



# THE TENTH SUNDAY AFTER PENTECOST

Sunday, August 1, 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

*Improvisation on*  
Lord, Enthroned in Heavenly Splendor

## ENTRANCE RITE

*We stand as we are able.*

Hymn 487

*What Feast of Love*

Greeting

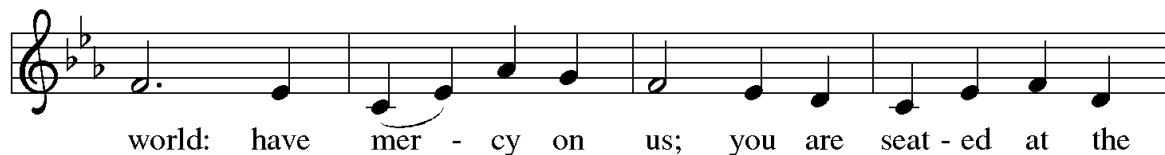
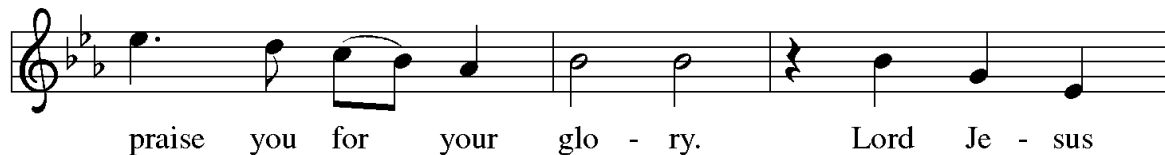
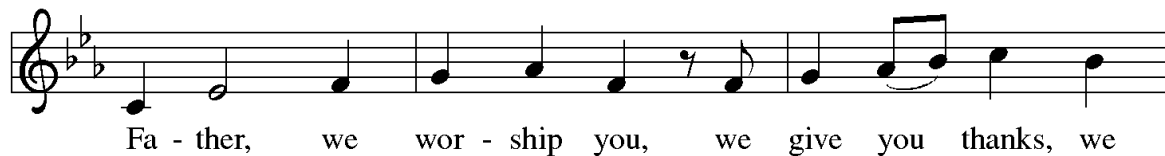
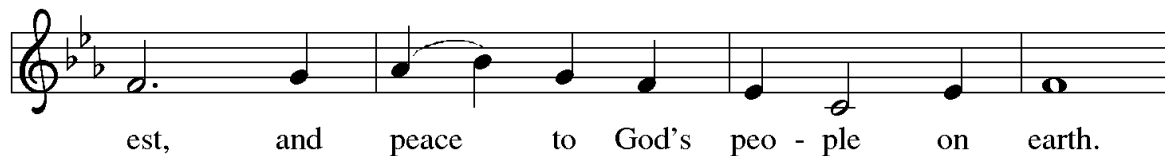
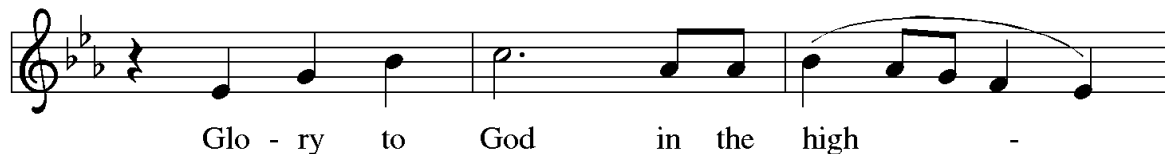
**P** The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

**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





For you a - lone are the Ho - ly One, you a -



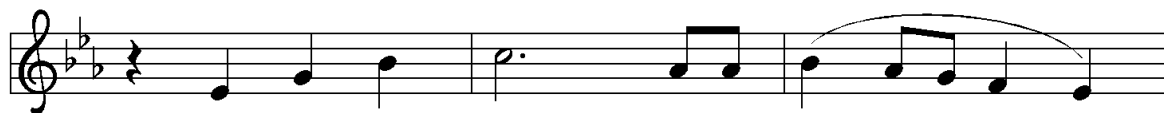
lone are the Lord, you a - lone are the Most High,



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, eternal goodness, immeasurable love, you place your gifts before us; we eat and are satisfied. Fill us and this world in all its need with the life that comes only from you, through Jesus Christ, our Savior and Lord.

**C** **Amen.**

*We are seated.*



## 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 lesson is normally from the Old Testament.*

*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.*

First Lesson: Exodus 16:2-4, 9-15

L A reading from Exodus.

<sup>2</sup>The whole congregation of the Israelites complained against Moses and Aaron in the wilderness.

<sup>3</sup>The Israelites said to them, "If only we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger."

<sup>4</sup>Then the LORD said to Moses, "I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not."

<sup>9</sup>Then Moses said to Aaron, "Say to the whole congregation of the Israelites, 'Draw near to the LORD, for he has heard your complaining.'" <sup>10</sup>And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the LORD appeared in the cloud.

<sup>11</sup>The LORD spoke to Moses and said, <sup>12</sup>"I have heard the complaining of the Israelites; say to them, 'At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the LORD your God.'"

<sup>13</sup>In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. <sup>14</sup>When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. <sup>15</sup>When the Israelites saw it, they said to one another, "What is it?" For they did not know what it was. Moses said to them, "It is the bread that the LORD has given you to eat."

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

Psalm 78:23-29

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

<sup>23</sup>So God commanded the <sup>1</sup> clouds above  
and opened the <sup>1</sup> doors of heaven,

<sup>24</sup>**raining down manna upon <sup>1</sup> them to eat  
and giving them <sup>1</sup> grain from heaven.**

<sup>25</sup>So mortals ate the <sup>1</sup> bread of angels;  
God provided for them <sup>1</sup> food enough.

<sup>26</sup>**The LORD caused the east wind to blow <sup>1</sup> in the heavens  
and powerfully led out <sup>1</sup> the south wind,**

<sup>27</sup>raining down flesh upon <sup>1</sup> them like dust  
and flying birds like the sand <sup>1</sup> of the seas,

<sup>28</sup>**letting them fall in the midst <sup>1</sup> of the camp  
and round a- <sup>1</sup> bout the dwellings.**

<sup>29</sup>So the people ate and <sup>1</sup> were well filled,  
for God gave them <sup>1</sup> what they craved.

Second Lesson: Ephesians 4:1-16

L A reading from Ephesians.

<sup>1</sup>I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, <sup>2</sup>with all humility and gentleness, with patience, bearing with one another in love, <sup>3</sup>making every effort to maintain the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body and one Spirit, just as you were called to the one hope of your calling, <sup>5</sup>one Lord, one faith, one baptism, <sup>6</sup>one God and Father of all, who is above all and through all and in all.

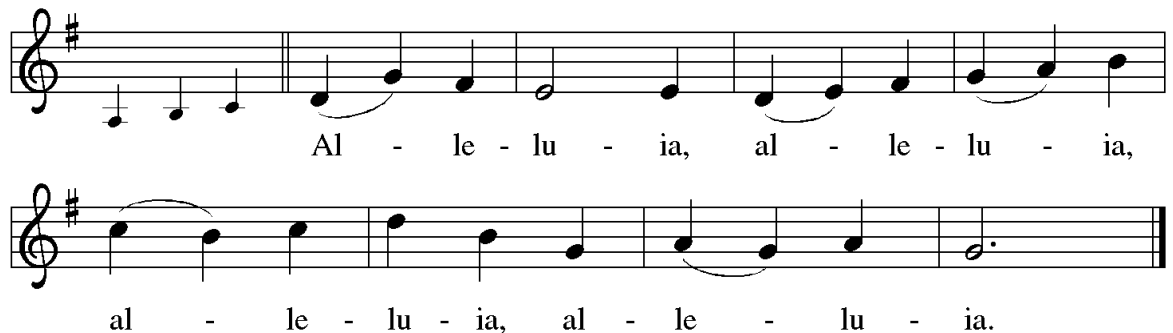
<sup>7</sup>But each of us was given grace according to the measure of Christ's gift. <sup>8</sup>Therefore it is said, "When he ascended on high he made captivity itself a captive; he gave gifts to his people."

<sup>9</sup>(When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? <sup>10</sup>He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) <sup>11</sup>The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, <sup>12</sup>to equip the saints for the work of ministry, for building up the body of Christ, <sup>13</sup>until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. <sup>14</sup>We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. <sup>15</sup>But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, <sup>16</sup>from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

L The word of the Lord.

*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 6:24-35

P The Holy Gospel according to St. John the 6<sup>th</sup> chapter.

C **Glorify to you, O Lord.**

<sup>24</sup>When the crowd saw that neither Jesus nor his disciples were [beside the sea,] they themselves got into the boats and went to Capernaum looking for Jesus.

<sup>25</sup>When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" <sup>26</sup>Jesus answered them, "Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. <sup>27</sup>Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal." <sup>28</sup>Then they said to him, "What must we do to perform the works of God?" <sup>29</sup>Jesus answered them, "This is the work of God, that you believe in him whom he has sent." <sup>30</sup>So they said to him, "What sign are you going to give us then, so that we may see it and believe you? What work are you performing?" <sup>31</sup>Our ancestors ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" <sup>32</sup>Then Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. <sup>33</sup>For the bread of God is that which comes down from heaven and gives life to the world." <sup>34</sup>They said to him, "Sir, give us this bread always."

<sup>35</sup>Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."

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 480

*O Bread of Life from Heaven*

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

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.**

*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.*

**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:*

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

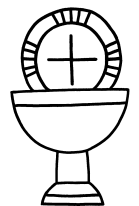
*Much more than a pleasant greeting—we do this to proclaim God's promise of peace. 2 Corinthians 13:11*

The 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.*

Anthem

*Bread of Life, Our Host and Meal*

Bread of life, our host and meal,  
 Jesus, feed us.  
 Christ, by faith, to see and feel,  
 feed us with your love.

Grant forgiveness in the feast  
 Jesus, feed us  
 for the greatest and the least;  
 feed us with your love.

Bread now break and wine now pour,  
 Jesus, feed us.  
 Make us one, our hope restore;  
 feed us with your love.

Thank you for this gift we share.  
 Jesus, feed us.  
 Save God's children everywhere;  
 feed us with your love.

- Ray Makeever

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

*We stand as we are able and sing the Offertory.*

Offertory

*Holy One of God*

Ho - ly One of God, Bread of Life come down from hea - ven,  
 calm our fears and draw us to you. A - bide in us and  
 feed us with liv - ing bread, that we may live for - ev - er.

*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. 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 477

*I Received the Living God*

*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.*

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

Lord, Enthroned in Heavenly Splendor



1 Lord, en-throned in heav'n-ly splen-dor, first-be - got - ten from the dead,  
 2 Though the low - liest form now veil you as of old in Beth - le - hem,  
 3 Pas - chal Lamb, your of - fring, fin - ished once for all when you were slain,  
 4 Life - im - part - ing heav'n-ly man - na, strick-en rock with stream-ing side,



you a - lone, our strong de - fend - er, lift - ing up your peo - ple's head.  
 here as there your an - gels hail you, branch and flow'r of Jes - se's stem.  
 in its full - ness un - di - min - ished shall for - ev - er - more re - main,  
 heav'n and earth with loud ho - san - na wor - ship you, the Lamb who died,



Al - le - lu - ia, al - le - lu - ia! Je - sus, true and liv - ing bread!  
 Al - le - lu - ia, al - le - lu - ia! We in wor - ship join with them.  
 Al - le - lu - ia, al - le - lu - ia! cleans - ing souls from ev - 'ry stain.  
 Al - le - lu - ia, al - le - lu - ia! ris'n, as - cend - ed, glo - ri - fied!



*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

Fugue 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  
*Pastor:* James Armentrout

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*Holy One of God* – text: adapt. from John 6; music by Jacob Gordon.

*Lord, Enthroned in Heavenly Splendor* – text: G. H. Bourne; music: ST. HELEN, G. W. Martin.