

# REFORMATION SUNDAY

Sunday, October 27, 2024  
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 a congregational response.

Hymn numbers refer to their corresponding pages in the back of the *Evangelical Lutheran Worship* hymnal.

Please leave your offering in the plate at the front of the nave, near the pulpit. If you would like to give online, you may use the QR code to the right.



Welcome  
Prayer Requests

Prelude

*A Mighty Fortress Is Our God*

Jan Zwart

*We stand as we are able.*

Opening Dialog (Ephesians 4:4-6)

P Blessed be God: Father, + Son, and Holy Spirit.

**C And blessed be God's kingdom, now and forever.**

P There is one Body and one Spirit;

**C There is one hope in God's call to us;**

P One Lord, one Faith, one Baptism;

**C One God and Father of all.**

Hymn 651

*Oh, Praise the Gracious Power*

*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 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 Jesus Christ. (Luke 2:14).*

**Song of Praise**

*Glory to God*

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.



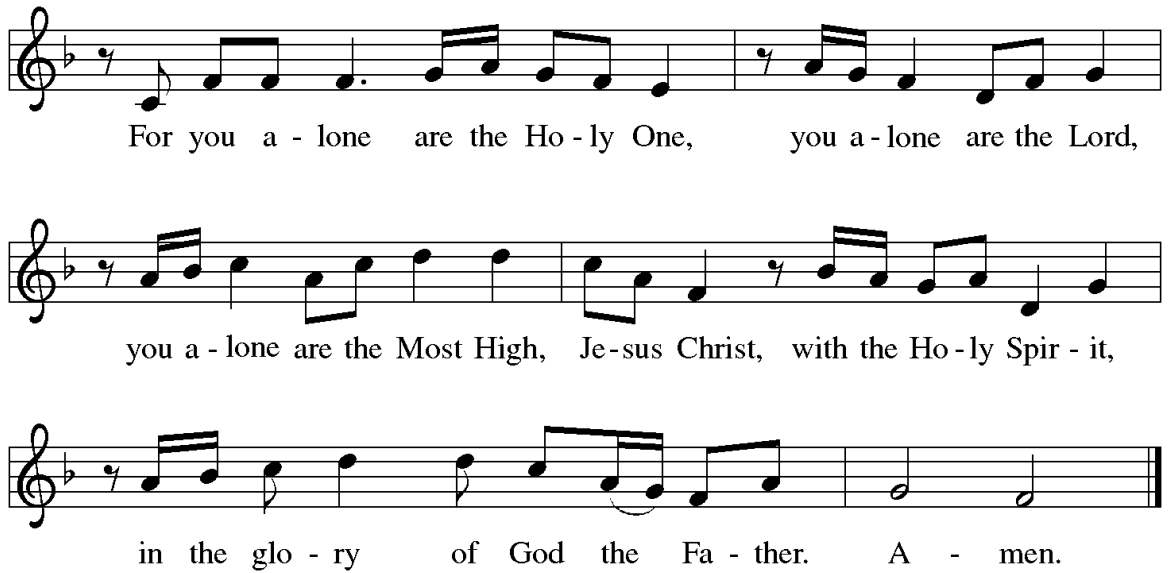
Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God,



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.*

**Prayer of the Day**

**P** The Lord be with you.

**C** **And also with you.**

**P** Let us pray.

Almighty God, gracious Lord, we thank you that your Holy Spirit renews the church in every age. Pour out your Holy Spirit on your faithful people. Keep them steadfast in your word, protect and comfort them in times of trial, defend them against all enemies of the gospel, and bestow on the church your saving 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**

*We are seated.*



## LITURGY OF THE WORD

First Lesson: Jeremiah 31:31-34

**L** A reading from Jeremiah.

<sup>31</sup>The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. <sup>32</sup>It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the LORD. <sup>33</sup>But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. <sup>34</sup>No longer shall they teach one another, or say to each other, “Know the LORD,” for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

**L** The word of the Lord.

**C** **Thanks be to God.**

*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.*

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

Psalm 46:1-7

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

- <sup>1</sup>God is our refuge and strength,  
a very present help in trouble.
- <sup>2</sup>**Therefore we will not fear, though the earth be moved,  
and though the mountains shake in the depths of the sea;**
- <sup>3</sup>though its waters rage and foam,  
and though the mountains tremble with its tumult.
- <sup>4</sup>**There is a river whose streams make glad the city of God,  
the holy habitation of the Most High.**
- <sup>5</sup>God is in the midst of the city; it shall not be shaken;  
God shall help it at the break of day.
- <sup>6</sup>**The nations rage, and the kingdoms shake;  
God speaks, and the earth melts away.**
- <sup>7</sup>The LORD of hosts is with us;  
the God of Jacob is our stronghold.

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

Second Lesson: Romans 3:19-28

L A reading from Romans.

<sup>19</sup>Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. <sup>20</sup>For “no human being will be justified in his sight” by deeds prescribed by the law, for through the law comes the knowledge of sin.

<sup>21</sup>But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, <sup>22</sup>the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, <sup>23</sup>since all have sinned and fall short of the glory of God; <sup>24</sup>they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup>whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; <sup>26</sup>it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

<sup>27</sup>Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. <sup>28</sup>For we hold that a person is justified by faith apart from works prescribed by the law.

L The word of the Lord.

C **Thanks be to God.**

*The Gospel Acclamation gives special focus to the Gospel, the principal and climactic biblical reading in the liturgy.*

*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. Al - le - lu - ia.

### The Gospel: John 8:31-36

**P** The Holy Gospel according to St. John, the 8<sup>th</sup> chapter.

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

*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.*

<sup>31</sup>Jesus said to the Jews who had believed in him, “If you continue in my word, you are truly my disciples; <sup>32</sup>and you will know the truth, and the truth will make you free.” <sup>33</sup>They answered him, “We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, ‘You will be made free’?”

<sup>34</sup>Jesus answered them, “Very truly, I tell you, everyone who commits sin is a slave to sin. <sup>35</sup>The slave does not have a permanent place in the household; the son has a place there forever. <sup>36</sup>So if the Son makes you free, you will be free indeed.”

**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 517

*Lord, Keep Us Steadfast in Your Word*

*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.*

*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.*

**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**

**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**

***God Is Our Refuge and Strength***

God is our refuge and strength;  
a present help in times of trouble.  
Though the mountains shake in the heart of the sea,  
though the waters roar and foam, we will not fear.

Come and behold the work of the Lord,  
the awesome acts of God.  
He is in the midst of his people, in all the earth.  
He is the word, we are his hands, he will lead us.  
He is the air, we are his song,  
we will celebrate his presence all the day long.

Come and behold the work of the Lord,  
the awesome acts of God.  
He is in the midst of his people, in all the earth.  
He is the rain, we are the stones, he will cleanse us.  
He is the air, we are his song,  
we will celebrate his presence all the day long.



Allen Pote

- Psalm 46, adapt. Jay Johnson

*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 the dreams of all; u -  
 nite them with the prayers we of - fer now. 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. Blessed are you, O God,  
 C **source of every gift of your creation.**  
**By these gifts and with our lives,**  
**help us to serve one another and all in need,**  
**through Jesus Christ, our Savior and Lord.**  
**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.**

*The dialogue and the Proper Preface are ancient parts of the worship which proclaim our thanks for the*

gifts of God in  
the meal.

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.”

### Sanctus

*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.*

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.

*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.*

### 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,**

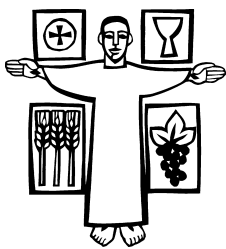
**as we forgive those who trespass against us;**

**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**

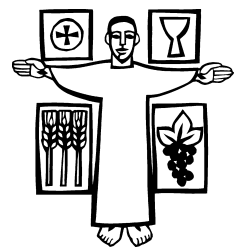
*We are seated.*



COMMUNION WITH OUR RISEN LORD  
WELCOME TO CHRIST'S TABLE

## COMMUNION DISTRIBUTION

We come forward by way of the center aisle to receive communion at  
the altar rail. 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. Holy God,

**C you have welcomed us to this meal  
and fed us with dignity at your table.  
Send us now to welcome others  
and to be at peace with one another,  
through Jesus Christ our 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**

Hymn 503

*A Mighty Fortress Is Our God*

*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

*Ein feste Burg ist unser Gott*

Helmut Walcha

## THIS WEEK AT ST. MARK'S

Sunday, October 27	11AM	Worship with Holy Communion
Monday, October 28	5PM—7PM	The Lion's Share open
Tuesday, October 29		
Wednesday, October 30	6:30PM—8PM	Choir rehearsal (Nave)
Thursday, October 31		
Friday, November 1	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Library)
Saturday, November 2	8PM	NA meeting (Fellowship Hall)
Sunday, November 3	11AM	Worship with Holy Communion

## SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
<b>Greeter</b>	Pat Gibbs	Lois Ashby & Sandy Anders
<b>Lector</b>	Nan Keenan	
<b>Communion Assistant</b>	Maru Ann Snider & Jerry McDaniel	
<b>Coffee Hour</b>		

Attendance Last Sunday	54
Offering Received (Pledges/Loose)	\$2,052.00
Budget (Pledges/Loose)	\$3,531.00



# 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](mailto:office@stmarksroanoke.org)

**Web:** [www.stmarksroanoke.org](http://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.

*Let the Vineyards Be Fruitful* —text: *Lutheran Book of Worship*; music: Richard W. Hillert. Text and music © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress. Used by permission, ONE LICENSE, License #A-729546.