



first sunday in lent

February 26, 2023
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.

The *introit* (Latin for "entrance") was, in its earliest form, a complete Psalm used in much the same way in the liturgy as our opening hymn. Over time the introit was shortened to just a verse or two. For this Lent, the choir sings metrical paraphrases of the appointed introits for each Sunday.

Welcome

Prayer Requests

Introit

Psalm 91:15-16
for text, see p.15

LENTEN CONFESSION

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

P Blessed be the holy Trinity, + one God,
who journeys with us these forty days,
and sustains us with the gift of grace.

C **Amen**

Silence is kept for reflection.

P Let us acknowledge before God and one another
our need for repentance and God's mercy.
Holy One,

C **we confess to you our faults and failings.**
Too often we neglect and do not trust your holy word;
we take for ourselves instead of giving to others;
we spoil rather than steward your creation;
we cause hurt though you call us to heal;
we choose fear over compassion.
Forgive us, renew us, and lead us,
as we seek to follow in your way of life.
Amen

- P** Hear the good news:
 God so loved the world that God gave the only Son,
 so that all may receive life.
 This promise is for you!
 God embraces you with divine mercy,
 + forgives you in Christ's name,
 and revives you in the Spirits power.
- C** Amen

For the First Sunday in Lent, our worship begins with the Great Litany. This prayer, which predates the Reformation, is a responsive prayer for all humanity, the church, and the world.

The Litany opens with a threefold Kyrie and an invocation of the persons of the Trinity.

Great Litany

Leader	Assembly
Lord, have mer - cy.	Lord, have mer - cy.
Christ, have mer - cy.	Christ, have mer - cy.
Lord, have mer - cy.	Lord, have mer - cy.
O Christ, hear us.	In mer - cy hear us.
God, the Father in heaven,	have mer - cy on us.
God, the Son, redeemer of the world,	have mer - cy on us.
God, the Holy Spirit,	have mer - cy on us.
Holy Trinity, one God,	have mer - cy on us.
Be grac - ious to us.	Spare us, good Lord.
Be grac - ious to us.	Spare us, good Lord.

*“From all sin...”
begins the deprecations (from Latin deprecari, to avert by prayer) against evils and dangers.*

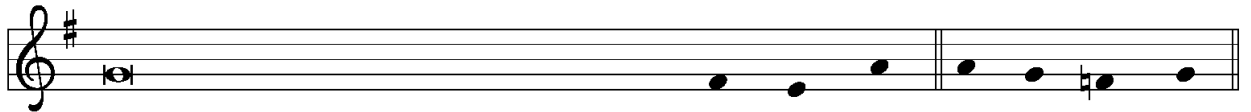


From all sin, from all error,
from all evil;
from the cunning assaults
of the devil;
from an unprepared and e - vil death: **Good Lord, de - liv - er us.**



From war, bloodshed, and violence;
from corrupt and unjust government;
from sedi - tion and treason: **Good Lord, de - liv - er us.**

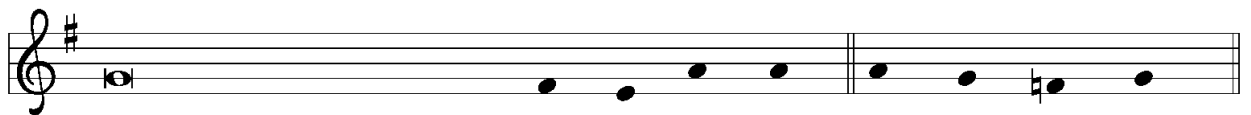
From epidemic, drought, and famine;
from fire and flood, earthquake,
lightning, and storm,
and from ever - last - ing death: **Good Lord, de - liv - er us.**



By the mystery of your incarnation; by your ho - ly birth: **Help us, good Lord.**

By your baptism, fasting, and temptation;
by your agony and bloody sweat;
by your cross and suffering; by your death and burial: **Help us, good Lord.**

By your resurrection and ascension;
by the gift of the Ho - ly Spirit: **Help us, good Lord.**



In all time of our tribulation;
in all time of our prosperity;
in the hour of death; and in the day of judg - ment: **Save us, good Lord.**

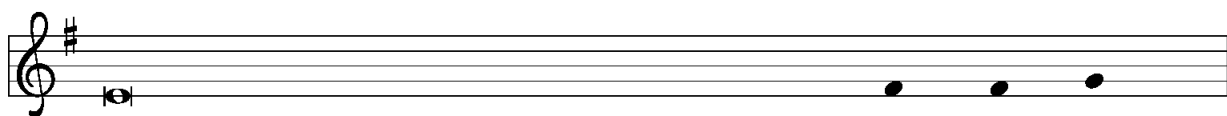


Though unworthy, we im - pore you to hear us, Lord our God.

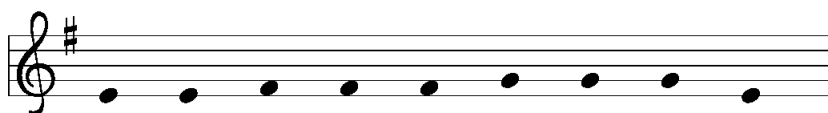
*“By the mystery...”
marks the beginning
of the obsecrations
(from obsecrare, to
ask on religious
grounds), which lay
the foundation on
which the prayer is
built.*

*The supplications
begin with “In all
time...” and consist
of prayers for our-
selves.*

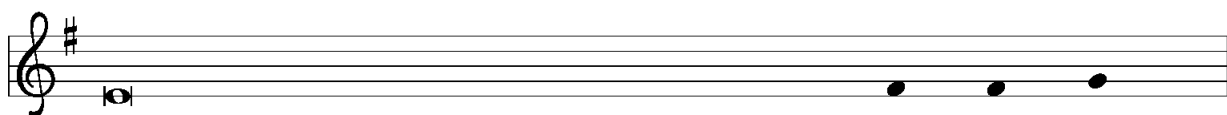
The intercessions (starting with "To rule and govern...") are prayers on behalf of others: for the church, for the weak, for the nations, for all of humanity, for reconciliation with our enemies, and with the natural world.



To rule and govern your holy catholic church;
to guide all servants of your church
in the love of your word and in holiness of life;
to put an end to all schisms
and causes of offense to those who would believe;
and to bring into the way of truth all who have gone a - stray:



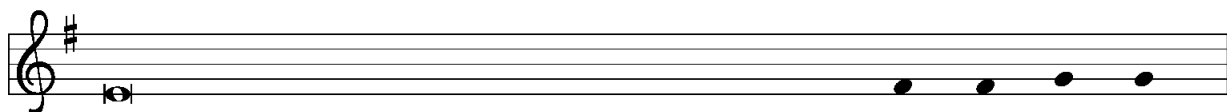
We im - plore you to hear us, good Lord.



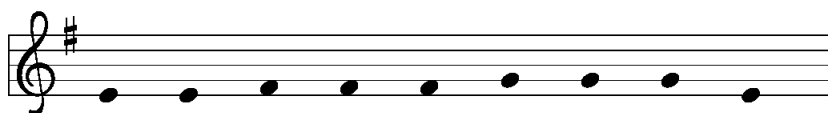
To beat down Satan under our feet;
to send faithful workers into your harvest;
to accompany your word with your Spirit and power;
to raise up those who fall
and to strengthen those who stand;
and to comfort and help the fainthearted and the dis - tressed:



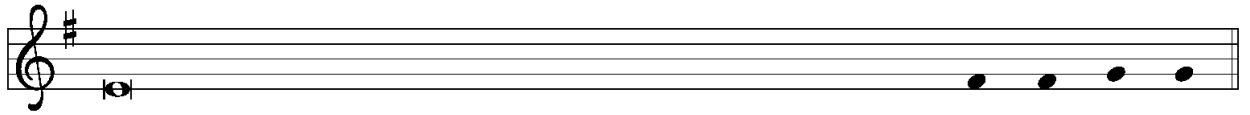
We im - plore you to hear us, good Lord.



To give to all nations justice and peace;
to preserve our country from discord and strife;
to direct and guard those who have civil authority;
and to bless and guide all our peo - ple:

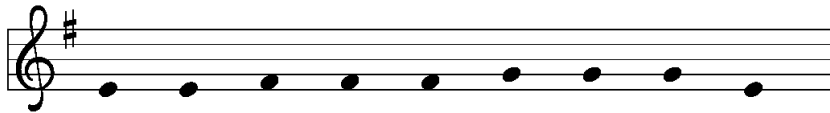


We im - plore you to hear us, good Lord.

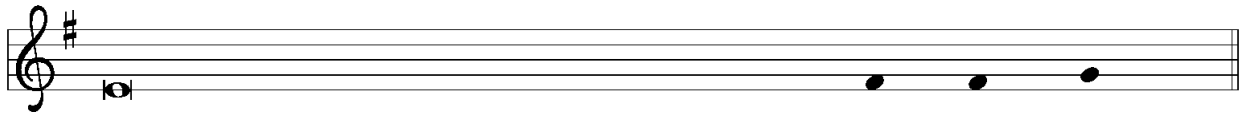


To behold and help all who are in danger, need, or tribulation;
to protect and guide all who travel;
to preserve and provide for all women in childbirth;
to watch over children and to guide the young;
to heal the sick and to strengthen their families and friends;
to bring reconciliation to families in discord;
to provide for the unemployed and for all in need;
to be merciful to all who are imprisoned;
to support, comfort, and guide
all orphans, widowers, and widows;
and to have mercy on

all your peo - ple:



We im - plore you to hear us, good Lord.



To forgive our enemies, persecutors, and slanderers,
and to reconcile us to them;
to help us use wisely the fruits and treasures
of the earth, the sea, and the air;
and graciously to

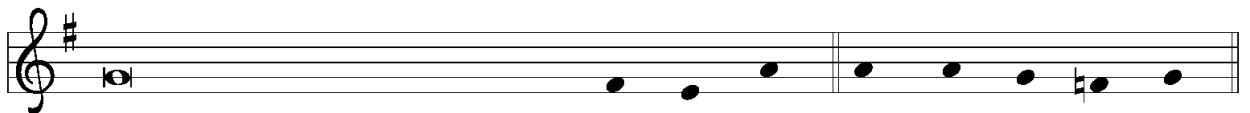
hear our prayers:



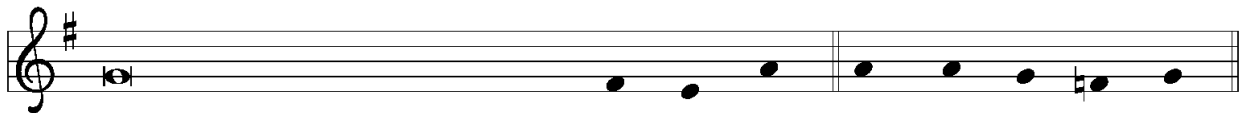
We im - plore you to hear us, good Lord.



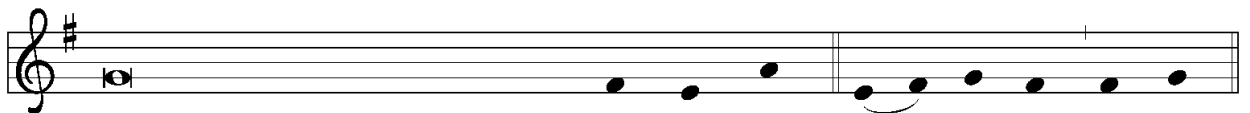
Lord Jesus Christ, Son of God, we im - plore you to hear us.



Lamb of God, you take away the sin of the world; have mer - cy on us.



Lamb of God, you take away the sin of the world; have mer - cy on us.



Lamb of God, you take away the sin of the world; give us peace. A - men.

We stand as we are able.

*The Agnus Dei is
included in the Lita-
ny.*

Finally, the opening order of the Litany is reversed, with “O Christ, hear us” followed by the Kyrie.

O Christ, hear us. In mer - cy hear us.

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

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 & Prayer of the Day

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.

P Let us pray.

Lord God, our strength, the struggle between good and evil rages within and around us, and the devil and all the forces that defy you tempt us with empty promises. Keep us steadfast in your word, and when we fall, raise us again and restore us 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: Genesis 2:15-17, 3:-17

L A reading from Genesis.

¹⁵The LORD God took the man and put him in the garden of Eden to till it and keep it. ¹⁶And the LORD God commanded the man, “You may freely eat of every tree of the garden; ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.” ^{3:1}Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” ²The woman said to the serpent, “We may eat of the fruit of the trees in the garden; ³but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” ⁴But the serpent said to the woman, “You will not die; ⁵for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband,

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.

who was with her, and he ate. ⁷Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

L The word of the Lord.

C **Thanks be to God.**

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

Psalm 32:1-2, 7-11

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

¹Happy are they whose transgressions [|] are forgiven,
and whose sin is [|] put away!

²**Happy are they to whom the LORD im- [|] putes no guilt,
and in whose spirit there [|] is no guile!**

⁷You are my hiding-place; you preserve [|] me from trouble;
you surround me with shouts [|] of deliverance.

⁸**“I will instruct you and teach you in the way that [|] you should go;
I will guide you [|] with my eye.**

⁹Do not be like horse or mule, which have no [|] understanding;
who must be fitted with bit and bridle, or else they will [|] not stay near you.”

¹⁰**Great are the tribulations [|] of the wicked;
but mercy embraces those who trust [|] in the LORD.**

¹¹Be glad, you righteous, and rejoice [|] in the LORD;
shout for joy, all who are [|] true of heart.

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

Second Lesson: Romans 5:12-19

L A reading from Romans.

¹²Just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned—¹³sin was indeed in the world before the law, but sin is not reckoned when there is no law. ¹⁴Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

¹⁵But the free gift is not like the trespass. For if the many died through the one man’s trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. ¹⁶And the free gift is not like the effect of the one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. ¹⁷If, because of the one man’s trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

¹⁸Therefore just as one man’s trespass led to condemnation for all, so one man’s act of righteousness leads to justification and life for all. ¹⁹For just as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.

L The word of the Lord.

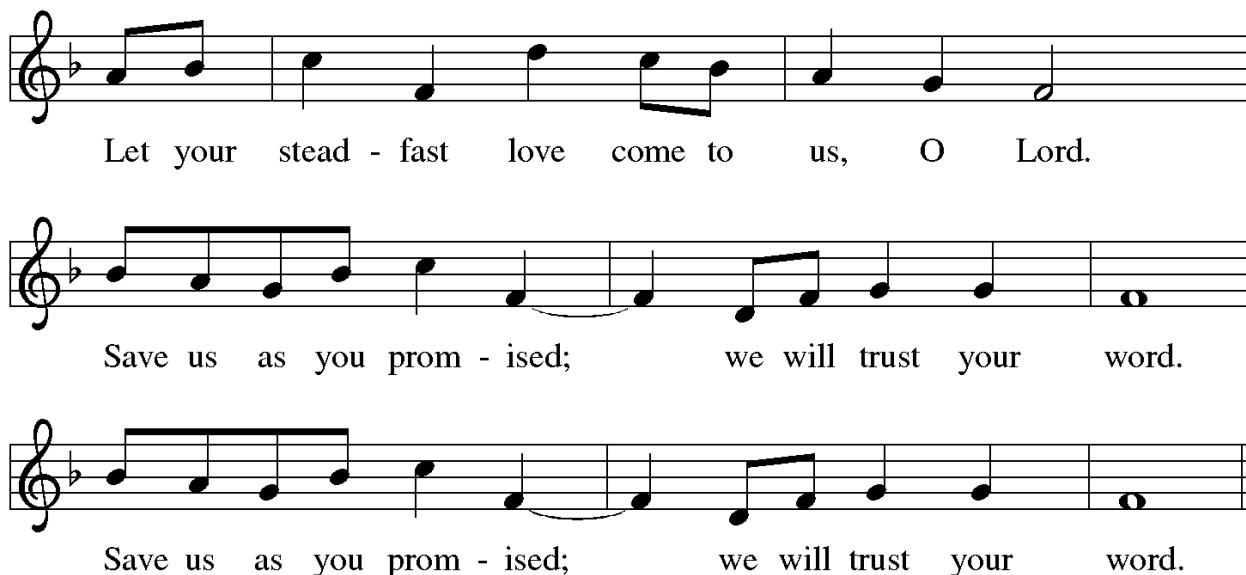
C **Thanks be to God.**

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.

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: Matthew 4:1-11

P The Holy Gospel according to St. Matthew, the 4th chapter.

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

¹Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ²He fasted forty days and forty nights, and afterwards he was famished. ³The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." ⁴But he answered, "It is written,

'One does not live by bread alone,
but by every word that comes from the mouth of God.' "

⁵Then the devil took him to the holy city and placed him on the pinnacle of the temple, ⁶saying to him, "If you are the Son of God, throw yourself down; for it is written,

'He will command his angels concerning you,'
and 'On their hands they will bear you up,
so that you will not dash your foot against a stone.' "

⁷Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.' "

⁸Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; ⁹and he said to him, "All these I will give you, if you will fall down and worship me." ¹⁰Jesus said to him, "Away with you, Satan! for it is written,

'Worship the Lord your God,
and serve only him.' "

¹¹Then the devil left him, and suddenly angels came and waited on him.

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

When We Are Tested



1 When we are test - ed and wres - tle a - lone,
 2 When in the des - ert we cry for re - lief,
 3 When we are tempt - ed to bar - ter our souls,
 4 When we have strug - gled and searched through the night,



fam - ished for bread when the world of - fers stone,
 plead - ing for paths marked by cer - tain be - lief,
 trad - ing the truth for the pow'r to con - trol,
 sort - ing and sift - ing the wrong from the right,



nour - ish us, God, by your word and your way,
 lift us to love you be - yond sign and test,
 teach us to wor - ship and praise on - ly you,
 Sav - ior, sur - round us with cir - cles of care,



food that sus - tains us by night and by day.
 trust - ing your pres - ence, our on - ly true rest.
 seek - ing your will in the work that we do.
 an - gels of heal - ing, of hope, and of prayer.

THE EUCHARISTIC LITURGY

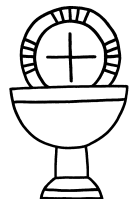
*Much more than a pleasant greeting—we do this to proclaim God's promise of peace.
 2 Corinthians 13:11*

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

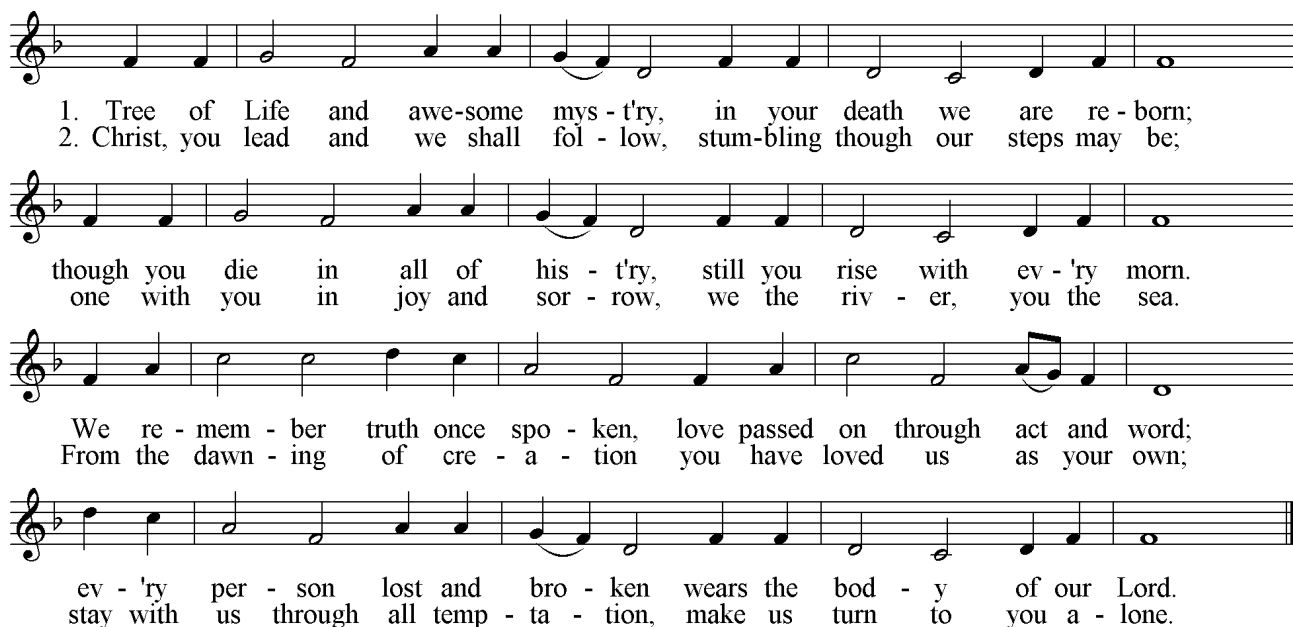
The Glory of These Forty Days

arr. Hal H. Hopson

For text, see p.15

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

Offertory



1. Tree of Life and awe-some mys - t'ry, in your death we are re - born;
 2. Christ, you lead and we shall fol - low, stum-bling though our steps may be;

though you die in all of his - t'ry, still you rise with ev - 'ry morn.
 one with you in joy and sor - row, we the riv - er, you the sea.

We re - mem - ber truth once spo - ken, love passed on through act and word;
 From the dawn - ing of cre - a - tion you have loved us as your own;

ev - 'ry per - son lost and bro - ken wears the bod - y of our Lord.
 stay with us through all temp - ta - tion, make us turn to you a - lone.

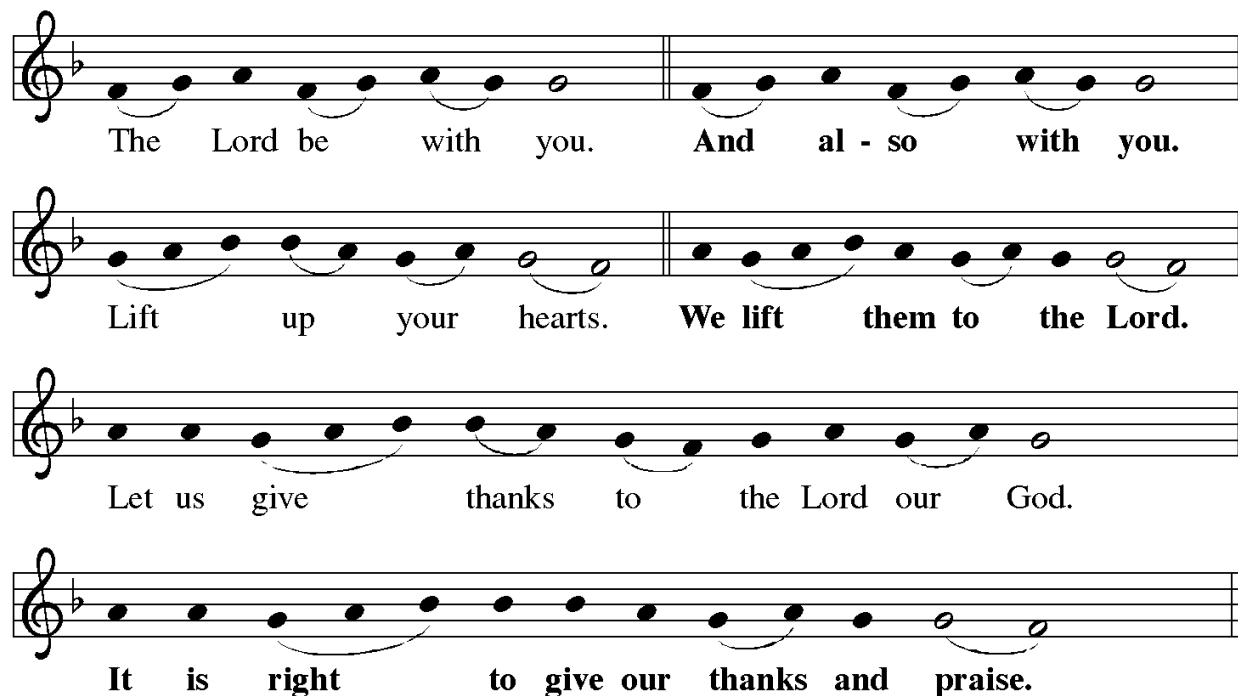
Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.

Offertory Prayer

P Let us pray. God of good gifts,
C **receive these and all our offerings**
as we present them in faithful service
for the sake of your gospel.
Prepare our hearts to receive you in this meal
as you pour out your very presence
through Christ Jesus, the wellspring of eternal life.
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.

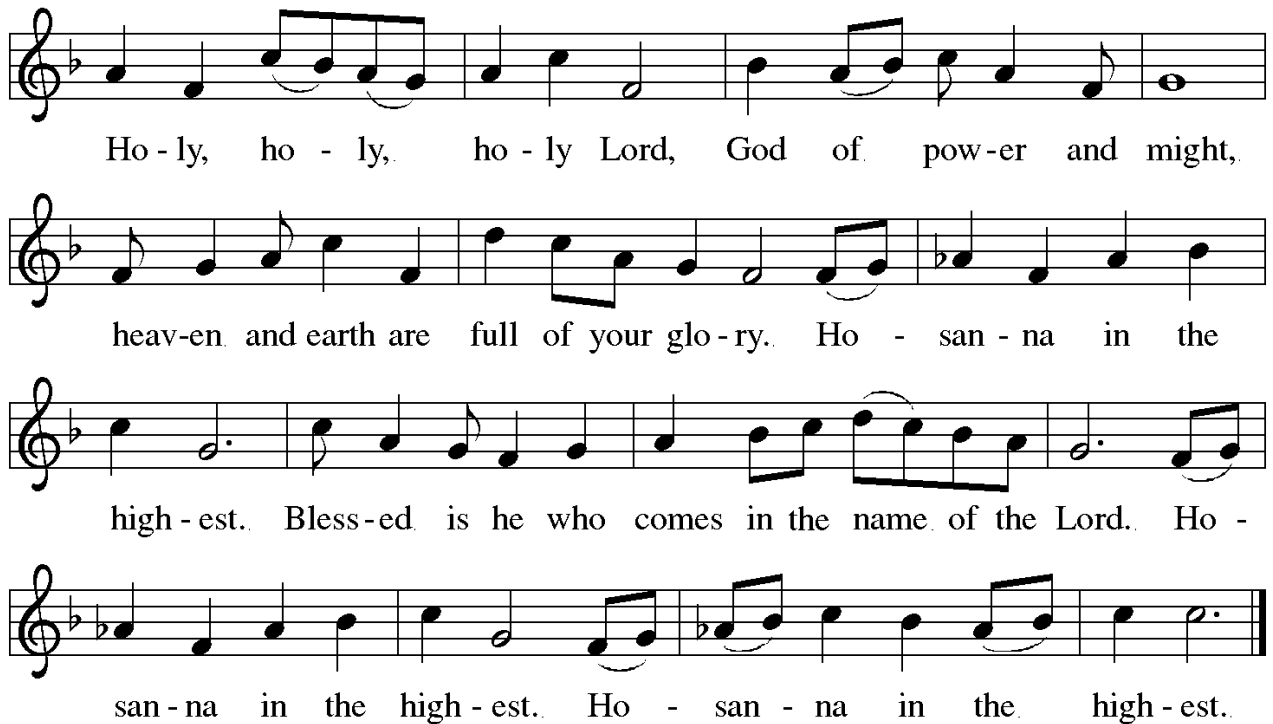
The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.

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.**

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

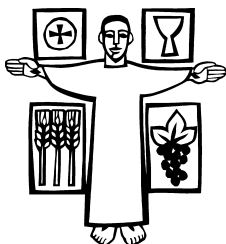
P Lord remember us in your kingdom and teach us to pray:

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**

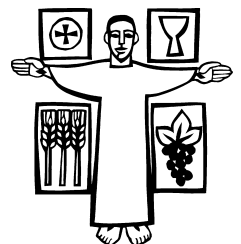
We are seated.



COMMUNION WITH OUR RISEN LORD
WELCOME TO CHRIST'S TABLE

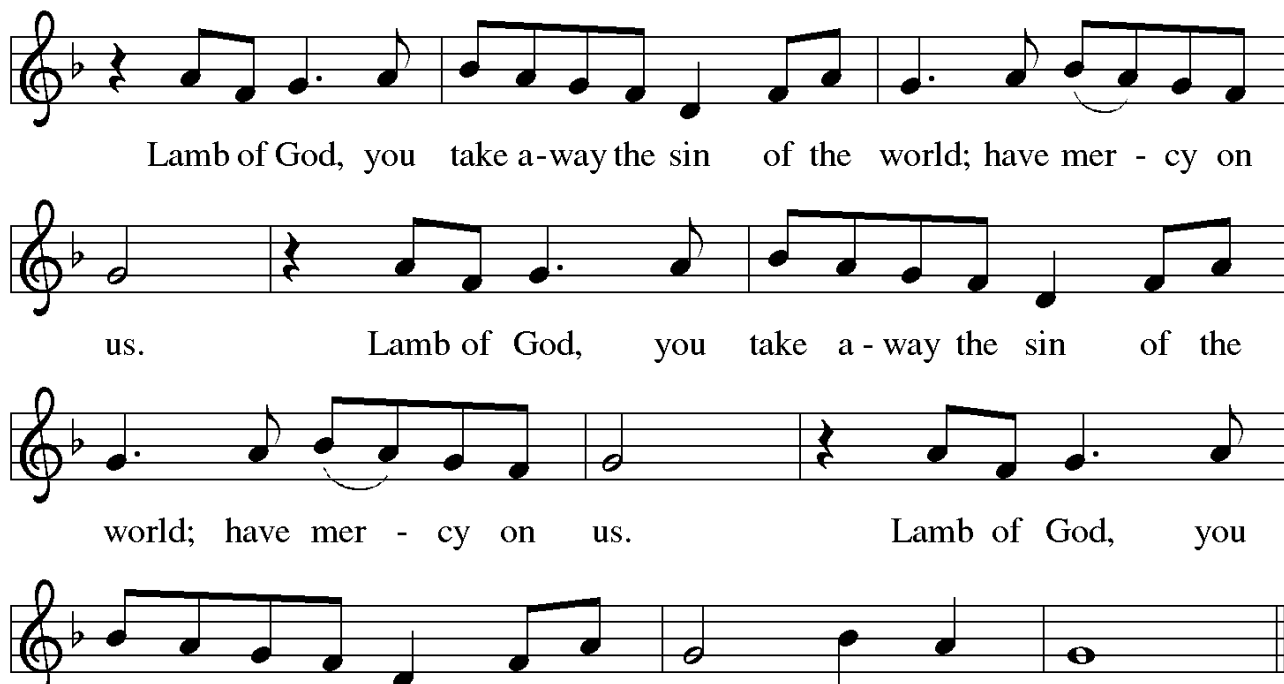
COMMUNION DISTRIBUTION

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. Embodied God,

C at your table, we have tasted the goodness of Jesus.

With the eyes of our hearts open to your promise,
empower us to hear the needs of our neighbors
and touch the world with your love.

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.

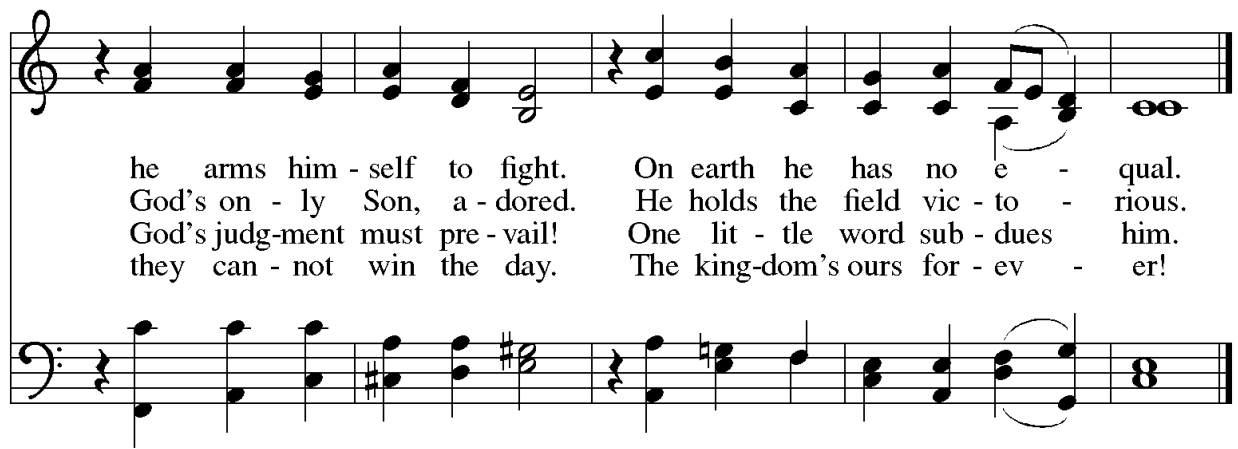
C Amen.

1 A might - y for - tress is our God, a sword and shield vic -
 2 No strength of ours can match his might! We would be lost, re -
 3 Though hordes of dev - ils fill the land all threat - 'ning to de -
 4 God's Word for - ev - er shall a - bide, no thanks to foes, who

to - rious; he breaks the cruel op - pres - sor's rod and
 ject - ed. But now a cham - pion comes to fight, whom
 your us, we trem - ble not, un - moved we stand; they
 fear it; for God him - self fights by our side with

wins sal - va - tion glo - rious. The old sa - tan - ic foe
 God him - self e - lect - ed. You ask who this may be?
 can - not o - ver - pow'r us. Let this world's ty - rant rage;
 weap - ons of the Spir - it. Were they to take our house,

has sworn to work us woe! With craft and dread - ful might
 The Lord of hosts is he! Christ Je - sus, might - y Lord,
 in bat - tle we'll en - gage! His might is doomed to fail;
 goods, hon - or, child, or spouse, though life be wrenched a - way,



*We are dismissed
from worship
knowing that our
service does not
end. Rather, hav-
ing 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.

Introit

Since, with pure and firm affection,
you on God have set your love,
with the wings of his protection
he will shield you from above:
you shall call on him in trouble,
he will hear you, he will save:
here for grief reward you double,
crown with life beyond the grave.

- Psalm 91:15-16,
para. James Montgomery

The Glory of These Forty Days

The glory of these forty days
we celebrate with songs of praise;
for Christ, through whom all things were made,
himself has fasted and has prayed.

Alone and fasting Moses
saw the loving God who gave the law;
and to Elijah, fasting, came
the steeds and chariots of flame.

So Daniel trained his mystic sight,
delivered from the lion's might;
and John, the Bridegroom's friend, became
the herald of Messiah's name.

Then grant, O God, that we may, too,
return in fast and prayer to you.
Our spirits strengthen with your grace,
and give us joy to see your face.

- text attr. to Gregory the Great,
trans. by Maurice F. Bell

THIS WEEK AT ST. MARK'S

Sunday, February 26 <i>First Sunday in Lent</i>	11AM	Worship with Holy Communion
Monday, February 27	10AM	Bible Study
	5PM—7PM	The Lion's Share open
Tuesday, February 28	6:30PM	Choir rehearsal (Nave)
Wednesday, March 1	7PM	Lenten Service
Thursday, March 2		
Friday, March 3	10AM—noon	The Lion's Share open
Saturday, March 4	8PM	NA meeting (Fellowship Hall)
Sunday, March 5 <i>Second Sunday in Lent</i>	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter		
Lector		
Communion Assistant		
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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