

THE TENTH SUNDAY AFTER PENTECOST

August 14, 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.

Welcome

Prayer Requests

Prelude

Christ Is the Life

arr. Ennis Fruhauf

We stand as we are able.

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

Hymn 812

Faith of Our Fathers

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

*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. O God, judge eternal, you love justice and hate oppression, and you call us to share your zeal for truth. Give us courage to take our stand with all victims of bloodshed and greed, and, following your servants and prophets, to look to the pioneer and perfecter of our faith, your Son, Jesus Christ, our Savior and Lord.

C Amen

We are seated.



LITURGY OF THE WORD

First Lesson: Jeremiah 23:23-29

L A reading from Jeremiah.

²³Am I a God near by, says the LORD, and not a God far off? ²⁴Who can hide in secret places so that I cannot see them? says the LORD. Do I not fill heaven and earth? says the LORD. ²⁵I have heard what the prophets have said who prophesy lies in my name, saying, "I have dreamed, I have dreamed!" ²⁶How long? Will the hearts of the prophets ever turn back—those who prophesy lies, and who prophesy the deceit of their own heart? ²⁷They plan to make my people forget my name by their dreams that they tell one another, just as their ancestors forgot my name for Baal. ²⁸Let the prophet who has a dream tell the dream, but let the one who has my word speak my word faithfully. What has straw in common with wheat? says the LORD. ²⁹Is not my word like fire, says the LORD, and like a hammer that breaks a rock in pieces?

L The word of the Lord.

C Thanks be to God.

Second Lesson: Hebrews 11:29-12:2

L A reading from Hebrews.

²⁹By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned. ³⁰By faith the walls of Jericho fell after they had been encircled for seven days. ³¹By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace.

³²And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—³³who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, ³⁴quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight.

³⁵Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. ³⁶Others suffered mocking and flogging, and even chains and imprisonment. ³⁷They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented—³⁸of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the

ground.

³⁹Yet all these, though they were commended for their faith, did not receive what was promised,
⁴⁰since God had provided something better so that they would not, apart from us, be made perfect.

^{12:1}Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, ²looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

L The word of the Lord.

C **Thanks be to God.**

We stand as we are able.

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

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 12:49-56

P The Holy Gospel according to St. Luke, the 12th chapter.

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

[Jesus said:] ⁴⁹“I came to bring fire to the earth, and how I wish it were already kindled! ⁵⁰I have a baptism with which to be baptized, and what stress I am under until it is completed! ⁵¹Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! ⁵²From now on five in one household will be divided, three against two and two against three; ⁵³they will be divided:

father against son
and son against father,
mother against daughter
and daughter against mother,
mother-in-law against her daughter-in-law
and daughter-in-law against mother-in-law.”

⁵⁴He also said to the crowds, “When you see a cloud rising in the west, you immediately say, ‘It is going to rain’; and so it happens. ⁵⁵And when you see the south wind blowing, you say, ‘There will be scorching heat’; and it happens. ⁵⁶You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?”

P The Gospel of the Lord.

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

We sit.

Sermon

Pastor Keith Olivier

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

We stand as we are able and sing the hymn.

Hymn

Christ Is the Life



1. Christ is the life of all that is, God's pure cre - a - tive Word,
2. Christ is the death of all that is; a broad and beck'-ning tomb,
3. Christ is the death of all that is, a bright, con - sum - ing fire,
4. Christ is the life of all that is, Be - gin - ning and the End;



whose pow'r be - yond and through all space the worlds to Be - ing stirred.
who wel - comes us from well - worn ways to dark - ness of the womb.
whose flames re - quire our pri - or self as kind - ling for the pyre.
cre - a - tive force, most peace - ful death, trans - form - ing burn - ing brand.



Christ is the life be - yond all time, cre - a - tion's birth and breath,
Christ is the death, the sink - ing down past all de - sire and fear,
Christ is the death of dust - y days of un - cre - a - tive strife,
Christ is the life, in whose wise love cre - a - tion lives and dies



whose la - bor brings all things to be and brings all things to death.
whose prom - ise in the gen - tle dark bids new - ness to ap - pear.
for out from fire we tread up - on the thresh - old of new life.
and thus for - ev - er - more shall bless the Source, the liv - ing Christ.



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

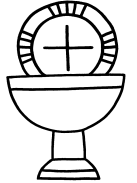
The Prayers



Each petition concludes:

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

THE EUCHARISTIC LITURGY



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.**

We greet one another, saying “Peace be with you.”

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.

Offertory Anthem

God Be the Love

God, be the love to search and keep me;
God, be the prayer to move my voice;
God, be the strength to now uphold me:
O Christ, surround me; O Christ, surround me.

Bind to myself the name of Holy,
great cloud of witnesses enfold;
prophets, apostles, angels witness:
O Christ, surround me; O Christ, surround me.

Brightness of sun and glow of moonlight,
flashing of lightning, strength of wind,
depth of the sea to soil of planet:
O Christ, surround me; O Christ, surround me.

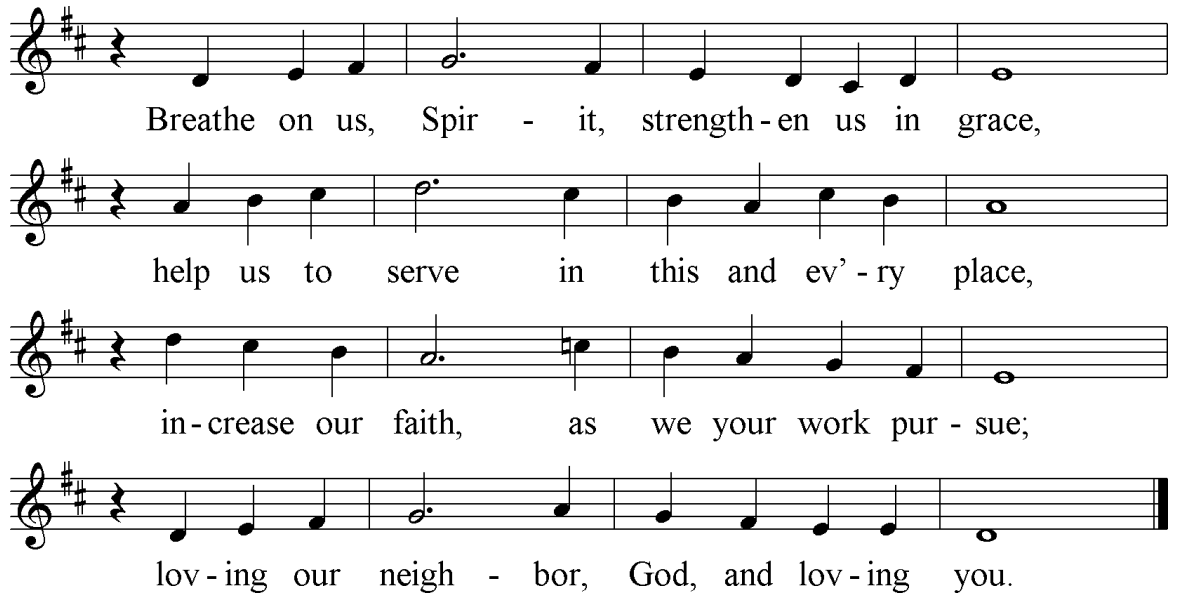
Walking behind to hem my journey,
going ahead to light my way,
and from beneath, above, and all ways:
O Christ, surround me; O Christ, surround me.

Christ in the eyes of all who see me,
Christ in the ears that hear my voice,
Christ in the hearts of all who know me:
O Christ, surround me; O Christ, surround me.

- text & music by Richard Bruxvoort Colligan

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.

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 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.

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 ..."

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

Sanctus

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 be-
loved prayer be-
comes the table-
prayer of the con-
gregation. 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 sac-
rament and re-
turned to our
seats, we cele-
brate the personal
encounter with the
risen Christ
through blessing,
prayer, and sing-
ing.*

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**

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.

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**

Hymn 805

Lead On, O King Eternal

Dismissal

P Go in peace loving God and loving your neighbor.

C **Thanks be to God.**

Postlude

Lead On, O King Eternal

arr. Wilbur Held



St. Mark's Lutheran Church

Loving God, Loving Our Neighbor

Ministers and Staff

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Secretary / Financial Administrator: Kathy Bryant
Organist / Choir Director: Jacob Gordon
Pastor: James Armentrout

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