



THE TWENTY-FIFTH SUNDAY AFTER PENTECOST

Sunday, November 19, 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

I Want to Walk as a Child of the Light

Walter Pelz

We stand as we are able.

Opening Dialog (from Psalm 67)

P Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth.

**C Let the peoples praise you, O God;
let all the peoples praise you.**

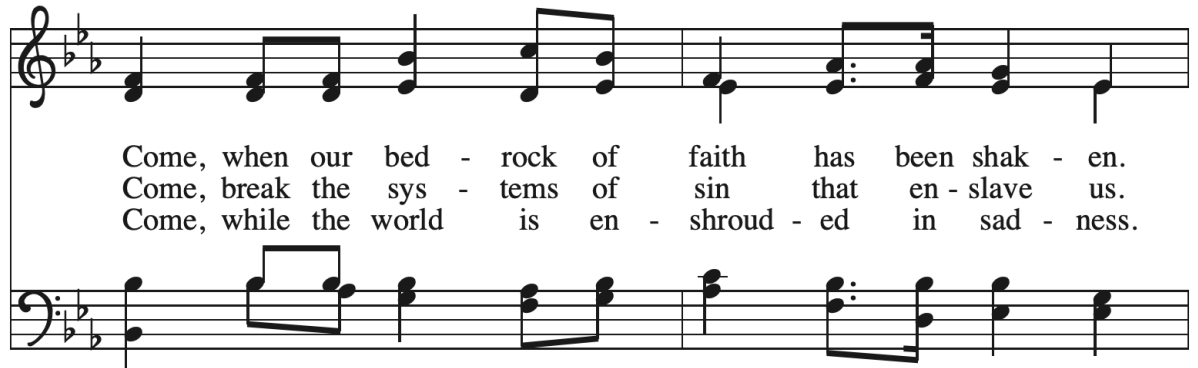
P The earth has brought forth its increase;
God, our God, has blessed us.

**C Let the peoples praise you, O God;
let all the peoples praise 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



1 Come now, O God, when our love is for - sak - en.
 2 Come, when we squan - der the free - dom you gave us.
 3 Come, put an end to our self - serv - ing mad - ness.



Come, when our bed - rock of faith has been shak - en.
 Come, break the sys - tems of sin that en - slave us.
 Come, while the world is en - shroud - ed in sad - ness.



Come, when our deep - est of hopes are mis - tak - en.
 Come, though we won - der if you can still save us.
 Come, turn the tears of our mourn - ing to glad - ness.



Come, Em - man - u - el. Come, Em - man - u - el.

*The apostolic
greeting quotes
the apostle Paul
(2 Cor. 13:14)*

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 Song of Praise, or 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).

Song of Praise

Glory to God

The musical score is written for a single melodic line on a treble clef staff. It begins with a key signature of two flats (B-flat and E-flat) and a common time signature (C). The melody is composed of eighth and quarter notes, with some measures containing rests. The lyrics are written below the staff, aligned with the notes. The score is divided into two main sections: 'Song of Praise' and 'Glory to God'. The 'Song of Praise' section includes the lyrics: '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.' The 'Glory to God' section includes the lyrics: 'Glo - ry to God in the high - est and peace to God's peo - ple on earth. 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. Glo - ry to God in the high - est and'.

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



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 reading is from the Old Testament.

Prayer of the Day

P The Lord be with you.

C **And also with you.**

P Let us pray.

Righteous God, our merciful master, you own the earth and all its peoples, and you give us all that we have. Inspire us to serve you with justice and wisdom, and prepare us for the joy of the day of your coming, through Jesus Christ, our Savior and Lord.

C **Amen**



LITURGY OF THE WORD

Children's Sermon

First Lesson: Zephaniah 1:7, 12-18

L A reading from Zephaniah.

⁷Be silent before the Lord GOD!

For the day of the LORD is at hand;
the LORD has prepared a sacrifice,

he has consecrated his guests.

¹²At that time I will search Jerusalem with lamps,
and I will punish the people
who rest complacently on their dregs,
those who say in their hearts,
“The LORD will not do good,
nor will he do harm.”

¹³Their wealth shall be plundered,
and their houses laid waste.
Though they build houses,
they shall not inhabit them;
though they plant vineyards,
they shall not drink wine from them.

¹⁴The great day of the LORD is near,
near and hastening fast;
the sound of the day of the LORD is bitter,
the warrior cries aloud there.

¹⁵That day will be a day of wrath,
a day of distress and anguish,
a day of ruin and devastation,
a day of darkness and gloom,
a day of clouds and thick darkness,
¹⁶a day of trumpet blast and battle cry
against the fortified cities
and against the lofty battlements.

¹⁷I will bring such distress upon people
that they shall walk like the blind;
because they have sinned against the LORD,
their blood shall be poured out like dust,
and their flesh like dung.

¹⁸Neither their silver nor their gold
will be able to save them
on the day of the LORD’s wrath;
in the fire of his passion
the whole earth shall be consumed;
for a full, a terrible end
he will make of all the inhabitants of the earth.

L The word of the Lord.

C **Thanks be to God.**

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

Psalm 90:1-8, 12

*We sing the psalm responsively, with the congregation singing the verses in **bold**.*

¹Lord, you have [|] been our refuge
from one generation [|] to another.

²**Before the mountains were brought forth, or the land and the [|] earth were born,**
from age to age [|] you are God.

³You turn us back to the [|] dust and say,
“Turn back, O child- [|] ren of earth.”

⁴**For a thousand years in your sight are like yesterday when [|] it is past**
and like a watch [|] in the night;

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.

⁵you sweep them away¹ like a dream,
they fade away suddenly¹ like the grass:
⁶**in the morning it is¹ green and flourishes;
in the evening it is dried¹ up and withered.**

⁷For we are consumed¹ by your anger;
we are afraid because¹ of your wrath.

⁸**Our iniquities you have¹ set before you,
and our secret sins in the light¹ of your countenance.**

¹²So teach us to num-¹ber our days
that we may apply our¹ hearts to wisdom.

Second Lesson: 1 Thessalonians 5:1-11

L A reading from First Thessalonians.

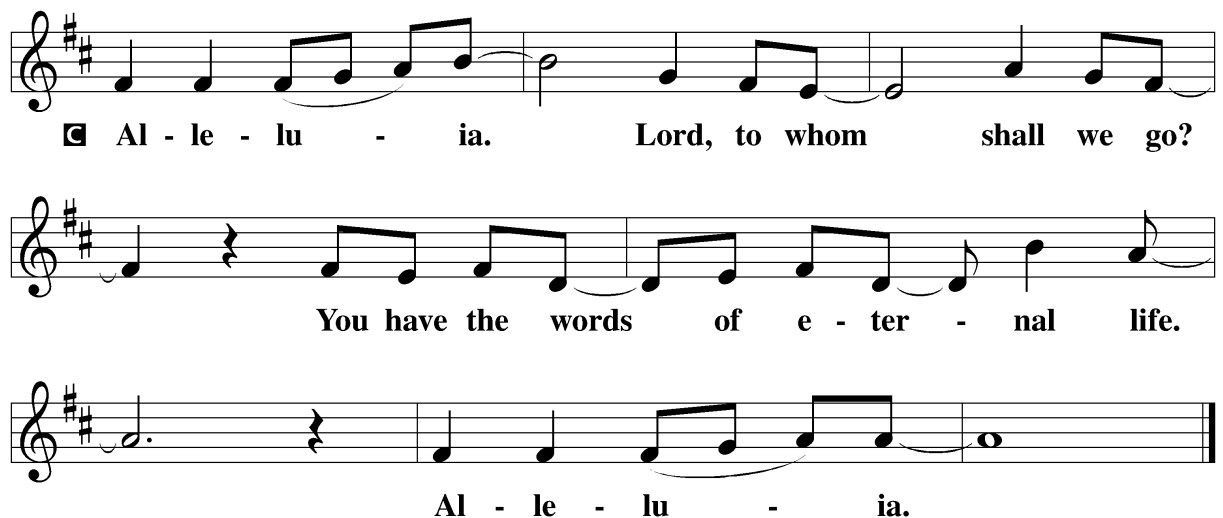
¹Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. ²For you yourselves know very well that the day of the Lord will come like a thief in the night. ³When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! ⁴But you, beloved, are not in darkness, for that day to surprise you like a thief; ⁵for you are all children of light and children of the day; we are not of the night or of darkness. ⁶So then let us not fall asleep as others do, but let us keep awake and be sober; ⁷for those who sleep sleep at night, and those who are drunk get drunk at night. ⁸But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. ⁹For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, ¹⁰who died for us, so that whether we are awake or asleep we may live with him. ¹¹Therefore encourage one another and build up each other, as indeed you are doing.

L The word of the Lord.

C **Thanks be to God.**

We stand.

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.

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.

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

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.

The Gospel: Matthew 25:1-13

P The Holy Gospel according to St. Matthew, the 25th chapter.

C Glory to you, O Lord.

[Jesus said to the disciples:] ¹⁴"For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; ¹⁵to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. ¹⁶The one who had received the five talents went off at once and traded with them, and made five more talents. ¹⁷In the same way, the one who had the two talents made two more talents. ¹⁸But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. ¹⁹After a long time the master of those slaves came and settled accounts with them. ²⁰Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' ²¹His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' ²²And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' ²³His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' ²⁴Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; ²⁵so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' ²⁶But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? ²⁷Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. ²⁸So take the talent from him, and give it to the one with the ten talents. ²⁹For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. ³⁰As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.' "

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.

Hymn 688

Lord of Light

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

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 EUCHARISTIC LITURGY

The Peace

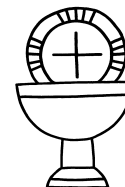
P The peace of the Lord be with you always.
C **And also with you.**

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

The Offering

Offertory Anthem

Once He Came in Blessing



Mark Sedio

Once he came in blessing, all our sins redressing;
came in likeness lowly, Son of God most holy;
bore the cross to save us; hope and freedom gave us.

Still he comes within us; still his voice would win us
from the sins that hurt us; would to truth convert us
from our foolish error ere he comes in terror.

Thus, if we have known him, not ashamed to own him,
nor have spurned him coldly, but will trust him boldly,
he will then receive us, heal us, and forgive us.

Those who then are loyal find a welcome royal.
Come, then, O Lord Jesus, from our sins release us;
let us here confess you, till in heav'n we bless you.

- Johann Horn, trans. Catherine Winkworth

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

Offertory

Let the Vineyards Be Fruitful

Let the vine - yards be fruit - ful, Lord, and fill to the
brim our cup of bless - ing. Gath - er a
har - vest from the seeds that were sown, that we may be
fed with the bread of life.
Gath - er the hopes and dreams of all; u -
nite them with the prayers we of - fer.
Grace our ta - ble with your pres - ence, and
give us a fore - taste of the feast to come.

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

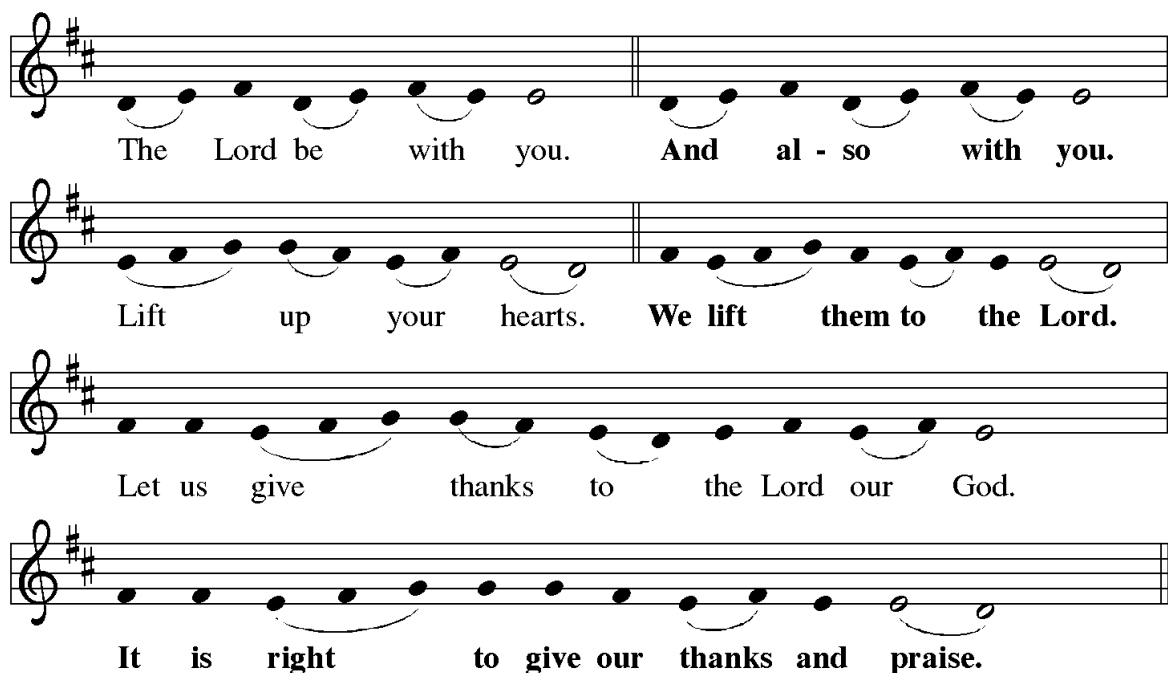
Offertory Prayer

P Let us pray. God of power, God of plenty,
C all things belong to you.
We bring your gifts to the table,
that all might be fed.
Form us into the body of your Beloved,
Jesus Christ, our Savior. Amen

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.

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."

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.

Sanctus



Ho - ly, ho - ly, ho - ly Lord, 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.

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

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

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.

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 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. Each individual will receive a wafer and instinct it in the chalice (think Oreos and milk). We return to our pews by way of the side aisles.



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. Generous God,

**C we thank you for the refreshment we have received
at your banquet table.**

**Send us now to spread your generosity into all the world,
through the one who is our dearest treasure,
Jesus Christ, our Savior and Lord.**

Amen

Blessing

P The blessing of God Almighty, the Father, the + Son, and the Holy Spirit, be upon you and remain with you for ever.

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.

Hymn 815

I Want to Walk as a Child of the Light

Dismissal

P Go in peace loving God and loving your neighbor.

C Thanks be to God.

Postlude

Lord of Light

Gordon Young

THIS WEEK AT ST. MARK'S

Sunday, November 19	11AM 12PM	Worship with Holy Communion Thanksgiving Lunch
Monday, November 20	5PM—7PM	The Lion's Share open
Tuesday, November 21		
Wednesday, November 22		
Thursday, November 23		Church office closed
Friday, November 24	10AM—noon	Church office closed The Lion's Share open
Saturday, November 25	8PM	NA meeting (Fellowship Hall)
Sunday, November 26 <i>Christ the King</i>	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Joel & Chisom Ugochukwu	Linda Anderson & Allison Armentrout
Lector	Cheryl Gordon	Heather House
Communion Assistant	Eric & Patti Mills	Sabina Ugochukwu & Nan Keenan
Coffee Hour	Thanksgiving Lunch	

Attendance Last Sunday	43
Offering Received (Pledges/Loose)	\$4585.00
Budget (Pledges/Loose)	\$3645.00



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

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