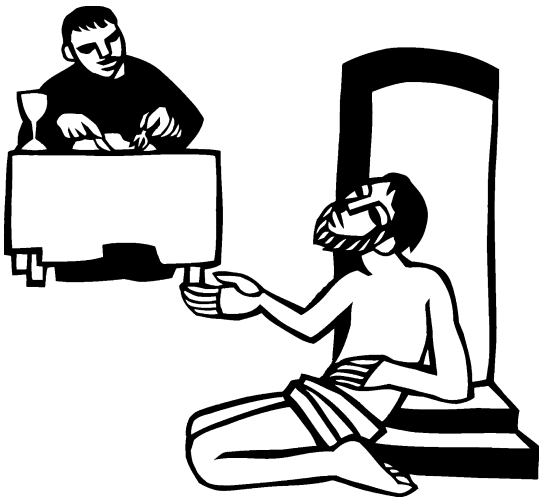




THE SIXTEENTH SUNDAY AFTER PENTECOST

Sunday, September 28, 2025
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, please use the QR code to the right.



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

Where Cross the Crowded Ways of Life

arr. Mark Sedio

ENTRANCE RITE

Children's Sermon

We stand as we are able.

Hymn 705

God of Grace and God of Glory

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 continuation of resurrection praise. With the angels we sing God's glory revealed in Je-sus Christ. (Luke 2:14).

Gloria

Refrain



Glo-ry to God in the high-est, and peace to God's peo-ple on earth.

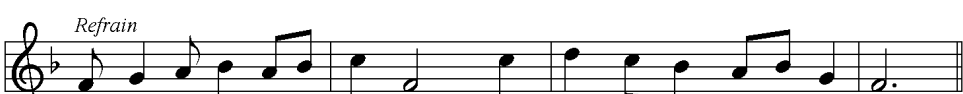


1 Lord God, heav-en - ly King, al - might-y God and Fa - ther, we



wor-ship you, we give you thanks, we praise you for your glo-ry.

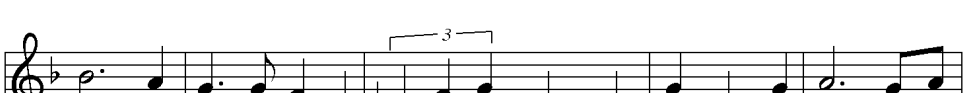
Refrain



Glo-ry to God in the high-est, and peace to God's peo-ple on earth.



2 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.

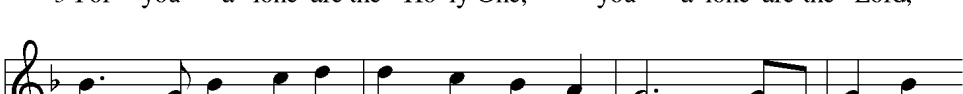
Refrain



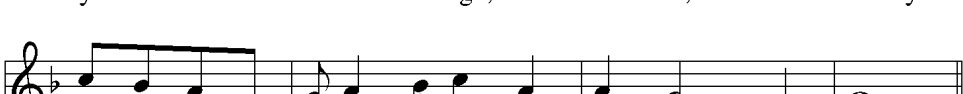
Glo-ry to God in the high-est, and peace to God's peo-ple on earth.



3 For you a-lone are the Ho-ly One, you a-lone are the Lord,

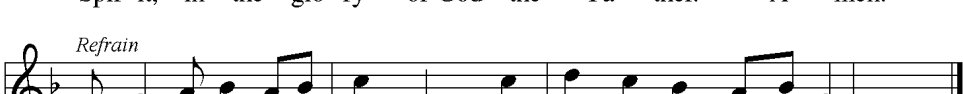


you a-lone are the Most High, Je - sus Christ, with the Ho - ly



Spir-it, in the glo-ry of God the Fa - ther. A - men.

Refrain



Glo-ry to God in the high-est, and peace to God's peo-ple on earth.

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.

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

Prayer of the Day

P The Lord be with you.

C **And also with you.**

P Let us pray.

O God, rich in mercy, you look with compassion on this troubled world. Feed us with your grace, and grant us the treasure that comes only from you, through Jesus Christ, our Savior and Lord.

C **Amen**



LITURGY OF THE WORD

Children's Sermon

First Lesson: Amos 6:1a, 4-7

L A reading from Amos.

^{1a}Alas for those who are at ease in Zion,
and for those who feel secure on Mount Samaria,

⁴Alas for those who lie on beds of ivory,
and lounge on their couches,
and eat lambs from the flock,
and calves from the stall;

⁵who sing idle songs to the sound of the harp,
and like David improvise on instruments of music;

⁶who drink wine from bowls,
and anoint themselves with the finest oils,
but are not grieved over the ruin of Joseph!

⁷Therefore they shall now be the first to go into exile,
and the revelry of the loungers shall pass away.

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

Psalm 146:1-2, 5-10

*We chant the Psalm responsively, with the congregation singing the **bold** verses..*

¹Hal- | lelujah!

Praise the LORD, | O my soul!

²**I will praise the LORD as long | as I live;**
I will sing praises to my God while I | have my being.

⁵Happy are they who have the God of Jacob | for their help,
whose hope is in the | LORD their God;

⁶**who made heaven and earth, the seas, and all that | is in them;**
who keeps promis- | es forever;

⁷who gives justice to those who are oppressed, and food to | those who hunger.
The LORD sets the | captive free.

⁸**The LORD opens the eyes of the blind; the LORD lifts up those who | are bowed down;**
the LORD | loves the righteous.

⁹The LORD cares | for the stranger;
the LORD sustains the orphan and widow, but frustrates the way | of the wicked.

¹⁰**The LORD shall | reign forever,**
your God, O Zion, throughout all generations. | Hallelujah!

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

The Gospel Acclamation is the congregation's response to the announcement and reading of the Holy Gospel. It gives special focus to the Gospel, the principal and climactic biblical 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.

Second Lesson: 1 Timothy 6:6-19

L A reading from First Timothy.

⁶Of course, there is great gain in godliness combined with contentment; ⁷for we brought nothing into the world, so that we can take nothing out of it; ⁸but if we have food and clothing, we will be content with these. ⁹But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. ¹⁰For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

¹¹But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. ¹²Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. ¹³In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you ¹⁴to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, ¹⁵which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings and Lord of lords. ¹⁶It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

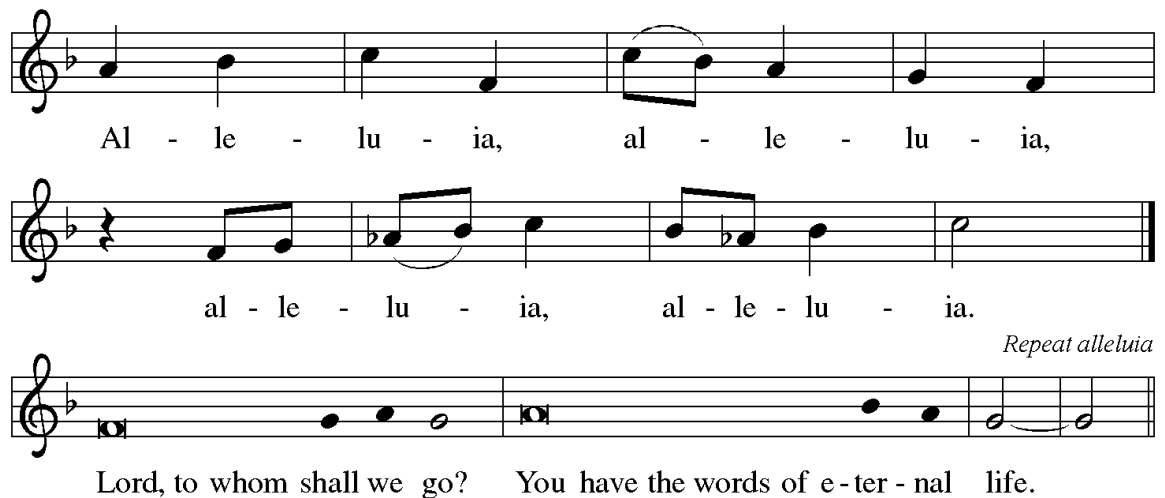
¹⁷As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. ¹⁸They are to do good, to be rich in good works, generous, and ready to share, ¹⁹thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

L The word of the Lord.

C Thanks be to God.

We stand.

Gospel Acclamation



Al - le - lu - ia, al - le - lu - ia,

al - le - lu - ia, al - le - lu - ia.

Repeat alleluia

Lord, to whom shall we go? You have the words of e - ter - nal life.

The Gospel: Luke 16:19-31

P The Holy Gospel according to St. Luke, the 16th chapter.

C Glory to you, O Lord.

[Jesus said:] ¹⁹“There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. ²⁰And at his gate lay a poor man named Lazarus, covered with sores, ²¹who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. ²²The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. ²³In Hades, where he was being tormented, he looked up

and saw Abraham far away with Lazarus by his side. ²⁴He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.' ²⁵But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. ²⁶Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.' ²⁷He said, 'Then, father, I beg you to send him to my father's house—²⁸for I have five brothers—that he may warn them, so that they will not also come into this place of torment.' ²⁹Abraham replied, 'They have Moses and the prophets; they should listen to them.' ³⁰He said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' ³¹He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.' "

P The Gospel of the Lord.

C Praise to you, O Christ.

We sit.

Sermon

Pastor James Armentrout

We stand as we are able and sing the hymn.

Hymn

Build a Longer Table



1 Build a long - er ta - ble, not a high - er wall,
2 Build a saf - er ref - uge, not a larg - er jail;
3 Build a broad - er door - way, not a long - er fence.
4 When we lived as ex - iles, ref - u - gees a - broad,



feed - ing those who hun - ger, mak - ing room for all.
where the weak find shel - ter, mer - cy will not fail.
Love pro - tects all peo - ple, spar - ing no ex - pense.
Christ be - came our door - way to the reign of God.



Feast - ing to - geth - er, strang - er turns to friend,
For an - y place where jus - tice is de - nied,
When we em - brace com - pas - sion more than fear,
So must our ta - bles wel - come those who roam.



Christ breaks walls to piec - es; false di - vi - sions end.
Christ will breach the jail wall, free - ing all in - side.
Christ tears down our fenc - es; all are wel - come here.
None can be ex - clud - ed; all must find a home.

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.

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.**

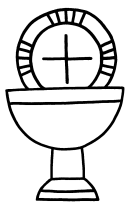
We greet one another, saying "Peace be with you."

The Offering

Offertory Anthem

Lord, Thee I Love with All My Heart

For text, see Hymn 750.



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

Offertory



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.

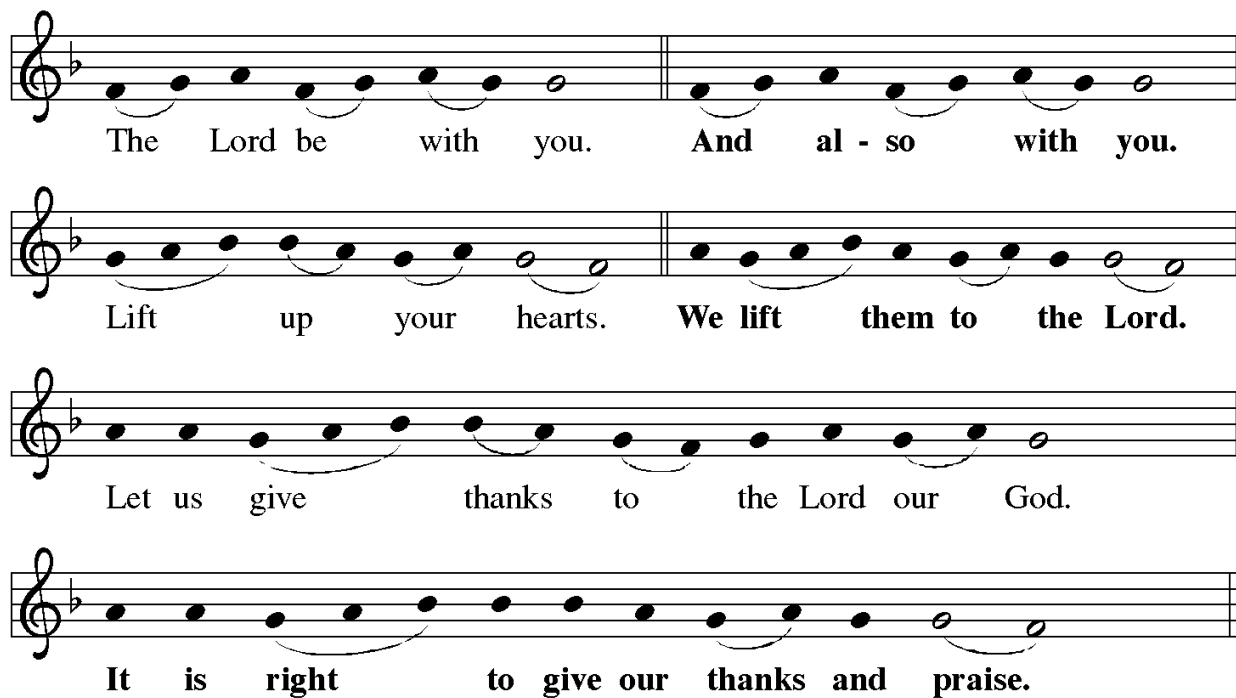
Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.

Offertory Prayer

P Let us pray. Lord of the harvest,
C we return to you a portion of what you have given to us.
 Turn us to set our hope not on the uncertainty of riches,
 but on you, who richly provides for us.
 Multiply what we have gathered
 to bless all who are suffering and in need,
 through Jesus Christ our 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.
 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 Sanctus 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.

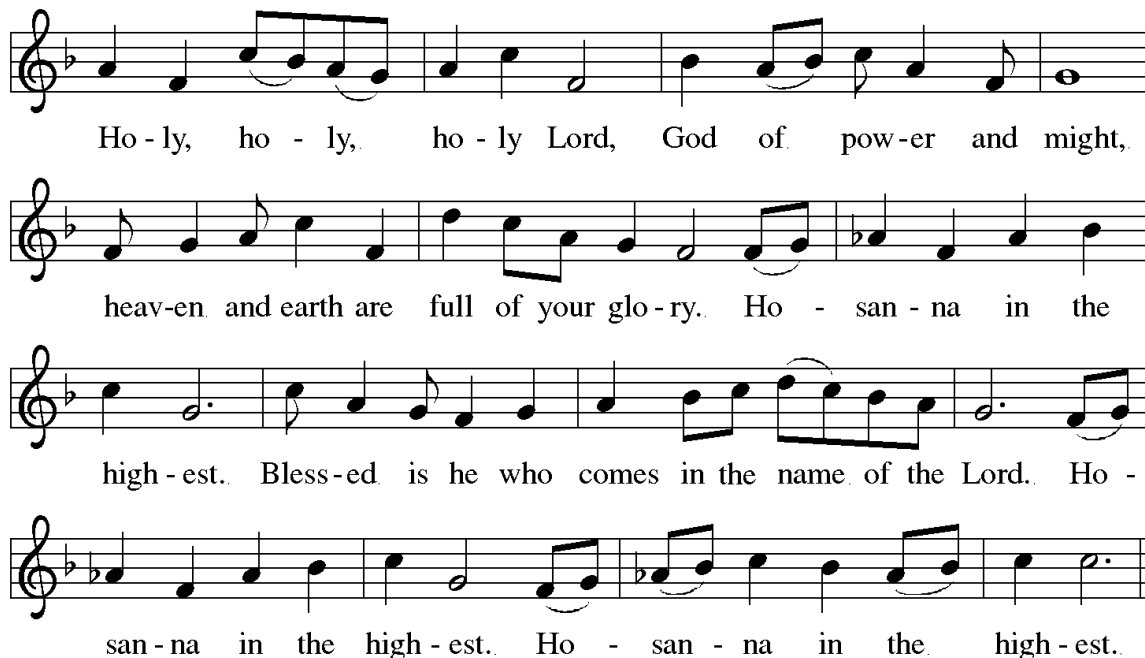
The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.

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-er and might,
 heav-en and earth are full of your glo-ry. 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. 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.

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,

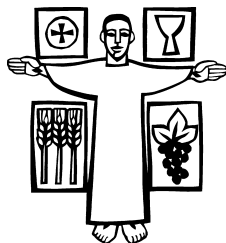
as we forgive those who trespass against us;

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

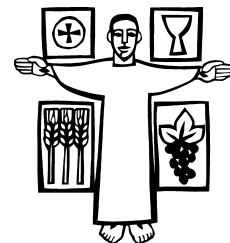
We are seated.



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

COMMUNION DISTRIBUTION

We come forward by way of the center aisle, forming two lines 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. O God,

**C through this meal you have strengthened us
and appointed us to be your servants.**

**Send us to do good and to share our possessions
with all in need.**

We ask this in Jesus' name. Amen

Blessing

P The blessing of almighty God,
the Father, the + Son, and the Holy Spirit,
be upon you and remain with you always.

C Amen

Hymn 719

Where Cross the Crowded Ways of Life

Dismissal

P Go in peace loving God and loving your neighbor.

C Thanks be to God.

Postlude

God of Grace and God of Glory

Paul Manz

*The Lord's
Prayer brings
the Great
Thanksgiving to
a conclusion.
Prayed here, this
familiar and be-
loved prayer
becomes the ta-
ble-prayer of the
congregation.
Luke 11:1-13;
Matthew 6:5-15*

*Once we have all
received the sac-
rament and re-
turned to our
seats, we cele-
brate the person-
al encounter
with the risen
Christ through
blessing, prayer,
and singing.*

*We are dis-
missed from
worship knowing
that our service
does not end.
Rather, having
been in the pres-
ence of the risen
Lord, we leave
so that our ser-
vice may truly
begin.*

THIS WEEK AT ST. MARK'S

Sunday, September 28	11AM	Worship with Holy Communion
Monday, September 29	5PM—7PM	The Lion's Share open
Tuesday, September 30		
Wednesday, October 1	6:30PM-8PM	Choir Rehearsal (Nave)
Thursday, October 2		
Friday, October 3	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Fellowship Hall)
Saturday, October 4	8PM	NA meeting (Fellowship Hall)
Sunday, October 5	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter		
Lector	Cheryl Gordon	Gary Feazelle
Communion Assistant		
Coffee Hour		

Attendance Last Sunday	54
Offering Received (Pledges/Loose)	
Budget (Pledges/Loose)	\$3173.00



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

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Build a Longer Table—text: David Bjorlin; music: NOËL NOUVELET, French carol. Text © 2018 GIA Publications. Used by permission, ONE LICENSE, License #A-729546.

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