



THE NINETEENTH SUNDAY AFTER PENTECOST

Sunday, October 4, 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.



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 *God, the Sculptor of the Mountains* Ronald Nelson

Children's Sermon

We stand as we are able.

Hymn 736 *God, the Sculptor of the Mountains*

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.**

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 musical score is written for a single voice part in treble clef. It begins with a key signature of two flats (B-flat and E-flat) and a common time signature (C). The melody is composed of eighth and quarter notes, with some phrases ending in a half note or a whole note. The lyrics are written below the staff, aligned with the notes. The score is divided into two main sections: 'Song of Praise' and 'Glory to God'. The 'Song of Praise' section includes the lyrics 'Glo - ry to God in the high - est and peace to God's peo - ple on earth.' and '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.' The 'Glory to God' section includes the lyrics 'Glo - ry to God in the high - est and peace to God's peo - ple on earth.' and '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 score ends with the lyrics 'Glo - ry to God in the high - est and'.

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

peace to God's peo - ple on earth.

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.

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 God, from you come all things that are good. Lead us by the inspiration of your Spirit to know those things that are right, and by your merciful guidance, help us to do them, through 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.



LITURGY OF THE WORD

First Lesson: Isaiah 5:1-7

L A reading from Isaiah.

¹Let me sing for my beloved
my love-song concerning his vineyard:
My beloved had a vineyard
on a very fertile hill.

²He dug it and cleared it of stones,
and planted it with choice vines;
he built a watchtower in the midst of it,
and hewed out a wine vat in it;
he expected it to yield grapes,
but it yielded wild grapes.

³And now, inhabitants of Jerusalem
and people of Judah,
judge between me
and my vineyard.

⁴What more was there to do for my vineyard
that I have not done in it?
When I expected it to yield grapes,
why did it yield wild grapes?

⁵And now I will tell you
what I will do to my vineyard.

I will remove its hedge,
and it shall be devoured;
I will break down its wall,
and it shall be trampled down.

⁶I will make it a waste;
it shall not be pruned or hoed,
and it shall be overgrown with briars and thorns;
I will also command the clouds
that they rain no rain upon it.

⁷For the vineyard of the LORD of hosts
is the house of Israel,
and the people of Judah
are his pleasant planting;
he expected justice,
but saw bloodshed;
righteousness,
but heard a cry!

L The word of the Lord.

C **Thanks be to God.**

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

Psalm 80:7-15

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

⁷Restore us, O ¹ God of hosts;
let your face shine upon us, and we ¹ shall be saved.

⁸**You have brought a vine ¹ out of Egypt;**
you cast out the nations and ¹ planted it.

⁹You cleared the ¹ ground for it;
it took root and ¹ filled the land.

¹⁰**The mountains were covered ¹ by its shadow**
and the towering cedar trees ¹ by its boughs.

¹¹You stretched out its tendrils ¹ to the sea
and its branches ¹ to the river.

¹²**Why have you broken ¹ down its wall,**
so that all who pass by pluck ¹ off its grapes?

¹³The wild boar of the forest has ¹ ravaged it,
and the beasts of the field have ¹ grazed upon it.

¹⁴**Turn now, O ¹ God of hosts,**
look ¹ down from heaven;

¹⁵behold and ¹ tend this vine;
preserve what your right ¹ hand has planted.

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

Second Lesson: Philippians 3:4b-14

L A reading from Philippians.

[Paul writes:] ^{4b}If anyone else has reason to be confident in the flesh, I have more: ⁵circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; ⁶as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

⁷Yet whatever gains I had, these I have come to regard as loss because of Christ. ⁸More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ ⁹and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. ¹⁰I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, ¹¹if somehow I may attain the resurrection from the dead.

¹²Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. ¹³Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, ¹⁴I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

L The word of the Lord.

C **Thanks be to God.**

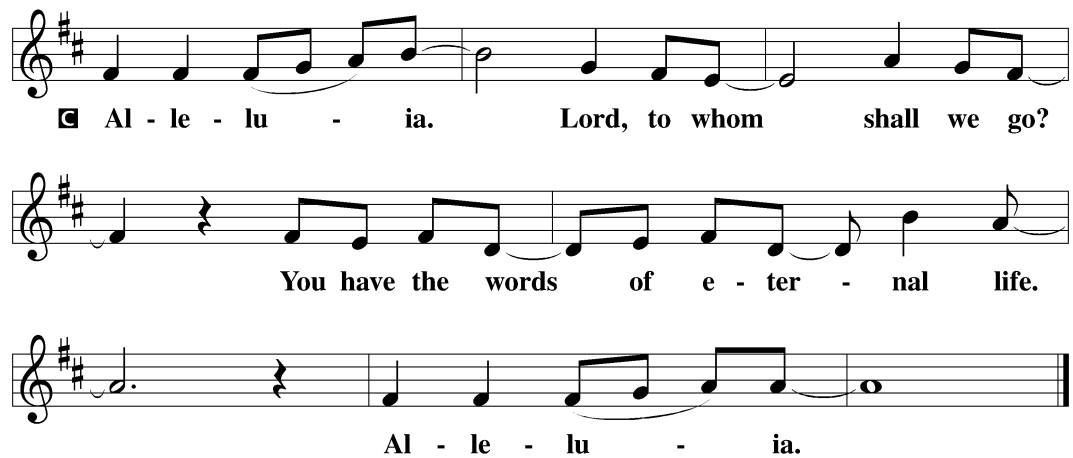
We stand.

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.

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.

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

Gospel Acclamation



The Gospel: Matthew 21:33-46

P The Holy Gospel according to St. Matthew, the 21st chapter.

C Glory to you, O Lord.

[Jesus said to the people:] ³³“Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. ³⁴When the harvest time had come, he sent his slaves to the tenants to collect his produce. ³⁵But the tenants seized his slaves and beat one, killed another, and stoned another. ³⁶Again he sent other slaves, more than the first; and they treated them in the same way. ³⁷Finally he sent his son to them, saying, ‘They will respect my son.’ ³⁸But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ ³⁹So they seized him, threw him out of the vineyard, and killed him. ⁴⁰Now when the owner of the vineyard comes, what will he do to those tenants?” ⁴¹They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.”

⁴²Jesus said to them, “Have you never read in the scriptures:

‘The stone that the builders rejected
has become the cornerstone;
this was the Lord’s doing,
and it is amazing in our eyes’?

⁴³Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. ⁴⁴The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.”

⁴⁵When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. ⁴⁶They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

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 342

There in God's Garden

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

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**

The Prayers



Each petition concludes:

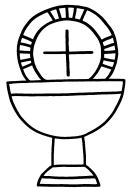
A Lord, in your mercy,
C hear our prayer.

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."



Offertory Anthem

Thine the Amen

Carl Schalk

For text, see Hymn 826

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

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. God of creation,
C **you send rain and the earth springs forth abundantly.**
All blessings are from you;
make us generous with what we have.
Use our gifts, our abilities, and our hearts
in service to you and in love to our neighbors,
today and always.
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.

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.

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, 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.**

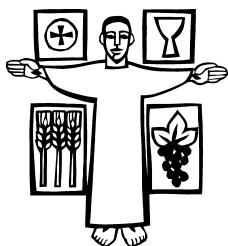
The Lord's Prayer

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 803

When I Survey the Wondrous Cross

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

Praeludium in A

J. S. Bach

THIS WEEK AT ST. MARK'S

Sunday, October 4	11AM 4PM	Worship with Holy Communion Concert
Monday, October 5	5PM—7PM	The Lion's Share open
Tuesday, October 6		
Wednesday, October 11	6:30PM	Choir rehearsal (Nave)
Thursday, October 12		
Friday, October 13	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Fellowship Hall)
Saturday, October 14	8PM	NA meeting (Fellowship Hall)
Sunday, October 15	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Sandy Anders	Bobbie & Nick Andrews
Lector	Donna Abbott	Karen Arthur
Communion Assistant	Jerry McDaniel	Donna Abbott
Coffee Hour		



**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

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