Bright
Julee Hickox, flute

Charles Callahan

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 688

Lord of Light

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

Assisting minister



Glory to God in the highest, and peace to God's peo - ple 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 The Lord be with you.

C **And also with you.**

P Let us pray.

Lord God, with endless mercy you receive the prayers of all who call upon you. By your Spirit show us the things we ought to do, and give us the grace and power to do them, through Jesus Christ, our Savior and Lord.

C **Amen**



LITURGY OF THE WORD

Children's Sermon

First Lesson: Isaiah 58:1-12

L A reading from Isaiah.

¹Shout out, do not hold back!

Lift up your voice like a trumpet!

Announce to my people their rebellion,
to the house of Jacob their sins.

²Yet day after day they seek me
and delight to know my ways,

as if they were a nation that practiced righteousness
and did not forsake the ordinance of their God;
they ask of me righteous judgments,
they delight to draw near to God.

³“Why do we fast, but you do not see?

Why humble ourselves, but you do not notice?”

Look, you serve your own interest on your fast day,
and oppress all your workers.

⁴Look, you fast only to quarrel and to fight
and to strike with a wicked fist.

Such fasting as you do today
will not make your voice heard on high.

⁵Is such the fast that I choose,
a day to humble oneself?

Is it to bow down the head like a bulrush,
and to lie in sackcloth and ashes?

Will you call this a fast,
a day acceptable to the LORD?

⁶Is not this the fast that I choose:
to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?

⁷Is it not to share your bread with the hungry,
and bring the homeless poor into your house;
when you see the naked, to cover them,
and not to hide yourself from your own kin?

⁸Then your light shall break forth like the dawn,
 and your healing shall spring up quickly;
 your vindicator shall go before you,
 the glory of the LORD shall be your rear guard.
⁹Then you shall call, and the LORD will answer;
 you shall cry for help, and he will say, Here I am.
 If you remove the yoke from among you,
 the pointing of the finger, the speaking of evil,
¹⁰if you offer your food to the hungry
 and satisfy the needs of the afflicted,
 then your light shall rise in the darkness
 and your gloom be like the noonday.
¹¹The LORD will guide you continually,
 and satisfy your needs in parched places,
 and make your bones strong;
 and you shall be like a watered garden,
 like a spring of water,
 whose waters never fail.
¹²Your ancient ruins shall be rebuilt;
 you shall raise up the foundations of many generations;
 you shall be called the repairer of the breach,
 the restorer of streets to live in.

L The word of the Lord.

C **Thanks be to God.**

*A psalm is spoken
 or sung in re-
 sponse to the first
 reading.*

Psalm 112:1-6

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

¹Hallelujah! Happy are they who | fear the LORD
 and have great delight in | God's commandments!

²**Their descendants will be mighty | in the land;
 the generation of the upright | will be blessed.**

³Wealth and riches will be | in their house,
 and their righteousness will | last forever.

⁴**Light shines in the darkness | for the upright;
 the righteous are merciful and full | of compassion.**

⁵It is good for them to be gener- | ous in lending
 and to manage their af- | fairs with justice.

⁶**For they will nev- | er be shaken;
 the righteous will be kept in everlast- | ing remembrance.**

*The second read-
 ing, usually from
 the New Testa-
 ment letters, bears
 the witness of the
 early church.*

Second Lesson: 1 Corinthians 2:1-16

L A reading from First Corinthians.

¹When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. ²For I decided to know nothing among you except Jesus Christ, and him crucified. ³And I came to you in weakness and in fear and in much trembling. ⁴My speech and my

proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, ⁵so that your faith might rest not on human wisdom but on the power of God.

⁶Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. ⁷But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. ⁸None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. ⁹But, as it is written,

“What no eye has seen, nor ear heard,
nor the human heart conceived,
what God has prepared for those who love him”—

¹⁰these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. ¹¹For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. ¹²Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. ¹³And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.

¹⁴Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. ¹⁵Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny.

¹⁶“For who has known the mind of the Lord
so as to instruct him?”

But we have the mind of Christ.

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: Matthew 5:13-20

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

C **Glorify you, O Lord.**

[Jesus said:] ¹³“You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

¹⁴“You are the light of the world. A city built on a hill cannot be hid. ¹⁵No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house.

¹⁶In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

¹⁷“Do not think that I have come to abolish the law or the prophets; I have come not to abolish

but to fulfill. ¹⁸For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. ¹⁹Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. ²⁰For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

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

Light and Salt



1. "Light and salt," you called your friends, "on the hill, your cit - y:
 2. Each in our own place re - ceive gos-pel, guid-ance, du - ty:
 3. We dis - pute and na - tions fight, each all vir - tue claim - ing;



let your light shine out for all, skill and peace and pit - y."
 dai - ly bread and dai - ly work, toward the King-dom's beau - ty.
 your dis - ci - ple errs and falls, false o - pin - ion fram - ing.



But if salt has lost its taste and the light its fu - el
 Yet the world's dis - tract - ing scene mocks our lof - ty vi - sion;
 Judge me, Lord, and plead my cause, light and truth now send me.



and the cit - y shuts its gates, whence can come re - new - al?
 life's com-plex - i - ties con - fuse con-science and de - ci - sion.
 Lead me in your right-eous - ness, chas - ten and be - friend me.

Reception of New Member

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

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 Offering

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.

Offertory Anthem

What Does the Lord Require of You?

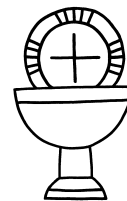
Robert Hobby

What does the Lord require of you?
Bind up the brokenhearted, offering God's peace.
Strengthen the weak, offering God's hope.
Seek and find, find the face of Christ,
seek and find the face of Christ in each of God's children.

What does the Lord require of you?
Nurture the young and tend the old,
offering God's love.
Feed the hungry, clothe the naked,
offering God's compassion.
Share the good news in the Name of Christ.
Share the good news: with God there is welcome for all!

What does the Lord require of you?
To do justice,
and love kindness,
and to walk humbly with God.
What does the Lord require of you?

- Text by Robert Hobby,
inspired by Micah 6:8



THE EUCHARISTIC LITURGY

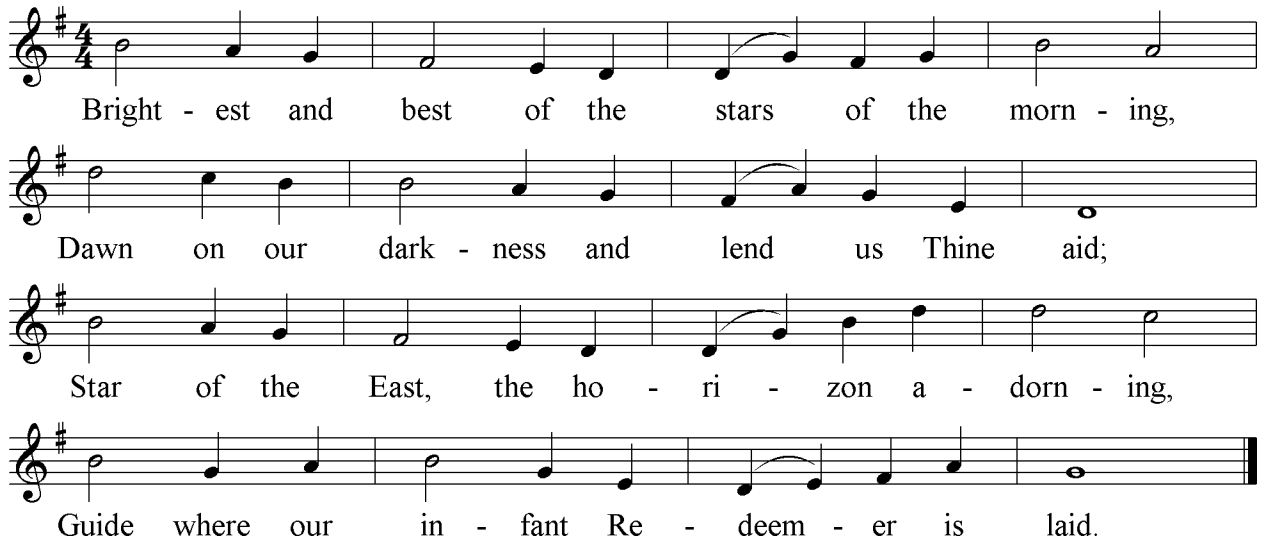
As our gifts of offerings and tithes are brought forward we sing a canticle of thanksgiving for God's generous goodness.

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.

Offertory

Brightest and Best of the Stars

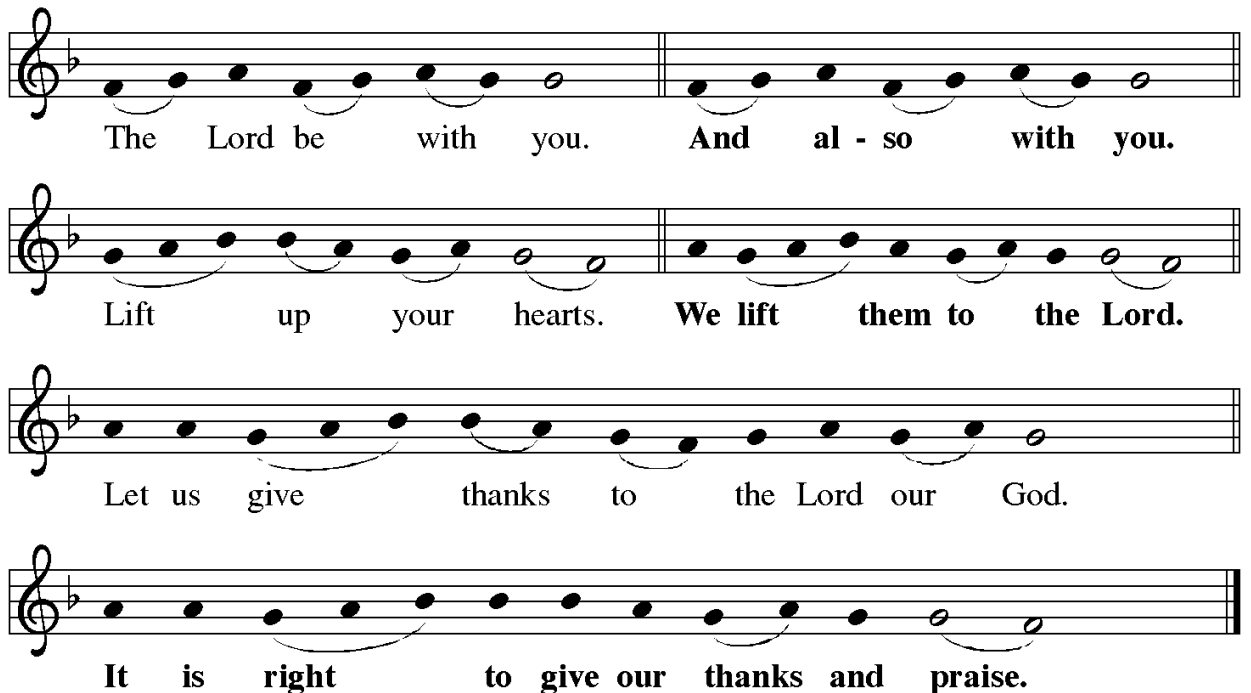


Bright - est and best of the stars of the morn - ing,
Dawn on our dark - ness and lend us Thine aid;
Star of the East, the ho - ri - zon a - dorn - ing,
Guide where our in - fant Re - deem - er is laid.

Offertory Prayer

P Let us pray. Liberating God,
C **you break the bonds of injustice
and let the oppressed go free.
Receive these offerings in thanksgiving
for all your works of merciful power,
and shape us as people of your justice and freedom.
You we magnify and adore, through Jesus our Savior,
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 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.

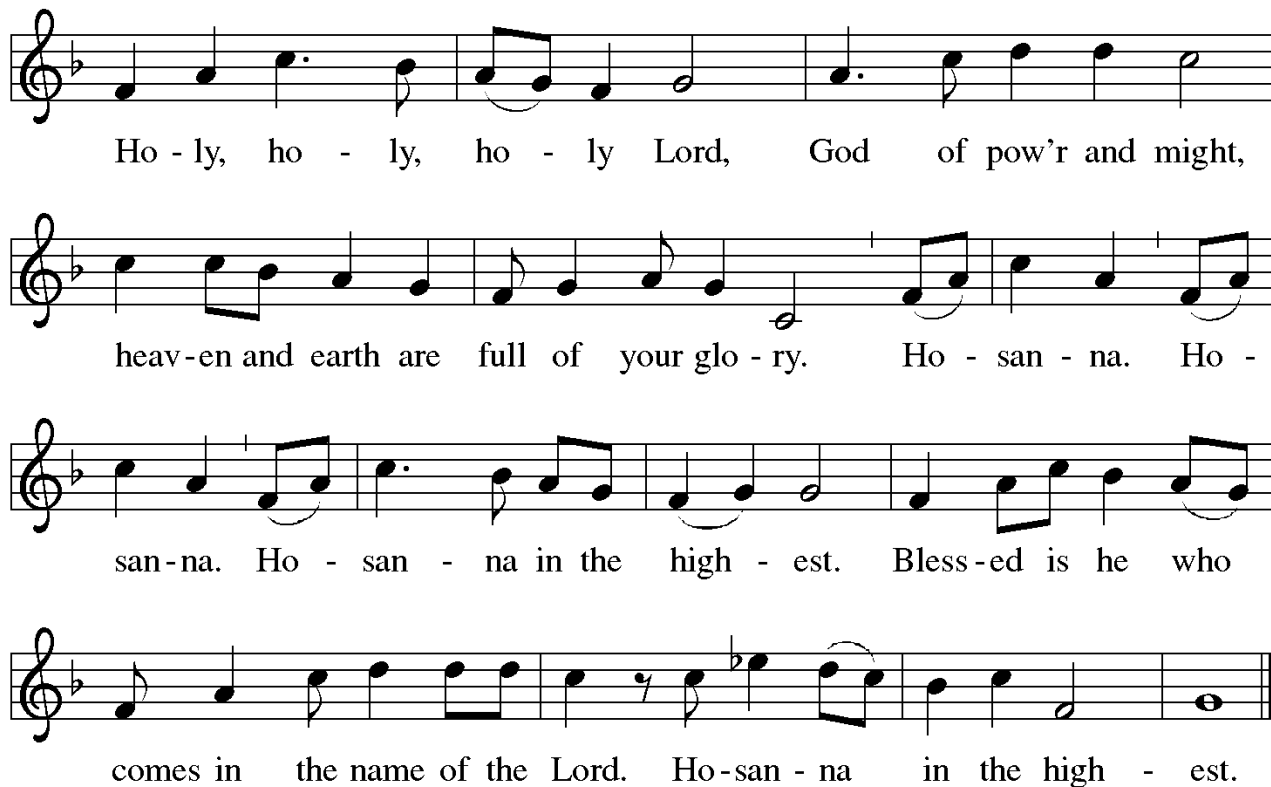
The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.

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,

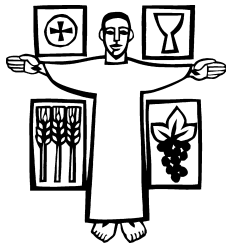
as we forgive those who trespass against us;

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

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.



Lord, now you let your ser- vant go in peace; your word has been ful- filled.



My own eyes have seen the sal - va - tion which you have pre- pared in the



sight of ev - 'ry peo - ple: A light to re- veal you to the

na - tions and the glo - ry of your peo - ple Is - ra - el.

Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it,

as it was in the be - gin - ning, is now, and will be for - ev - er. A - men

Post-Communion Prayer

P Let us pray. Holy One,
 C **we thank you for the healing
 that springs forth abundantly from this table.
 Renew our strength to do justice,
 love kindness,
 and journey humbly with you.
 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 665

Rise, Shine, You People

Dismissal

P Go in peace loving God and loving your neighbor.
 C **Thanks be to God.**

Postlude

Rise, Shine, You People

Benjamin Culli

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.

Welcome New Member

We are delighted to welcome David Handley to St. Mark's today. David comes to us from Hope Lutheran Church in Lubbock, TX.

843 Duke of Gloucester St.
 Roanoke, VA 24014
 (540) 354-3569
 kingdemara@gmail.com

THIS WEEK AT ST. MARK'S

Sunday, February 5	11AM	Worship with Holy Communion
Monday, February 6	10AM	Bible Study
	5PM—7PM	The Lion's Share open
Tuesday, February 7		
Wednesday, February 8	6:30PM	Choir rehearsal (Nave)
Thursday, February 9		
Friday, February 10	10AM—noon	The Lion's Share open
Saturday, February 11	8PM	NA meeting (Fellowship Hall)
Sunday, February 12	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Lois Ashby	Laura Bolton
Lector	Eric Mills	Heather House
Communion Assistant		
Coffee Hour		Shon & Jessica Thompson



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

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.

Brightest and Best of the Stars—text: Reginald Heber; music: MORNING STAR, James P. Harding.

Light and Salt—text: Erik Routly, alt. JRG; music: BOUNDLESS MERCY, *Union Harmony*, 1830. Text © 1974 Hope Publishing Company. Used by permission, ONE LICENSE, License #A-729546.