

THE SIXTH SUNDAY OF EASTER

Sunday, May 14, 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

Love Divine, All Loves Excelling

Robert Powell

We stand as we are able.

Opening Dialog

P: By your cross, you destroyed the curse of the tree.

C: By your burial, you slayed the dominion of death.

P: By your rising, you enlightened the human race.

C: O benefactor, Christ our God, glory to you.

Our Opening Dialog comes from the Eastern Orthodox tradition. It addresses Christ as Benefactor, one who bestows a great gift.

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 service continues with the hymn on the next page.

1. Kneel - ing in the dust to form us, mold - ing with a pot - ter's care,
 2. Shaped of flesh and bone and sin - ew, sound - ing cham - bers for the Word,
 3. Tem - pered bells re - sound more clear - ly, forged of met - als bright and pure.

God blows breath of life and Spir - it— pre - lude in the morn - ing air.
 we are tuned by dai - ly prac - tice, sea - soned by each les - son heard.
 So our lives, re - fined by Wis - dom, sound in ac - cents that en - dure.

We be - come God's liv - ing ves - sels: we, the flutes and pipes and reeds,
 Skill - ful - ly, the Spir - it plays us, fin - gers deft on fret and string,
 God's own hand rings out the chang - es, strik - ing chords as yet un - known,

ech - o - ing the Spir - it's mu - sic through the wit - ness of our deeds.
 pluc - king mel - o - dies of yearn - ing as our hearts re - spond and sing.
 till a new earth fills with mu - sic rich and sweet as heav - en's own.

We begin services in Easter-tide with the Paschal Greeting, which recalls the resurrected Jesus' greeting to Mary Magdalene and the other Mary (Matt 28:6). The apostolic greeting which follows quotes the apostle Paul (2 Cor. 13:14)

Greeting

P Alleluia! Christ is risen!

C Christ is risen indeed! Alleluia!

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 Hymn of Praise, Worthy Is Christ, is sometimes referred to as the Easter song of triumph and is adapted from Revelation 5:9-13 and 19:4-9.

Song of Praise

Worthy Is Christ

Refrain



This is the feast of vic - to - ry for our God.



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



1 Wor - thy is Christ, the Lamb who was slain, whose
2 Sing . . with all the peo - ple of God, and



blood set us free to be peo - ple of God.
join in the hymn of all cre - a - tion:



Pow - er and rich - es, wis - dom and strength, and
Bless - ing and hon - or, glo - ry and might be to



Refrain
hon - or and bless - ing and glo - ry are his.
God and the Lamb for - ev - er. A - men.



3 For the Lamb who was slain has be -



Refrain
gun his reign. Al - le - lu - ia.

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 Let us pray.

Almighty and ever-living God, you hold together all things in heaven and on earth. In your great mercy receive the prayers of all your children, and give to all the world the Spirit of your truth and 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

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.

During the Sundays of Easter, the first lesson is from the Acts of the Apostles.

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

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



LITURGY OF THE WORD

First Lesson: Acts 17:22-31

L A reading from Acts.

²²Paul stood in front of the Areopagus and said, “Athenians, I see how extremely religious you are in every way. ²³For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, ‘To an unknown god.’ What therefore you worship as unknown, this I proclaim to you. ²⁴The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, ²⁵nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. ²⁶From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, ²⁷so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. ²⁸For ‘In him we live and move and have our being’; as even some of your own poets have said,

‘For we too are his offspring.’

²⁹Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. ³⁰While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, ³¹because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.”

Psalm 66:8-9, 16-20

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

⁸Bless our ¹ God, you peoples;
let the sound of ¹ praise be heard.

⁹**Our God has kept us a- ¹mong the living
and has not allowed our ¹ feet to slip.**

¹⁶Come and listen, all you ¹ who believe,
and I will tell you what God has ¹ done for me.

¹⁷**I called out to God ¹ with my mouth,
and praised the Lord ¹ with my tongue.**

¹⁸If I had cherished evil ¹ in my heart,
the Lord would ¹ not have heard me;

¹⁹**but in truth ¹ God has heard me
and has attended to the sound ¹ of my prayer.**

²⁰Blessed be God, who has not reject- ¹ ed my prayer,
nor withheld unfailing ¹ love from me.

Second Lesson: 1 Peter 3:13-22

L A reading from First Peter.

¹³Who will harm you if you are eager to do what is good? ¹⁴But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, ¹⁵but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; ¹⁶yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good con-

duct in Christ may be put to shame. ¹⁷For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. ¹⁸For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, ¹⁹in which also he went and made a proclamation to the spirits in prison, ²⁰who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. ²¹And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, ²²who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

L The word of the Lord. C **Thanks be to God.**

We stand.

Gospel Acclamation

The cantor sings the first alleluia; all join for the remainder of the acclamation.

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

Those who love me will keep my word, and my Fa - ther will love them,

and we will come to them and make our home with them

Repeat alleluias

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.

The Gospel: John 14:15-21

P The Holy Gospel according to St. John, the 14th chapter.

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

[Jesus said to the disciples:] ¹⁵"If you love me, you will keep my commandments. ¹⁶And I will ask the Father, and he will give you another Advocate, to be with you forever. ¹⁷This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

¹⁸"I will not leave you orphaned; I am coming to you. ¹⁹In a little while the world will no longer see me, but you will see me; because I live, you also will live. ²⁰On that day you will know that I am in my Father, and you in me, and I in you. ²¹They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them."

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

Love Divine, All Loves Excelling



1 Love di - vine, all loves ex - cel - ling, Joy of heav'n, to earth come down!
 2 Breathe, o breathe thy lov - ing Spir - it in - to ev - 'ry trou - bled breast;
 3 Come, Al-might - y, to de - liv - er; let us all thy life re - ceive;
 4 Fin - ish then thy new cre - a - tion, pure and spot - less let us be;

Fix in us thy hum - ble dwell - ing, all thy faith - ful mer - cies crown.
 let us all in thee in - her - it; let us find they prom - ised rest.
 sud - den-ly re - turn, and nev - er, nev - er - more thy tem - ples leave.
 let us see thy great sal - va - tion per - fect-ly re - stored in thee!

Je - sus, thou art all com - pas - sion, pure, un - bound - ed love thou art;
 Take a - way the love of sin - ning; Al - pha and O - me - ga be;
 Thee we would be al - ways bless - ing, serve thee as thy hosts a - bove,
 Changed from glo - ry in - to glo - ry, till in heav'n we take our place,

vis - it us with thy sal - va - tion, en - ter ev - 'ry trem - bling heart.
 end of faith, as its be - gin - ning, set our hearts at lib - er - ty.
 pray, and praise thee with - out ceas - ing, glo - ry in thy per - fect love.
 till we cast our crowns be - fore thee, lost in won - der, love, and praise!

The Nicene Creed (which begins, "We believe...") has been used in worship since the 5th century

The Creed

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

C **We believe in one God,**
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,

God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in
accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen

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

*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 min-
istries of this
congregation,
the Virginia Syn-
od, ELCA, and
our global mis-
sion 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

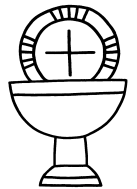
Thy holy wings, dear Saviour,
spread gently over me;
and through the long night watches
I'll rest secure in Thee,
Whatever may betide me,
be Thou my hiding place,
and let me live and labour
each day, Lord, by Thy grace.

We stand as we are able and sing the offertory.

Thy Holy Wings

Thy pardon, Saviour, grant me,
and cleanse me in Thy blood;
give me a willing spirit,
a heart both clean and good.
O take into Thy keeping
Thy children great and small,
and while we sweetly slumber
enfold us one and all.

- Caroline V. Sandell-Berg,



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

Thankful Hearts and Voices Raise

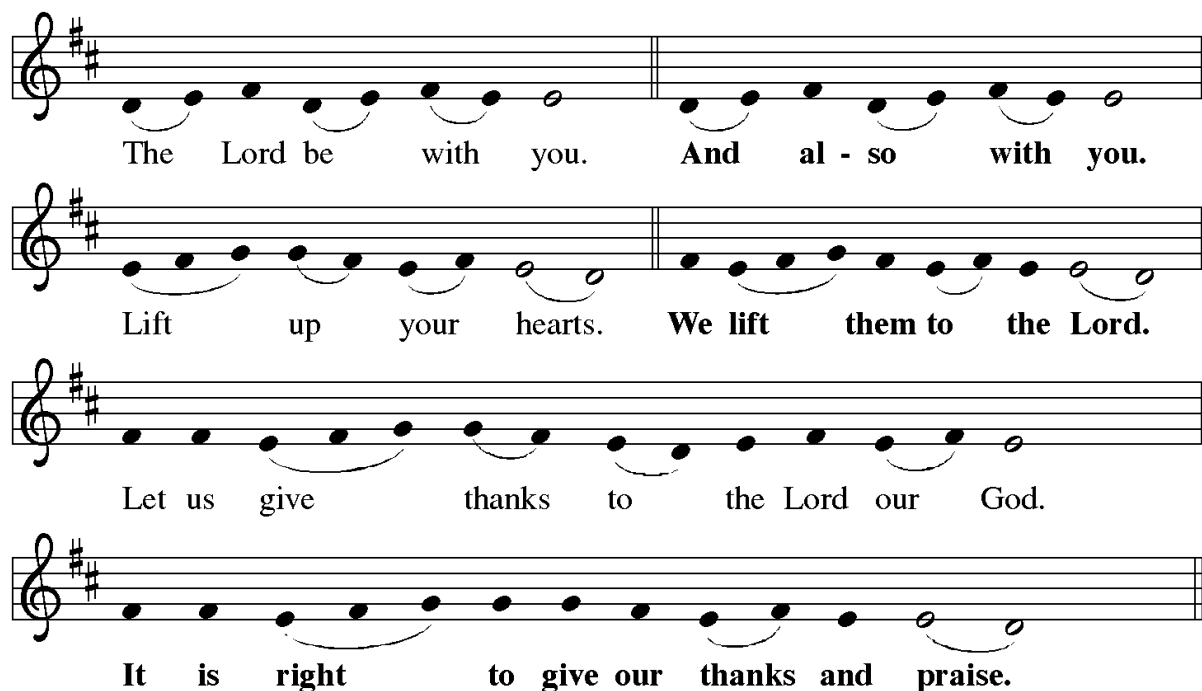


Thank-ful hearts and voice-es raise; tell ev-'ry-one what God has done. Let
ev - 'ry-one who seeks the Lord re - joice and bear the name of Christ.
Send us with your prom - is - es and lead your peo - ple forth in joy with
shouts of thanks - giv - ing. Al - le-lu - ia, al - le-lu - ia.

Offertory Prayer

P Let us pray. Generous God,
C in this meal you offer your very self.
We give thanks for these gifts of the earth.
In the breaking of this bread
reveal to us the Risen One.
In the pouring of this wine
pour us out in service to the world;
through Christ our 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 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 ("holy") 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. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

Eucharistic Prayer

P Blessed are you, O God of the universe.

Your mercy is everlasting
and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth.
Praise to you for saving the earth from the waters of the flood.
Praise to you for bringing the Israelites safely through the sea.
Praise to you for leading your people through the wilderness
to the land of milk and honey.
Praise to you for the words and deeds of Jesus, your anointed one.
Praise to you for the death and resurrection of Christ.
Praise to you for your Spirit poured out on all nations.

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.

P With this bread and cup
we remember our Lord's passover from death to life
as we proclaim the mystery of faith:
C **Christ has died.**
Christ is risen.
Christ will come again.

P O God of resurrection and new life:
Pour out your Holy Spirit on us
and on these gifts of bread and wine.
Bless this feast.
Grace our table with your presence.
C **Come, Holy Spirit.**

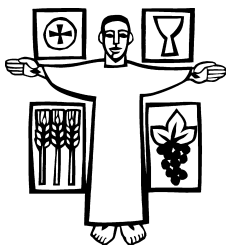
P Reveal yourself to us in the breaking of the bread.
Raise us up as the body of Christ for the world.
Breathe new life into us.
Send us forth,
burning with justice, peace, and love.
C **Come, Holy Spirit.**

P With Saint Mark and your holy ones of all times and places,
with the earth and all its creatures,
with sun and moon and stars,
we praise you, O God,
blessed and holy Trinity,
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 to receive communion at
the altar rail. We return to our pews by way of the side aisles.



Our Communion Song recalls the Emmaus story (Luke 24:13-35) as well as 1 Cor. 10:16-17.

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.

Communion Song

The Disciples Knew the Lord Jesus

All sing the refrain; the choir sings the verses, and all repeat the refrain after each verse.
Refrain



The dis - ci-ples knew the Lord Je-sus in the break-ing of the bread.

Choir: The bread which we break, alleluia,
is the communion of the body of Christ

Choir: One body are we, alleluia,
for though many we share one bread

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. Gracious God,

C **in you we live and move and have our being.**

With your word and this meal of grace,

you have nourished our life together.

Strengthen us to show your love

and serve the world in Jesus' name.

Amen

Blessing of Easter

P God the Father, who raised Christ Jesus from the dead, continually show us loving
kindness.

C **Amen**

P God the Son, victor over sin and death, grant us a share in the joy of his resurrection.

C **Amen**

P God the Spirit, giver of light and peace, renew our hearts in love.

C **Amen**

P May almighty God, the Father, + the Son, and the Holy Spirit, continue to bless us, now and
forever.

C **Amen**



1 The day of res - ur - rec - tion! Earth, tell it out a-broad,
 2 Let hearts be purged from e - vil that we may see a - right
 3 Now let the heav'ns be joy - ful, let earth its song be - gin,
 the pass - o - ver of glad - ness, the pass - o - ver of God.
 the Lord in rays e - ter - nal of res - ur - rec - tion light,
 the round world keep high tri - umph and all that is there - in.
 From death to life e - ter - nal, from sin's do - min - ion free,
 and lis - t'ning to his ac - cents, may hear, so calm and plain,
 Let all things, seen and un - seen, their notes of glad - ness blend;
 our Christ has brought us o - ver with hymns of vic - to - ry.
 his own "All hail!" and hear - ing, may raise the glad re - frain.
 for Christ the Lord has ris - en, our joy that has no end!

*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 Alleluia! Christ is risen!

C Christ is risen indeed! Alleluia!

P Go in peace loving the risen Lord and loving your neighbor. Alleluia, alleluia.

C Thanks be to God. Alleluia, alleluia.

THIS WEEK AT ST. MARK'S

Sunday, May 14 <i>Sixth Sunday of Easter</i>	11AM	Worship with Holy Communion
Monday, May 15	10AM	Bible Study
	5PM—7PM	The Lion's Share open
Tuesday, May 16		
Wednesday, May 17		
Thursday, May 18		
Friday, May 19	10AM—noon	The Lion's Share open
Saturday, May 20	8PM	NA meeting (Fellowship Hall)
Sunday, May 21 <i>Seventh Sunday of Easter</i>	11AM 12PM	Worship with Holy Communion One-Year Commemoration of Jonathan Ugochukwu

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Howard Barnard	Loretta Barnard
Lector	Heather House	Franci Stowasser
Communion Assistant	Donna Abbott	Cheryl Gordon & Barry Kirk
Coffee Hour	Sabina Ugochukwu	Sabina Ugochukwu



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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Thankful Hearts and Voices Raise—music: Ronald Nelson. Text and music © 1978, 1995 Augsburg Fortress. Used by permission, ONE LICENSE, License #A-729546.

The Disciples Knew the Lord Jesus—music by Jacob R. Gordon.

The Day of Resurrection—text: John of Damascus, tr. John Mason Neale, alt.; music: ELLACOMBE, German melody, 18th cent., adapt. X. L. Hartig, *Melodien zum Mainzer Gesangbuche*, 1833.