



# THE SECOND SUNDAY AFTER PENTECOST

June 22, 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*

Welcome

Prayer Requests

Prelude

*Praise the One Who Breaks the Darkness*

arr. Kevin Sadowski

*We stand as we are able.*

Opening Dialog (from Psalm 22)

P From you comes my praise in the great assembly;  
I will perform my vows in the sight of those who fear the LORD.

C **The poor shall eat and be satisfied,  
Let those who seek the LORD give praise! May your hearts live forever!**

P All the ends of the earth shall remember and turn to the LORD;  
all the families of nations shall bow before God.

C **For dominion belongs to the LORD,  
who rules over the nations.**

Hymn 886

*Oh, for a Thousand Tongues to Sing*

*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 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).*

## Hymn 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.*

*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** Let us pray. O Lord God, we bring before you the cries of a sorrowing world. In your mercy set us free from the chains that bind us, and defend us from everything that is evil, through Jesus Christ, our Savior and Lord.
- C** **Amen**

*We are seated.*



## LITURGY OF THE WORD

First Lesson: Isaiah 65:1-9

**L** A reading from Isaiah.

- <sup>1</sup>I was ready to be sought out by those who did not ask,  
to be found by those who did not seek me.  
I said, "Here I am, here I am,"  
to a nation that did not call on my name.
- <sup>2</sup>I held out my hands all day long  
to a rebellious people,  
who walk in a way that is not good,  
following their own devices;  
<sup>3</sup>a people who provoke me  
to my face continually,  
sacrificing in gardens  
and offering incense on bricks;
- <sup>4</sup>who sit inside tombs,  
and spend the night in secret places;  
who eat swine's flesh,  
with broth of abominable things in their vessels;
- <sup>5</sup>who say, "Keep to yourself,  
do not come near me, for I am too holy for you."  
These are a smoke in my nostrils,  
a fire that burns all day long.
- <sup>6</sup>See, it is written before me:  
I will not keep silent, but I will repay;  
I will indeed repay into their laps  
<sup>7</sup>their iniquities and their ancestors' iniquities together,  
says the LORD;  
because they offered incense on the mountains  
and reviled me on the hills,  
I will measure into their laps  
full payment for their actions.
- <sup>8</sup>Thus says the LORD:  
As the wine is found in the cluster,  
and they say, "Do not destroy it,  
for there is a blessing in it,"  
so I will do for my servants' sake,  
and not destroy them all.

<sup>9</sup>I will bring forth descendants from Jacob,  
and from Judah inheritors of my mountains;  
my chosen shall inherit it,  
and my servants shall settle there.

L The word of the Lord.

C **Thanks be to God.**

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

Second Lesson: Galatians 3:23-29

L A reading from Galatians.

<sup>23</sup>Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. <sup>24</sup>Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. <sup>25</sup>But now that faith has come, we are no longer subject to a disciplinarian, <sup>26</sup>for in Christ Jesus you are all children of God through faith. <sup>27</sup>As many of you as were baptized into Christ have clothed yourselves with Christ. <sup>28</sup>There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. <sup>29</sup>And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

L The word of the Lord.

C **Thanks be to God.**

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

*We stand as we are able.*

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.*

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

*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 Gospel: Luke 8:26-39**

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

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

<sup>26</sup>Then [Jesus and his disciples] arrived at the country of the Gerasenes, which is opposite Galilee.

<sup>27</sup>As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. <sup>28</sup>When he saw Jesus, he fell down before him and shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me"—<sup>29</sup>for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.)

<sup>30</sup>Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. <sup>31</sup>They begged him not to order them to go back into the abyss.

<sup>32</sup>Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. <sup>33</sup>Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

<sup>34</sup>When the swineherds saw what had happened, they ran off and told it in the city and in the country. <sup>35</sup>Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. <sup>36</sup>Those who had seen it told them how the one who had been possessed by demons had been healed. <sup>37</sup>Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. <sup>38</sup>The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, <sup>39</sup>"Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

**P** The Gospel of the Lord.

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

*We sit.*

Sermon

Pastor Phyllis Diamond

*We stand as we are able and sing the hymn.*

Hymn 843

*Praise the One Who Breaks the Darkness*

**The Prayers**



*Each petition concludes:*

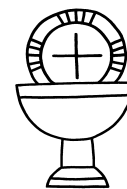
**P** Lord, in your mercy,

**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

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 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 Hymn

*In Christ There Is No East or West*

*We remain seated for stanzas 1 through 3.*



1 In Christ there is no east or west, in him no south or north,  
2 In Christ shall true hearts ev-'ry-where their high com-mu-nion find;  
3 Join hands, dis-ci-ples of the faith, what-e'er your race may be.

*We stand as we are able for the last stanza.*

4 In Christ now meet both east and west, in him meet south and north;



but one com-mu-ni-ty of love through-out the whole wide earth.  
his ser-vice is the gold-en cord close bind-ing hu-man-kind.  
All chil-dren of the liv-ing God are sure-ly kin to me.  
all Christ-ly souls are one in him through-out the whole wide earth.



*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.*

*The dialogue and the Proper Preface are ancient parts of the worship which proclaim our thanks for the gifts of God in the meal.*

### Offertory Prayer

**P** Let us pray. Creator God,  
**C** **in your wisdom you bring forth all that is good  
and the harvest is plentiful.  
Strengthen us at your table with these gifts of the earth  
and our labor,  
that we may work for the good of all;  
through Jesus Christ, 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.

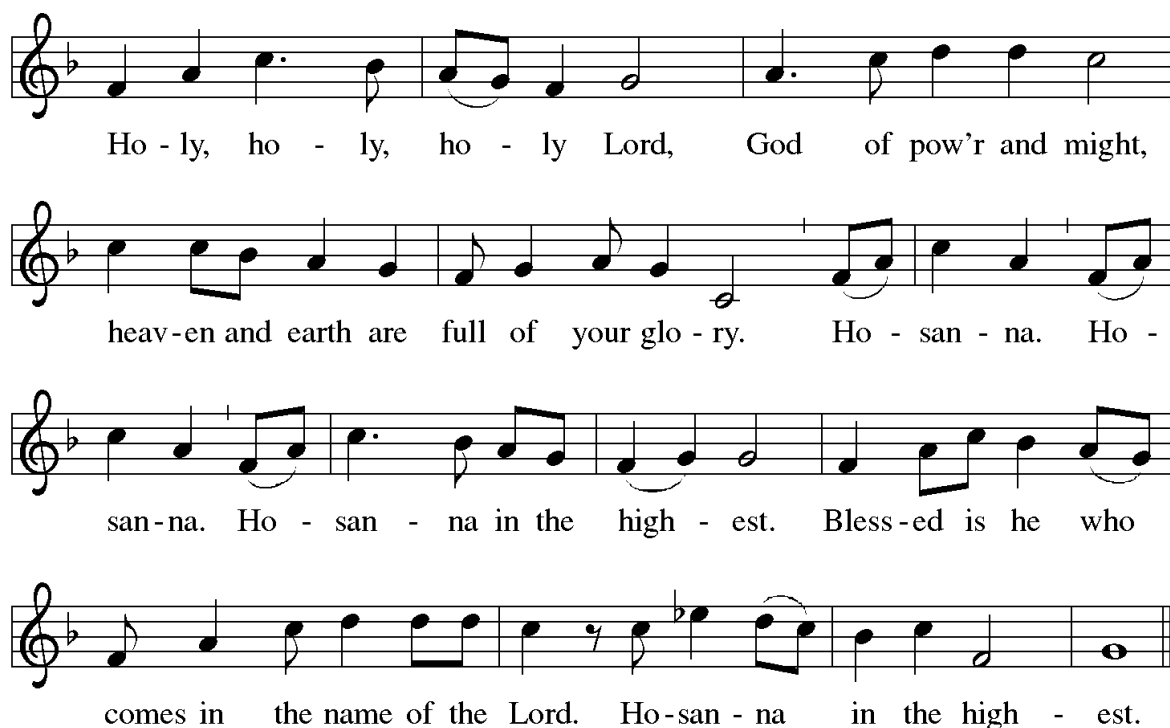
### The Proper Preface

*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'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 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.*

*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.*

### 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,**

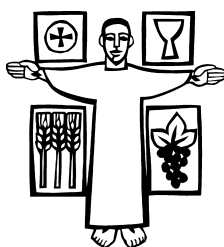
**as we forgive those who trespass against us;**

**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. Mothering God,

**C you gathered us to your table  
and we drank deeply of your grace.**

**Send us out by your Spirit  
to love our neighbors as ourselves  
and proclaim your love in Jesus' name.**

**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 537

*On Our Way Rejoicing*

### Dismissal

P Go in peace loving God and loving your neighbor.

**C Thanks be to God.**

### Postlude

*In Christ There Is No East or West*

arr. Charles Callahan

### Welcome Pastor Phyllis Diamond

We welcome Pastor Diamond as our guest preacher today while Pastor Armentrout is serving as the chaplain for the Virginia Synod senior high youth retreat, Kairos.

Thank you for being here today, Pastor Diamond!

## THIS WEEK AT ST. MARK'S

Sunday, June 22	10AM	Worship with Holy Communion
Monday, June 23	5PM—7PM	The Lion's Share open
Tuesday, June 24		
Wednesday, June 25		
Thursday, June 26		
Friday, June 27	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Library)
Saturday, June 28	8PM	NA meeting (Fellowship Hall)
Sunday, June 29	10AM	Worship with Holy Communion

## SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
<b>Greeter</b>	Laura Bolton	Jennifer Armentrout
<b>Lector</b>	Donna Abbott	Evan Odson
<b>Communion Assistant</b>		
<b>Coffee Hour</b>		

Attendance Last Sunday	44
Offering Received (Pledges/Loose)	\$1579.00
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

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.  
*In Christ There Is No East or West*—text: John Oxenham; music: McKee, African-American spiritual, adapt. Harry T. Burleigh.