



THE TWENTIETH SUNDAY AFTER PENTECOST

Sunday, October 6, 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 a congregational response.

Hymn numbers refer to their corresponding pages in the back of the *Evangelical Lutheran Worship* hymnal.

Please leave your offering in the plate at the front of the nave, near the pulpit. If you would like to give online, you may use the QR code to the right.



Welcome
Prayer Requests

Prelude *Our Father, by Whose Name* Ralph Vaughan Williams

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!


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




1 Earth is full of wit and wis - dom, sound-ing God's de - light - ed laugh,
2 Earth is full of wit and wis - dom, wo - ven in - to har - mo - ny.
3 Earth is full of wit and wis - dom: pen - guin, pla - ty - pus, and snail,



from the ti - ny ro - ly - po - ly to the tree - top - tall gi - raffe.
Ev - 'ry crea-ture has a pur - pose, ev - 'ry flow'r and bum - ble - bee.
cac - tus, sea slug, oak, and al - gae, from the mi - crobe to the whale.



All cre - a - tion sings in won - der; e - ven rocks and trees re - joice
Spi - der, hu - man, red - wood, geck - o, mon - key, chick - en, mouse, and snake
In this great and strange cre - a - tion, with a breath God gives us birth:



as they join the ring - ing cho - rus: ech - oes of our Mak - er's voice.
live with - in a sin - gle fab - ric: cloth that on - ly God could make.
born of soil to live as stew - ards, called to love and serve the earth.



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

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).

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.

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.



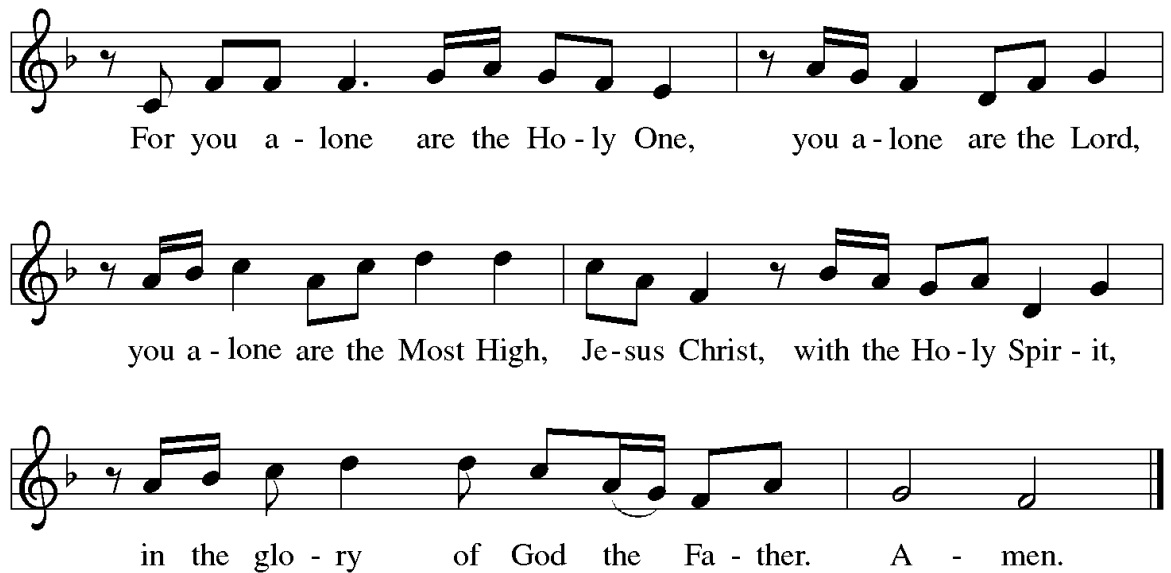
Lord Je-sus Christ, on - ly Son of the Fa-ther, Lord God, Lamb of God,



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.



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.

Sovereign God, you have created us to live in loving community with one another. Form us for life that is faithful and steadfast, and teach us to trust like little children, that we may reflect the image of 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.

The first reading is from the Old Testament.

First Lesson: Genesis 2:18-24

L A reading from Genesis.

¹⁸The LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner." ¹⁹So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. ²⁰The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner.

²¹So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. ²²And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. ²³Then the man said,

"This at last is bone of my bones
 and flesh of my flesh;
 this one shall be called Woman,
 for out of Man this one was taken."

²⁴Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

L The word of the Lord.

C Thanks be to God.

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

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

Psalm 8

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

¹O ¹LORD our Lord,
how majestic is your name in ¹all the earth!—
²**you whose glory is chanted above the heavens out of the
mouths of in-¹fants and children;
you have set up a fortress against your enemies, to silence the foe ¹and avenger.**

³When I consider your heavens, the work ¹of your fingers,
the moon and the stars you have set ¹in their courses,
⁴**what are mere mortals that you should be mind-¹ful of them,
human beings that you should ¹care for them?**

⁵Yet you have made them little less ¹than divine;
with glory and hon-¹or you crown them.
⁶**You have made them rule over the works ¹of your hands;
you have put all things un-¹der their feet:**

⁷all ¹flocks and cattle,
even the wild beasts ¹of the field,
⁸**the birds of the air, the fish ¹of the sea,
and whatever passes along the paths ¹of the sea.**

⁹O ¹LORD our Lord,
how majestic is your name in ¹all the earth!

Second Lesson: Hebrews 1:1-4, 2:5-12

L A reading from Hebrews.

¹Long ago God spoke to our ancestors in many and various ways by the prophets, ²but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. ³He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, ⁴having become as much superior to angels as the name he has inherited is more excellent than theirs.

^{2:5}Now God did not subject the coming world, about which we are speaking, to angels. ⁶But someone has testified somewhere,

“What are human beings that you are mindful of them,
or mortals, that you care for them?

⁷You have made them for a little while lower than the angels;
you have crowned them with glory and honor,
⁸subjecting all things under their feet.”

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, ⁹but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

¹⁰It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. ¹¹For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, ¹²saying,

“I will proclaim your name to my brothers and sisters,
in the midst of the congregation I will praise you.”

L The word of the Lord.

C **Thanks be to God.**

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

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

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

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

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.

We stand as we are able and sing the hymn.

Hymn 640

Our Father, by Whose Name

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 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."

The Offering

Offertory Anthem

Draw Us in the Spirit's Tether

Harold Friedell

For text, see Hymn 470.



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.

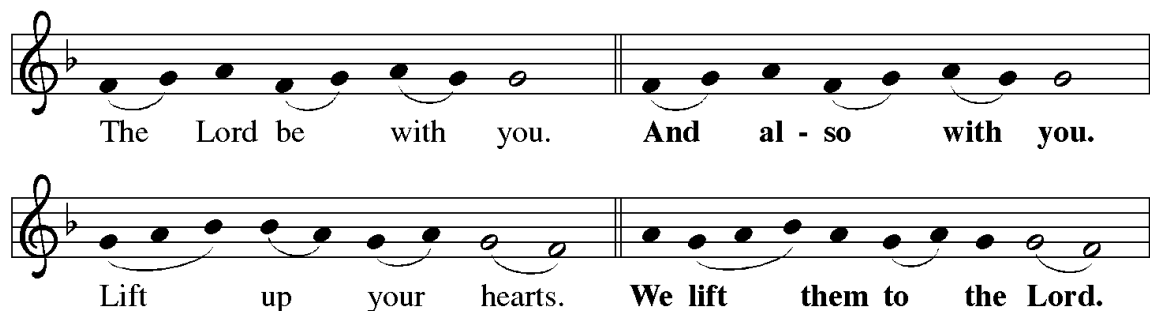
Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.

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.

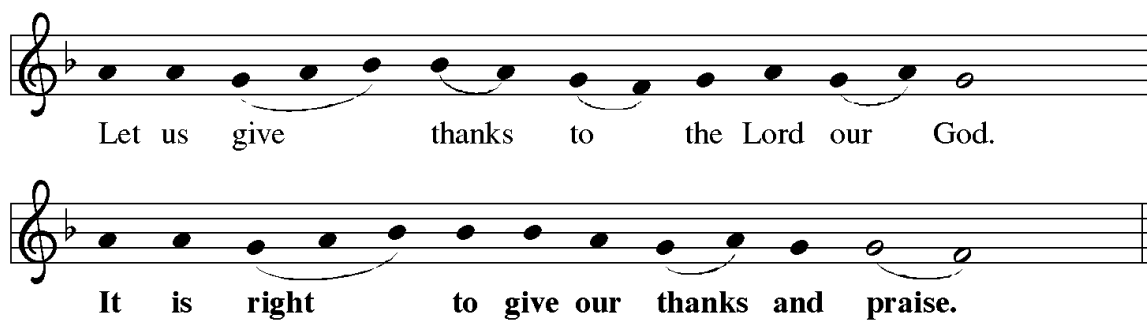
Thanksgiving Dialogue



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 wor-

ship which proclaim our thanks for the gifts of God in the meal.

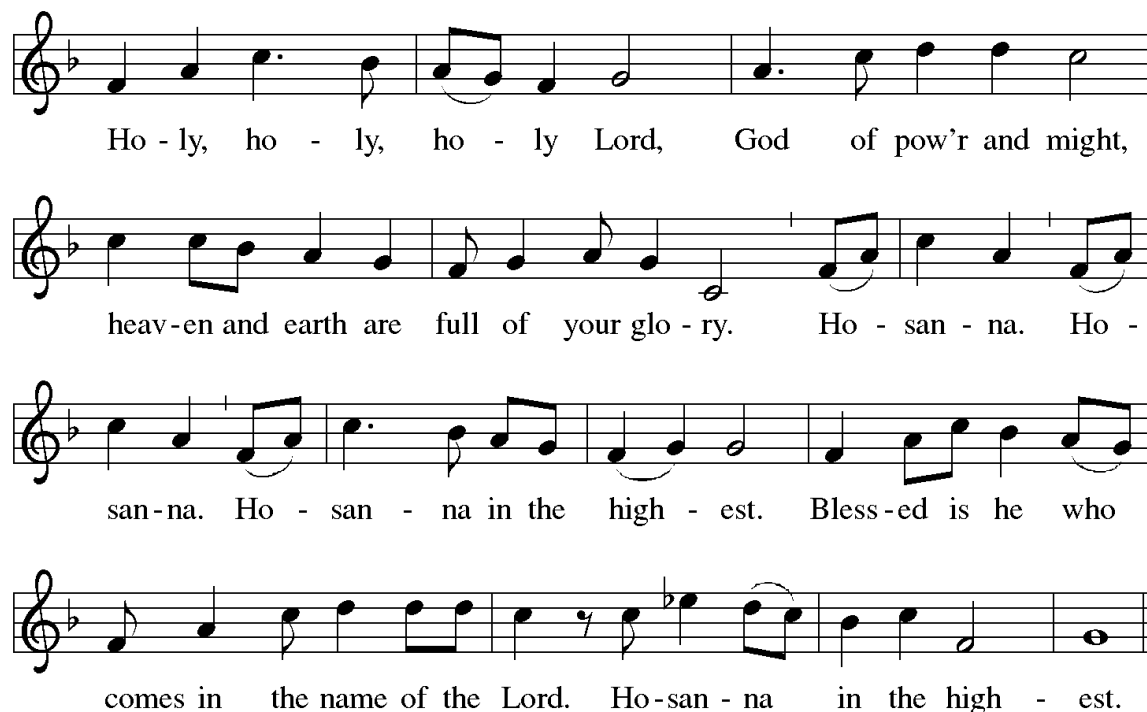


The Proper Preface

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.

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 rec-

orded in scrip-
ture.

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;

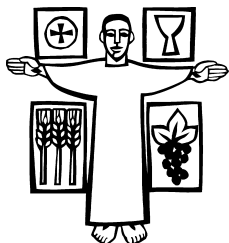
and lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever and ever.

Amen

We are seated.

*The Lord's
Prayer brings
the Great
Thanksgiving to
a conclusion.
Prayed here,
this familiar and
beloved prayer
becomes the
table-prayer of
the congrega-
tion. Luke 11:1-
13; Matthew 6:5
-15*



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.



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

*Once we have
all received the
sacrament and
returned to our
seats, we cele-
brate the per-
sonal encounter
with the risen
Christ through
blessing, prayer,
and singing.*

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

Now Thank We All our God

Sigfried Karg-Elert

THIS WEEK AT ST. MARK'S

Sunday, October 6	11AM	Worship with Holy Communion
Monday, October 7	5PM—7PM	The Lion's Share open
Tuesday, October 8		
Wednesday, October 9	6:30PM-8PM	Choir rehearsal (Nave)
Thursday, October 10		
Friday, October 11	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Library)
Saturday, October 12	8PM	NA meeting (Fellowship Hall)
Sunday, October 13	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter		
Lector		
Communion Assistant		
Coffee Hour		

Attendance Last Sunday

Offering Received (Pledges/Loose)

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

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

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