

THE TWELFTH SUNDAY AFTER PENTECOST

Sunday, August 15, 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.

Today is the commemoration of Mary, Mother of Our Lord. The church honors Mary with the Greek title *theotokos* ("God-bearer"). A title used in the early church and which Martin Luther used the same title in his writings. The honor paid to Mary as *theotokos* dates to biblical times, when Mary herself sang, "from now on all generations will call me blessed" (Luke 1:48). Mary's life revealed the presence of God incarnate, and it revealed God's presence among the humble and poor. Mary's song, the Magnificat (Luke 1:46-55), speaks of reversals in the reign of God: the mighty are cast down, the lowly are lifted up, the hungry are fed, and the rich are sent away empty-handed. Our opening hymn is a metrical paraphrase of the Magnificat.

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

Welcome

Prayer Requests

Prelude

I Am the Bread of Life

Ron Schmolze

ENTRANCE RITE

We stand as we are able.

Hymn 251

My Soul Proclaims Your Greatness

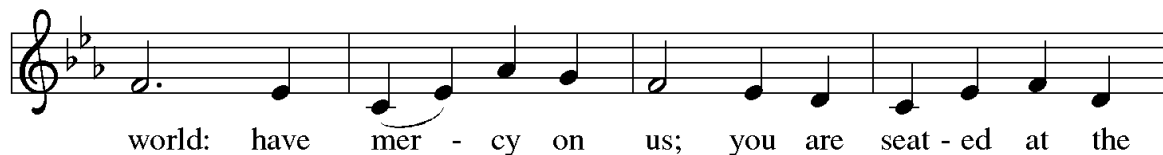
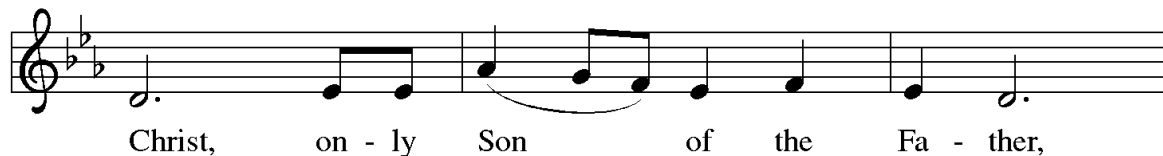
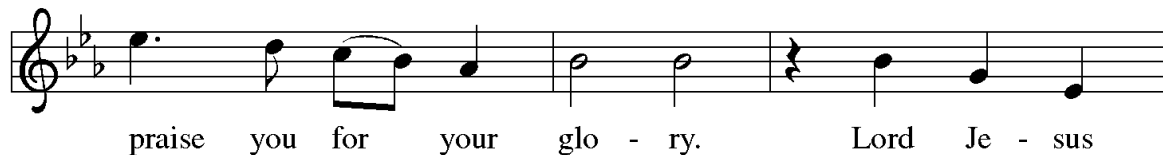
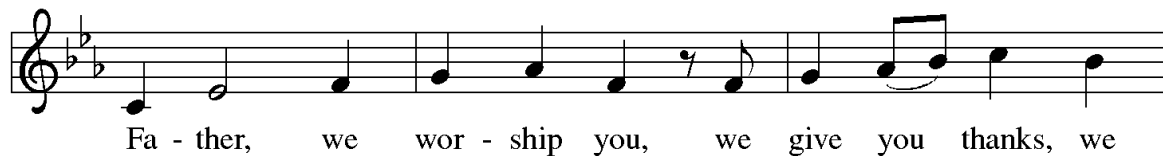
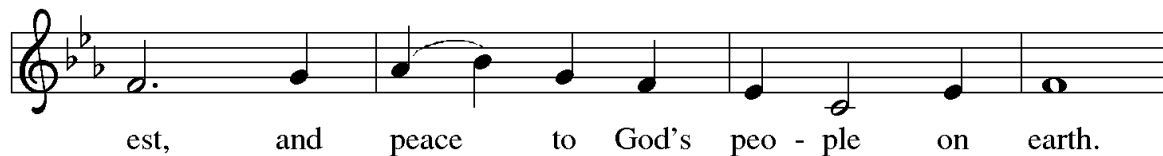
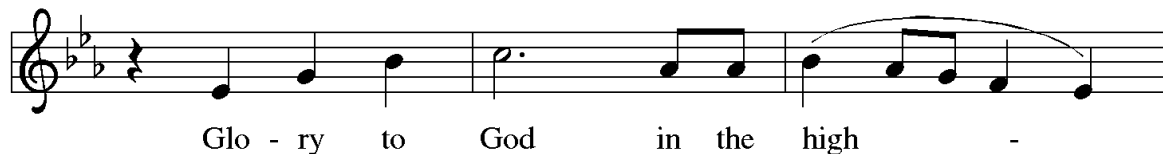
Greeting

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 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 -



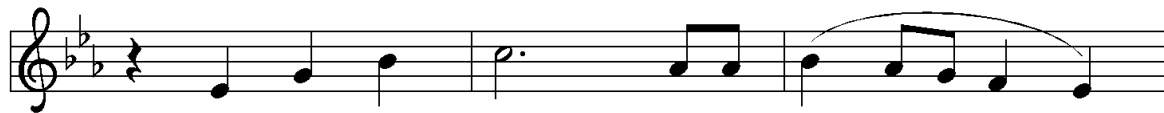
lone are the Lord, you a - lone are the Most High,



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 Ever-loving God, your Son gives himself as living bread for the life of the world. Fill us with such a knowledge of his presence that we may be strengthened and sustained by his risen life to serve you continually, 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: Proverbs 9:1-6

L A reading from Proverbs.

- ¹Wisdom has built her house,
she has hewn her seven pillars.
²She has slaughtered her animals, she has mixed her wine,
she has also set her table.
³She has sent out her servant-girls, she calls
from the highest places in the town,
⁴“You that are simple, turn in here!”
To those without sense she says,
⁵“Come, eat of my bread
and drink of the wine I have mixed.
⁶Lay aside immaturity, and live,
and walk in the way of insight.”

L The word of the Lord.

C **Thanks be to God.**

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

Psalm 34:9-14

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

- ⁹Fear the LORD, you saints | of the LORD,
for those who fear the | LORD lack nothing.
¹⁰**The lions are in want and | suffer hunger,**
but those who seek the LORD lack nothing | that is good.
¹¹Come, children, and lis- | ten to me;
I will teach you reverence | for the LORD.
¹²**Who among you takes plea- | sure in life**
and desires long life to en- | joy prosperity?
¹³Keep your | tongue from evil
and your lips from | lying words.
¹⁴**Turn from evil | and do good;**
seek peace | and pursue it.

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

Second Lesson: Ephesians 5:15-20

L A reading from Ephesians.

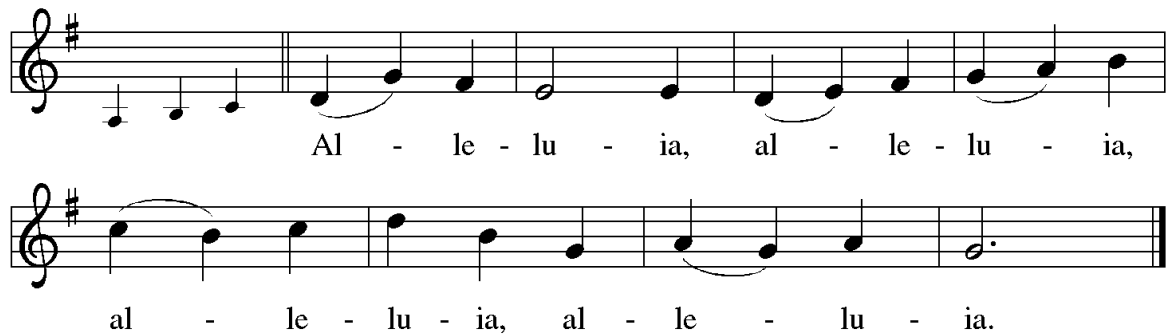
¹⁵Be careful then how you live, not as unwise people but as wise, ¹⁶making the most of the time, because the days are evil. ¹⁷So do not be foolish, but understand what the will of the Lord is. ¹⁸Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, ¹⁹as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts, ²⁰giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ.

L The word of the Lord.

C **Thanks be to God.**

We stand.

Gospel Acclamation



Al - le - lu - ia, al - le - lu - ia,
al - le - lu - ia, al - le - lu - ia.

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 6:51-58

P The Holy Gospel according to St. John the 6th chapter.

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

[Jesus said,] ⁵¹“I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.”

⁵²The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” ⁵³So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; ⁵⁵for my flesh is true food and my blood is true drink. ⁵⁶Those who eat my flesh and drink my blood abide in me, and I in them. ⁵⁷Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. ⁵⁸This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.”

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 485

I Am the Bread of Life

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.**

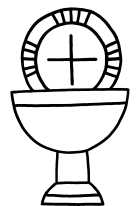
THE EUCHARISTIC LITURGY

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.

Anthem

Around You, O Lord Jesus

Around you, O Lord Jesus,
 your own you gather still
 to share the feast you give us
 with grace our lives to fill.
 You say to us so lovingly,
 "Take, eat! This is my body!
 Take, drink! This is my blood!"

We hear your invitation,
 and heed, O Lord, your call;
 your word of consolation
 is spoken here to all.
 It draws us to your loving heart;
 it brings to us your blessing,
 which never will depart.

We are your own forever;
 until our final breath
 we will be true and never
 in joy, in grief, in death
 depart from you, for you are still
 among your people dwelling,
 as you have said you will.

- Frans Mikael Franzén, tr. composite

We stand as we are able and sing the Offertory.

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

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

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.

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

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 731

Earth and All Stars!

Our closing hymn is offered as a prayer for students and teachers returning to school. We pray this year, especially, for the safety and health of students, teachers, and all those who work with them. Earth and All Stars reminds us that all that we do is ultimately in praise of God—our work, our learning, and our leisure are all for the glory of God.

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

Earth and All Stars

Karl Osterland



"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

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