



THE THIRTEENTH SUNDAY AFTER PENTECOST

Sunday, August 22, 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

Blessed Assurance

Robert Hobby

ENTRANCE RITE

We stand as we are able.

Hymn 853

When Morning Gilds the Skies

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 - 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.



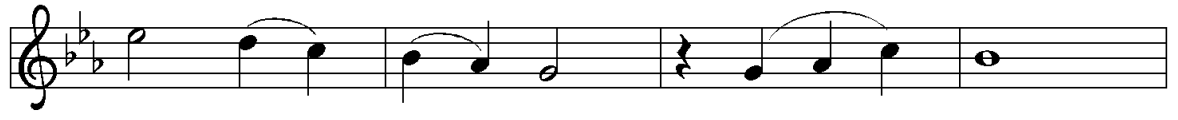
For you a - lone are the Ho - ly One, you a -



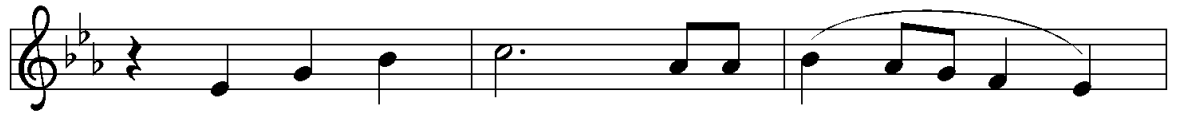
lone are the Lord, you a - lone are the Most High,



Je - sus Christ, with the Ho - ly Spir - it, in the glo - ry of



God the Fa - ther. A - men.



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 Holy God, your word feeds your people with life that is eternal. Direct our choices and preserve us in your truth, that, renouncing what is false and evil, we may live in you, through your Son, 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: Joshua 24:1-2a, 14-18

L A reading from Joshua.

¹Then Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. ^{2a}And Joshua said to all the people, ¹⁴“Now therefore revere the LORD, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the LORD. ¹⁵Now if you are unwilling to serve the LORD, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the LORD.”

¹⁶Then the people answered, “Far be it from us that we should forsake the LORD to serve other gods; ¹⁷for it is the LORD our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; ¹⁸and the LORD drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the LORD, for he is our God.”

L The word of the Lord.

C **Thanks be to God.**

Psalm 34:15-22

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

¹⁵The eyes of the LORD are up- | on the righteous,
and God’s ears are open | to their cry.

¹⁶**The face of the LORD is against those | who do evil,
to erase the remembrance of them | from the earth.**

¹⁷The righteous cry, and | the LORD hears them
and delivers them from | all their troubles.

¹⁸**The LORD is near to the | brokenhearted
and saves those whose spir- | its are crushed.**

¹⁹Many are the troubles | of the righteous,
but the LORD delivers them from | every one.

²⁰**God will keep safe | all their bones;
not one of them | shall be broken.**

²¹Evil will bring death | to the wicked
and those who hate the righteous | will be punished.

²²**O LORD, you redeem the life | of your servants,
and those who put their trust in you will | not be punished.**

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: Ephesians 5:15-20

L A reading from Ephesians.

¹⁰Be strong in the Lord and in the strength of his power. ¹¹Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. ¹²For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. ¹³Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. ¹⁴Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. ¹⁵As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. ¹⁶With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. ¹⁷Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

¹⁸Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. ¹⁹Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, ²⁰for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

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 6:56-69

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

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

[Jesus said,] ⁵⁶“Those 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.” ⁵⁹He said these things while he was teaching in the synagogue at Capernaum.

⁶⁰When many of his disciples heard it, they said, “This teaching is difficult; who can accept it?” ⁶¹But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you? ⁶²Then what if you were to see the Son of Man ascending to where he was before? ⁶³It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. ⁶⁴But among you there are some who do not believe.” For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. ⁶⁵And he said, “For this reason I have told you that no one can come to me unless it is granted by the Father.”

⁶⁶Because of this many of his disciples turned back and no longer went about with him. ⁶⁷So Jesus asked the twelve, “Do you also wish to go away?” ⁶⁸Simon Peter answered him, “Lord, to whom can we go? You have the words of eternal life. ⁶⁹We have come to believe and know that you are the Holy One of God.”

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 758

You Are the Way

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

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 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

The Prayers



Each petition concludes:

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

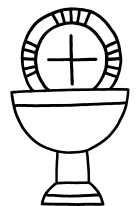
Much more than a pleasant greeting—we do this to proclaim God's promise of peace. 2 Corinthians 13:11

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

I will bless the Lord at all times,
praise with heart and voice;
in my God I glory forever:
listen and rejoice!

Eat This Bread, Drink This Cup

Angels fold their wings around us,
guard through good and ill.
Those who seek the Lord
will lack nothing;
taste, and have your fill.

Saints of God, bow down and worship,
bless the holy name.
Rise to tell God's greatness forever,
wondrous deeds proclaim!

*Eat this bread, drink this cup.
Taste and see the goodness of God.
Bread of life, cup of love,
we rejoice in your presence.*

- refrain text by Jeremy Young,
stanzas from Psalm 34, alt. in *With One Voice*

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 638

Blessed Assurance

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

When Morning Gilds the Skies

Robert Lind



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.