The Fourth Sunday after Pentecost

Sunday, June 21, 2026
10:00 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.

Welcome
Prayer Requests

Prelude *Before the Waters Nourished Earth* Healey WIllan

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

Opening Dialog (from Psalm 69)

P This is my prayer to you, at the time you have set, O Lord:
In your great mercy, O God, answer me with your unfailing help.
C Answer me, O Lord, for your love is kind;
in your great compassion, turn to me.

P Hide not your face from your servant;
be swift and answer me, for I am in distress.
C Draw near to me and redeem me;
because of my enemies deliver me.

Hymn 876 *Let the Whole Creation Cry*

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

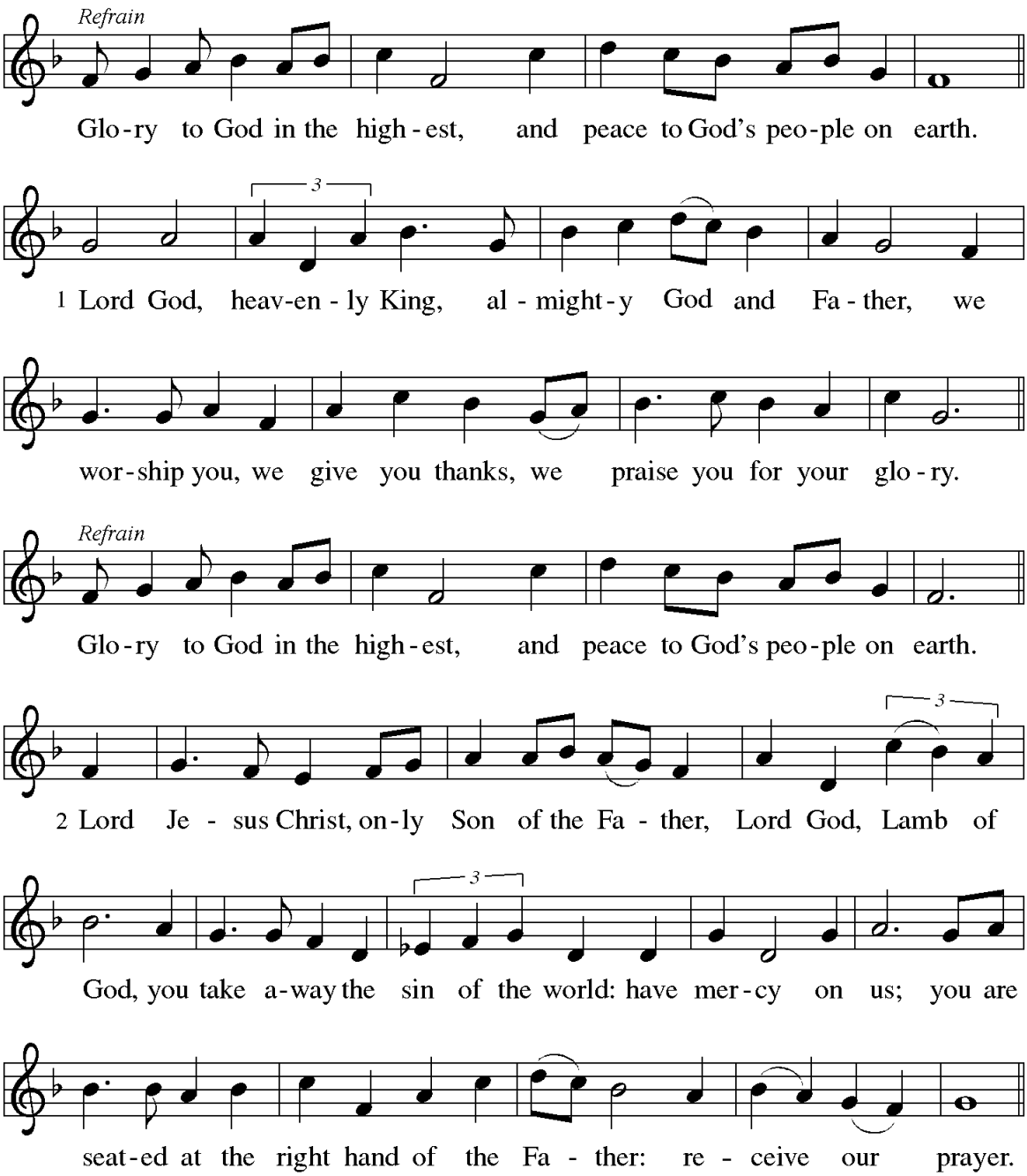
Greeting

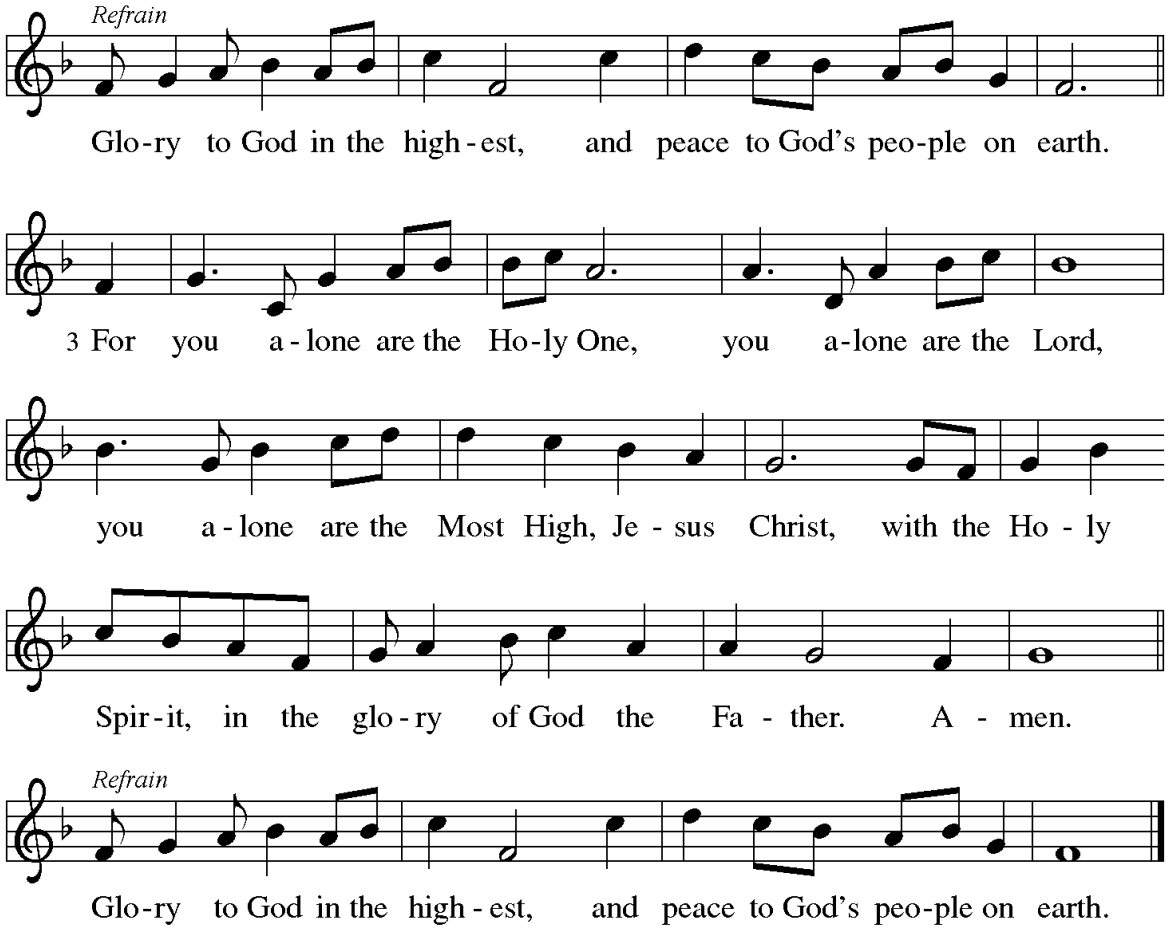
P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

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 Je-sus Christ. (Luke 2:14).*

Song of Praise *Glory to God*





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.

Teach us, good Lord God, to serve you as you deserve, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask for reward, except that of knowing that we do your will, through Jesus Christ, our Savior and Lord.

C Amen

We are seated.

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.

LITURGY OF THE WORD

First Lesson: Jeremiah 20:7-13

L A reading from Jeremiah.

7 O LORD, you have enticed me,
and I was enticed;
you have overpowered me,
and you have prevailed.
I have become a laughingstock all day long;
everyone mocks me.
8 For whenever I speak, I must cry out,
I must shout, "Violence and destruction!"
For the word of the LORD has become for me
a reproach and derision all day long.
9 If I say, "I will not mention him,
or speak any more in his name,"
then within me there is something like a burning fire
shut up in my bones;
I am weary with holding it in,
and I cannot.
10 For I hear many whispering:
"Terror is all around!
Denounce him! Let us denounce him!"
All my close friends
are watching for me to stumble.
"Perhaps he can be enticed,
and we can prevail against him,
and take our revenge on him."
11 But the LORD is with me like a dread warrior;
therefore my persecutors will stumble,
and they will not prevail.
They will be greatly shamed,
for they will not succeed.
Their eternal dishonor
will never be forgotten.
12 O LORD of hosts, you test the righteous,
you see the heart and the mind;
let me see your retribution upon them,
for to you I have committed my cause.

13 Sing to the LORD;
praise the LORD!
For he has delivered the life of the needy
from the hands of evildoers.

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: Romans 6:1*b*-11

L A reading from Romans.

[1b]Should we continue in sin in order that grace may abound? [2]By no means! How can we who died to sin go on living in it? [3]Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? [4]Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

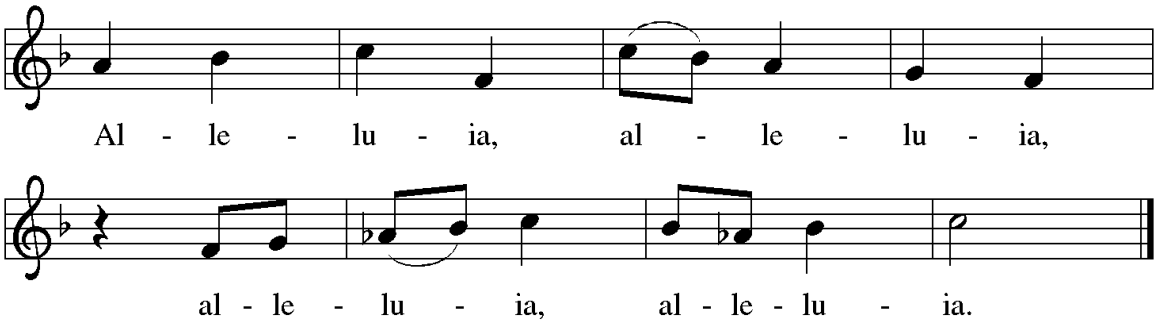
[5]For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. [6]We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. [7]For whoever has died is freed from sin. [8]But if we have died with Christ, we believe that we will also live with him. [9]We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. [10]The death he died, he died to sin, once for all; but the life he lives, he lives to God. [11]So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

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

We stand.

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.

Gospel Acclamation



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: Matthew 10:24-39

P The Holy Gospel according to St. Matthew, the 10th chapter.

C Glory to you, O Lord.

[Jesus said to the twelve:] [24]"A disciple is not above the teacher, nor a slave above the master; [25]it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

[26]"So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. [27]What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. [28]Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. [29]Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. [30]And even the hairs of your head are all counted. [31]So do not be afraid; you are of more value than many sparrows.

[32]"Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; [33]but whoever denies me before others, I also will deny before my Father in heaven.

[34]"Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

[35]For I have come to set a man against his father,
and a daughter against her mother,
and a daughter-in-law against her mother-in-law;
[36]and one's foes will be members of one's own household.

[37]Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; [38]and whoever does not take up the cross and follow me is not worthy of me. [39]Those who find their life will lose it, and those who lose their life for my sake will find it."

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

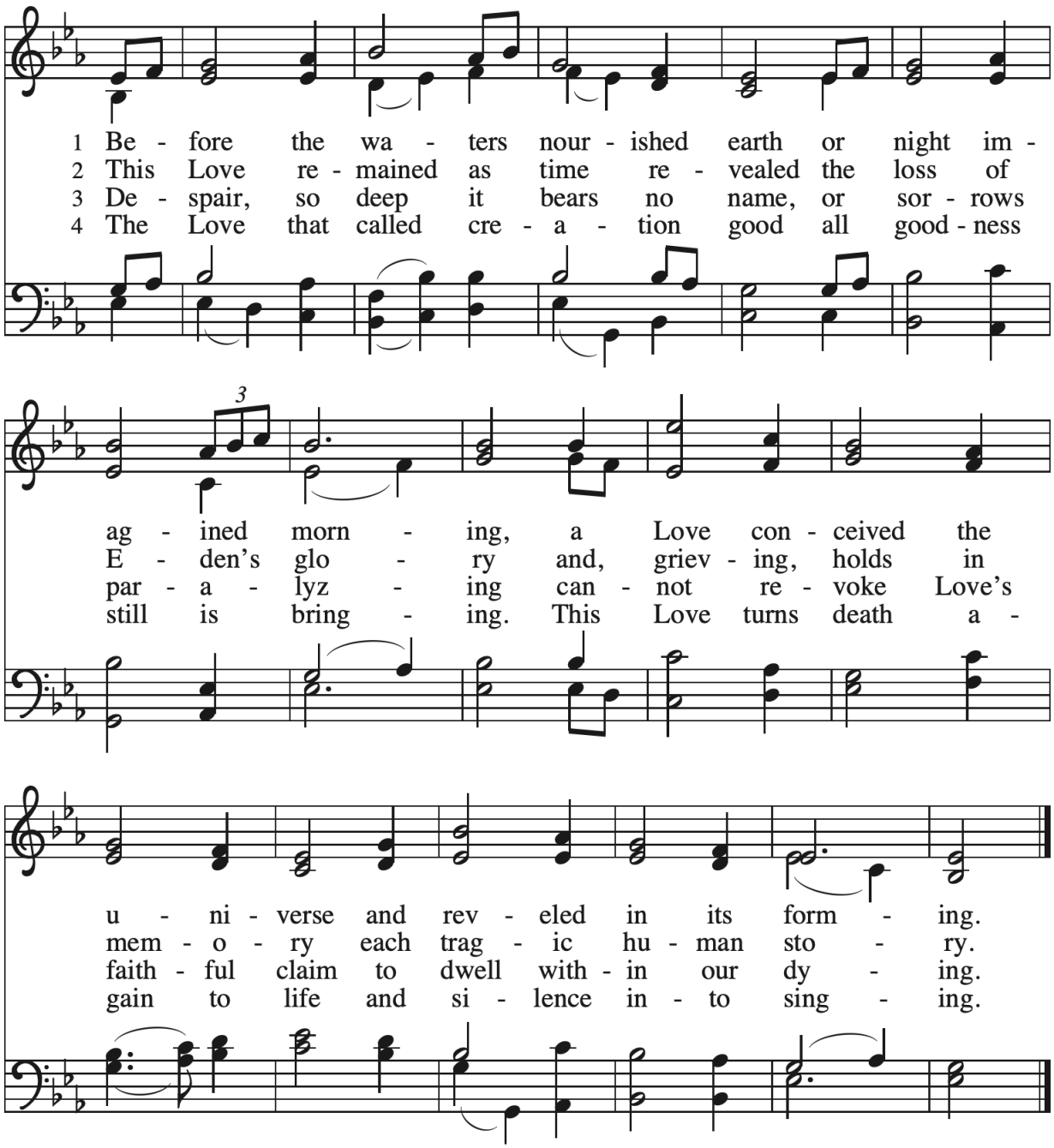
We sit.

Sermon — Pastor James Armentrout

We stand as we are able and sing the hymn.

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

Hymn — *Before the Waters Nourished Earth*



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.

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

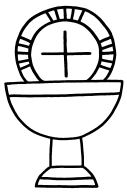
Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.

The Prayers

Each petition concludes:

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

THE EUCHARISTIC LITURGY



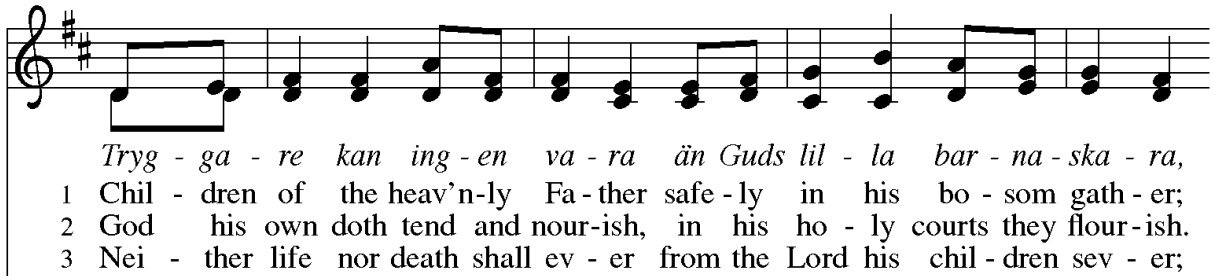
The Peace

P The peace of the Lord be with you always.
C And also with you.

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

Offertory Hymn — *Children of the Heavenly Father*

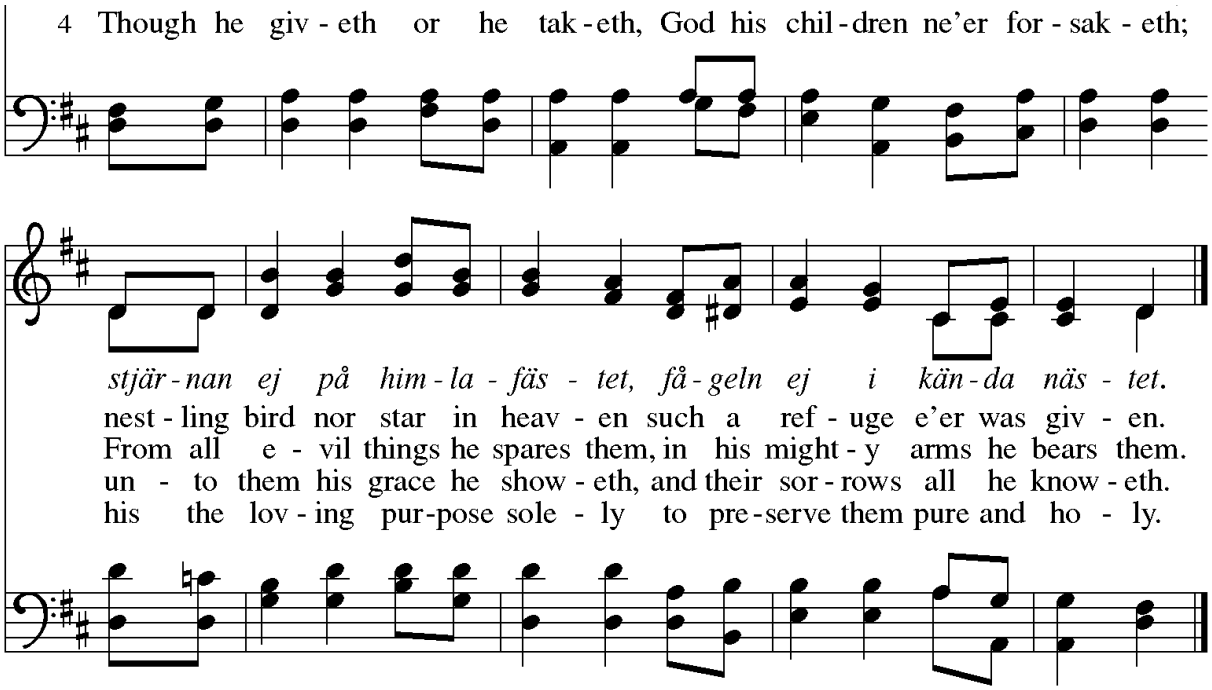
We are seated for the first three stanzas; we stand as we are able and sing together stanza 4.



Tryg - ga - re kan ing - en va - ra än Guds lil - la bar - na - ska - ra,
1 Chil - dren of the heav'n-ly Fa - ther safe - ly in his bo - som gath - er;
2 God his own doth tend and nour-ish, in his ho - ly courts they flour - ish.
3 Nei - ther life nor death shall ev - er from the Lord his chil - dren sev - er;

We stand as we are able and sing together stanza 4.

4 Though he giv - eth or he tak - eth, God his chil - dren ne'er for - sak - eth;



stjär - nan ej på him - la - fäs - tet, få - geln ej i kän - da näs - tet.
nest - ling bird nor star in heav - en such a ref - uge e'er was giv - en.
From all e - vil things he spares them, in his might - y arms he bears them.
un - to them his grace he show - eth, and their sor - rows all he know - eth.
his the lov - ing pur-pose sole - ly to pre - serve them pure and ho - ly.

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.

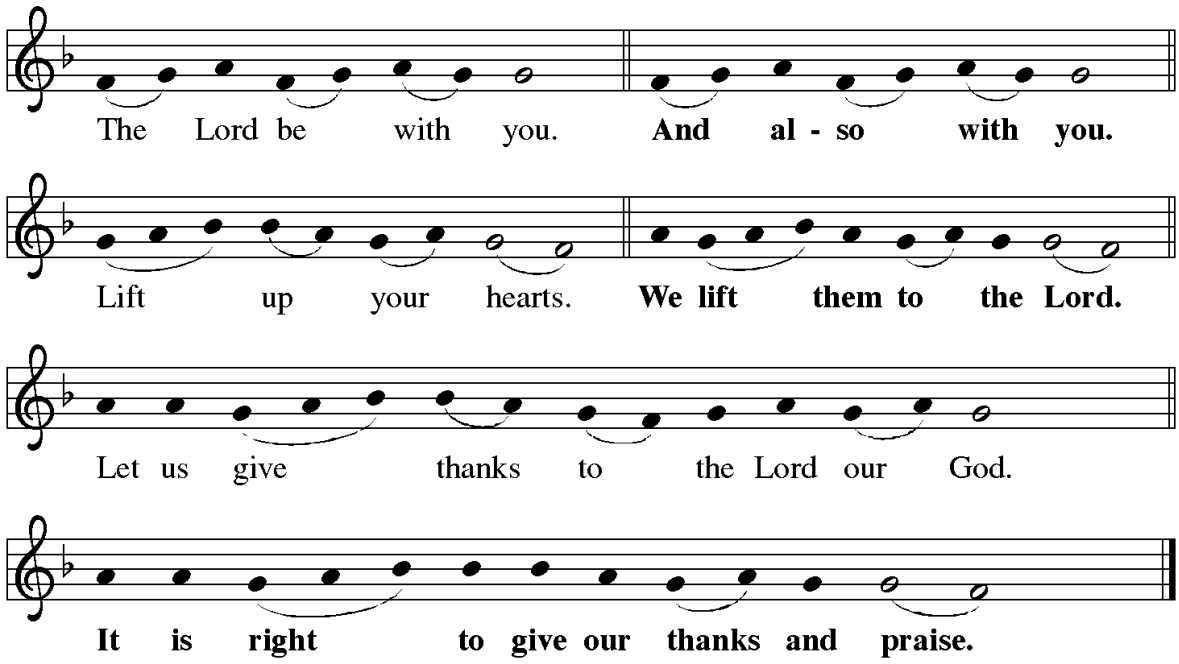
The Sanctus *("holy") echoes the angels' cry in Isaiah 6:3 and the crowds of Mark 11:9 as Jesus entered Jerusalem. This reminds us that we are in the presence of a God identified both by holiness and humility.*

Offertory Prayer

P Let us pray. Loving God,

C we offer at your table the gifts of our hearts.
Help us take heart in you and share freely of your love,
so that all creation can taste your abundance.
We ask this in the name of Jesus,
through the Spirit abiding with us now and forever. Amen

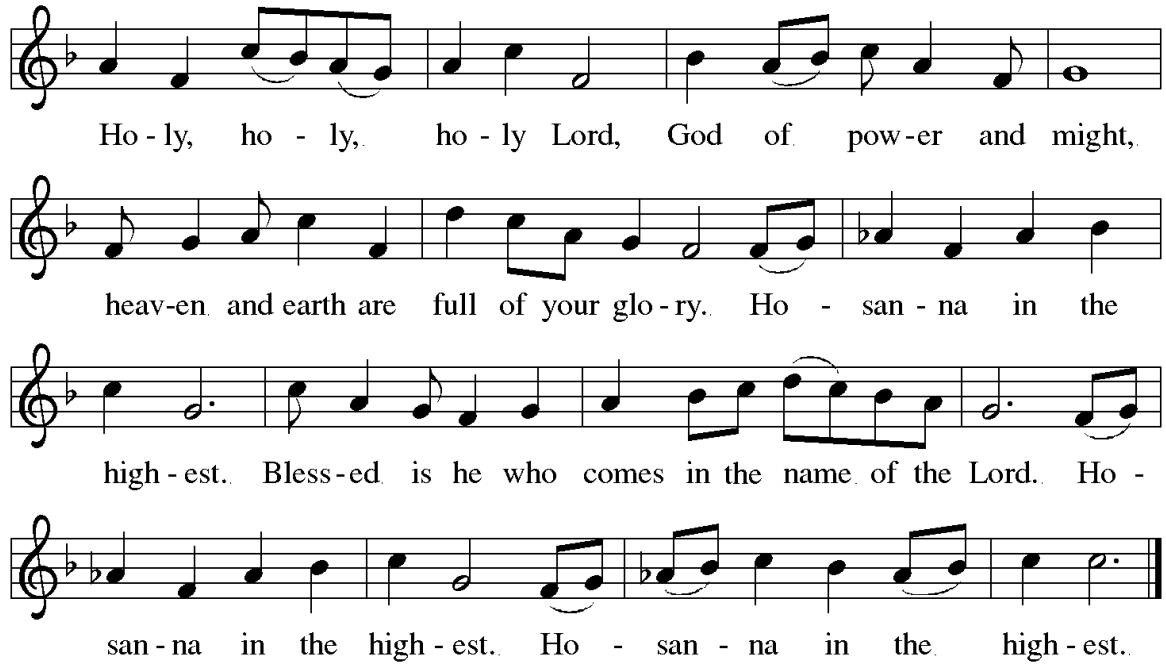
Thanksgiving Dialogue



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 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.

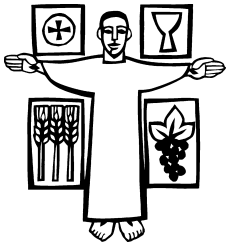
The Lord's Prayer brings the Great Thanksgiving to a conclusion. Prayed here, this familiar and beloved prayer becomes the table-prayer of the congregation. Luke 11:1-13; Matthew 6:5-15

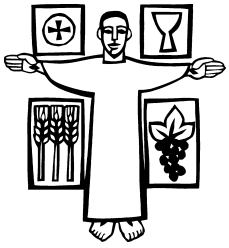
The Lord's Prayer

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 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. Compassionate God,

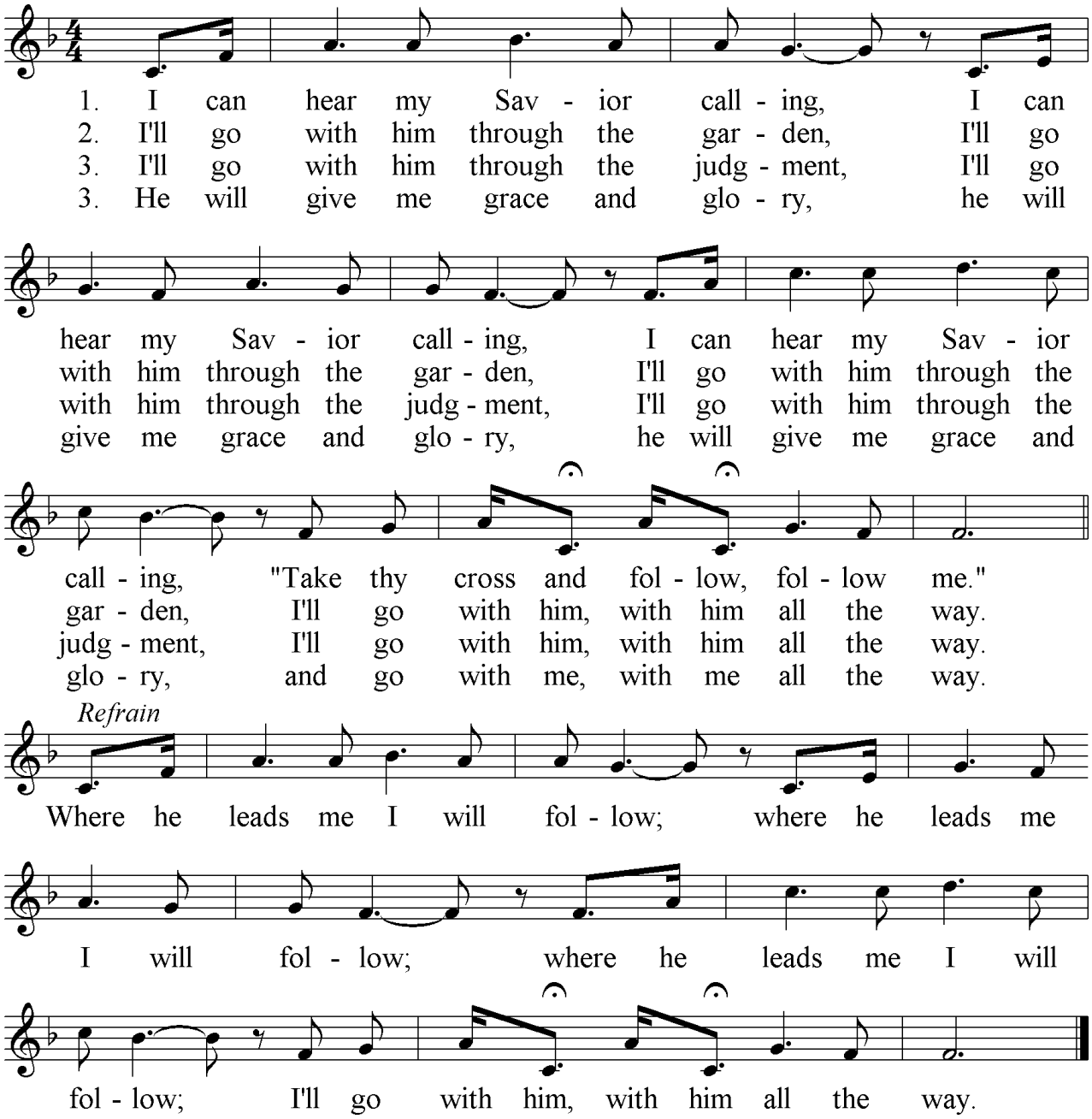
C through the gifts of bread and wine
our hearts are filled with the abundance of your love.
Strengthen us that we, through this holy meal,
may share your love freely, as you have shared with us.
We ask this in the name of Jesus,
through the Spirit nourishing us now and forever.
Amen

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 *Where He Leads Me*



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 *Let the Whole Creation Cry* Franklin Ashdown

THIS WEEK AT ST. MARK'S		
Sunday, June 21	10AM	Worship with Holy Communion
Monday, June 22	5PM—7PM	The Lion's Share open
Tuesday, June 23		
Wednesday, June 24		
Thursday, June 25		
Friday, June 26	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Fellowship Hall)
Saturday, June 27	8PM	NA meeting (Fellowship Hall)
Sunday, June 28	10AM	Service of the Word

SERVING IN WORSHIP		
	Today	Next Week
Greeter	Bettie Burrows	Alex Adkins
Lector	Evan Odson	Karen Arthur

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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Where He Leads Me—text: E. W. Blandy; music: NORRIS, John S. Norris.