

THE ELEVENTH SUNDAY AFTER PENTECOST

August 21, 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

Making Their Way

arr. David Cherwien

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 533

Open Now Thy Gates of Beauty

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 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.

Prayer of the Day

P Let us pray. O God, mighty and immortal, you know that as fragile creatures surrounded by great dangers, we cannot by ourselves stand upright. Give us strength of mind and body, so that even when we suffer because of human sin, we may rise victorious through your Son, Jesus Christ, our Savior and Lord.

C Amen

We are seated.



LITURGY OF THE WORD

First Lesson: Genesis 58:9b-14

L A reading from Isaiah.

^{9b}If you remove the yoke from among you,
the pointing of the finger, the speaking of evil,
¹⁰if you offer your food to the hungry
and satisfy the needs of the afflicted,
then your light shall rise in the darkness
and your gloom be like the noonday.
¹¹The LORD will guide you continually,
and satisfy your needs in parched places,
and make your bones strong;
and you shall be like a watered garden,
like a spring of water,
whose waters never fail.
¹²Your ancient ruins shall be rebuilt;
you shall raise up the foundations of many generations;
you shall be called the repairer of the breach,
the restorer of streets to live in.

¹³If you refrain from trampling the sabbath,
from pursuing your own interests on my holy day;
if you call the sabbath a delight
and the holy day of the LORD honorable;
if you honor it, not going your own ways,
serving your own interests, or pursuing your own affairs;
¹⁴then you shall take delight in the LORD,
and I will make you ride upon the heights of the earth;
I will feed you with the heritage of your ancestor Jacob,
for the mouth of the LORD has spoken.

L The word of the Lord.

C Thanks be to God.

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

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

L A reading from Hebrews.

¹⁸You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, ¹⁹and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. ²⁰(For they could not endure the order that was given, “If even an animal touches the mountain, it shall be stoned to death.” ²¹Indeed, so terrifying was the sight that Moses said, “I tremble with fear.”) ²²But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, ²⁴and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

²⁵See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! ²⁶At that time his voice shook the earth; but now he has promised, “Yet once more I will shake not only the earth but also the heaven.” ²⁷This phrase, “Yet once more,” indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. ²⁸Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; ²⁹for indeed our God is a consuming fire.

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 12th chapter.

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

¹⁰Now [Jesus] was teaching in one of the synagogues on the sabbath. ¹¹And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. ¹²When Jesus saw her, he called her over and said, “Woman, you are set free from your ailment.” ¹³When he laid his hands on her, immediately she stood up straight and began praising God. ¹⁴But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, “There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.” ¹⁵But the Lord answered him and said, “You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger,

and lead it away to give it water? ¹⁶And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" ¹⁷When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

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 526

God Is Here

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.**

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

Offertory Anthem

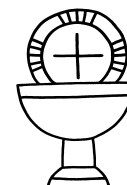
Making Their Way

Making their way down through the ages,
sinners and saints have heard God's call:
wealthy and poor, powerful, lowly,
Jesus' disciples, one and all.
Gathered for worship, offering thanks,
the greatest with the least
have come to share this feast.

Making their way all the world over,
Christians assemble on this day,
hearing the Word, sharing the Banquet,
learning to walk in Jesus' way.
Members of Christ, united in love,
they seek our God to know,
and so together grow.

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.

Making our way season by season,
pilgrims, we journey till life's end,
traveling light, sharing the riches,
caring for stranger as for friend,
till in the joy of longing fulfilled,
together we will come
to our eternal home.



- text Delores Dufner

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."

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.

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 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:

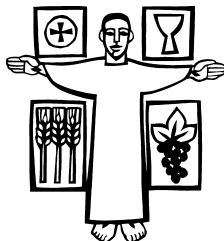
**C Our Father, who art in heaven, hallowed be thy name,
thy kingdom come, thy will be done, on earth as it is in heaven.**

**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

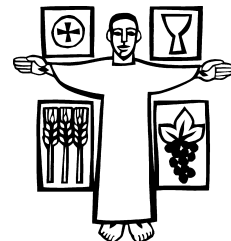
We are seated.



**COMMUNION WITH OUR RISEN LORD
WELCOME TO CHRIST'S TABLE**

COMMUNION DISTRIBUTION

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



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. 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

Hymn (printed on next page)

How Firm a Foundation

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



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

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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.

How Firm a Foundation—text by J. Rippon; music: ADESTE FIDELES, attr. John Francis Wade.

1. How firm a foun - da - tion, ye saints of the Lord,
 2. "Fear not, I am with thee; O be not dis - mayed!
 3. "When through fier - y tri - als thy path - way shall lie,
 4. "E'en down to old age all my peo - ple shall prove
 5. "The soul that on Je - sus hath leaned for re - pose

Is laid for your faith in his ex - cel - lent word!
 For I am thy God and will still give thee aid;
 My grace, all - suf - fi - cient, shall be thy sup - ply:
 My sov' - reign, e - ter - nal, un - change - a - ble love,
 I will not, I can - not, de - sert to its foes;

What more can he say than to you he hath said,
 I'll strength - en thee, help thee, and cause thee to stand,
 The flames shall not hurt thee; I on - ly de - sign:
 And then, when gray hairs shall their tem - ples a - dorn,
 That soul, though all hell should en - dea - vor to shake,

Who un - to the Sav - iour for re - fuge have fled,
 Up - held by my righ - teous, om - nip - o - tent hand,
 Thy dross to con - sume and thy gold to re - fine,
 Like lambs they shall still in my bo - som be borne,
 I'll nev - er, no nev - er, no nev - er for - sake!

Who un - to the Sav - iour for re - fuge have fled?
 Up - held by my righ - teous, om - nip - o - tent hand."
 Thy dross to con - sume and thy gold to re - fine."
 Like lambs they shall still in my bo - som be borne."
 I'll nev - er, no nev - er, no nev - er for - sake!"