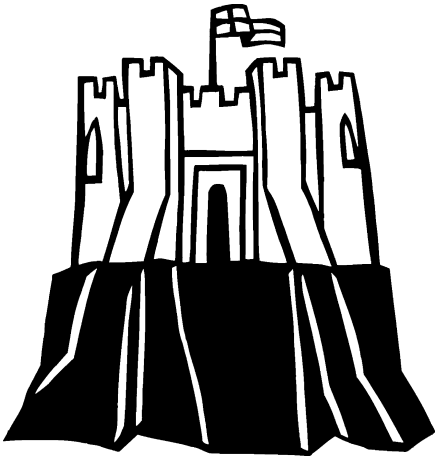


Reformation Sunday

Sunday, October 25, 2026
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, please use the QR code to the right.

Welcome
Prayer Requests

Prelude *Founded on Faith* David Johnson

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

Children's Sermon

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 654 *The Church's One Foundation*

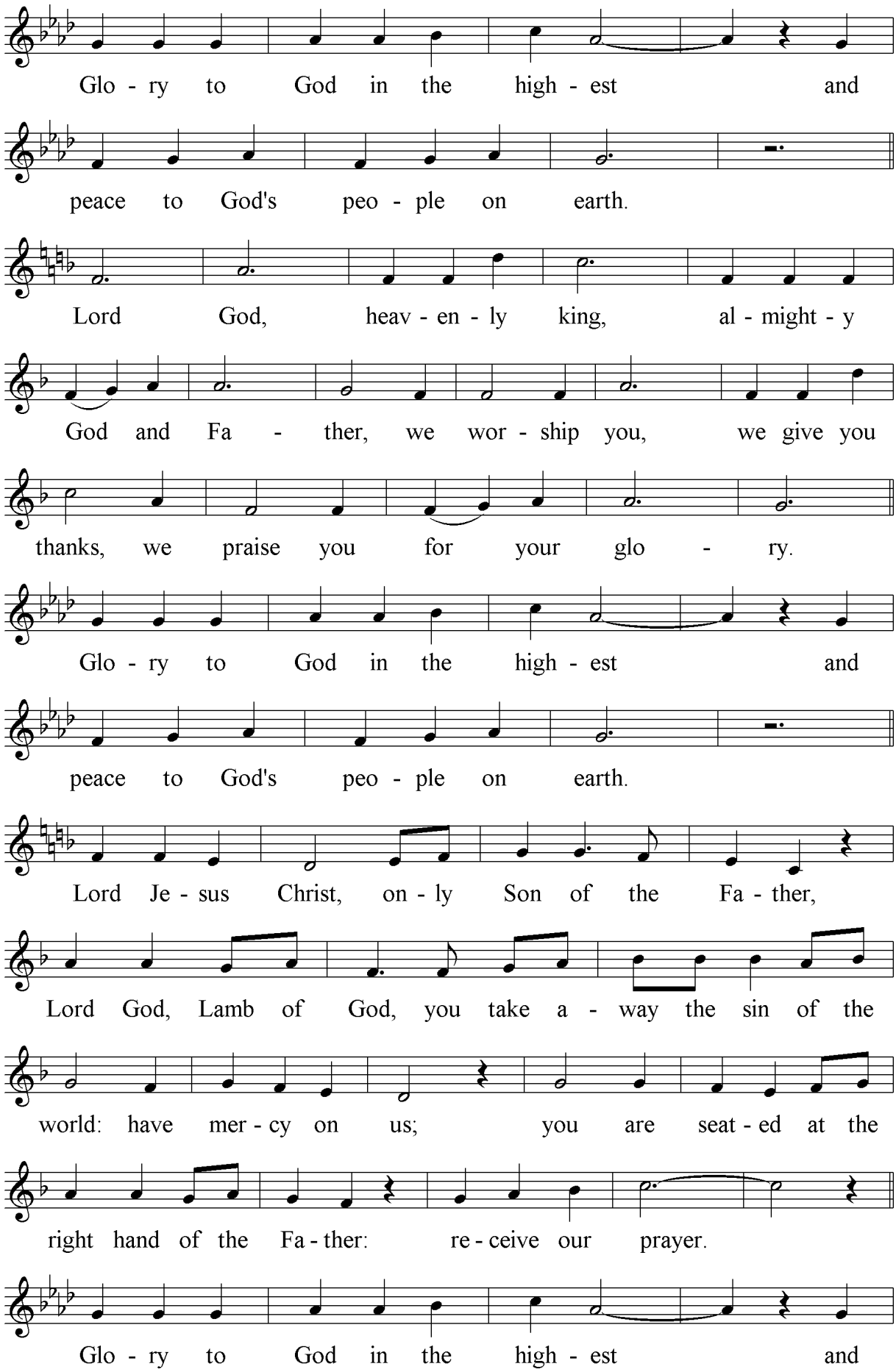
The apostolic greeting quotes the apostle Paul (2 Cor. 13:14)

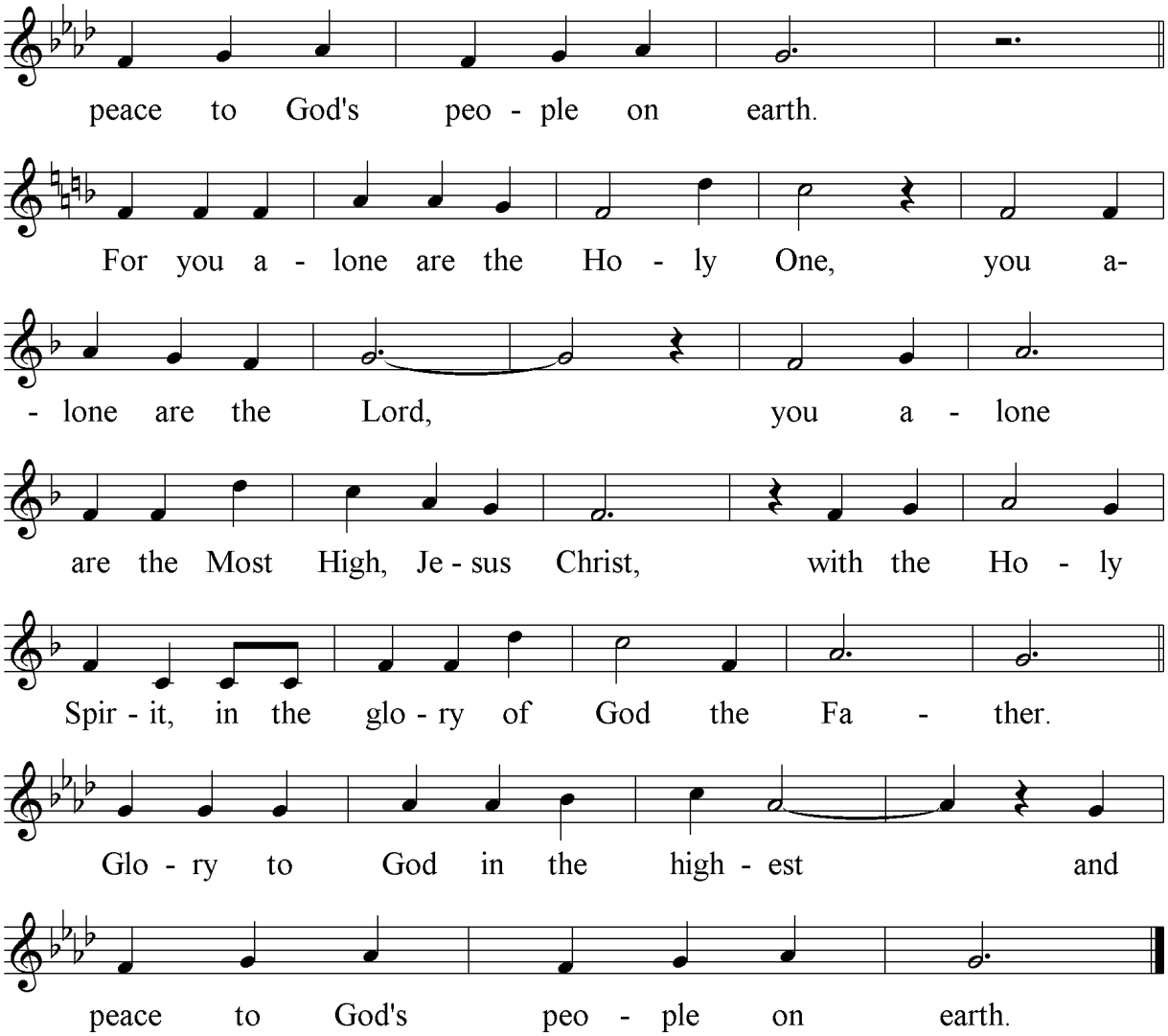
Greeting
P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.
C And also with you.

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 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.

Gracious Father, we pray for your holy catholic church. Fill it with all truth and peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it; where it is right, strengthen it; where it is in need, provide for it; where it is divided, reunite it; for the sake of your Son, Jesus Christ, our Savior, 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.

The first reading is from the Old Testament.

LITURGY OF THE WORD

First Lesson: Jeremiah 31:31-34

L A reading from Jeremiah.

31 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. 32 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. 33 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. 34 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.

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

Psalm 46:1-6, 10-11

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

1 God is our ref- | uge and strength,
a very present | help in trouble.
2 **Therefore we will not fear, though the | earth be moved,**
and though the mountains shake in the depths | of the sea;

3 though its waters | rage and foam,
and though the mountains tremble | with its tumult.
4 **There is a river whose streams make glad the cit- | y of God,**
the holy habitation of | the Most High.

5 God is in the midst of the city; it shall | not be shaken;
God shall help it at the | break of day.
6 **The nations rage, and the | kingdoms shake;**
God speaks, and the earth | melts away.

10 "Be still, then, and know that | I am God;
I will be exalted among the nations; I will be exalted | in the earth."
11 **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.

[19]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. [20]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.

[21]But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, [22]the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, [23]since all have sinned and fall short of the glory of God; [24]they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, [25]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; [26]it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

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

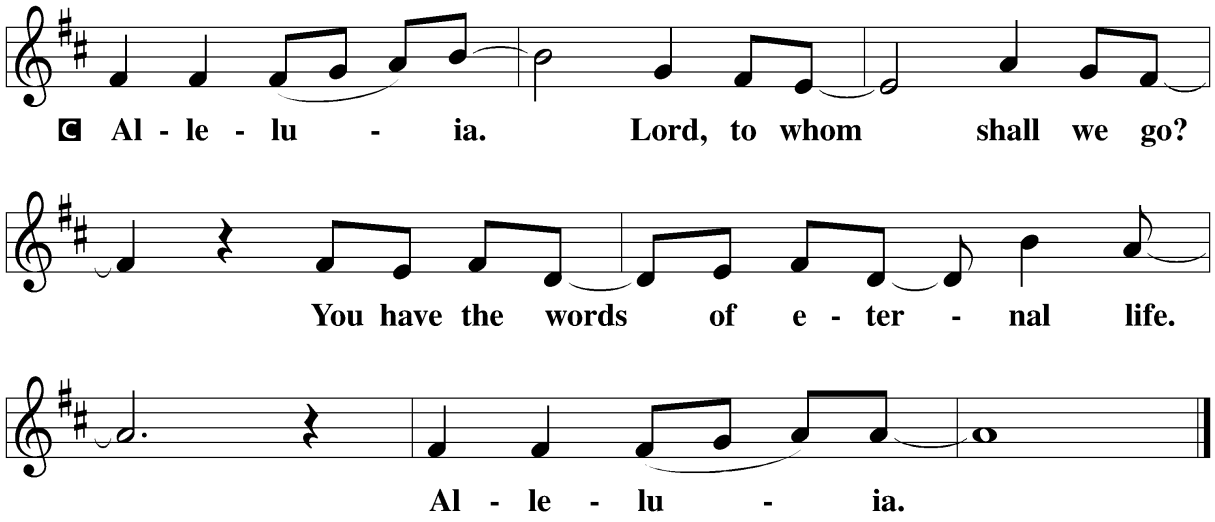
L The word of the Lord.

C Thanks be to God.

The Gospel Acclamation 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.

We stand.

Gospel Acclamation



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 8:31-36

P The Holy Gospel according to St. John, the 8th chapter.

C Glory to you, O Lord.

31 Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my
disciples; 32 and you will know the truth, and the truth will make you free." 33 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'?"
34 Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin.
35 The slave does not have a permanent place in the household; the son has a place there forever.
36 So if the Son makes you free, you will be free indeed."

P The Gospel of the Lord.

C Praise to you, O Christ.

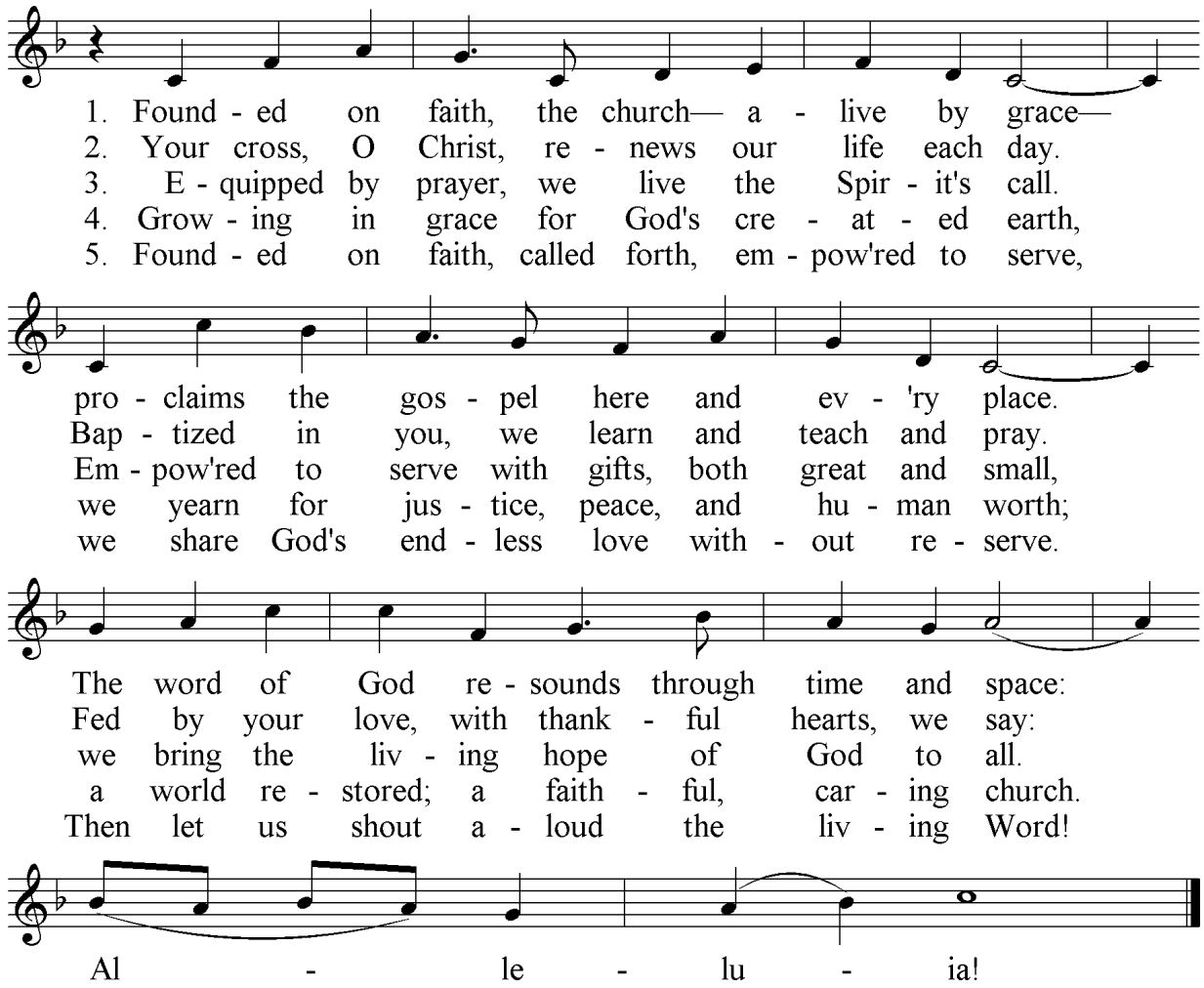
We sit.

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 — *Founded on Faith*



The Apostles' Creed (which begins, "I believe…") is tradi-tionally attributed to the first apos-tles, working under the inspira-tion of the Holy Spirit. It has been known to the church since at least the fourth century.

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

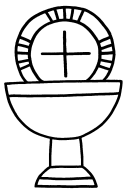
The Prayers

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

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."

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.

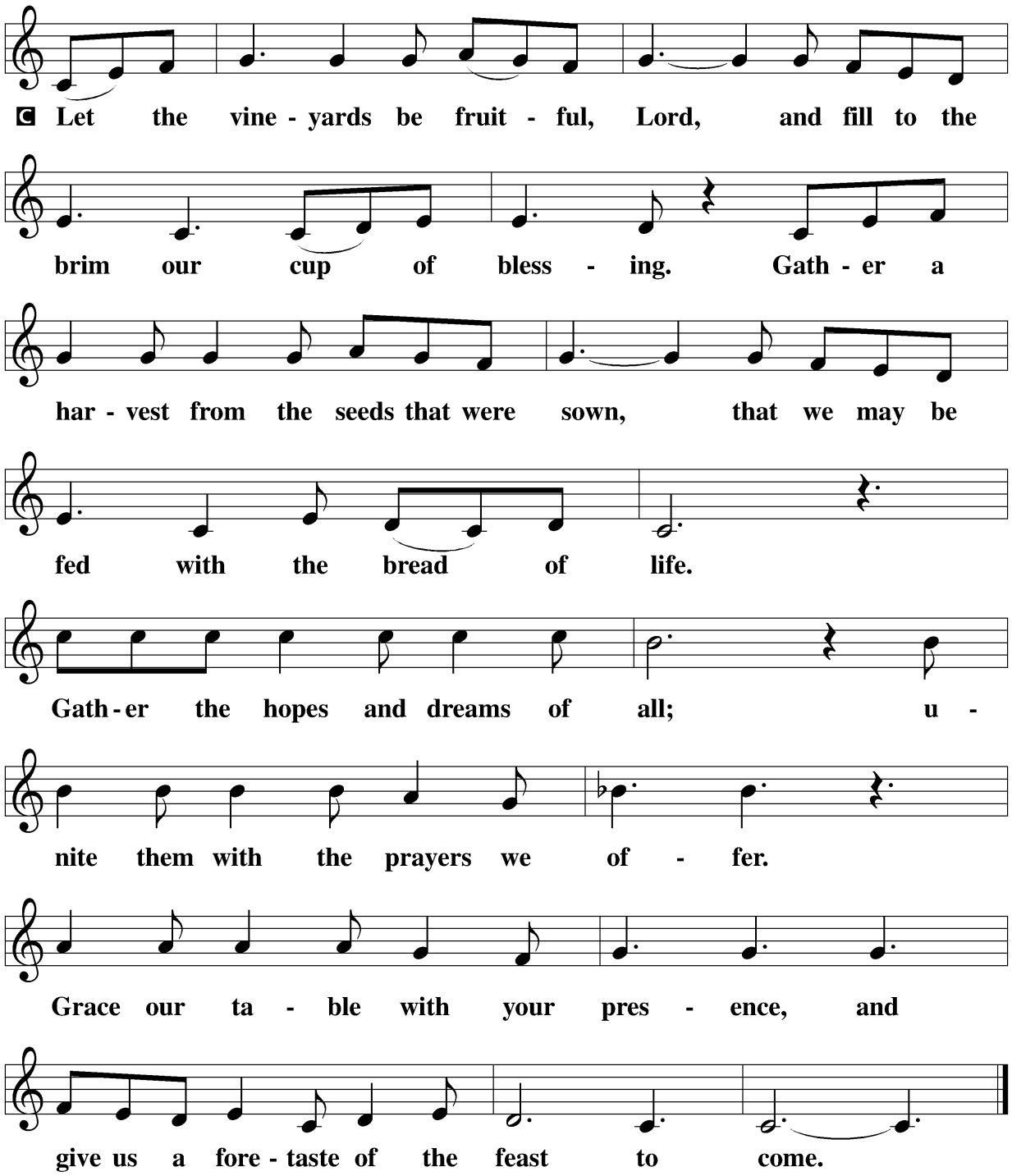
The Offering

Offertory Anthem *Christ Is Made the Sure Foundation* Dennis Larson

for text, see Hymn 645

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*



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

Offertory Prayer

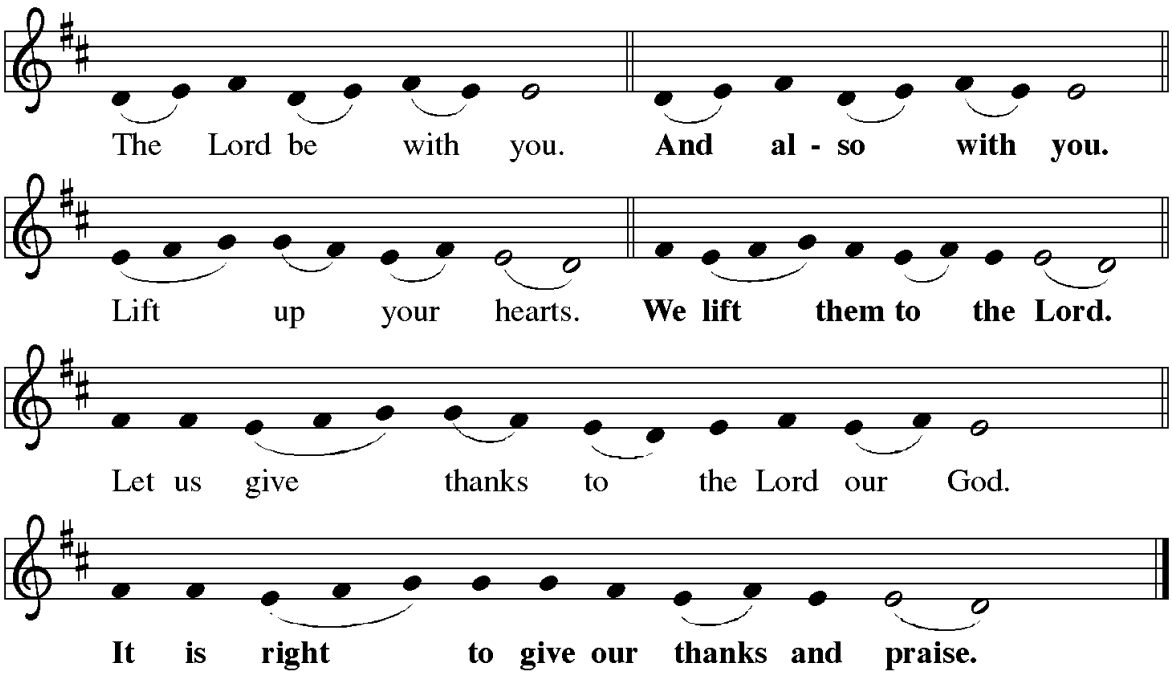
P Let us pray. God of creation,

C you send rain and the earth springs forth abundantly.
All blessings are from you;
make us generous with what we have.
Use our gifts, our abilities, and our hearts
in service to you and in love to our neighbors,
today and always.
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

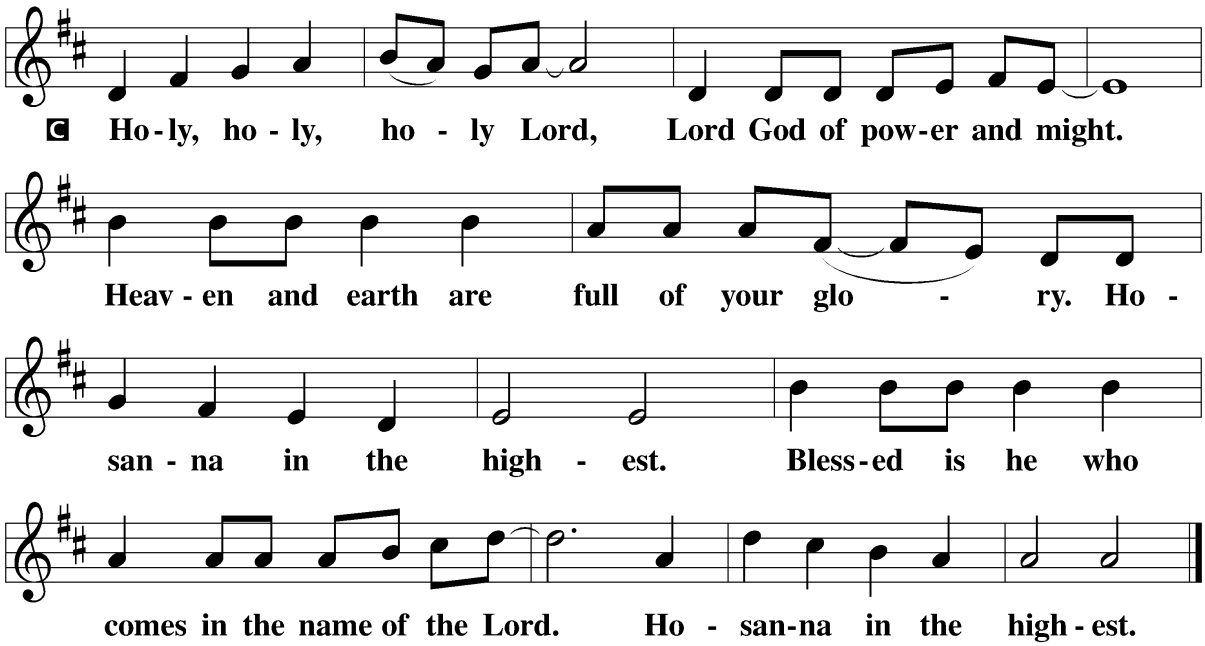


The Proper Preface

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



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

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. 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. Sustaining God,
C with this bread and cup,
you nourish us with mercy and abundant life.
By your Spirit, send us from this table to serve a needy world.
Make us living signs of your liberation, healing, and love,
following the way of Jesus, in whose name we pray.
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 504 *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 *A Mighty Fortress Is Our God* Helmut Walcha

THIS WEEK AT ST. MARK'S		
Sunday, October 25 *Reformation Sunday*	11AM	Worship with Holy Communion & Sunday School
Monday, October 26	5PM—7PM	The Lion's Share open
Tuesday, October 27		
Wednesday, October 28	6:30PM	Choir rehearsal (Nave)
Thursday, October 29		
Friday, October 30	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Fellowship Hall)
Saturday, October 31	8PM	NA meeting (Fellowship Hall)
Sunday, November 1 *All Saints Sunday*	11AM	Worship with Holy Communion & Sunday School

SERVING IN WORSHIP		
	Today	Next Week
Greeter		
Lector		
Communion Assistant		
Coffee Hour		

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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