



# second sunday in lent

March 5, 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 27:8-9*  
for text, see p. 11

## 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 Spirit's power.

C Amen

Hymn 321

*Eternal Lord of Love, Behold Your Church*

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 intercessions for ourselves, for the world, and for the church.*

Kyrie

*The Kyrie is sung responsively between choir and congregation. The congregation sings the **bold text**.*

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

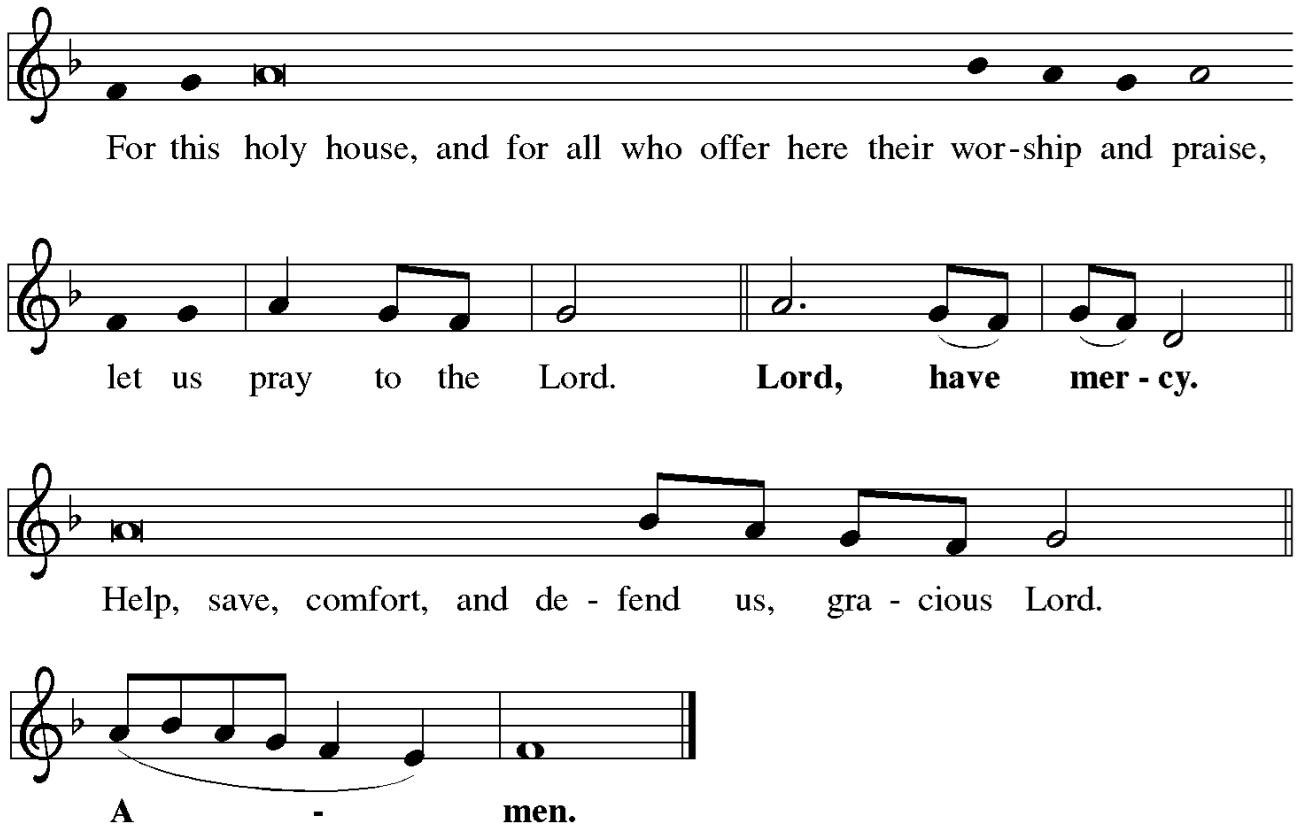
For the peace from above, and for our sal - va - tion, let us

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, 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 God, our leader and guide, in the waters of baptism you bring us to new birth to live as your children. Strengthen our faith in your promises, that by your Spirit we may lift up your life to all the world 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 12:1-4a**

**L** A reading from Genesis.

<sup>1</sup>The LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. <sup>2</sup>I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. <sup>3</sup>I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”

<sup>4a</sup>So Abram went, as the LORD had told him; and Lot went with him.

**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 lesson is normally from the Old Testament.*

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

Psalm 27:1-4, 7-8

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

<sup>1</sup>I lift up my eyes | to the hills;  
from where is my | help to come?

<sup>2</sup>**My help comes | from the LORD,  
the maker of heav- | en and earth.**

<sup>3</sup>The LORD will not let your | foot be moved  
nor will the one who watches over you | fall asleep.

<sup>4</sup>**Behold, the keep- | er of Israel  
will neither slum- | ber nor sleep;**

<sup>5</sup>the LORD watches | over you;  
the LORD is your shade at | your right hand;

<sup>6</sup>**the sun will not strike | you by day,  
nor the | moon by night.**

<sup>7</sup>The LORD will preserve you | from all evil  
and will | keep your life.

<sup>8</sup>**The LORD will watch over your going out and your | coming in,  
from this time forth for- | evermore.**

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

Second Lesson: Romans 4:1-5, 13-17

L A reading from Romans.

<sup>1</sup>What then are we to say was gained by Abraham, our ancestor according to the flesh? <sup>2</sup>For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup>For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.”

<sup>4</sup>Now to one who works, wages are not reckoned as a gift but as something due. <sup>5</sup>But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

<sup>13</sup>For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. <sup>14</sup>If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup>For the law brings wrath; but where there is no law, neither is there violation.

<sup>16</sup>For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, <sup>17</sup>as it is written, “I have made you the father of many nations”)—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

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.*

*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 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.*

The Gospel: John 3:1-17

P The Holy Gospel according to St. John, the 3<sup>rd</sup> chapter.

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

<sup>1</sup>Now there was a Pharisee named Nicodemus, a leader of the Jews. <sup>2</sup>He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." <sup>3</sup>Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." <sup>4</sup>Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" <sup>5</sup>Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. <sup>6</sup>What is born of the flesh is flesh, and what is born of the Spirit is spirit. <sup>7</sup>Do not be astonished that I said to you, 'You must be born from above.' <sup>8</sup>The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." <sup>9</sup>Nicodemus said to him, "How can these things be?" <sup>10</sup>Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things?"

<sup>11</sup>"Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. <sup>12</sup>If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? <sup>13</sup>No one has ascended into heaven except the one who descended from heaven, the Son of Man. <sup>14</sup>And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in him may have eternal life.

<sup>16</sup>"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

<sup>17</sup>"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through 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 323

God Loved the World

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

#### God So Loved the World

John Stainer

God so loved the world,  
that he gave his only begotten Son,  
that whoso believeth in him should not perish,  
but have everlasting life.

- John 3:16

We stand as we are able and sing the offertory.

#### 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;  
In our call to be a bless - ing, may we be a bless - ing true;



ev - 'ry per - son lost and bro - ken wears the bod - y of our Lord.  
may we live and die con - fess - ing Christ as Lord of all we do.

*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.*

### 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**

### 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, 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 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.**

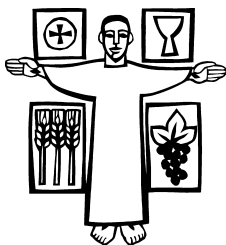
P With Saint Mark and your holy ones of all times and places,  
with the earth and all its creatures,  
with sun and moon and stars,  
we praise you, O God,  
blessed and holy Trinity,  
now and forever.  
C **Amen**

*The Lord's Prayer brings the Great Thanksgiving to a conclusion. Prayed here, this familiar and 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**

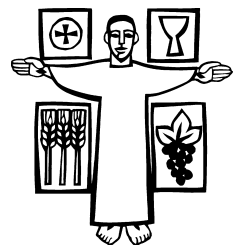
*We are seated.*



COMMUNION WITH OUR RISEN LORD  
WELCOME TO CHRIST'S TABLE

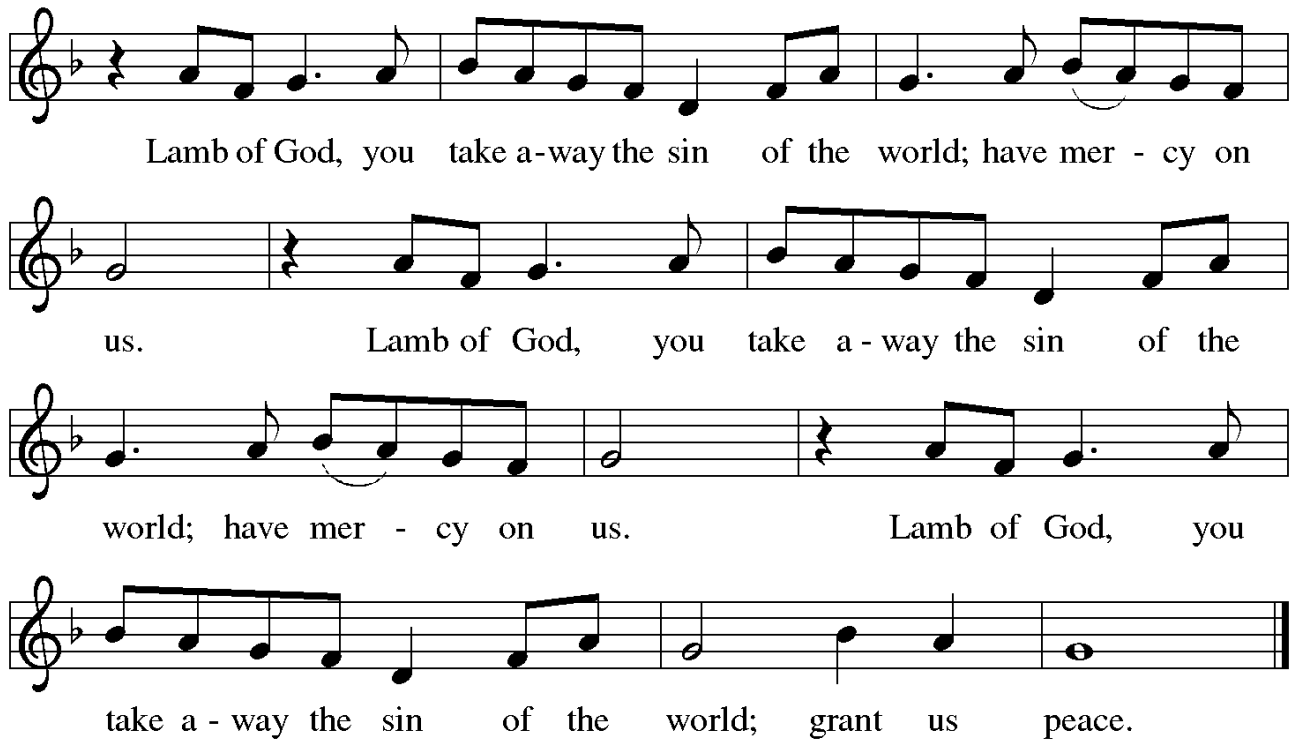
## COMMUNION DISTRIBUTION

We come forward by way of the center aisle, 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.**

*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.*

**Introit**

One thing alone I ask of you:  
to dwell in your most holy place  
And seek you in your temple, Lord,  
And see your beauty face to face.  
You hide me, Lord, when troubles come,  
In hidden places no one knows  
And set me high upon a rock  
And keep me safe from all my foes.

- Psalm 27:8-9,  
para. Christopher Webber

## THIS WEEK AT ST. MARK'S

Sunday, March 5 <i>Second Sunday in Lent</i>	11AM	Worship with Holy Communion
Monday, March 6	10AM	Bible Study
	5PM—7PM	The Lion's Share open
Tuesday, March 7	6:30PM	Choir rehearsal (Nave)
Wednesday, March 8	7PM	Lenten Service @ St. Philip Lutheran 8115 Williamson Rd Roanoke, VA 24019
Thursday, March 9		
Friday, March 10	10AM—noon	The Lion's Share open
Saturday, March 11	8PM	NA meeting (Fellowship Hall)
Sunday, March 12 <i>Third Sunday in Lent</i>	11AM	Worship with Holy Communion

### SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
<b>Greeter</b>	Wally Coffey	Carol Jensen
<b>Lector</b>	Carl Jensen	Gary Feazelle
<b>Communion Assistant</b>	Lois Ashby & Donna Abbott	Teresa Stowasser & Nan Keenan
<b>Coffee Hour</b>	Clara Chitty & Laura Bolton	Shon Thompson



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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