St Mark Lutheran Church

Uniting in Worship + Growing in Wisdom + Serving in Love: to embrace all in response to God.

Service *of* Holy Communion

Welcome to this divine service of worship!
Plain font indicates portions of the liturgy shared by worship leaders.
Bold font indicates portions of the liturgy shared by the congregation.
The obelisk (†) invites the congregation to stand, and the double obelisk (‡) to sit or kneel, as it is able.

November 8, 2026: Twenty-fourth Sunday after Pentecost *9:00am & 11:00am*

Prelude: *Prelude in A Minor, BuxWV 158* *Dieterich Buxtehude*

Preparation for Worship

God of grace, you have given us minds to know you, hearts to love you, and voices to sing your praise. Fill us with your Spirit, that we may celebrate your glory and worship you in spirit and truth, through Jesus Christ, our Savior and Lord. Amen.

†Confession and Forgiveness

In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord. **Amen.**

‡ Most merciful God, **we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.**

In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

†Hymn: *My Lord, What a Morning*

Text: African American spiritual
Tune: BURLEIGH, *African American spiritual*



†Greeting

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

†Gloria


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.

†Prayer of the Day

Stir up, O Lord, the wills of your faithful people to seek more eagerly the help you offer, that, at the last, they may enjoy the fruit of salvation; through our Lord Jesus Christ. **Amen.**

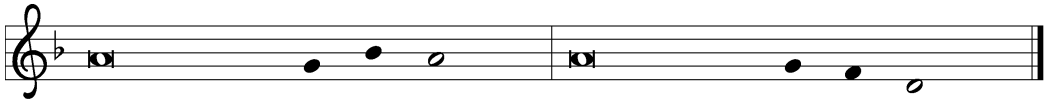
First Reading: *Wisdom of Solomon 6:12-20*

A reading from Wisdom of Solomon:

Wisdom is radiant and unfading, and she is easily discerned by those who love her and is found by those who seek her. She hastens to make herself known to those who desire her. One who rises early to seek her will have no difficulty, for she will be found sitting at the gate. To fix one's thought on her is perfect understanding, and one who is vigilant on her account will soon be free from care, because she goes about seeking those worthy of her, and she graciously appears to them in their paths and meets them in every thought. The beginning of wisdom is the most sincere desire for instruction, and concern for instruction is love of her, and love of her is the keeping of her laws, and giving heed to her laws is assurance of immortality, and immortality brings one near to God, so the desire for wisdom leads to a kingdom.

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

Psalmody: *Psalm 70*



Be pleased, O God, to de- | liver me;
O LORD, make | haste to help me.

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.

Let those who say to me "Aha!" and gloat | over me
turn back because | of their shame.

Let all who seek you rejoice and be | glad in you;
let those who love your salvation say forever, "Great | is the LORD!"

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.

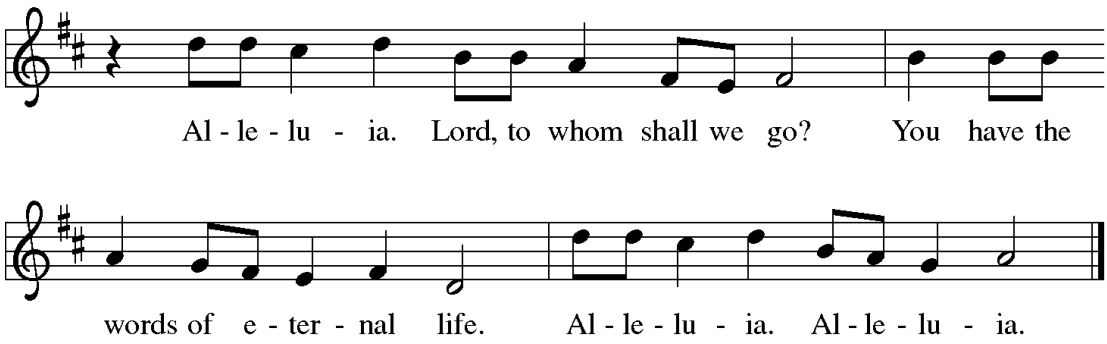
Second Reading: ***1 Thessalonians 4:13-18***

A reading from First Thessalonians:

But 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. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. 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. 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. 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. Therefore encourage one another with these words.

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

†Gospel Acclamation & Gospel: ***Matthew 25:1-13***



The holy gospel according to Matthew. **Glory to you, O Lord.**

"Then the kingdom of heaven will be like this. Ten young women took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them, but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' Then all those young women got up and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 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.' 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. Later the other young women came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly I tell you, I do not know you.' Keep awake, therefore, for you know neither the day nor the hour.

The gospel of the Lord. **Praise to you, O Christ.**

Sermon *Pastor Joel Neubauer*

†Hymn: *O Lord, How Shall I Meet You* *Text: Paul Gerhardt, 1607-1676*
Tune: WIE SOLL ICH DICH EMPFANGEN, *Johann Crüger, 1598-1662*



†Apostles' Creed

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.

‡Prayers of Intercession

United with the great cloud of witnesses, we offer our prayers for the church, the world, and all of creation.

You illumine the church with the hope of your new day. Prepare our hearts and minds for the inbreaking of your kingdom, that we might awaken to your transforming love at work all around us. God, in your mercy, **hear our prayer.**

You create and sustain the earth's natural rhythms so that all life might thrive. Show us the wisdom and wonder of nature's balance; make us careful stewards of our common home. God, in your mercy, **hear our prayer.**

You make justice roll down in all places and among all nations. Encourage all who protect vulnerable communities and help rebuild in the aftermath of conflict. Uphold veterans and those who care for them. God, in your mercy, **hear our prayer.**

You hasten to heal our wounds and make whole what is broken. Comfort individuals facing a difficult diagnosis, receiving palliative care, or facing uncertain treatment options. Be gentle with all whom we remember aloud on our lips and silently in our hearts including…. God, in your mercy, **hear our prayer.**

You give rest to weary hearts and bodies. As the days grow shorter in the north, help us to move more slowly and intentionally through our days, honoring the need for quiet and stillness. God, in your mercy, **hear our prayer.**

You welcome those who have come before us in faith into the joys of heaven. Sustain us by your grace and guide us into the promise of everlasting life. God, in your mercy, **hear our prayer.**

Into your steadfast love, faithful God, we entrust all for whom we pray, in the name of Jesus, your beloved.
Amen.

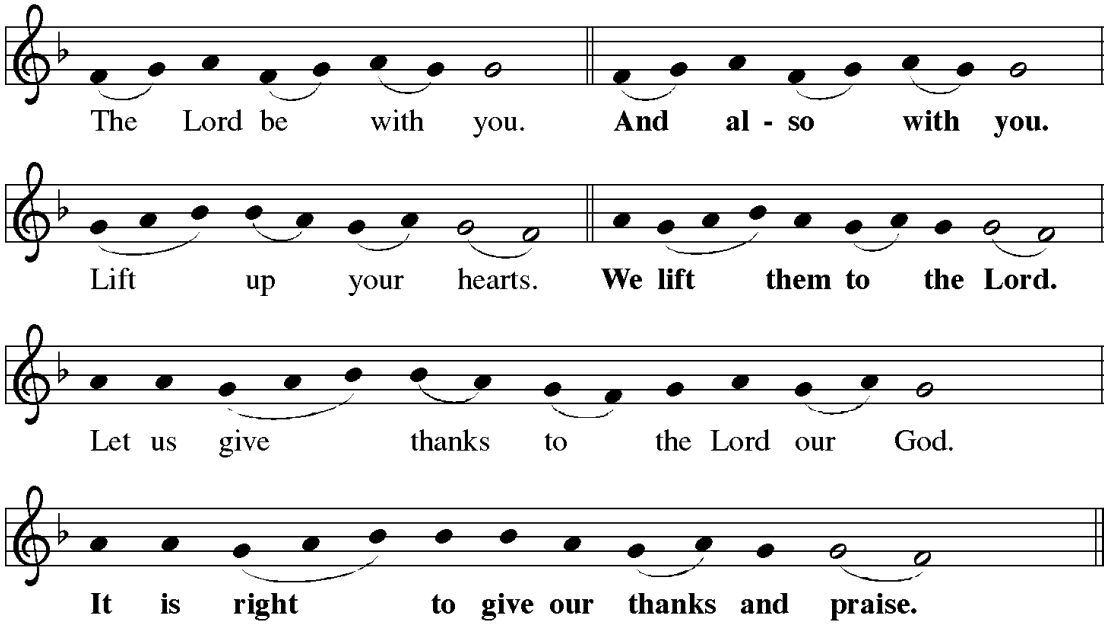
†Peace and Offering Prayer

The peace of Christ be with you always. **And also with you.**

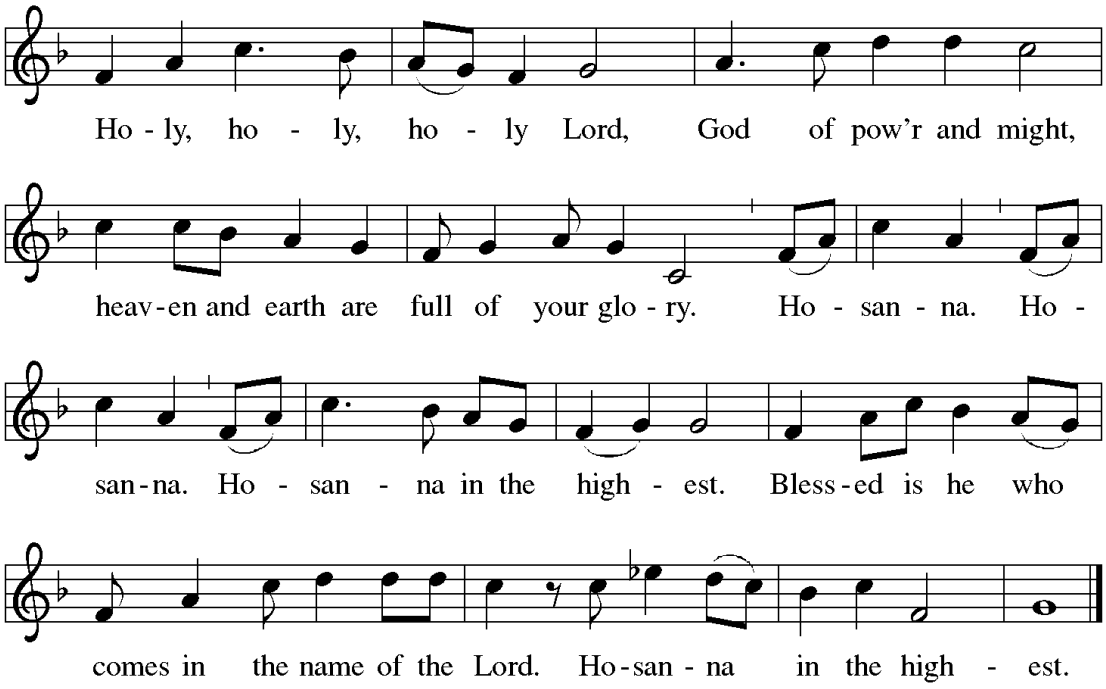
Our offering is given for the mission of the church, and caring for those in need. Offerings may be shared in the plates at the doors of the sanctuary or online by using this QR code with your smart device. As partners in ministry, we thank God for our shared commitment!



†Great Thanksgiving *(Dialogue, Preface, Sanctus, Eucharistic and Lord's Prayers)*



It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; who on this day overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:



Holy One — ancient, eternal and immanent — you are with us
in the love you have promised for your children;
in the grace that embraces us in Jesus;
in the friendship of your Spirit's breath within us all.
We thank you, God Emmanuel.

In the night in which he was betrayed, our Lord Jesus took bread,
gave thanks, broke it and gave it for them to eat, 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 them to drink, saying,
"Take and drink, this cup is the new testament in my blood,
shed for you and all people for the forgiveness of sin.
Do this for the remembrance of me."

Remembering Christ Jesus' life, death, resurrection and ascension,
we trust our God is with us always; we will never be abandoned.

Christ has died. Christ is risen. Christ will come again.

Breathe your Spirit, Holy One, on us and on these gifts of bread and wine
that we may receive Jesus' body and blood in, with and under them;
grace us to hold you as you are holding us.

Come, Holy Spirit, Lord and Giver of life.

Through Christ, with Christ, in Christ, all honor and glory is yours, Our Father,
in the unity of the Holy Spirit, One God, in your holy Church both now and forever.

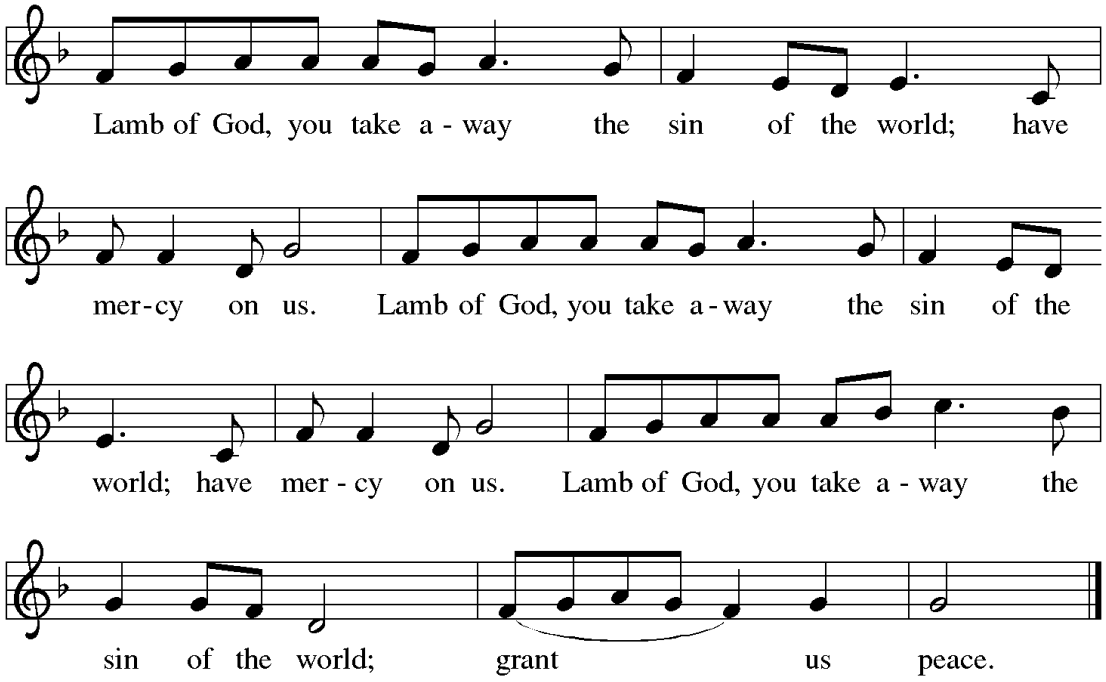
Lord, remember us in your kingdom and teach us to pray.

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.

†Invitation to Communion

Taste and see that the Lord is good. **Thanks be to God.**

Agnus Dei



Communion — *please see back cover for a note on receiving Holy Communion.*

Communion Music: *Here, O My Lord, I See Thee Face to Face* *Edward Dearle, arr W Elmo Mercer*

†Post Communion Blessing

The body & blood of our Lord Jesus Christ strengthen you & keep you in his grace. **Amen.**

†Nunc Dimittis



Benediction

The LORD bless you and keep you;
the LORD smile on you and be gracious unto you;
the LORD look upon you with favor and give you peace. **Amen**.

†Hymn: ***Blessed Assurance***

Text: Fanny J Crosby, 1820-1915
Tune: ASSURANCE, *Phoebe P Knapp, 1830-1908*



†Dismissal — *from Acts 20:32*

> And now, I give you into the care of God and the word of God's grace, which is able to make you strong and to give you your heritage among all the saints. Go in peace. Serve the Lord. **Thanks be to God.**

Postlude: *Wake, Awake, for Night Is Flying* *Michael Costello*

\+ + +

Notes on Today's First Reading from the Apocryphal Book of the Wisdom of Solomon

We count the Wisdom of Solomon among the apocryphal books of the Old Testament — sometimes called "deuterocanonical books" because they form a "second level" of biblical canon, or "intertestamental books" because they were written in Greek as Jewish sacred texts during the era between earlier Hebrew-language books and later Christian writings of the New Testament. The placement of these books has long been debated in Western Christianity — even Saint Jerome, who around the turn of the fifth century translated the Bible from Hebrew and Aramaic and Greek into the standard Latin Vulgate, struggled to fathom the role we should give the books of our Greek-language Jewish scriptural heritage.

Lutheran reformers and Lutheran confessions cited these books, even sometimes referring to them explicitly as Scripture (as 2 Maccabees is treated in Article XXI of the Defense of the Augsburg Confession). When Martin Luther translated and published the entire Bible in German in 1534, he personally chose to set these books in their own section between the Old and New Testaments. Luther wrote this introduction: "The Apocrypha — that is books which are not held level among Holy Scripture, yet are useful and good to read." Lutheran spirituality historically holds these books as biblical but insufficient to establish doctrine.

The Council of Trent — which convened a month before Luther's death in 1546 and carried over the next eighteen years — largely defined modern Roman Catholic responses to the questions of the Reformation. In this council, Roman Catholicism included what we call apocryphal books as fully valid on their own to set doctrine, equally on par with all other canonical books of the Bible. (Most later Protestant traditions — e.g. Anglicans, Baptists, Methodists, Presbyterians — reacted to the Council of Trent by denying the biblical or canonical use of the Apocrypha. Ironically, Lutherans never confessed a set biblical canon.)

In the ecumenical movement among American Christians of the last century, Lutherans in the United States increasingly used English-language Bibles printed in cooperation with other Protestant bodies — generally printed without the Apocrypha. This led to a natural reduction in our reading of these "useful and good books" — however, as ecumenism has increasingly brought Roman Catholics and Lutherans into a shared perspective of our biblical and theological heritage, we have been experiencing a new season to rediscover apocryphal texts that continue to confirm God's Word in our modern lives. Soli Deo gloria!

A Note on Receiving Holy Communion

Believing in the real presence of Christ, we practice eucharistic hospitality. We invite all baptized Christians to receive Christ's body and blood; all are welcome to receive God's blessing. We trust "a person who has faith in these words, 'given for you' and 'shed for you for the forgiveness of sin,' is really worthy and well prepared" to receive this sacrament.

We share Christ's body and blood in bread and wine. After cleansing hands, our pastor dips the host in the cup to offer the bread and wine together; for the host without wine, please ask the pastor or lay a hand on your chest. Christ is fully present in each of the elements.

Communicants come forward to the feast in continuous procession. Christ is for you.

PJ's reflection on the Gospel

If he'd have been a man who kept his word
and brought his family safely home on time
and kept the faithful schedule— fool that I'm
condemned to be!— I wouldn't be referred
to as a fool at all. So I've demurred
to damn myself. Instead I turn the rhyme
to illustrate through foolish pains my prime
example of how innocence is slurred.
But God's like me: a girl the world has damned
whose only foolishness is doing all
the earth has asked, though earth turns not as planned.
But I'm like Christ: I'm suffering the fall
for foolish innocence this world can't stand
as wiser than its wormwood and its gall.

St Mark Lutheran Church in Yorktown, Virginia is located on the historic lands of the Powhatan Confederacy (Tsenacommacah) and its ancestral peoples; we give thanks for their presence here since time immemorial. We wish to recognize and honor all our Indigenous siblings who have dwelled here and who continue to call this land their home.

St Mark Lutheran Church
118 Old York-Hampton Highway
Yorktown, Virginia 23692
757-898-4395 / smlconline.org
Ministers: *all the people of St Mark*
Pastor: the Rev Joel Neubauer / 757-775-3622 / pastor.joel.neubauer@smlconline.org
Parish Administrator: Amanda Kral / akral@smlconline.org
Director of Music: Seung-Hye Kim / music@smlconline.org
Handbell Choir Director: Gail Teigeler / handbells@smlconline.org
Peninsula Pastoral Counseling Center / 757-873-2273 / peninsulapastoral.org

Copyright © 2026 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #SAS006860. New Revised Standard Version Updated Edition. Copyright © 2021 National Council of Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.