



THE SEVENTH SUNDAY OF EASTER

June 1, 2025
10:00 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, please use the QR code to the right.



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

We begin services in Eastertide with the Paschal Greeting, which recalls the resurrected Jesus' greeting to Mary Magdalene and the other Mary (Matt 28:6).

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

Welcome

Prayer Requests

Prelude

Crown Him with Many Crowns

arr. Charles Callahan

We stand as we are able .

ENTRANCE RITE

Opening Dialog

P Christ is risen! and we are risen with him.

C Christ is risen! and life eternal is ours.

P Christ is risen! and death has met its master.

C Christ is risen! and the way to heaven is open.

P Alleluia! Christ is risen!

C Christ is risen indeed! Alleluia!

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.

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.

Hymn 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.

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.

Prayer of the Day

P Let us pray. O God, form the minds of your faithful people into your one will. Make us love what you command and desire what you promise, that, amid all the changes of this world, our hearts may be fixed where true joy is found, your Son, Jesus Christ our 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: Acts 16:16-34

L A reading from Acts.

¹⁶One day, as we were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. ¹⁷While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you a way of salvation." ¹⁸She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour.

¹⁹But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. ²⁰When they had brought them before the magistrates, they said, "These men are disturbing our city; they are Jews ²¹and are advocating customs that are not lawful for us as Romans to adopt or observe." ²²The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. ²³After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. ²⁴Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

²⁵About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. ²⁶Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened.

²⁷When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. ²⁸But Paul shouted in a loud voice, "Do not harm yourself, for we are all here." ²⁹The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. ³⁰Then he brought them outside and said, "Sirs, what must I do to be saved?" ³¹They answered, "Believe on the Lord Jesus, and you will be saved, you and your household." ³²They spoke the word of the Lord to him and to all who were in his house. ³³At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. ³⁴He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

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

Psalm 47:1-2, 6-8

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

¹Clap your hands, ¹all you peoples;
shout to God with a ¹joyful sound.

²**For the LORD Most High is ¹to be feared:**
a great king over ¹all the earth,

⁶Sing praises to | God, sing praises;
sing praises to our | king, sing praises.
⁷**For God is king of | all the earth;**
sing praises | with a song.

⁸God reigns o- | ver the nations;
God is en- | throned on high.

The second reading, usually from the New Testament letters, bears the witness of the early church. In lectionary year C, the second lesson is from Revelation.

Second Lesson: Revelation 22:12-14, 16-17, 20-21

L A reading from Revelation

¹²“See, I am coming soon; my reward is with me, to repay according to everyone’s work. ¹³I am the Alpha and the Omega, the first and the last, the beginning and the end.”

¹⁴Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates.

¹⁶“It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star.”

¹⁷The Spirit and the bride say, “Come.”

And let everyone who hears say, “Come.”

And let everyone who is thirsty come.

Let anyone who wishes take the water of life as a gift.

²⁰The one who testifies to these things says, “Surely I am coming soon.”

Amen. Come, Lord Jesus!

²¹The grace of the Lord Jesus be with all the saints. Amen.

L The word of the Lord.

C **Thanks be to God.**

We stand as we are able.

The sequence hymn frames the reading of the Holy Gospel. It gives special focus to the Gospel, the principal and climactic biblical reading in the liturgy.

Gospel Hymn

Son of God, Eternal Savior



1. Son of God, e - ter - nal Sav - ior, source of life and truth and grace,
Word made flesh, whose birth a - mong us hal - lows all our hu - man race,
you our head, who, throned in glo - ry, for your own will ev - er plead;
fill us with your love and pit - y, heal our wrong, and help our need.

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. We stand as we encounter the risen Lord in the reading of the gospel.

The Gospel: John 17:20-26

P The Holy Gospel according to St. John, the 17th chapter.

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

[Jesus prayed:] ²⁰“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, ²¹that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. ²²The glory that you have given me I have given them, so that they may be one, as we are one, ²³I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. ²⁴Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

²⁵“Righteous Father, the world does not know you, but I know you; and these know that you have sent me. ²⁶I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.”

P The Gospel of the Lord.

C **Praise to you, O Christ.**

Hymn

Son of God, Eternal Savior

2. Son of God, e - ter - nal Sav - ior, source of life and truth and grace,
Word made flesh, whose birth a - mong us hal - lows all our hu - man race:
by your pray - ing, by your will - ing that your peo - ple should be one,
grant, oh, grant, our hope's fru - i - tion: here on earth your will be done.

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 392

Alleluia! Sing to Jesus

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,**

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

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*

The Prayers



Each petition concludes:

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

*Much more than
 a pleasant greet-
 ing—we do this
 to proclaim
 God's promise of
 peace.
 2 Corinthians
 13:11*

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



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

The Head That Once Was Crowned

The choir sings stanzas 1-4; we stand and sing stanza 5 together.

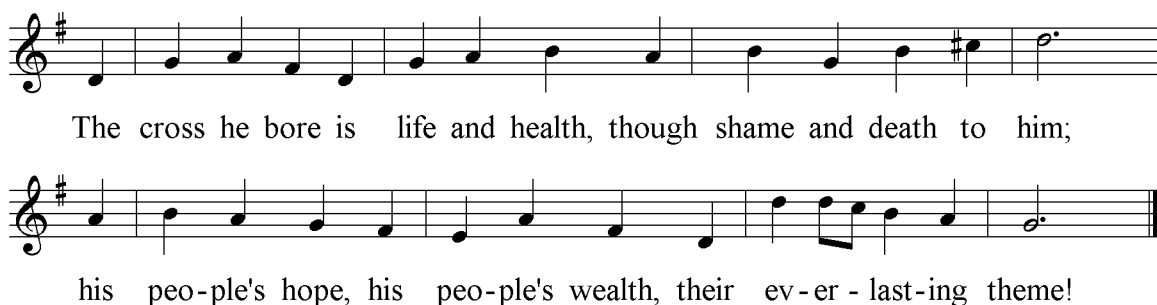
The head that once was crowned with thorns
is crowned with glory now;
a royal diadem adorns
the mighty victor's brow.

The highest place that heav'n affords
is his by sov'reign right,
the King of kings, and Lord of lords,
and heav'n's eternal light.

The joy of all who dwell above,
the joy of all below
to whom he manifests his love,
and grants his name to know;

To them the cross, with all its shame,
with all its grace, is giv'n;
their name, an everlasting name,
their joy, the joy of heav'n.

We stand and sing the final stanza.



The cross he bore is life and health, though shame and death to him;
his peo-ple's hope, his peo-ple's wealth, their ev-er - last-ing theme!

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

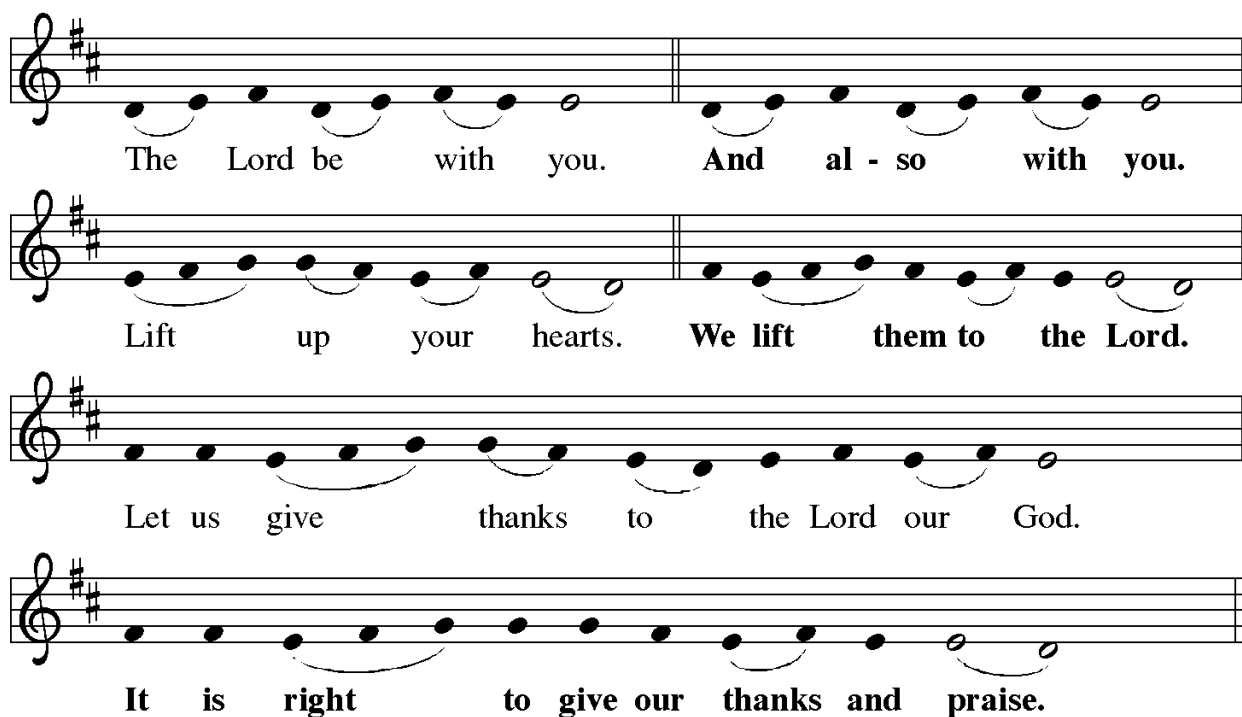
Offertory Prayer

P Let us pray. Risen One,
C **you have gathered us around your table of grace
along with these gifts we bring.
Come among us again,
breathe your life into us,
and enliven us with this meal,
that we may live as your risen body in the world.
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.

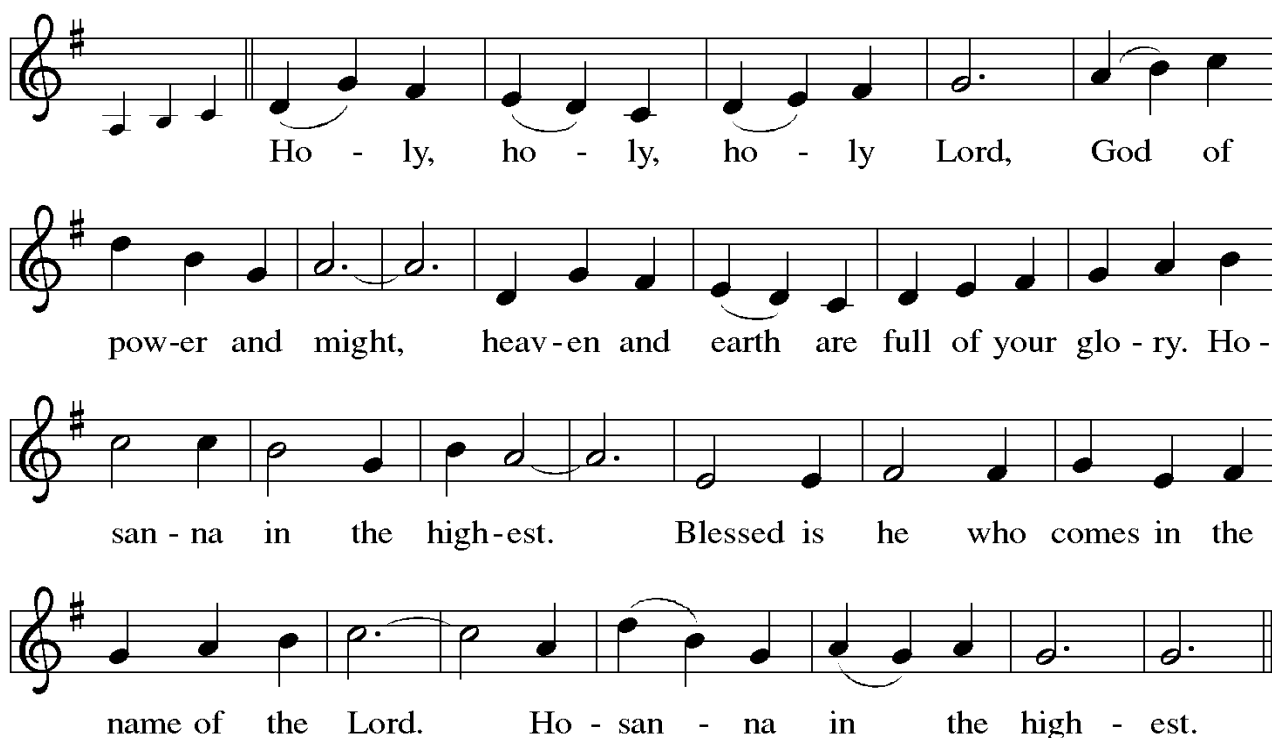
The Proper Preface

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, 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.

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 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*

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.

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,

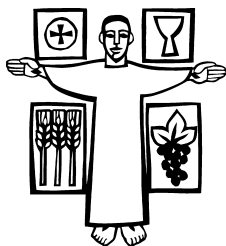
as we forgive those who trespass against us;

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, and 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. We give you thanks, generous God,

C for in this bread and cup

we have tasted the new heaven and earth

where hunger and thirst are no more.

**Send us from this table as witnesses to the resurrection,
that through our lives, all may know life in Jesus' name.**

Amen

Blessing

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

In Year C of the Revised Common Lectionary, the cycle of scripture lessons we follow, the second reading for the Sundays of Easter is taken from the Book of Revelation. Our closing hymns for the rest of this Easter season were chosen for their reflection of that day's reading from Revelation.

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

The King Shall Come

1. The King shall come when morn-ing dawns and light tri - um-phant breaks;
 2. Not, as of old, a lit - tle child, to bear, and fight, and die,
 3. The King shall come when morn-ing dawns and earth's dark night is past;
 4. and let the end - less bliss be - gin, by wear - y saints fore - told,
 5. The King shall come when morn-ing dawns and light and beau - ty brings:

when beau - ty gilds the east-ern hills and life to joy a - wakes.
 but crowned with glo - ry like the sun that lights the morn-ing sky.
 O haste the ris - ing of that morn, the day that e'er shall last;
 when right shall tri - umph o - ver wrong, and truth shall be ex - tolled.
 Hail, Christ the Lord! Thy peo-ple pray, come quick - ly, King of kings.

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.

Postlude

Crown Him with Many Crowns

arr. Charles Callahan

THIS WEEK AT ST. MARK'S

Sunday, June 1 <i>Seventh Sunday of Easter</i>	11AM	Worship with Holy Communion
Monday, June 2	5PM—7PM	The Lion's Share open
Tuesday, June 3		
Wednesday, June 4		
Thursday, June 5		
Friday, June 6	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Library)
Saturday, June 7	8PM	NA meeting (Fellowship Hall)
Sunday, June 8 <i>The Day of Pentecost</i>	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Susan Ware	Sandy Anders & Lois Ashby
Lector	Karen Arthur	Nan Keenan
Communion Assistant		
Coffee Hour		

Attendance Last Sunday	49
Offering Received (Pledges/Loose)	\$2,597.00
Budget (Pledges/Loose)	\$3173.00



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

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Son of God, Eternal Savior—text: Somerset C. Lowry; music: IN BABILONE, *Oude en Nieuwe Hollandse Boerenlities en Contradansen*, 1710, arr. Julius Röntgen.
This Joyful Eastertide—text: George R. Woodward; music: VRUECHTEN, Dutch folk tune.
The King Shall Come—text: John Brownlie; music: ST STEPHEN, William Jones.