

The Twenty-Fourth Sunday after Pentecost

Sunday, November 8, 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 — *Wake, Awake for Night Is Flying* — J. S. Bach

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.

Hymn 625 — *Come, We That Love the Lord*

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.
O God of justice and love, you illumine our way through life with the words of your Son. Give us the light we need, and awaken us to the needs of others, through Jesus Christ, our Savior and Lord.

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: Amos 5:18-24

L A reading from Amos.

18 Alas for you who desire the day of the LORD!
Why do you want the day of the LORD?
It is darkness, not light;
19 as if someone fled from a lion,
and was met by a bear;
or went into the house and rested a hand against the wall,
and was bitten by a snake.
20 Is not the day of the LORD darkness, not light,
and gloom with no brightness in it?

21 I hate, I despise your festivals,
and I take no delight in your solemn assemblies.
22 Even though you offer me your burnt offerings and grain offerings,
I will not accept them;
and the offerings of well-being of your fatted animals
I will not look upon.
23 Take away from me the noise of your songs;
I will not listen to the melody of your harps.
24 But let justice roll down like waters,
and righteousness like an ever-flowing stream.

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 70

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

1 Be pleased, O God, to de- | liver me;
O LORD, make | haste to help me.
**2 Let those who seek my life be put to shame | and confounded;
let those who take pleasure in my misfortune draw back and | be disgraced.**

3 Let those who say to me "Aha!" and gloat | over me
turn back because | of their shame.
**4 Let all who seek you rejoice and be | glad in you;
let those who love your salvation say forever, "Great | is the LORD!"**

5 But as for me, I am poor and needy; come to me quick- | ly, O God.
You are my helper and my deliverer; O LORD, | do not tarry.

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

Second Lesson: 1 Thessalonians 4:13-18

L A reading from First Thessalonians.

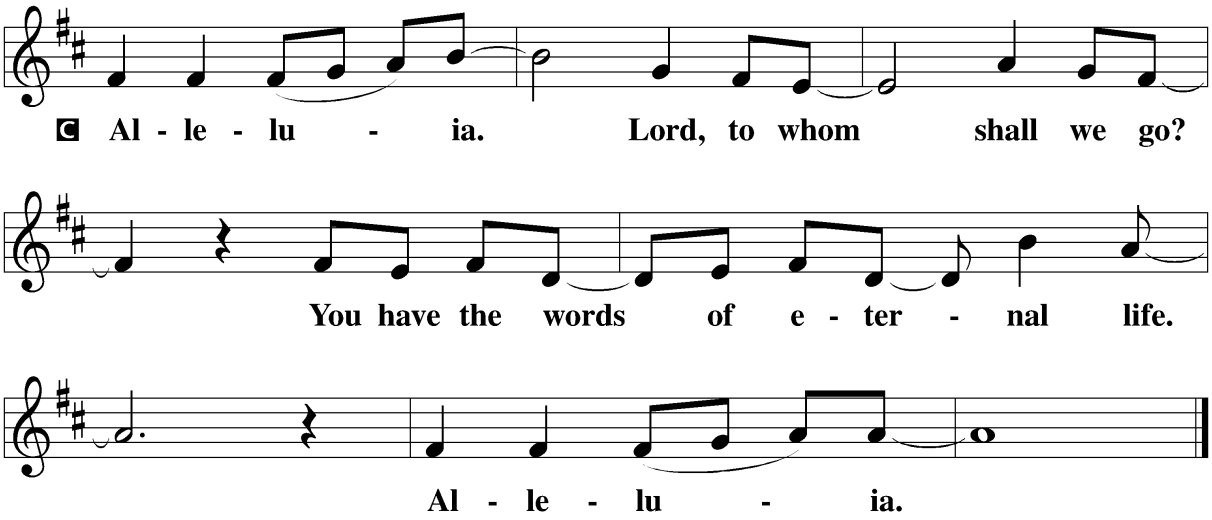
[13]We do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. [14]For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. [15]For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. [16]For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. [17]Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. [18]Therefore encourage one another with these words.

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

We stand.

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.

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: 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:] [1]"Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. [2]Five of them were foolish, and five were wise. [3]When the foolish took their lamps, they took no oil with them; [4]but the wise took flasks of oil with their lamps. [5]As the bridegroom was delayed, all of them became drowsy and slept. [6]But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' [7]Then all those bridesmaids got up and trimmed their lamps. [8]The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' [9]But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' [10]And while they went

to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. [11]Later the other bridesmaids came also, saying, 'Lord, lord, open to us.' [12]But he replied, 'Truly I tell you, I do not know you.' [13]Keep awake therefore, for you know neither the day nor the hour."

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.

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

Hymn 436 — *Wake, Awake, for Night Is Flying*

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

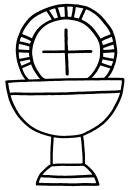
The Prayers



Each petition concludes:

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

THE EUCHARISTIC LITURGY



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

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 *Gloria sei dir gesungen* J. S. Bach

Gloria sei dir gesungen
Mit Menschen- und englischen Zungen,
Mit Harfen und mit Zimbeln schon.
Von zwölf Perlen sind die Pforten,
An deiner Stadt sind wir Konsorten
Der Engel hoch um deinen Thron.
Kein Aug hat je gespürt,
Kein Ohr hat je gehört
Solche Freude.
Des sind wir froh,
Io, io!
Ewig in dulci jubilo.

May gloria be sung to you
with the tongues of men and angels,
with harps and with cymbals.
The gates are made of twelve pearls,
in your city [where] we are companions
of the angels on high around your throne.
No eye has ever perceived,
no ear has ever heard
such joy.
Therefore we are joyful,
hurray, hurray!
for ever in sweet rejoicing.

- German text by Philipp Nicolai

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

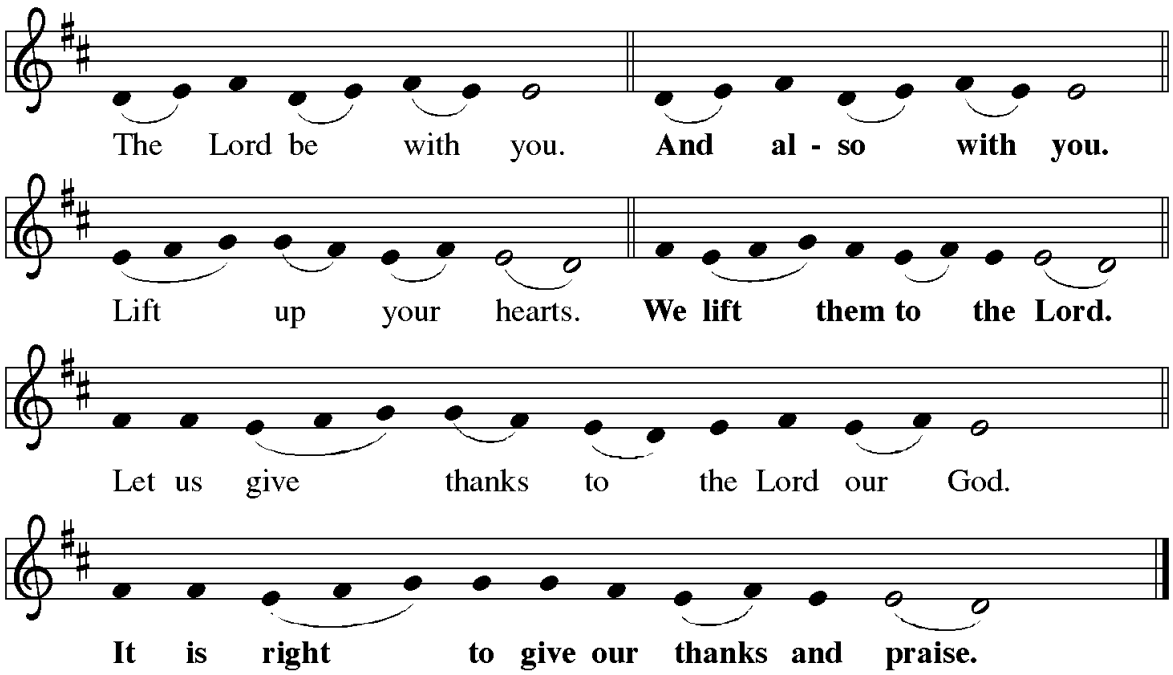
P Let us pray. God of creation,

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

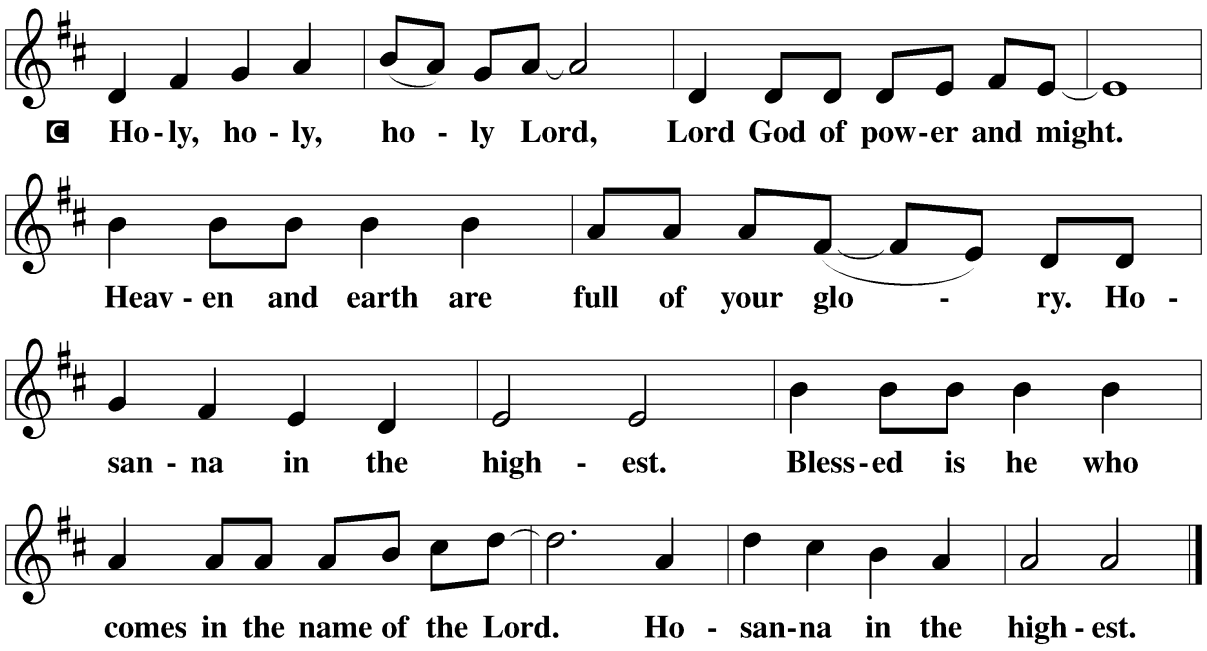


The Proper Preface

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 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 785 *When Peace Like a River*

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 *Wake, Awake for Night Is Flying* Paul Manz

THIS WEEK AT ST. MARK'S		
Sunday, November 8	11AM	Worship with Holy Communion
Monday, November 9	5PM—7PM	The Lion's Share open
Tuesday, November 10		
Wednesday, November 11	6:30PM	Choir rehearsal (Nave)
Thursday, November 12		
Friday, November 13	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Fellowship Hall)
Saturday, November 14	8PM	NA meeting (Fellowship Hall)
Sunday, November 15	11AM	Worship with Holy Communion

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

Attendance Last Sunday

Offering Received (Pledges/Loose)

Budget (Pledges/Loose)

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 ***Web:*** www.stmarksroanoke.org
E-mail: office@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.