



# fifth sunday in lent

April 3, 2022  
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 the congregational response.**

Hymn numbers refer to their corresponding pages in the back of the  
cranberry-colored *Evangelical Lutheran Worship* hymnal.

Welcome

Prayer Requests

Prelude

*Beneath the Cross of Jesus*

arr. David Cherwien

## LENTEN CONFESSION

*The confession is from the Baptismal Font during Lent as a reminder of our baptism.*

P In the name of God,  
who makes a way in the wilderness,  
walks with us,  
and guides us in our pilgrimage.

C **Amen**

*Silence is kept for reflection.*

P Holy One,

C **we confess that we have wandered far from you:  
we have not trusted your promises,  
we have ignored your prophets in our own day,  
we have squandered our inheritance of grace,  
we have failed to recognize you in our midst.  
Have mercy on us!  
Forgive us and turn us again to you.  
Teach us to follow in your ways,  
assure us again of your love,  
and help us to love our neighbor.  
Amen**

P Beloved in Christ,  
 the Word draws near to you,  
 and all who call out to God shall be saved.  
 In Jesus, God comes to you again and again  
 and gathers you under wings of love.  
 In + Jesus' name, your sins are forgiven.  
 God journeys with you and teaches you how to live in love.

C Amen

Hymn 338

*Beneath the Cross of Jesus*

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 Kyrie (from the  
 Greek Kyrie  
 eleison, "Lord, have  
 mercy") is a prayer  
 seeking the mercy of  
 God in Jesus Christ.  
 It includes interces-  
 sions for our-selves,  
 for the world, and  
 for the church.*

Kyrie

In peace, let us pray to the Lord. Lord, have mer-cy.

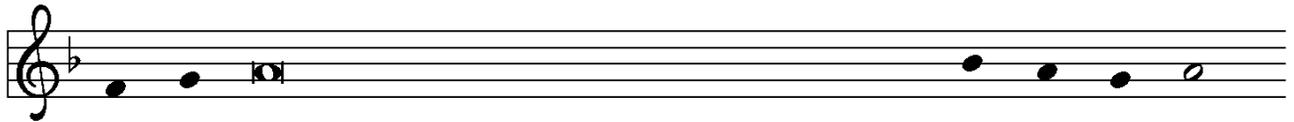
For the peace from above, and for our sal - va - tion, let us

pray to the Lord. Lord, have mer - cy.

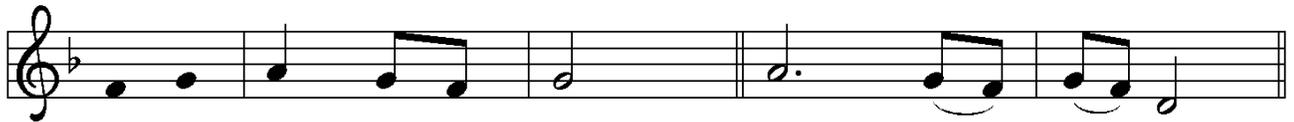
For the peace of the whole world, for the well-being of the church of God,

and for the u - ni - ty of all, let us pray to the Lord.

Lord, have mer - cy.



For this holy house, and for all who offer here their wor-ship and praise,



let us pray to the Lord. Lord, have mer - cy.



Help, save, comfort, and de - fend us, gra - cious Lord.



A - men.

*The Prayer of the Day is tied to the overall theme of the scripture lessons or, some-times, to the theme of day if it is a special occasion in the church calendar.*

**Prayer of the Day**

**P** Let us pray.

Creator God, you prepare a new way in the wilderness, and your grace waters our desert. Open our hearts to be transformed by the new thing you are doing, that our lives may proclaim the extravagance of your love given to all through your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C** Amen

*We are seated.*



## LITURGY OF THE WORD

**First Lesson: Isaiah 43:16-21**

**L** A reading from Isaiah.

<sup>16</sup>Thus says the LORD,  
who makes a way in the sea,  
a path in the mighty waters,  
<sup>17</sup>who brings out chariot and horse,  
army and warrior;  
they lie down, they cannot rise,  
they are extinguished, quenched like a wick:  
<sup>18</sup>Do not remember the former things,  
or consider the things of old.  
<sup>19</sup>I am about to do a new thing;  
now it springs forth, do you not perceive it?

*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 lesson is normally from the Old Testament.*

I will make a way in the wilderness  
and rivers in the desert.  
<sup>20</sup>The wild animals will honor me,  
the jackals and the ostriches;  
for I give water in the wilderness,  
rivers in the desert,  
to give drink to my chosen people,  
<sup>21</sup>the people whom I formed for myself  
so that they might declare my praise.

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

*A psalm is spoken  
or sung in re-  
sponse to the first  
reading.*

### Psalm 126

*We chant the Psalm responsively, with the congregation singing the **bold** verses..*

<sup>1</sup>When the LORD restored the for- | tunes of Zion,  
then were we like | those who dream.  
<sup>2</sup>**Then was our mouth filled with laughter, and our tongue with | shouts of joy.**  
**Then they said among the nations, “The LORD has done great | things for them.”**  
<sup>3</sup>The LORD has done great | things for us,  
and we are | glad indeed.  
<sup>4</sup>**Restore our for- | tunes, O LORD,**  
**like the watercourses | of the Negeb.**  
<sup>5</sup>Those who | sowed with tears  
will reap with | songs of joy.  
<sup>6</sup>**Those who go out weeping, carry- | ing the seed,**  
**will come again with joy, shoulder- | ing their sheaves.**

*The second read-  
ing, usually from  
the New Testa-  
ment letters, bears  
the witness of the  
early church.*

### Second Lesson: Philippians 3:4b-14

L A reading from Philippians.

[Paul writes:] <sup>4b</sup>If anyone else has reason to be confident in the flesh, I have more: <sup>5</sup>circumcised 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; <sup>6</sup>as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

<sup>7</sup>Yet whatever gains I had, these I have come to regard as loss because of Christ. <sup>8</sup>More 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 <sup>9</sup>and 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. <sup>10</sup>I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, <sup>11</sup>if somehow I may attain the resurrection from the dead.

<sup>12</sup>Not 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. <sup>13</sup>Beloved, 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, <sup>14</sup>I 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.**

*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.*

*We stand.*

### Gospel Acclamation



Let your stead - fast love come to us, O Lord.



Save us as you prom - ised; we will trust your word.



Save us as you prom - ised; we will trust your word.

### The Gospel: John 12:1-8

**P** The Holy Gospel according to St. John, the 12<sup>th</sup> chapter.

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

<sup>1</sup>Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. <sup>2</sup>There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. <sup>3</sup>Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. <sup>4</sup>But Judas Iscariot, one of his disciples (the one who was about to betray him), said, <sup>5</sup>"Why was this perfume not sold for three hundred denarii and the money given to the poor?" <sup>6</sup>(He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) <sup>7</sup>Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. <sup>8</sup>You always have the poor with you, but you do not always have me."

**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 803

*When I Survey the Wondrous Cross*

*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*

### The Prayers



*Each petition concludes:*

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

*Much more than a pleasant greeting—we do this to proclaim God’s promise of peace. 2 Corinthians 13:11*

### The Peace

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

*We greet one another from our pews, 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.*

### Offertory Anthem

### *This Cross*

Mark Mummert

This cross is the tree in which I take delight.  
I take root in its roots; I am extended in its branches.  
This cross. In my tent I am shaded by its shade;  
its flowers are my flowers; I am wholly delighted by its fruits.  
This cross is my nourishment when I am hungry,  
my fountain when I am thirsty, my covering when I am stripped.  
For my leaves are no longer fig leaves, but the breath of life.  
This cross is the ladder of Jacob, the way of the blessed angels.  
This cross is my tree, wide as the firmament, extending from earth to the heavens.  
This cross is the tree of life.

- Anonymous Good Friday Sermon (2nd cent.)



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

### Offertory



Cre-ate in me a clean heart, O God, and re-new a right  
spir-it with-in me. Cast me not a-way from your pres-ence, and take  
not your Ho-ly Spir-it from me. Re-store to me the joy of  
your sal-va-tion, and up-hold me with your free Spir-it.

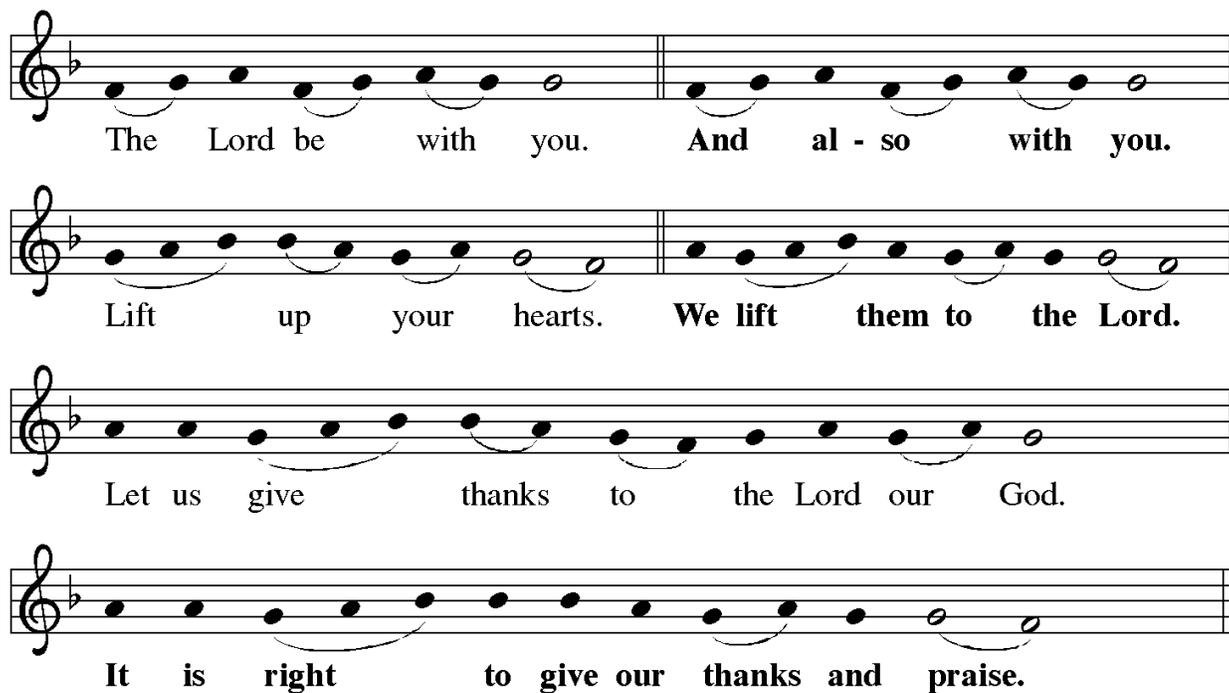
*Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.*

### Offertory Prayer

**P** Let us pray. Extravagant God,  
**C** you have blessed us with the fullness of creation.  
Now we gather at your feast  
where you offer us the food that satisfies.  
Take and use what we offer here, come among us,  
and feed us with the body and blood of Christ,  
in whose name we pray.  
Amen

*The Thanksgiving Dialogue begins the part of our worship called the Great Thanksgiving.*

### 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 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.*

*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 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.

## Eucharistic Prayer

**P** Blessed are you, O God of the universe.

Your mercy is everlasting  
and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth.

Praise to you for saving the earth from the waters of the flood.

Praise to you for bringing the Israelites safely through the sea.

Praise to you for leading your people through the wilderness  
to the land of milk and honey.

Praise to you for the words and deeds of Jesus, your anointed one.

Praise to you for the death and resurrection of Christ.

Praise to you for your Spirit poured out on all nations.

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.

P With this bread and cup  
we remember our Lord's passover from death to life  
as we proclaim the mystery of faith:

C **Christ has died.  
Christ is risen.  
Christ will come again.**

P O God of resurrection and new life:  
Pour out your Holy Spirit on us  
and on these gifts of bread and wine.  
Bless this feast.  
Grace our table with your presence.

C **Come, Holy Spirit.**

P Reveal yourself to us in the breaking of the bread.  
Raise us up as the body of Christ for the world.  
Breathe new life into us.  
Send us forth,  
burning with justice, peace, and love.

C **Come, Holy Spirit.**

P With Saint Mark and your holy ones of all times and places,  
with the earth and all its creatures,  
with sun and moon and stars,  
we praise you, O God,  
blessed and holy Trinity,  
now and forever.

C **Amen**

*The Lord's Prayer  
brings the Great  
Thanksgiving to a  
conclusion.  
Prayed here, this  
familiar and be-  
loved prayer be-  
comes the table-  
prayer of the con-  
gregation. 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

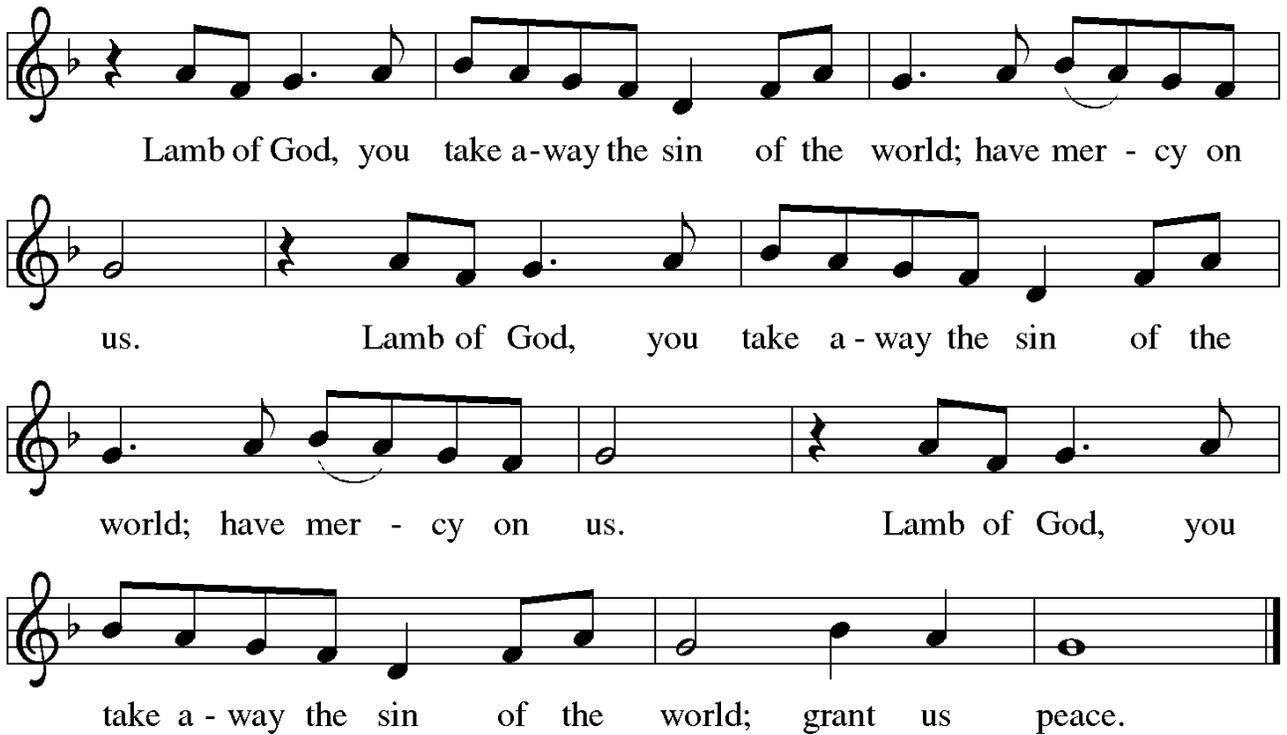
## COMMUNION DISTRIBUTION

We come forward by way of the center aisle, forming two lines to  
receive communion in front of the chancel steps. We return  
to our pews by way of the side aisles.



The Agnus Dei ("lamb of God") recalls the words of John the Baptist upon seeing Jesus (John 1:29). We make this our prayer as well, as we prepare to meet the Risen Lord in the bread and wine.

Agnus Dei



Lamb of God, you take a-way the sin of the world; have mer - cy on  
us. Lamb of God, you take a - way the sin of the  
world; have mer - cy on us. Lamb of God, you  
take a - way the sin of the world; grant us peace.

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. Blessed Jesus,

C **in this rich meal of grace,  
you have fed us with your body, the bread of life.  
Now send us forth to bear your life-giving hope  
to a world in need.**

**Amen**

Blessing

P May you go from this place having acknowledged yourselves as sinners in word and deed and in what has been left undone.

C **Amen.**

P May you know always that God's response to our repentance is never less than grace-filled and loving forgiveness.

C **Amen.**

P May you be given the grace to forgive others as God has forgiven you.

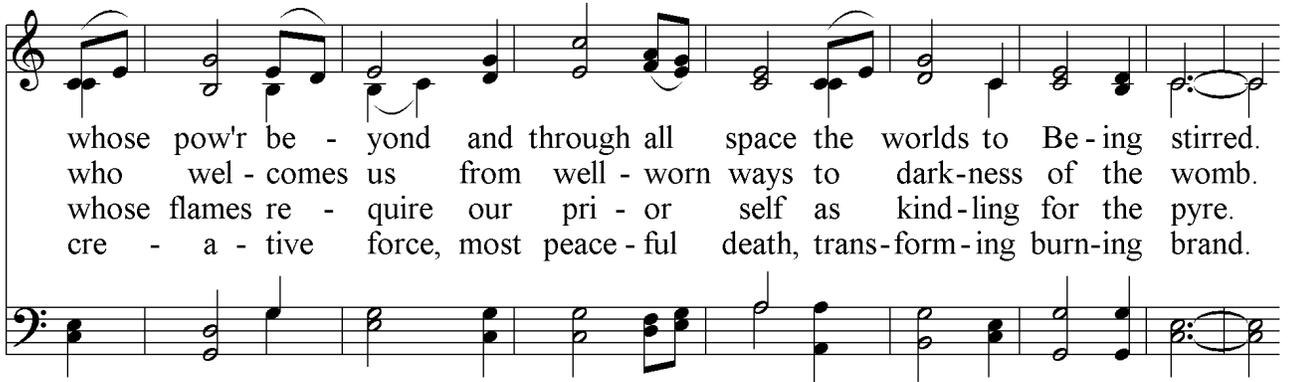
C **Amen.**

P And the blessing of God Almighty, the Father, + the Son, and the Holy Spirit, be upon you and remain with you forever.

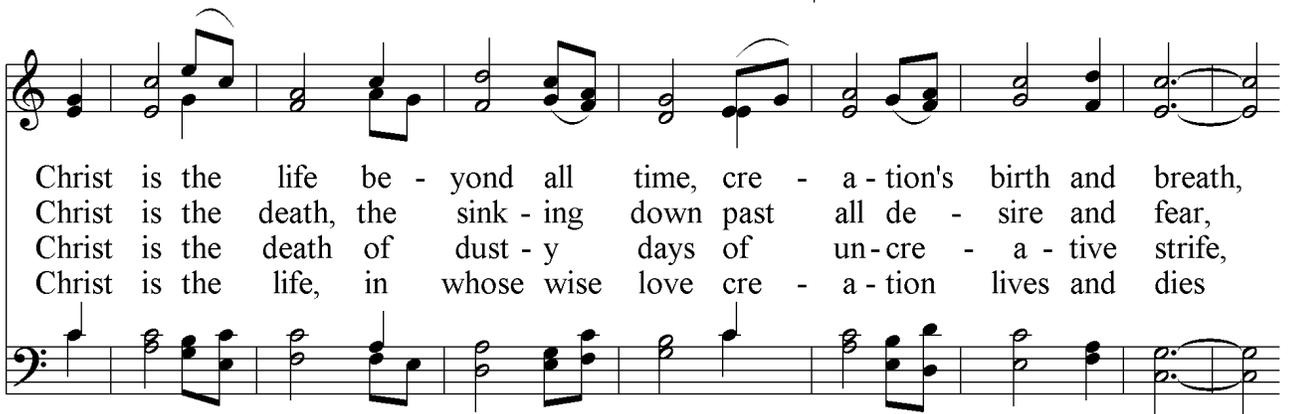
C **Amen.**



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 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.**

*No postlude during Lent.*



**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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