



THE NINTH SUNDAY AFTER PENTECOST

Sunday, July 26, 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

God's Faithful Love

Mark Sedio

We stand as we are able.

Opening Dialog (from Psalm 119)

P Your decrees, O Lord, are wonderful;

C Therefore my soul keeps them.

P The unfolding of your words gives light;

C Keep my steps steady according to your promise.

P Make your face shine upon your servant,

C and teach me your statutes.

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 532

Gather Us In

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 Je-sus 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



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.



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.

Prayer of the Day

P The Lord be with you.

C And also with you.

P Let us pray.

Beloved and sovereign God, through the death and resurrection of your Son you bring us into your kingdom of justice and mercy. By your Spirit, give us your wisdom, that we may treasure the life that comes from 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: 1 Kings 5:3-12

L A reading from First Kings.

⁵At Gibeon the LORD appeared to Solomon in a dream by night; and God said, “Ask what I should give you.” ⁶And Solomon said, “You have shown great and steadfast love to your servant my father David, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne today. ⁷And now, O LORD my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. ⁸And your servant is in the midst of the people whom you have chosen, a great people, so numerous they cannot be numbered or counted. ⁹Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?”

¹⁰It pleased the Lord that Solomon had asked this. ¹¹God said to him, “Because you have asked this, and have not asked for yourself long life or riches, or for the life of your enemies, but have asked for yourself understanding to discern what is right, ¹²I now do according to your word. Indeed I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you.”

L The word of the Lord.

C Thanks be to God.

Second Lesson: Romans 8:26-39

L A reading from Romans.

²⁶The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. ²⁷And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

²⁸We know that all things work together for good for those who love God, who are called according to his purpose. ²⁹For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. ³⁰And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

³¹What then are we to say about these things? If God is for us, who is against us? ³²He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? ³³Who will bring any charge against God’s elect? It is God who justifies. ³⁴Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. ³⁵Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶As it is written,

“For your sake we are being killed all day long;
we are accounted as sheep to be slaughtered.”

³⁷No, in all these things we are more than conquerors through him who loved us. ³⁸For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, ³⁹nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

L The word of the Lord.

C Thanks be to God.

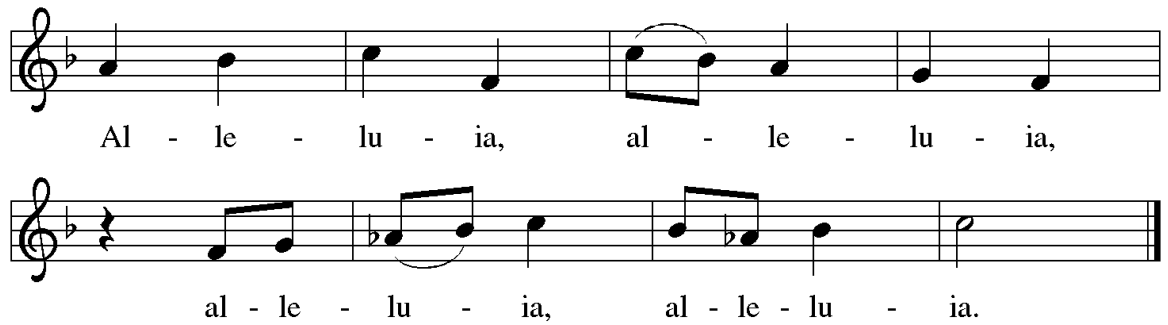
The second reading, usually from the New Testament letters, bears the witness of the early church.

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.

We stand.

Gospel Acclamation



The Gospel: Matthew 13:31-33, 44-52

P The Holy Gospel according to St. Matthew, the 13th chapter.

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

³¹[Jesus] put before [the crowds] another parable: "The kingdom of heaven is like a mustard seed that someone took and sowed in his field;³² it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches."

³³He told them another parable: "The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened."

⁴⁴"The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

⁴⁵"Again, the kingdom of heaven is like a merchant in search of fine pearls; ⁴⁶on finding one pearl of great value, he went and sold all that he had and bought it.

⁴⁷"Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; ⁴⁸when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. ⁴⁹So it will be at the end of the age. The angels will come out and separate the evil from the righteous ⁵⁰and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

⁵¹"Have you understood all this?" They answered, "Yes." ⁵²And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old."

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

God of Grace and God of Glory

1 God of grace and God of glo - ry, on your peo - ple
 2 Lo! The hosts of e - vil round us scorn the Christ, as -
 3 Cure your chil - dren's war - ring mad - ness; bend our pride to
 4 Save us from weak res - ig - na - tion to the e - vils

pour your pow'r; crown your an - cient chur - ch's sto - ry;
 sail his ways! From the fears that long have bound us
 your con - trol; shame our wan - ton, self - ish glad - ness,
 we de - plore; let the gift of your sal - va - tion

bring its bud to glo - rious flow'r. Grant us wis - dom, grant us cour - age
 free our hearts to faith and praise. Grant us wis - dom, grant us cour - age
 rich in things and poor in soul. Grant us wis - dom, grant us cour - age,
 be our glo - ry ev - er - more. Grant us wis - dom, grant us cour - age,

for the fac - ing of this hour, for the fac - ing of this hour.
 for the liv - ing of these days, for the liv - ing of these days.
 lest we miss your king - dom's goal, lest we miss your king - dom's goal.
 serv - ing you whom we a - dore, serv - ing you whom we a - dore.

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.

The Prayers



Each petition concludes:

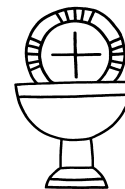
P Lord, in your mercy,
C hear our prayer.

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 Anthem

In Thee Is Gladness

For text, see Hymn 867

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. 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.

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 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 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.

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,

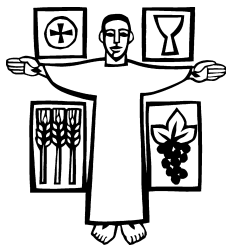
as we forgive those who trespass against us;

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

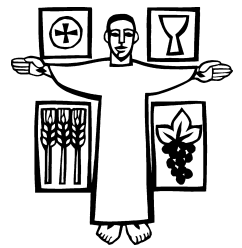
For thine is the kingdom, and the power, and the glory, forever and ever.

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 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

God's Faithful Love

1. What from the love of God can take us,
2. What from the love of God can keep us?
3. What from the love of God can part us?
4. By this we know we're more than con-quer'rs:
5. Praise God, the Fa-ther, source of be-ing!

in pre-sent time or time to come?
Do things be-low or things a-bove,
Will e-vil, fa-mine, pow'rs or sword?
for on the cross, Christ gave his life.
Praise Christ, on-ly be-got-ten Son!

Will lack of clothes, or per - se - cu - tion?
in hard - ship, per - il, or di - sas - ter?
Can an - gels, life, or death, or ru - lers?
In spite of all, God's love is faith - ful;
And praise the Spir it, un - cre - a - ted,

No, we are vic - tors through Christ's tomb!
No, we are vic - tors through Christ's love!
No, we are vic - tors through Christ's word!
we nev - er need fear this world's strife.
who holds us, binds us, makes us one!

*We are dis-
missed
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

God of Grace and God of Glory

Paul Manz

THIS WEEK AT ST. MARK'S

Sunday, July 26	10AM	Worship with Holy Communion
Monday, July 27	5PM—7PM	The Lion's Share open
Tuesday, July 28		
Wednesday, July 29		
Thursday, July 30		
Friday, July 31	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Fellowship Hall)
Saturday, August 1	8PM	NA meeting (Fellowship Hall)
Sunday, August 2	10AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Susan Ware	
Lector	Erik Mills	
Communion Assistant	Cheryl Gordon & Nan Keenan	



**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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Let the Vineyards Be Fruitful—text: *Lutheran Book of Worship*; music: Marty Haugen. Text © 1978 *Lutheran Book of Worship*, admin.

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God's Faithful Love—text: Jacob Gordon; music: ST. CLEMENT, Clement C. Scholefield.