

THE SEVENTEENTH SUNDAY AFTER PENTECOST

Sunday, September 15, 2024
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

Christ Is the Life

We stand as we are able.

Opening Dialog (from Psalm 95)

P O come, let us sing to the LORD;

C let us make a joyful noise to the rock of our salvation!

P Let us come into his presence with thanksgiving;

C let us make a joyful noise to him with songs of praise!

P O come, let us worship and bow down;

C let us kneel before the LORD, our Maker!

Hymn 660

Lift High the Cross

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)

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 Song of Praise, or Gloria ("Glory to God..."), is a continuation of resurrection praise. With the angels we sing God's glory revealed in Jesus Christ. (Luke 2:14).

Song 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.



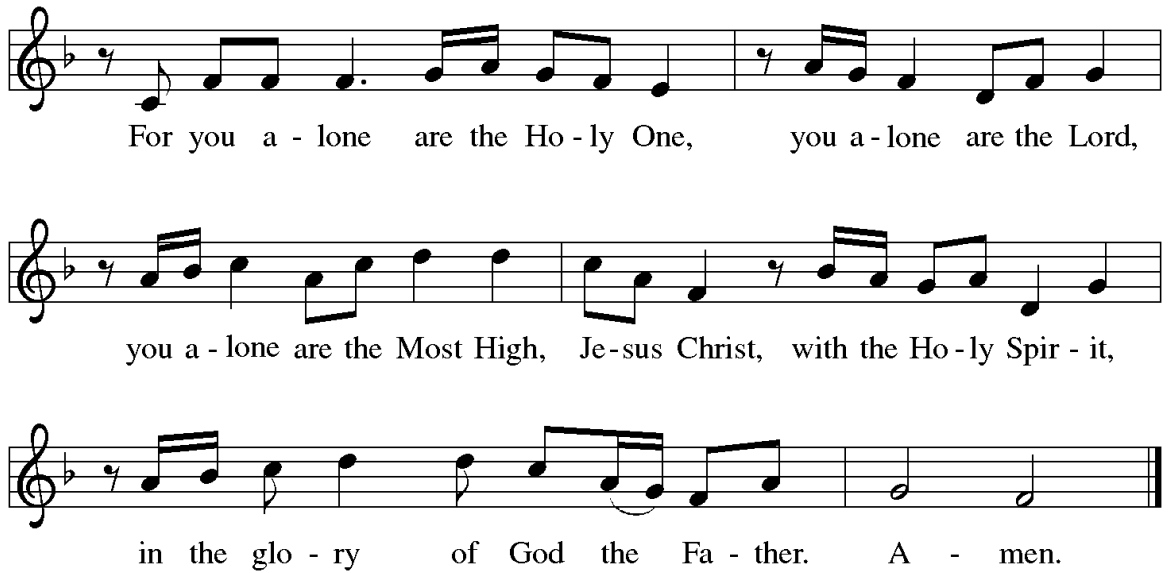
Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God,



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.

Prayer of the Day

P The Lord be with you.

C **And also with you.**

P Let us pray.

O God, through suffering and rejection you bring forth our salvation, and by the glory of the cross you transform our lives. Grant that for the sake of the gospel we may turn from the lure of evil, take up our cross, and follow your Son, Jesus Christ, our Savior and Lord.

C **Amen**

We are seated.



LITURGY OF THE WORD

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.

First Lesson: Isaiah 50:4-9a

L A reading from Isaiah.

⁴The Lord GOD has given me
 the tongue of a teacher,
 that I may know how to sustain
 the weary with a word.
 Morning by morning he wakens—
 wakens my ear
 to listen as those who are taught.

⁵The Lord GOD has opened my ear,
 and I was not rebellious,
 I did not turn backward.

⁶I gave my back to those who struck me,
 and my cheeks to those who pulled out the beard;
 I did not hide my face
 from insult and spitting.

⁷The Lord GOD helps me;
 therefore I have not been disgraced;

The first reading is from the Old Testament.

therefore I have set my face like flint,
and I know that I shall not be put to shame;
⁸he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
^{9a}It is the Lord GOD who helps me;
who will declare me guilty?

L The word of the Lord.

C **Thanks be to God.**

A psalm is spoken or sung as a response to the first reading.

Psalm 116:1-9

*We sing the psalm responsively, with the congregation singing the verses in **bold**.*

¹I love the LORD, who has ¹heard my voice,
and listened to my ¹supplication,
²**for the LORD has given ¹ear to me**
whenever ¹I called.

³The cords of death entangled me; the anguish of the grave ¹came upon me;
I came to ¹grief and sorrow.
⁴**Then I called upon the name ¹of the LORD:**
“O LORD, I pray you, ¹save my life.”

⁵Gracious is the ¹LORD and righteous;
our God is full ¹of compassion.
⁶**The LORD watches over ¹the innocent;**
I was brought low, ¹and God saved me.

⁷Turn again to your rest, ¹O my soul.
for the LORD has dealt ¹well with you.
⁸**For you have rescued my ¹life from death,**
my eyes from tears, and my ¹feet from stumbling;

⁹I will walk in the presence ¹of the LORD
in the land ¹of the living.

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

Second Lesson: James 3:1-12

L A reading from James.

¹Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. ²For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. ³If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. ⁴Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. ⁵So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! ⁶And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. ⁷For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, ⁸but no one can tame the tongue—a

restless evil, full of deadly poison. ⁹With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. ¹⁰From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. ¹¹Does a spring pour forth from the same opening both fresh and brackish water? ¹²Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

L The word of the Lord.
C **Thanks be to God.**

We stand.

The Gospel Acclamation gives special focus to the Gospel, the principal and climactic biblical 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 Gospel: Mark 8:27-38

P The Holy Gospel according to St. Mark, the 8th chapter.

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

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.

²⁷Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?” ²⁸And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.” ²⁹He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.” ³⁰And he sternly ordered them not to tell anyone about him.

³¹Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. ³²He said all this quite openly. And Peter took him aside and began to rebuke him. ³³But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

³⁴He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. ³⁵For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. ³⁶For what will it profit them to gain the whole world and forfeit their life? ³⁷Indeed, what can they give in return for their life? ³⁸Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

P The Gospel of the Lord.
C **Praise to you, O Christ.**

We sit.

Sermon

Pastor James Armentrout

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.

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.

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

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

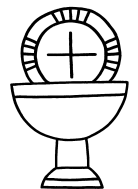
Take Up Your Cross

Anthony Giamanco

For text, see Hymn 667.

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.

THE EUCHARISTIC LITURGY



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

Offertory

Let the Vineyards Be Fruitful

Let the vine - yards be fruit - ful, Lord, and fill to the brim our cup of
 bless - ing. Gath - er a har - vest from the seeds that were sown, that we may be
 fed with the bread of life. Gath - er the hopes and the dreams of all; u -
 nite them with the prayers we of - fer now. Grace our ta - ble with your
 pres - ence, and give us a fore - taste of the feast to come.

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. Blessed are you, O God,
 C **source of every gift of your creation.**
By these gifts and with our lives,
help us to serve one another and all in need,
through Jesus Christ, our Savior and Lord.
 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.**

The dialogue and the Proper Preface are ancient parts of the worship which proclaim our thanks for the gifts of

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."

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.

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.

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.

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:

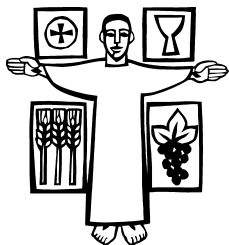
**C Our Father, who art in heaven, hallowed be thy name,
thy kingdom come, thy will be done, on earth as it is in heaven.**

**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 to receive communion at the altar rail. 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. Holy God,

**C you have welcomed us to this meal
and fed us with dignity at your table.
Send us now to welcome others
and to be at peace with one another,
through Jesus Christ our Lord.**

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.

Dismissal

P Go in peace loving God and loving your neighbor.

C **Thanks be to God.**

Postlude

Lift High the Cross

Gordon Young

THIS WEEK AT ST. MARK'S

Sunday, September 15	11AM	Worship with Holy Communion
Monday, September 16	5PM—7PM	The Lion's Share open
Tuesday, September 17		
Wednesday, September 18	6:30PM—8PM	Choir rehearsal (Nave)
Thursday, September 19		
Friday, September 20	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Library)
Saturday, September 21	8PM	NA meeting (Fellowship Hall)
Sunday, September 22	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Laura Bolton	Susan Ware
Lector	Gary Feazelle	Jennifer Armentrout
Communion Assistant	Patti Mills & Lois Ashby	Mary Ann Snider & Jerry McDaniel
Coffee Hour		

Attendance Last Sunday	55
Offering Received (Pledges/Loose)	\$4,044.96
Budget (Pledges/Loose)	\$3,531.00



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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