



THE SEVENTEENTH SUNDAY AFTER PENTECOST

Sunday, September 20, 2026
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.



Welcome
Prayer Requests

Prelude

All Who Love and Serve Your City

Charles Lenz

Children's Sermon

We stand as we are able.

Hymn 733

Great Is Thy Faithfulness

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)

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).

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.

Greeting

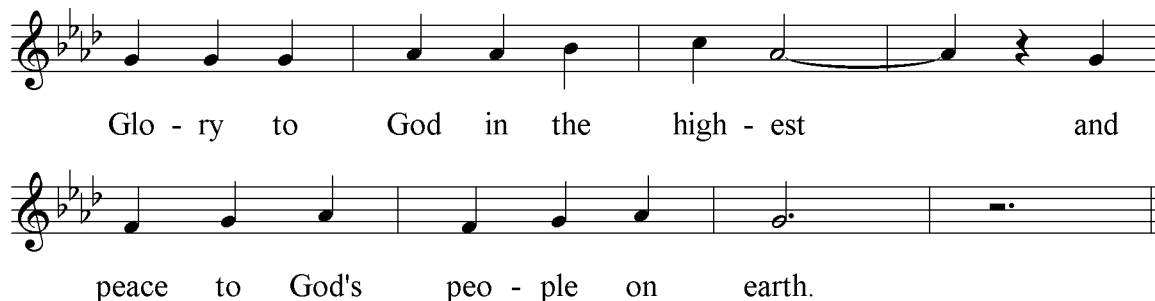
A The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C **And also with you.**

Song of Praise

Glory to God

The choir sings the verses; all sing the refrain together.



Choir: Lord God, heavenly king, almighty God and Father:
We worship you, we give you thanks, we praise you for your glory.

All: Glory to God in the highest, and peace to God's people on earth.

Choir: Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God:
You take away the sin of the world; have mercy on us;
you are seated at the right hand of the Father; receive our prayer.

All: Glory to God in the highest, and peace to God's people on earth.

Choir: For you alone are the Holy One, you alone are the Lord,
you alone are the Most High,
Jesus Christ, with the Holy Spirit, in the glory of God the Father.

All: Glory to God in the highest, and peace to God's people on earth.

Prayer of the Day

P The Lord be with you.

C **And also with you.**

P Let us pray.

Almighty and eternal God, you show perpetual lovingkindness to us your servants. Because we cannot rely on our own abilities, grant us your merciful judgment, and train us to embody the generosity of your Son, Jesus Christ, our Savior and Lord.

C **Amen**

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.

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



LITURGY OF THE WORD

First Lesson: Jonah 3:10-4:11

L A reading from Jonah.

¹⁰When God saw what [the people of Ninevah] did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

^{4:1}But this was very displeasing to Jonah, and he became angry. ²He prayed to the LORD and said, "O LORD! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. ³And now, O LORD, please take my life from me, for it is better for me to die than to live." ⁴And the LORD said, "Is it right for you to be angry?" ⁵Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

⁶The LORD God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. ⁷But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. ⁸When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live."

⁹But God said to Jonah, "Is it right for you to be angry about the bush?" And he said, "Yes, angry enough to die." ¹⁰Then the LORD said, "You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. ¹¹And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?"

L The word of the Lord.

C **Thanks be to God.**

Psalm 145:1-8

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

¹I will exalt you, my ¹ God and king,
and bless your name forev- ¹ er and ever.

²**Every day ¹ will I bless you**
and praise your name forev- ¹ er and ever.

³Great is the LORD and greatly ¹ to be praised!
There is no end ¹ to your greatness.

⁴**One generation shall praise your works ¹ to another**
and shall de- ¹ clare your power.

⁵I will speak of the glorious splendor ¹ of your majesty
and all your ¹ marvelous works.

⁶**They shall tell of the might of your ¹ wondrous acts,**
and I will re- ¹ count your greatness.

⁷They shall publish the remembrance of ¹ your great goodness;
they shall sing joyfully ¹ of your righteousness.

⁸**The LORD is gracious and full ¹ of compassion,**
slow to anger and abounding in ¹ steadfast love.

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: Philippians 1:21-30

L A reading from Philippians.

²¹For to me, living is Christ and dying is gain. ²²If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. ²³I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; ²⁴but to remain in the flesh is more necessary for you. ²⁵Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, ²⁶so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

²⁷Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, ²⁸and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. ²⁹For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—³⁰since you are having the same struggle that you saw I had and now hear that I still have.

L The word of the Lord.

C Thanks be to God.

We stand.

Gospel Acclamation

The choir sings the Acclamation once; we all sing together the second time.

Al - le - lu - ia. Lord, to whom shall we go?

You have the words of e - ter - nal life.

Al - le - lu - ia.

The Gospel: Matthew 20:1-16

P The Holy Gospel according to St. Matthew, the 20th chapter.

C Glory to you, O Lord.

[Jesus said to the disciples:] ¹“The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. ²After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. ³When he went out about nine o’clock, he saw others standing idle in the marketplace; ⁴and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. ⁵When he went out again about noon and about three o’clock, he did the same. ⁶And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ ⁷They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ ⁸When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ ⁹When those hired about five o’clock came, each of them received the usual daily wage. ¹⁰Now when the first came, they thought they would receive more; but each of them also

received the usual daily wage. ¹¹And when they received it, they grumbled against the landowner, ¹²saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' ¹³But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage?' ¹⁴Take what belongs to you and go; I choose to give to this last the same as I give to you. ¹⁵Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' ¹⁶So the last will be first, and the first will be last."

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 724

All Who Love and Serve Your City

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.

Creed

A 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**

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.

The Prayers



Each petition concludes:

A 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.**

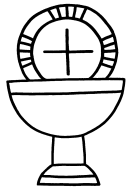
We greet one another, saying “Peace be with you.”

The Offering

Offertory Anthem

Take My Life, That I May Be

For text, see Hymn 583



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

The choir sings the Offertory once; we all sing together the second time.

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 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.

Offertory Prayer

A Let us pray. Sustaining God,

C with this bread and cup,

you nourish us with mercy and abundant life.

By your Spirit, send us from this table to serve a needy world.

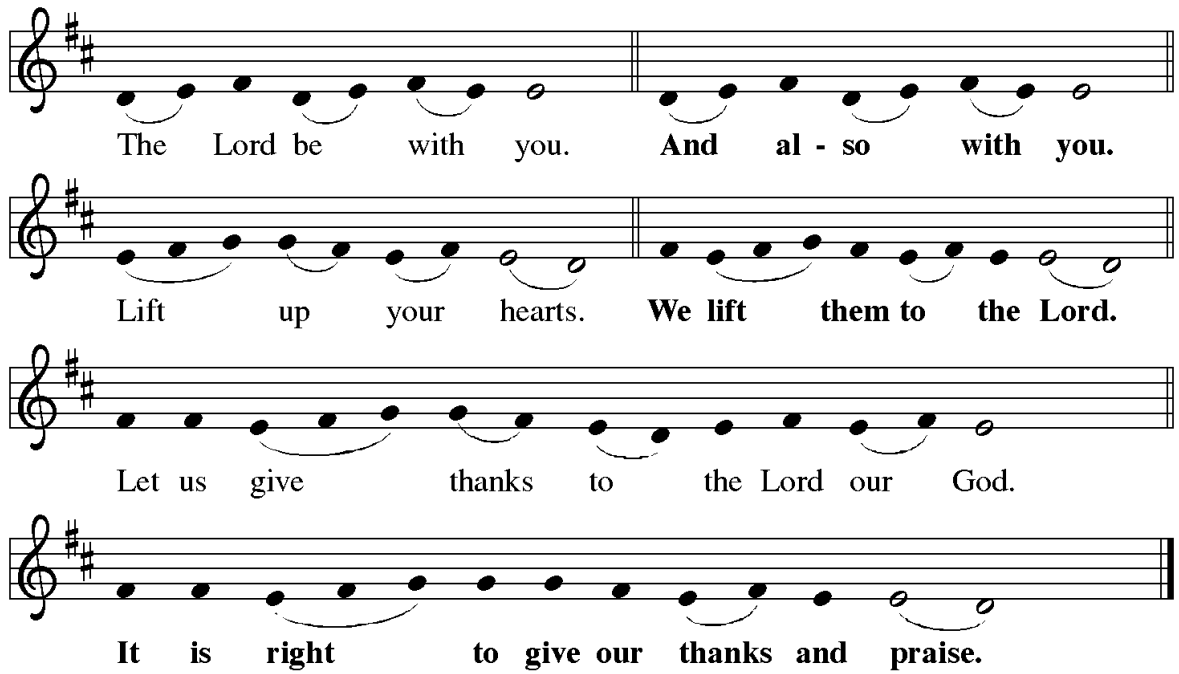
Make us living signs of your liberation, healing, and love,
following the way of Jesus, in whose name we pray.

Amen

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.

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.

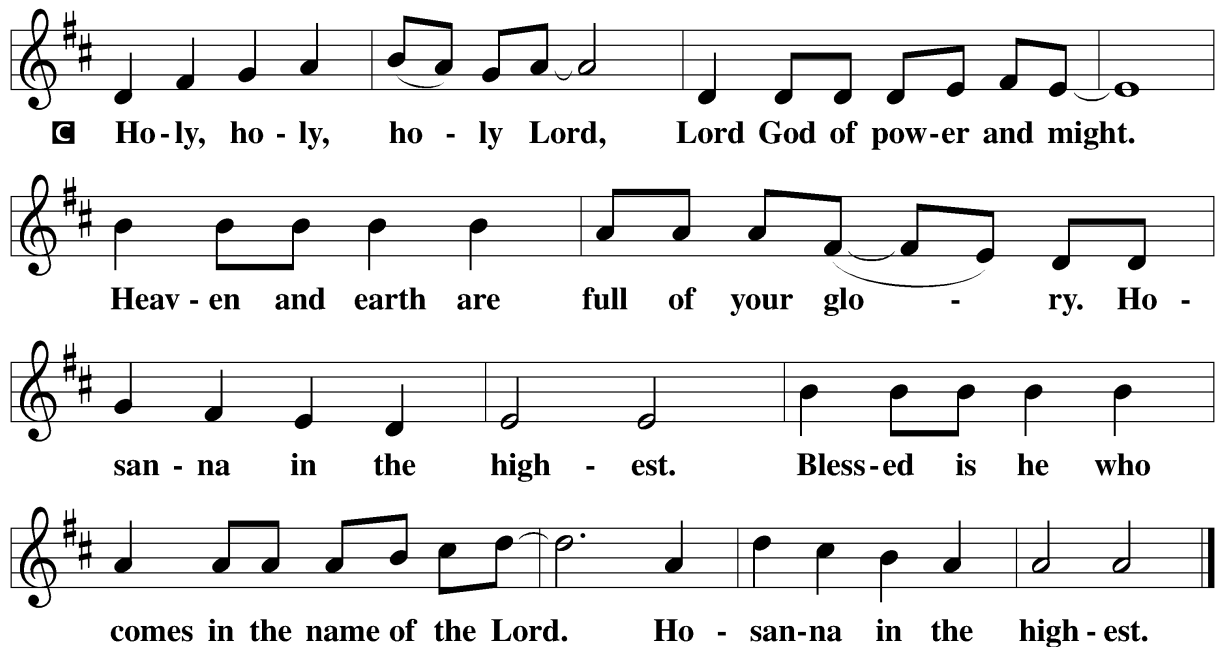
The Proper Preface

The presiding minister continues: "It is indeed right ..."

The proper preface concludes: "we praise your name and join their unending hymn."

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.

Sanctus



Ho - ly, ho - ly, ho - ly Lord, 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.

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 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

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.**

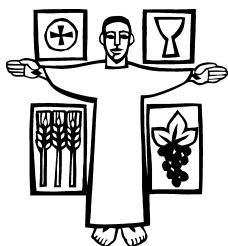
The Lord's Prayer

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.

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.



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

A Let us pray. Sustaining God,

C **with this bread and cup,**

you nourish us with mercy and abundant life.

By your Spirit, send us from this table to serve a needy world.

Make us living signs of your liberation, healing, and love,

following the way of Jesus, in whose name we pray.

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 668

O Zion, Haste

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

A Go in peace loving God and loving your neighbor.

C **Thanks be to God.**

Postlude

O Zion, Haste

Mark Sedio

The altar flowers for today are given to the Glory of God and in memory of Norma C. Armentrout by St. Mark's Congregation.

THIS WEEK AT ST. MARK'S

Sunday, September 20	11AM	Worship with Holy Communion
Monday, September 21	5PM—7PM	The Lion's Share open
Tuesday, September 22	6:30PM	Council
Wednesday, September 23	6:30PM	Choir rehearsal (Nave)
Thursday, September 24		
Friday, September 25	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Fellowship Hall)
Saturday, September 26	8PM	NA meeting (Fellowship Hall)
Sunday, September 27	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Betty Burrows	David Johnson
Lector	Franci Stowasser	Eric Mills



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

Liturgical texts reprinted by permission, Augsburg Fortress Liturgies License SAS003958. Unless otherwise indicated, Scripture readings are from *New Revised Standard Version Bible*, copyright © 1989 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.