

The Twenty-Fifth Sunday after Pentecost

Sunday, November 15, 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
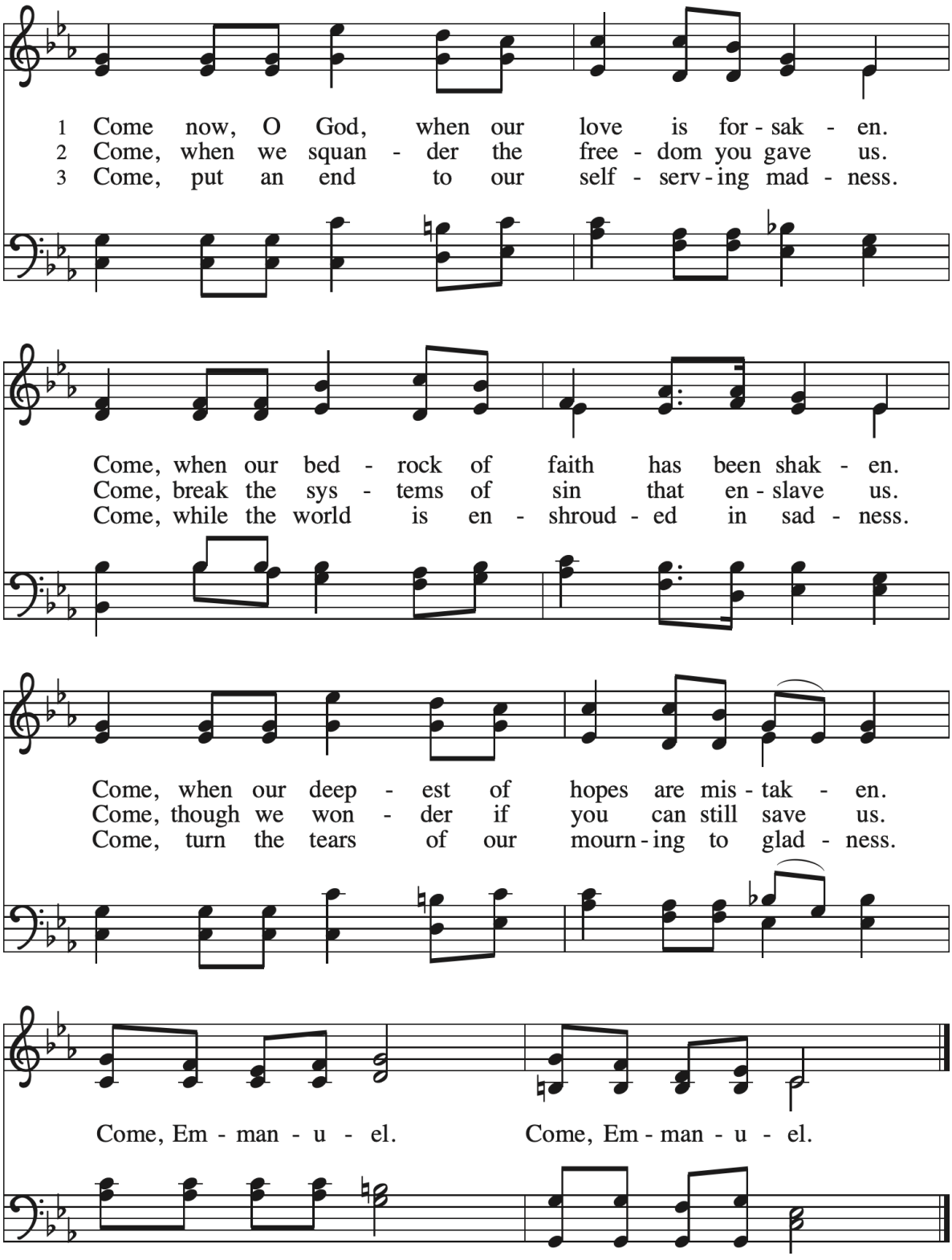
Prelude — *I Want to Walk as a Child of the Light* — Walter Pelz

Children's Sermon

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 stand as we are able and sing the hymn on the next page.

Hymn *Come Now, O God*



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

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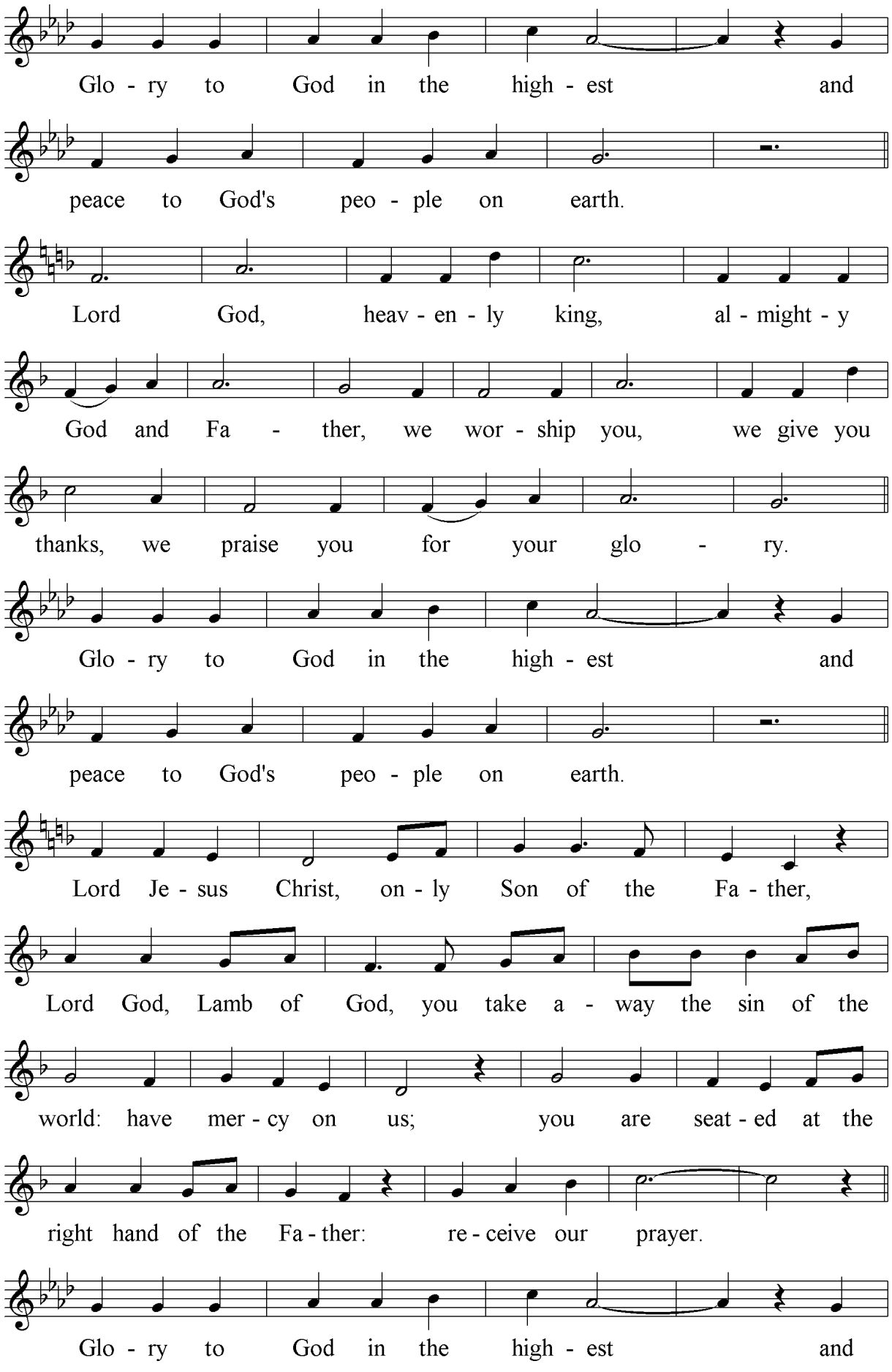
P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.
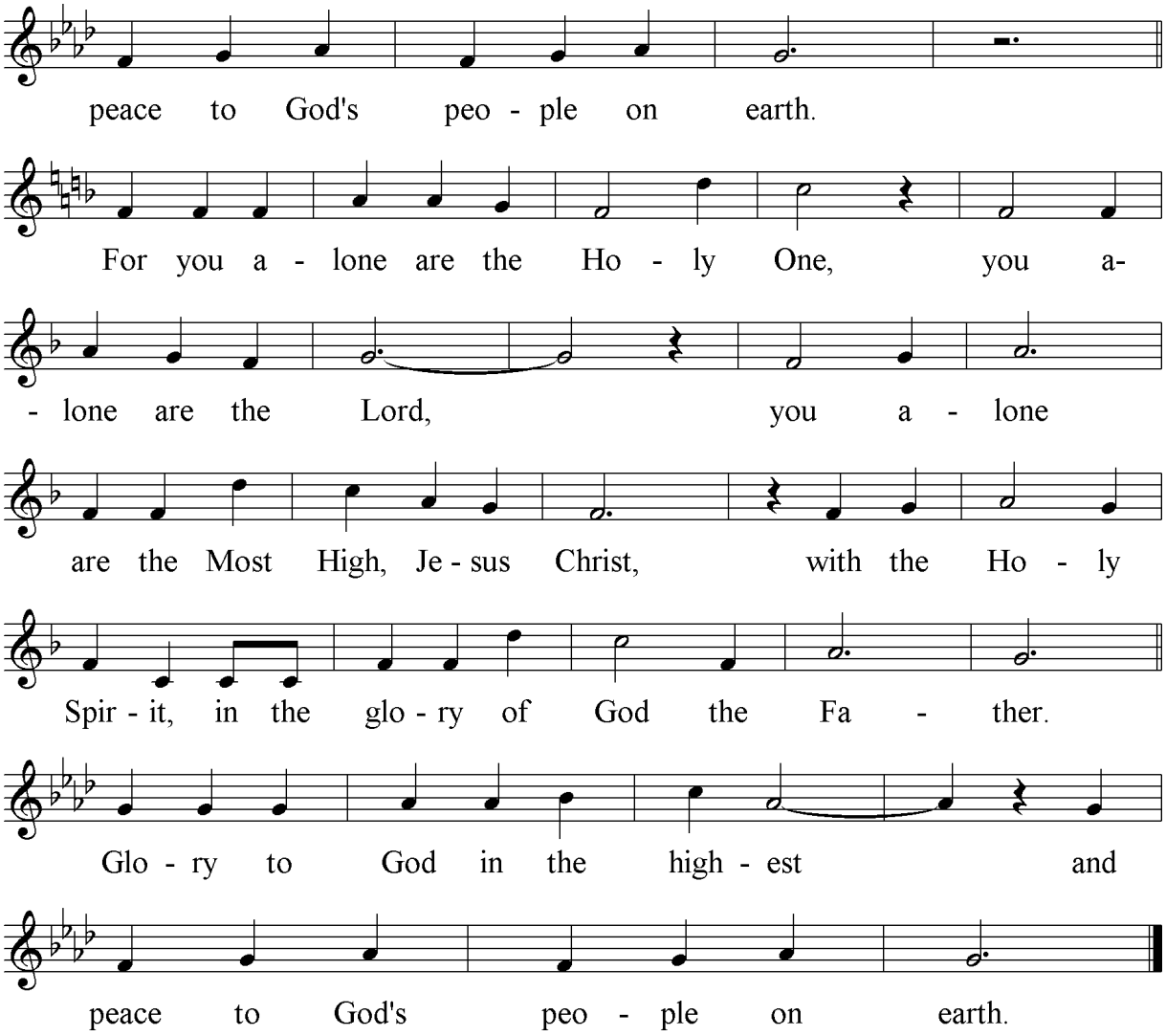
C And also with you.

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.

Righteous God, our merciful master, you own the earth and all its peoples, and you give us all that we have. Inspire us to serve you with justice and wisdom, and prepare us for the joy of the day of your coming, through Jesus Christ, our Savior and Lord.

C Amen



LITURGY OF THE WORD

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.

First Lesson: Zephaniah 1:7, 12-18

L A reading from Zephaniah.

7 Be silent before the Lord GOD!
For the day of the LORD is at hand;
the LORD has prepared a sacrifice,
he has consecrated his guests.
12 At that time I will search Jerusalem with lamps,
and I will punish the people

who rest complacently on their dregs,
those who say in their hearts,
"The LORD will not do good,
nor will he do harm."
[13]Their wealth shall be plundered,
and their houses laid waste.
Though they build houses,
they shall not inhabit them;
though they plant vineyards,
they shall not drink wine from them.

[14]The great day of the LORD is near,
near and hastening fast;
the sound of the day of the LORD is bitter,
the warrior cries aloud there.
[15]That day will be a day of wrath,
a day of distress and anguish,
a day of ruin and devastation,
a day of darkness and gloom,
a day of clouds and thick darkness,
[16]a day of trumpet blast and battle cry
against the fortified cities
and against the lofty battlements.

[17]I will bring such distress upon people
that they shall walk like the blind;
because they have sinned against the LORD,
their blood shall be poured out like dust,
and their flesh like dung.
[18]Neither their silver nor their gold
will be able to save them
on the day of the LORD's wrath;
in the fire of his passion
the whole earth shall be consumed;
for a full, a terrible end
he will make of all the inhabitants of the earth.

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 90:1-8, 12

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

[1]Lord, you have | been our refuge
from one generation | to another.
[2]**Before the mountains were brought forth, or the land and the | earth were born,
from age to age | you are God.**

[3]You turn us back to the | dust and say,
"Turn back, O child- | ren of earth."
[4]**For a thousand years in your sight are like yesterday when | it is past
and like a watch | in the night;**

[5]you sweep them away | like a dream,
they fade away suddenly | like the grass:
[6]**in the morning it is | green and flourishes;**
in the evening it is dried | up and withered.

[7]For we are consumed | by your anger;
we are afraid because | of your wrath.
[8]**Our iniquities you have | set before you,**
and our secret sins in the light | of your countenance.

[12]So teach us to num- | ber our days
that we may apply our | hearts to wisdom.

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

Second Lesson: 1 Thessalonians 5:1-11

L A reading from First Thessalonians.

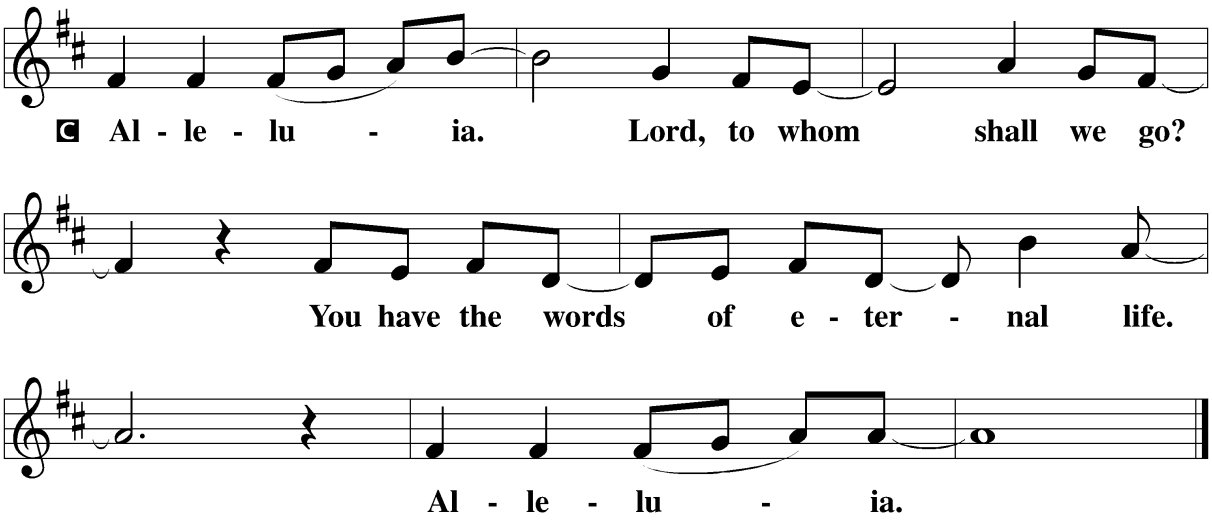
[1]Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. [2]For you yourselves know very well that the day of the Lord will come like a thief in the night. [3]When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! [4]But you, beloved, are not in darkness, for that day to surprise you like a thief; [5]for you are all children of light and children of the day; we are not of the night or of darkness. [6]So then let us not fall asleep as others do, but let us keep awake and be sober; [7]for those who sleep sleep at night, and those who are drunk get drunk at night. [8]But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. [9]For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, [10]who died for us, so that whether we are awake or asleep we may live with him. [11]Therefore encourage one another and build up each other, as indeed you are doing.

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:] [14]"For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; [15]to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. [16]The one who had received the five talents went off at once and traded with them, and made five more talents. [17]In the same way, the one who had the two talents made two more talents. [18]But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. [19]After a long time the master of those slaves came and settled accounts with them. [20]Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' [21]His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' [22]And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' [23]His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' [24]Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; [25]so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' [26]But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? [27]Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. [28]So take the talent from him, and give it to the one with the ten talents. [29]For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. [30]As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'"

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 688 — *Lord of Light*

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

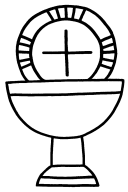
The Prayers



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."

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 Anthem *O God, Our Help in Ages Past* arr. John Rutter

The choir sings stanzas 1 through 5, we all stand and sing stanza 6 together.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

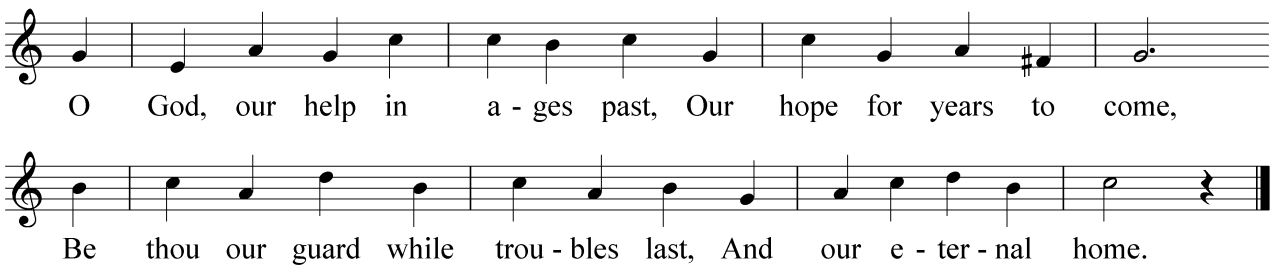
Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

A thousand ages in thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

We stand and sing stanza 6 together.



As our gifts of offerings and tithes are brought forward we sing a canticle of thanksgiving for God's generous goodness.

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

Offertory Prayer

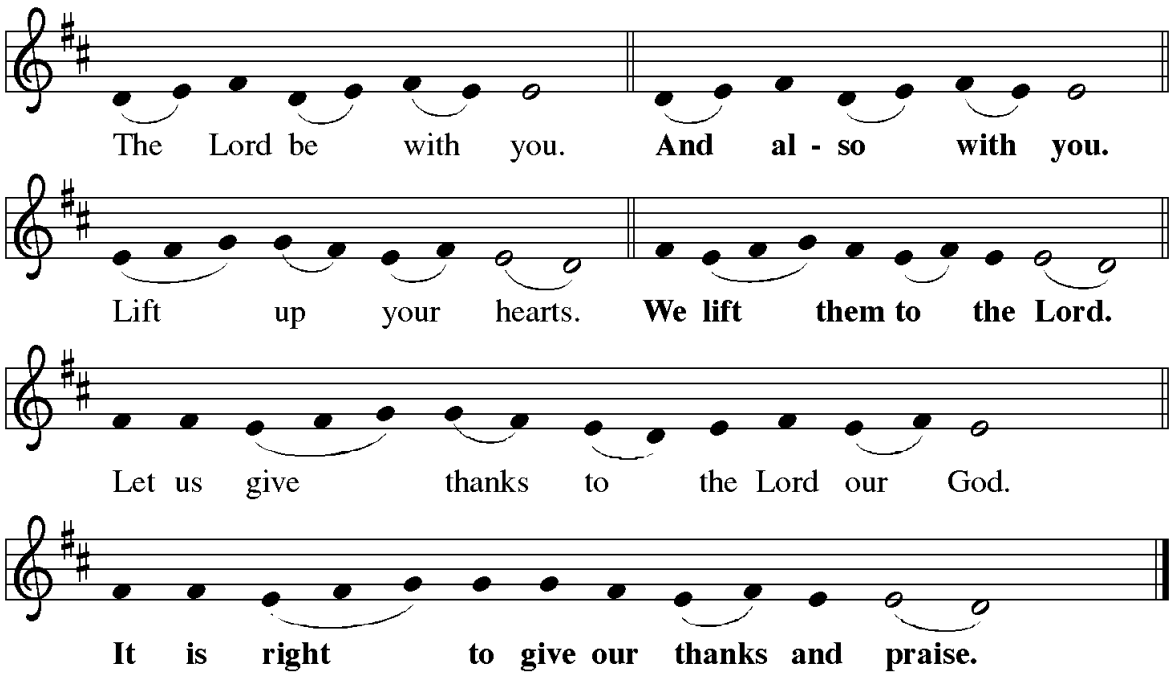
P Let us pray. God of creation,

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

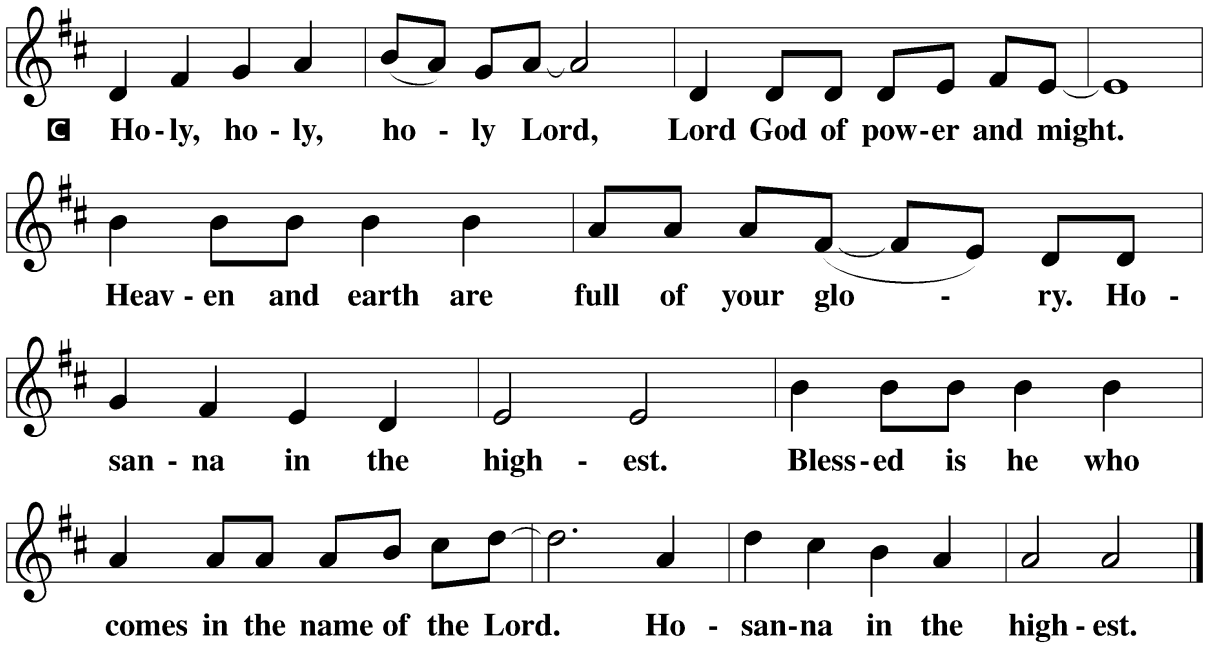


The Proper Preface

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

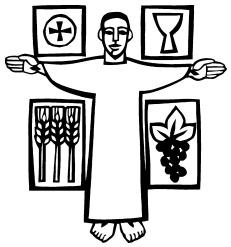
The Lord's Prayer

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. Each individual will receive a wafer and instinct it in the chalice (think Oreos and milk). 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

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 815 *I Want to Walk as a Child of the Light*

Dismissal

P Go in peace loving God and loving your neighbor.
C Thanks be to God.

Postlude *Lord of Light* Gordon Young

This week at St. Mark's		
Sunday, November 15	11AM	Worship with Holy Communion
Monday, November 16	5PM—7PM	The Lion's Share open
Tuesday, November 17		
Wednesday, November 18	6:30PM	Choir Rehearsal (Nave)
Thursday, November 19		
Friday, November 20	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Fellowship Hall)
Saturday, November 21	8PM	NA meeting (Fellowship Hall)
Sunday, November 22 *Christ the King*	11AM 12 PM	Worship with Holy Communion Thanksgiving Lunch

Serving in Worship		
	Today	Next Week
Greeter		
Lector		
Communion Assistant		
Coffee Hour		Thanksgiving Lunch

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.

Come Now, O God—text: David Bjorlin; music: Lost in the Night, Finnish folk tune. Text © 2018 GIA Publications, Inc. Used by permission, ONE LICENSE, License #A-729546.