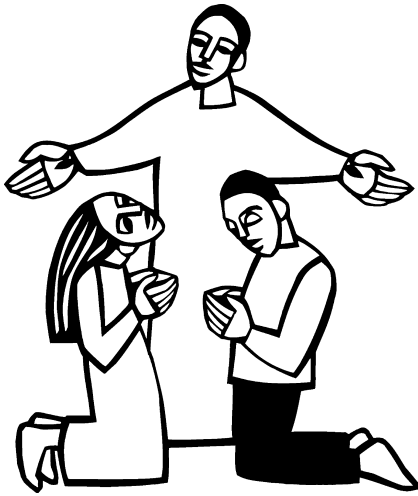




THE FIFTEENTH SUNDAY AFTER PENTECOST

Sunday, September 6, 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

Making Their Way

David Cherwien

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

We stand as we are able.

Opening Dialog (from Psalm 67)

P Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth.

**C Let the peoples praise you, O God;
let all the peoples praise you.**

P The earth has brought forth its increase;
God, our God, has blessed us.

**C Let the peoples praise you, O God;
let all the peoples praise you.**



1 Mak-ing their way down through the a - ges, sin - ners and saints have
 2 Mak-ing their way all the world o - ver, Chris - tians as - sem - ble
 3 Mak-ing our way sea - son by sea-son, pil - grims, we jour - ney



heard God's call: wealth - y and poor, pow - er - ful, low - ly,
 on this day, hear - ing the Word, shar - ing the Ban - quet,
 till life's end, trav - el - ing light, shar - ing the rich - es,



Je - sus' dis - ci - ples, one and all. Gath-ered for wor-ship, of - fer-ing thanks,
 learn-ing to walk in Je-sus' way. Mem-bers of Christ, u - nit - ed in love,
 car - ing for strang-er as for friend, till in the joy of long-ing ful-filled,



the great-est with the least have come to share this feast.
 they seek our God to know, and so to - geth - er grow.
 to - geth - er we will come to our e - ter - nal home.

*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



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.

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 Lord God, enliven and preserve your church with your perpetual mercy. Without your help, we mortals will fail; remove far from us everything that is harmful, and lead us toward all that gives life and salvation, through Jesus Christ, our Savior and Lord.

C Amen



LITURGY OF THE WORD

First Lesson: Ezekiel 33:7-11

L A reading from Ezekiel.

⁷So you, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. ⁸If I say to the wicked, "O wicked ones, you shall surely die," and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand. ⁹But if you warn the wicked to turn from their ways, and they do not turn from their ways, the wicked shall die in their iniquity, but you will have saved your life.

¹⁰Now you, mortal, say to the house of Israel, Thus you have said: "Our transgressions and our sins weigh upon us, and we waste away because of them; how then can we live?" ¹¹Say to them, As I live, says the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?

L The word of the Lord.

C Thanks be to God.

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.

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

Second Lesson: Romans 12:1-8

L A reading from Romans.

⁸Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. ⁹The commandments, "You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet"; and any other commandment, are summed up in this word, "Love your neighbor as yourself." ¹⁰Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

¹¹Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; ¹²the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; ¹³let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. ¹⁴Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

L The word of the Lord.

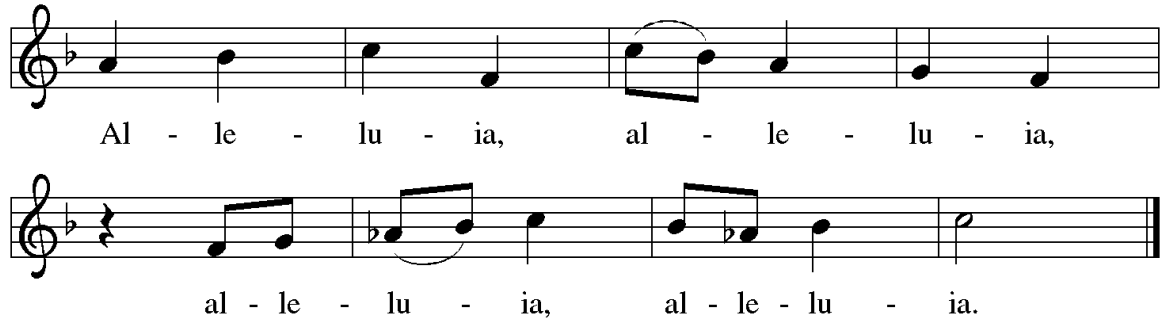
C Thanks be to God.

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 18:15-20

P The Holy Gospel according to St. Matthew, the 18th chapter.

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

[Jesus said to the disciples:] ¹⁵“If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. ¹⁶But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. ¹⁷If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. ¹⁸Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. ¹⁹Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. ²⁰For where two or three are gathered in my name, I am there among them.”

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.



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

The Prayers



Each petition concludes:

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

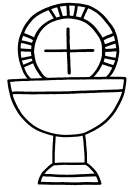
THE EUCHARISTIC LITURGY

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



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.

Offertory Hymn

All Our Work and All Our Being

We are seated for the first two stanzas; we stand as we are able and sing together stanza 3.

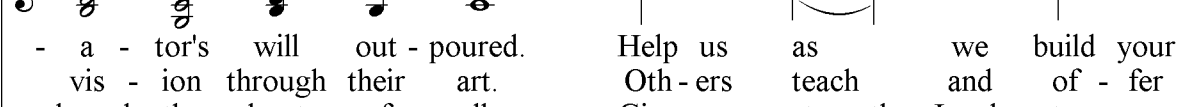


1. All our work and all our be - ing come from you, most gra-cious
 2. Some may nur - ture those who hun - ger, tend and heal the bro - ken

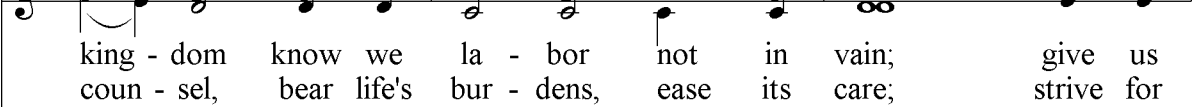
We stand as we are able and sing together stanza 3.



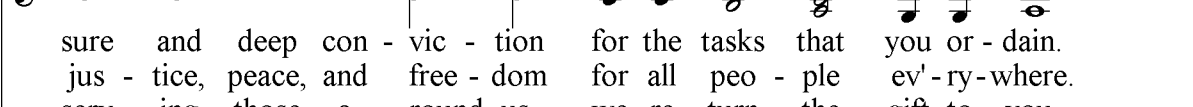
3. Let us la - bor in the know-ledge that no task can be too
 Lord. Ev' - ry task which lies be - fore us: our Cre-
 heart; set our flag - ging spir - its danc - ing, spark our
 small; that the God who stretched the heav - ens no less



- a - tor's will out - poured. Help us as we build your
 vis - ion through their art. Oth - ers teach and of - fer
 shaped the least of all. Give us strength, Lord, to ac -



king - dom know we la - bor not in vain; give us
 coun - sel, bear life's bur - dens, ease its care; strive for
 - com - plish what you set our hands to do, that by



sure and deep con - vic - tion for the tasks that you or - dain.
 jus - tice, peace, and free - dom for all peo - ple ev' - ry - where.
 serv - ing those a - round us, we re - turn the gift to you.

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

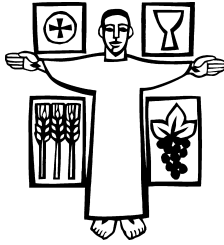
P Lord remember us in your kingdom and teach us to pray:

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. Generous God,

C **we thank you for the refreshment we have received at your banquet table.**

Send us now to spread your generosity into all the world, through the one who is our dearest treasure,

Jesus Christ, our Savior and Lord.

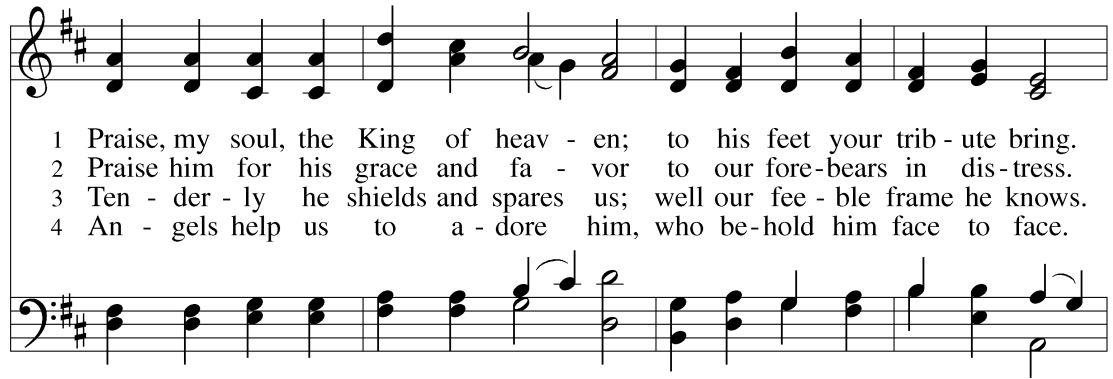
Amen

Blessing

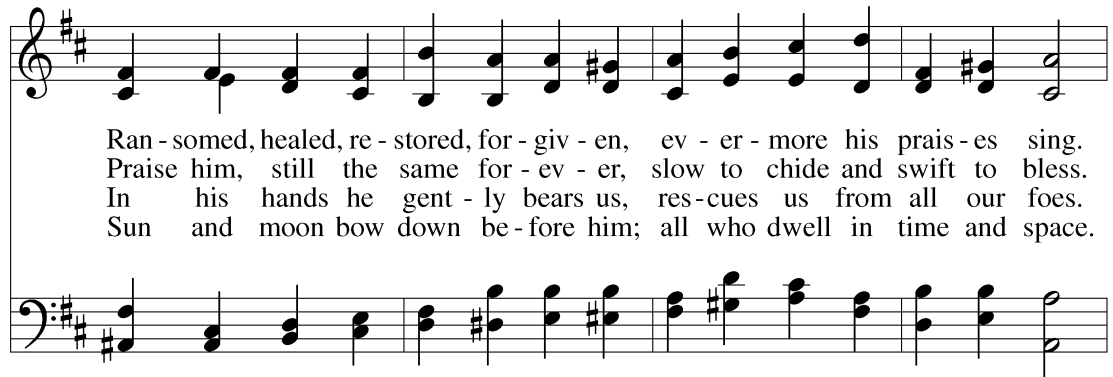
P The blessing of God Almighty, the Father, the + Son, and the Holy Spirit, be upon you and remain with you for ever.

C **Amen**

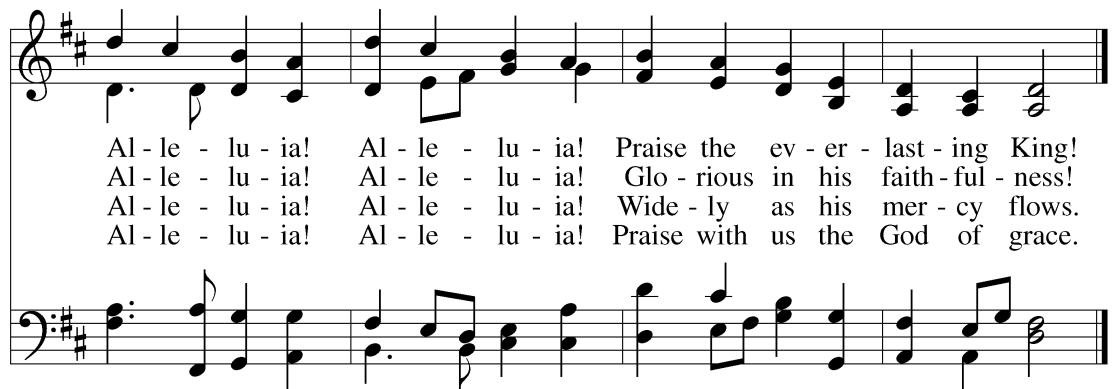
The service continues with the hymn on the next page.



1 Praise, my soul, the King of heav - en; to his feet your trib - ute bring.
 2 Praise him for his grace and fa - vor to our fore-bears in dis-tress.
 3 Ten - der - ly he shields and spares us; well our fee - ble frame he knows.
 4 An - gels help us to a - dore him, who be-hold him face to face.



Ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing.
 Praise him, still the same for - ev - er, slow to chide and swift to bless.
 In his hands he gent - ly bears us, res - cues us from all our foes.
 Sun and moon bow down be - fore him; all who dwell in time and space.



Al - le - lu - ia! Al - le - lu - ia! Praise the ev - er - last - ing King!
 Al - le - lu - ia! Al - le - lu - ia! Glo - rious in his faith - ful - ness!
 Al - le - lu - ia! Al - le - lu - ia! Wide - ly as his mer - cy flows.
 Al - le - lu - ia! Al - le - lu - ia! Praise with us the God of grace.

*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

Praise, My Soul, the King of Heaven

Wayne Wold

**11:00 am worship resumes next
 week!**

THIS WEEK AT ST. MARK'S

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

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Ginny McLelland	Sandy Anders & Lois Ashby
Lector	Cheryl Gordon	Donna Abbott
Communion Assistant		
Coffee Hour		

Today we sing "All Our Work and All Our Being" as our offertory hymn, a reminder this Labor Day Weekend that God's call on our life extends to our labor as well. The text is perhaps best summed up by its last line "Give us strength, Lord, to accomplish what you set our hands to do, that by serving those around us, we return the gift to you." The hymn reminds us that our vocation - whether sacred or secular - calls us to service to each other. Martin Luther said much the same in a sermon from 1522: "When a prince sees his neighbor oppressed, he should think: That concerns me! I must protect and shield my neighbor....The same is true for shoemaker, tailor, scribe, or reader. If he is a Christian tailor, he will say: I make these clothes because God has bidden me do so, so that I can earn a living, so that I can help and serve my neighbor. *When a Christian does not serve the other, God is not present; that is not Christian living*" (emphasis added). This week, especially, as you go out in to the world - whether to work, to seek work, to learn, or to enjoy retirement - take to heart the words of our dismissal: Go in peace, loving God and loving your neighbor.



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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Christ Is the Life—text: Susan Palo Cherwien; music: FOREST GREEN, English folk tune. Text © 1989 Susan Palo Cherwien, admin. Augsburg Fortress; music © Oxford University Press. Used by permission, ONE LICENSE, License #A-729546.

All Our Work and All Our Being—text: Michael Morgan; music: BEACH SPRING, *The Sacred Harp*, Philadelphia, 1844, arr. *Selected Hymns*, 1985. Text © 1993 Michael Morgan; music arr. © 1985 Augsburg Fortress. Used by permission, ONE LICENSE, License #A-729546.

Praise, My Soul, the King of Heaven—text: Henry F. Lyte; music: PRAISE, MY SOUL, John Goss.