

THE THIRD SUNDAY AFTER PENTECOST

Sunday, June 13, 2021
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 the congregational response.

Hymn numbers refer to their corresponding pages in the back of the
cranberry-colored *Evangelical Lutheran Worship* hymnal.

Welcome
Prayer Requests

Prelude

I Come with Joy to Meet My Lord

Charles Callahan

ENTRANCE RITE

We stand as we are able.

Hymn 807

Come, Thou Fount of Every Blessing

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.**

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

The Gloria
 ("Glory to
 God...") is a con-
 tinuation of resur-
 rection praise.
 With the angels
 we sing God's
 glory revealed in
 Je-sus Christ.
 (Luke 2:14).

Gloria

Glo - ry to God in the high -

est, and peace to God's peo - ple on earth.

Lord God, heav - en - ly King, al - mighty - 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.

Glo - ry to God in the high -

est, and peace to God's peo - ple on earth.

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 O God, you are the tree of life, offering shelter to all the world. Graft us into yourself and nurture our growth, that we may bear your truth and love to those in need, through Jesus Christ, our Savior and Lord.

C **Amen.**

We are seated.

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.



LITURGY OF THE WORD

First Lesson: Ezekiel 17:22-24

L A reading from Ezekiel.

²²Thus says the Lord GOD:

I myself will take a sprig
from the lofty top of a cedar;
I will set it out.

I will break off a tender one
from the topmost of its young twigs;

I myself will plant it
on a high and lofty mountain.

²³On the mountain height of Israel
I will plant it,

in order that it may produce boughs and bear fruit,
and become a noble cedar.

Under it every kind of bird will live;
in the shade of its branches will nest
winged creatures of every kind.

²⁴All the trees of the field shall know
that I am the LORD.

I bring low the high tree,
I make high the low tree;

I dry up the green tree
and make the dry tree flourish.

I the LORD have spoken;
I will accomplish it.

L The word of the Lord.

C **Thanks be to God.**

Psalm 92:1-4, 12-15

*We chant the Psalm responsively, with the congregation singing the **bold** verses..*

¹It is a good thing to give thanks | to the LORD,
to sing praise to your name, | O Most High;

²**to herald your love | in the morning
and your faithful- | ness at night;**

³on the psaltery, and | on the lyre,
and to the melody | of the harp.

⁴**For you have made me glad by your | acts, O LORD;
and I shout for joy because of the works | of your hands.**

¹²The righteous shall flourish | like a palm tree,
and shall spread abroad like a ce- | dar of Lebanon.

¹³**Those who are planted in the house | of the LORD
shall flourish in the courts | of our God;**

¹⁴they shall still bear fruit | in old age;
they shall be | green and succulent;

¹⁵**that they may show how up- | right the LORD is,
my rock, in whom there is | no injustice.**

A Psalm is spoken or sung as a meditation on the first lesson and as a response to it.

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

Second Lesson: 2 Corinthians 5:6-17

L A reading from Second Corinthians.

⁶So we are always confident; even though we know that while we are at home in the body we are away from the Lord—⁷for we walk by faith, not by sight. ⁸Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. ⁹So whether we are at home or away, we make it our aim to please him. ¹⁰For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.

¹¹Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences. ¹²We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may be able to answer those who boast in outward appearance and not in the heart. ¹³For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. ¹⁴For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. ¹⁵And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

¹⁶From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. ¹⁷So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

L The word of the Lord.

C Thanks be to God.

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: Mark 4:26-34

P The Holy Gospel according to St. Mark the 4th chapter.

C Glory to you, O Lord.

²⁶[Jesus] said, "The kingdom of God is as if someone would scatter seed on the ground,²⁷ and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. ²⁸The earth produces of itself, first the stalk, then the head, then the full grain in the head. ²⁹But when the grain is ripe, at once he goes in with his sickle, because the harvest has come."

³⁰He also said, "With what can we compare the kingdom of God, or what parable will we use for it? ³¹It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; ³²yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

³³With many such parables he spoke the word to them, as they were able to hear it; ³⁴he did not speak to them except in parables, but he explained everything in private to his disciples.

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.

Hymn 690

We Raised Our Hands to You

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

We make our confession of faith together in response to the whole proclamation of the Word of God.

The Apostles' Creed (which begins, "I believe...") is traditionally attributed to the first apostles, working under the inspiration of the Holy Spirit. It has been known to the church since at least the fourth century.

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

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

The Apostles' 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**

The Prayers



Each petition concludes:

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

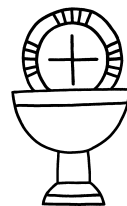
THE EUCHARISTIC LITURGY

The Peace

P The peace of the Lord be with you always.

C **And also with you.**

The congregation greets one another with a gesture of peace. Some worshippers may not yet be comfortable with traditional exchanges of peace. Smiles, waves, and elbow bumps all communicate the promise of God's peace as fully as hugs and handshakes.



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.

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.

Anthem

How Clear Is Our Vocation, Lord

arr. Michael Burkhardt

*How clear is our vocation, Lord,
when once we heed your call:
to live according to your word,
and daily learn, refreshed, restored,
that you are Lord of all,
and will not let us fall.*

*But if, forgetful, we should find
your yoke is hard to bear;
if worldly pressures fray the mind,
and love itself cannot unwind
its tangled skein of care:
our inward life repair.*

*We marvel how your saints become
in hindrances more sure;
whose joyful virtues put to shame
the casual way we wear your name,
and by our faults obscure
your power to cleanse and cure.*

*In what you give us, Lord, to do,
together or alone,
in old routines and ventures new,
may we not cease to look to you,
the cross you hung upon,
all you endeavored done.*

- text by Fred Pratt Green

We stand as we are able and sing the Offertory.

Offertory

God, Whose Giving Knows No Ending

God, whose giv - ing knows no end - ing, from your rich and
end - less store: na - ture's won - der, Je - sus' wis - dom,
cost - ly cross, grave's shat - tered door, gift - ed by you,
we turn to you, of - fring up our - selves in praise; thank - ful song shall
rise for - ev - er, gra - cious do - nor of our days.

Offertory Prayer

P Let us pray. Jesus, Bread of life,
C you have set this table with your very self,
and called us to the feast of plenty.
Gather what has been sown among us,
and strengthen us in this meal.
Make us to be what we receive here,
your body for the life of the world.
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 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 and salutary..."

The proper preface concludes: "we praise your name and join their unending hymn."

The Sanctus 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-er and might, heav-en and earth are full of your glo - ry. Ho -

san - na in the high-est. Blessed 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

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 to the altar rail by way of the center aisle. We will be handed a wafer which we will intinct (dip) in the chalice. We will return to our seats by way of the side aisles.

Communion Hymn 482

I Come with Joy

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.

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. Jesus, Bread of life,

C we have received from your table
more than we could ever ask.

As you have nourished us in this meal,
now strengthen us to love the world with your own life.
In your name we pray. Amen

Blessing

P Almighty God, Father, + Son, and Holy Spirit bless you now and forever.

C Amen

Hymn 547

Sent Forth by God's Blessing

Dismissal

P Go in peace, loving God and loving your neighbor.

C Thanks be to God.

Postlude

Praeludium in C major

Dietrich Buxtehude



Ministers and Staff

Ministers: Congregation of St. Mark's Lutheran Church

Secretary / Financial Administrator: Kathy Bryant

Organist / Choir Director: Jacob Gordon

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