

# THE NINTH SUNDAY AFTER PENTECOST

August 7, 2022  
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.

*The prelude marks the beginning of our preparation for worship. We use it as a time of silent meditation and prayer.*

*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 apostolic greeting quotes the apostle Paul (2 Cor. 13:14)*

Welcome

Prayer Requests

Prelude

*O God, Who Gives Us Life and Breath*

arr. David Thorne

*We stand as we are able.*

Hymn 771

*God, Who Stretched the Spangled Heavens*

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 res-  
urrection praise.  
With the angels  
we sing God's  
glory revealed in  
Je-sus Christ.  
(Luke 2:14).*

Hymn of Praise

Glory to God

Assisting minister



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.

*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.*

*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.*

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

## Prayer of the Day

- P** Let us pray. Almighty God, you sent your Holy Spirit to be the life and light of your church. Open our hearts to the riches of your grace, that we may be ready to receive you wherever you appear, through Jesus Christ, our Savior and Lord.
- C** **Amen**

*We are seated.*



## LITURGY OF THE WORD

First Lesson: Genesis 15:1-6

**L** A reading from Genesis.

<sup>1</sup>After these things the word of the LORD came to Abram in a vision, “Do not be afraid, Abram, I am your shield; your reward shall be very great.” <sup>2</sup>But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” <sup>3</sup>And Abram said, “You have given me no offspring, and so a slave born in my house is to be my heir.” <sup>4</sup>But the word of the LORD came to him, “This man shall not be your heir; no one but your very own issue shall be your heir.” <sup>5</sup>He brought him outside and said, “Look toward heaven and count the stars, if you are able to count them.” Then he said to him, “So shall your descendants be.” <sup>6</sup>And he believed the LORD; and the LORD reckoned it to him as righteousness.

**L** The word of the Lord.

**C** **Thanks be to God.**

Second Lesson: Hebrews 11:1-3, 8-16

**L** A reading from Hebrews.

<sup>1</sup>Now faith is the assurance of things hoped for, the conviction of things not seen. <sup>2</sup>Indeed, by faith our ancestors received approval. <sup>3</sup>By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible.

<sup>8</sup>By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. <sup>9</sup>By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. <sup>10</sup>For he looked forward to the city that has foundations, whose architect and builder is God. <sup>11</sup>By faith he received power of procreation, even though he was too old—and Sarah herself was barren—because he considered him faithful who had promised. <sup>12</sup>Therefore from one person, and this one as good as dead, descendants were born, “as many as the stars of heaven and as the innumerable grains of sand by the seashore.”

<sup>13</sup>All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, <sup>14</sup>for peo-

ple who speak in this way make it clear that they are seeking a homeland. <sup>15</sup>If they had been thinking of the land that they had left behind, they would have had opportunity to return. <sup>16</sup>But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

L The word of the Lord.

C **Thanks be to God.**

*We stand as we are able.*

*The Gospel Acclamation gives special focus to the Gospel, the principal and climactic bible reading in the liturgy.*

### Gospel Acclamation

Al - le - lu - ia. Lord, to whom shall we go? You have the words of e - ter - nal life. 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: Luke 12:32-40

P The Holy Gospel according to St. Luke, the 12<sup>th</sup> chapter.

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

[Jesus said:] <sup>32</sup>“Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom. <sup>33</sup>Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. <sup>34</sup>For where your treasure is, there your heart will be also.

<sup>35</sup>“Be dressed for action and have your lamps lit; <sup>36</sup>be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. <sup>37</sup>Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. <sup>38</sup>If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves.

<sup>39</sup>“But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. <sup>40</sup>You also must be ready, for the Son of Man is coming at an unexpected hour.”

P The Gospel of the Lord.

C **Praise to you, O Christ.**

*We sit.*

Sermon

Pastor Keith Olivier

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

Hymn 764

*Have No Fear, Little Flock*

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

*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



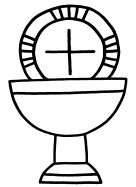
*Each petition concludes:*

**P** 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.**



*We greet one another, saying "Peace be with you."*

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

The Offering

Offertory Anthem

*Lord, Take My Hand and Lead Me*

arr. Friedrich Silcher

*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.*

Lord, take my hand and lead me  
upon life's way;  
direct, protect, and feed me  
from day to day.  
Without your grace and favor  
I go astray;  
so take my hand, O Savior,  
and lead the way.

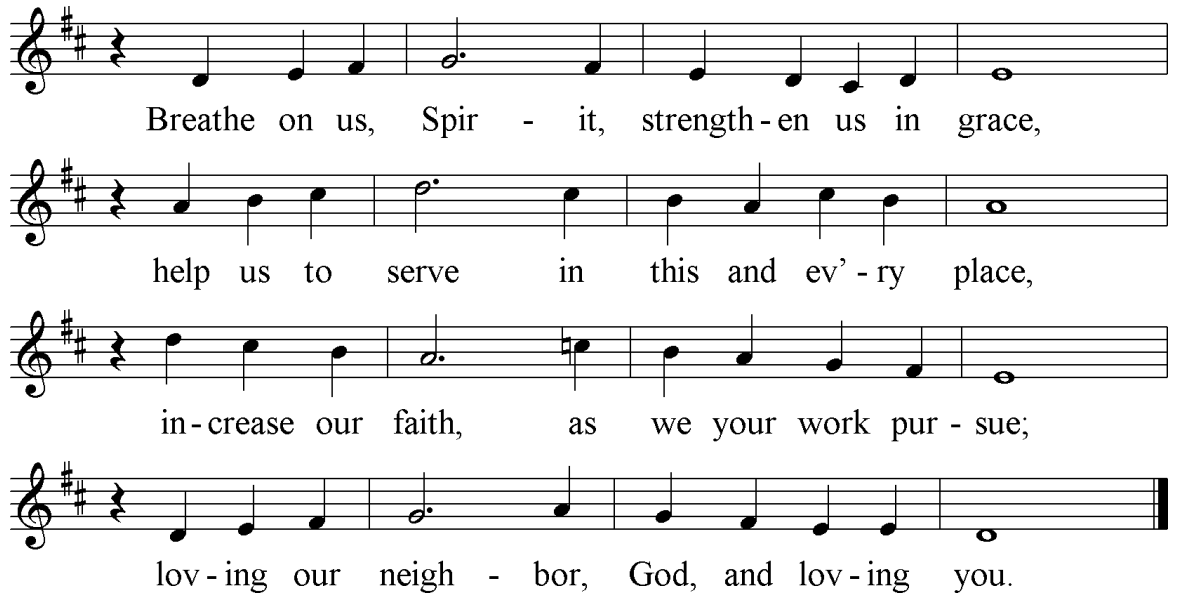
Lord, when the tempest rages,  
I need not fear;  
for you, the Rock of Ages,  
are always near.  
Close by your side abiding,  
I fear no foe,  
for when your hand is guiding,  
in peace I go.

Lord, when the shadows lengthen  
and night has come,  
I know that you will strengthen  
my steps toward home,  
then nothing can impede me,  
O blessed Friend!  
So, take my hand and lead me  
unto the end.

- text Julie von Hausmann,  
tr. *Lutheran Book of Worship*

Offertory Response

*Breathe on Us, Spirit*



Breathe on us, Spir - it, strength - en us in grace,  
help us to serve in this and ev' - ry place,  
in - crease our faith, as we your work pur - sue;  
lov - ing our neigh - bor, God, and lov - ing you.

*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. God of abundance:  
C **you have set before us a plentiful harvest.  
As we feast on your goodness,  
strengthen us to labor in your field,  
and equip us to bear fruit for the good of all,  
in the name of Jesus.  
Amen**

*The Thanksgiving Dialogue begins the part of our worship called the Great Thanksgiving.*

### 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 dialogue and the Proper Preface are ancient parts of the worship which proclaim our thanks for the gifts of God in the meal.*

### The Proper Preface

*The presiding minister continues:* "It is indeed right ..."

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

### Sanctus

*The Sanctus ("holy") 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.*

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

heav-en and earth are full of your glo - ry. Ho - san - na. Ho -

san-na. Ho - san - na in the high - est. Bless-ed 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**



*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 seated.*



COMMUNION WITH OUR RISEN LORD  
WELCOME TO CHRIST'S TABLE

## COMMUNION DISTRIBUTION

We come forward by way of the center aisle, and we return to our pews by way of the side aisles.



### 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. Life-giving God,

**C** through this meal you have bandaged our wounds and fed us with your mercy.

**Now send us forth to live for others,  
both friend and stranger,  
that all may come to know your love.  
This we pray in the name of Jesus.  
Amen**

### Blessing

**P** The blessing of God Almighty, the Father, the + Son, and the Holy Spirit, be upon you and remain with you for ever.

**C** Amen

*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.*

## Hymn

*O God, Who Gives Us Life*

1 O God, who gives us life and breath, who shapes us in the womb,  
 2 O God, who calls your people out to venture and to dare,  
 3 O God of covenant and law, revealed in cloud and flame,



who guards our lives from birth to death, then leads us from the tomb:  
 to plumb the bleak abyss of doubt and find you even there:  
 your mighty deeds evoke our awe; we dare not speak your name.



de-liv-er us from fears that kill the life we have from you.  
 when we de-spair in wan-der-ing through wastes of emp-ty lies,  
 Yet we by faith are drawn to you and will your people prove,



Help us to know your Spir-it still is mak-ing all things new.  
 re-fresh us with the liv-ing spring of hope that nev-er dies.  
 as on our hearts you write a-new the cov-e-nant of love.

## Dismissal

P Go in peace loving God and loving your neighbor.

C **Thanks be to God.**

## Postlude

*God, Who Stretched the Spangled Heavens*

arr. Wilbur Held



# St. Mark's Lutheran Church

*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

1008 FRANKLIN ROAD SOUTHWEST, ROANOKE, VIRGINIA 24016

**Phone:** (540) 344-9051

**E-mail:** office@stmarksroanoke.org

**Web:** www.stmarksroanoke.org

**Facebook:** St. Mark's Lutheran Roanoke

Liturgical texts reprinted by permission, Augsburg Fortress Liturgies License SAS003958. Unless otherwise indicated, Scripture readings are from *New Revised Standard Version Bible*, copyright © 1989 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

*Breathe on Us, Spirit*—text and music by Jacob Gordon. Written for the 150th anniversary of St. Mark's in 2019.

*O God, Who Gives Us Life*—text by Carl P. Daw, Jr.; music: NOEL, arr. Arthur A. Sullivan. Text © 1990 Hope Publishing Company. Used by permission, ONE LICENSE, License #A-729546.