



# third sunday in lent

March 12, 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

*Ezekiel 26:23-26*  
for text, see p. 13

## 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**

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

*Silence is kept for reflection.*

P 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 335

*Jesus, Keep Me Near the Cross*

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.**

Kyrie

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

*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.*

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

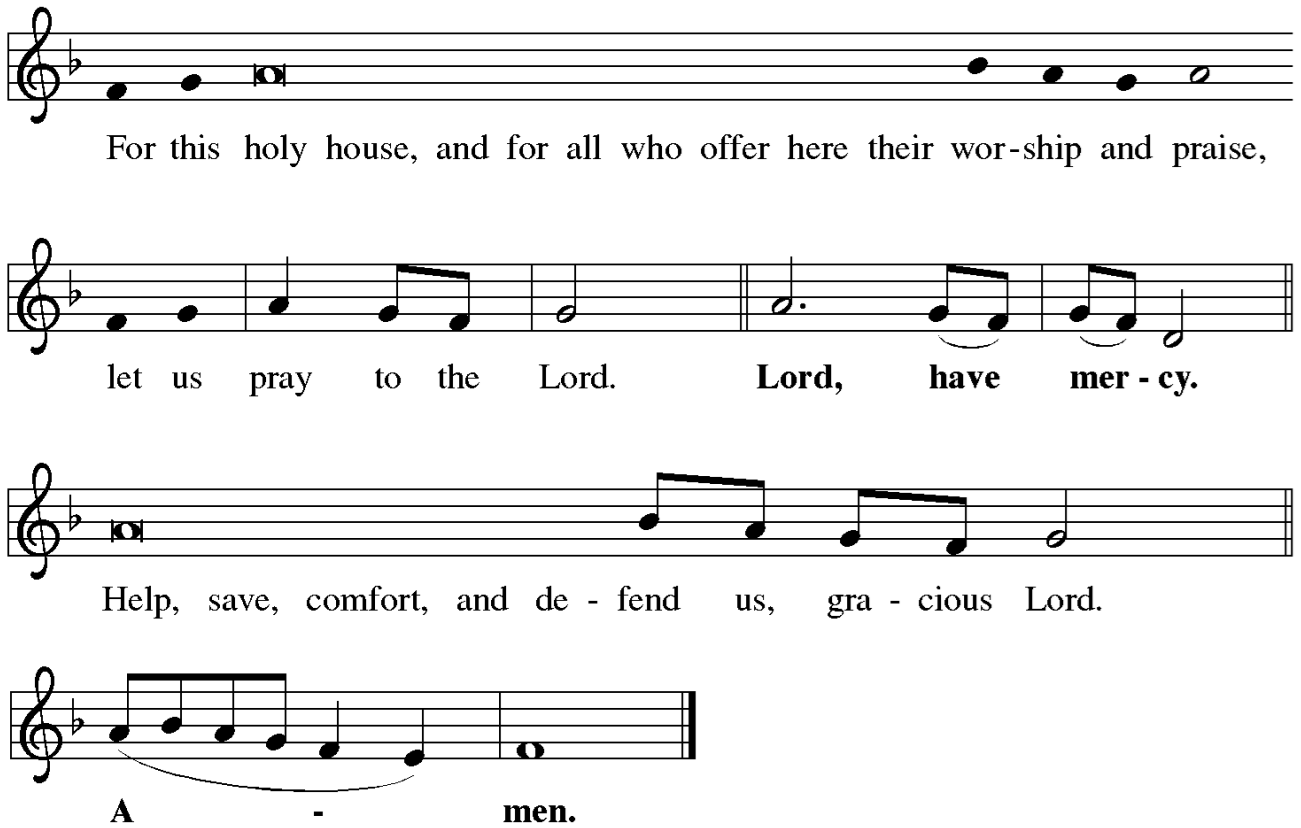
For the peace from above, and for our sal - va - tion, let us

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.

Merciful God, the fountain of living water, you quench our thirst and wash away our sin. Give us this water always. Bring us to drink from the well that flows with the beauty of your truth through 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: Exodus 17:1-7**

**L** A reading from Exodus.

<sup>1</sup>From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink. <sup>2</sup>The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" <sup>3</sup>But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" <sup>4</sup>So Moses cried out to the LORD, "What shall I do with this people? They are almost ready to stone me." <sup>5</sup>The LORD said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. <sup>6</sup>I will be standing there in front of you on the rock at Horeb. Strike the

*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.*

rock, and water will come out of it, so that the people may drink.” Moses did so, in the sight of the elders of Israel. <sup>7</sup>He called the place Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, “Is the LORD among us or not?”

L The word of the Lord.

C **Thanks be to God.**

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

#### Psalm 95:1-6

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

<sup>1</sup>Come, let us sing <sup>|</sup> to the LORD;

let us shout for joy to the rock of <sup>|</sup> our salvation.

<sup>2</sup>**Let us come before God’s presence <sup>|</sup> with thanksgiving  
and raise a loud shout to the <sup>|</sup> LORD with psalms.**

<sup>3</sup>For you, LORD, <sup>|</sup> are a great God,  
and a great ruler a- <sup>|</sup> bove all gods.

<sup>4</sup>**In your hand are the caverns <sup>|</sup> of the earth;  
the heights of the hills are <sup>|</sup> also yours.**

<sup>5</sup>The sea is yours, <sup>|</sup> for you made it,  
and your hands have molded <sup>|</sup> the dry land.

<sup>6</sup>**Come, let us worship <sup>|</sup> and bow down,  
let us kneel before the <sup>|</sup> LORD our maker.**

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

#### Second Lesson: Romans 5:1-11

L A reading from Romans.

<sup>1</sup>Since we are justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. <sup>3</sup>And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, <sup>4</sup>and endurance produces character, and character produces hope, <sup>5</sup>and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us.

<sup>6</sup>For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup>Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. <sup>8</sup>But God proves his love for us in that while we still were sinners Christ died for us.

<sup>9</sup>Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. <sup>10</sup>For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. <sup>11</sup>But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

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 4:5-42

P The Holy Gospel according to St. John, the 5<sup>th</sup> chapter.

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

<sup>5</sup>[Jesus] came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph.<sup>6</sup>Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

<sup>7</sup>A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink."<sup>8</sup>(His disciples had gone to the city to buy food.)<sup>9</sup>The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.)<sup>10</sup>Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."<sup>11</sup>The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water?"<sup>12</sup>Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?"<sup>13</sup>Jesus said to her, "Everyone who drinks of this water will be thirsty again,<sup>14</sup>but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life."<sup>15</sup>The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

<sup>16</sup>Jesus said to her, "Go, call your husband, and come back."<sup>17</sup>The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband';<sup>18</sup>for you have had five husbands, and the one you have now is not your husband. What you have said is true!"

<sup>19</sup>The woman said to him, "Sir, I see that you are a prophet."<sup>20</sup>Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem."<sup>21</sup>Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.<sup>22</sup>You worship what you do not know; we worship what we know, for salvation is from the Jews.<sup>23</sup>But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him.<sup>24</sup>God is spirit, and those who worship him must worship in spirit and truth."<sup>25</sup>The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us."<sup>26</sup>Jesus said to her, "I am he, the one who is speaking to you."

<sup>27</sup>Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?"<sup>28</sup>Then the woman left her water jar and went back to the city. She said to the people,<sup>29</sup>"Come and see a man who told me

everything I have ever done! He cannot be the Messiah, can he?"<sup>30</sup> They left the city and were on their way to him.

<sup>31</sup>Meanwhile the disciples were urging him, "Rabbi, eat something."<sup>32</sup> But he said to them, "I have food to eat that you do not know about."<sup>33</sup> So the disciples said to one another, "Surely no one has brought him something to eat?"<sup>34</sup> Jesus said to them, "My food is to do the will of him who sent me and to complete his work."<sup>35</sup> Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting.<sup>36</sup> The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together.<sup>37</sup> For here the saying holds true, 'One sows and another reaps.'<sup>38</sup> I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

<sup>39</sup>Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done."<sup>40</sup> So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days.<sup>41</sup> And many more believed because of his word.<sup>42</sup> They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

P The Gospel of the Lord.

C Praise to you, O Christ.

*We sit.*

Sermon

Pastor Keith Olivier

*We stand as we are able and sing the hymn.*

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

Hymn

*Jesus, Lover of My Soul*



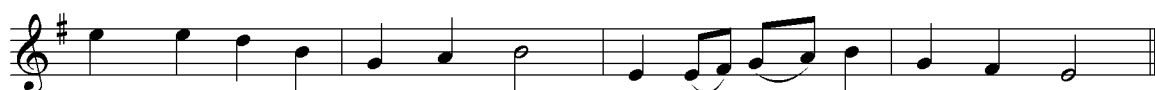
1. Je - sus, Lov - er of my soul, Let me to thy bos-om fly,  
2. Oth - er ref - uge have I none; Hangs my help-less soul on thee;  
3. Thou, O Christ, art all I want; More than all in thee I find:  
4. Plen-teous grace with thee is found, Grace to cov - er all my sin;



While the near - er wa - ters roll, While the tem-pest still is high:  
Leave, ah, leave me not a - lone, Still sup - port and com - fort me:  
Raise the fall - en, cheer the faint, Heal the sick and lead the blind:  
Let the heal - ing streams a-bound; Make and keep me pure with - in:



Hide me, O my Sav - ior, hide, Till the storm of life is past;  
All my trust on thee is stayed, All my help from thee I bring;  
Just and ho - ly is thy Name, I am all un - righ-teou - sness;  
Thou of life the foun-tain art, Free-ly let me take of thee;



Safe in - to the ha - ven guide; O re - ceive my soul at last.  
Cov - er my de - fense-less head With the sha - dow of thy wing.  
False and full of sin I am, Thou art full of truth and grace.  
Spring thou up with - in my heart, Rise to all e - ter - ni - ty.

*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:*

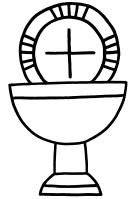
**P** Lord, in your mercy,  
**C** **hear our prayer.**

*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.”*



*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

## *I Heard the Voice of Jesus Say*

Sondra K. Tucker

I heard the voice of Jesus say,  
“Come unto me and rest;  
and in your weariness lay down  
your head upon my breast.”  
I came to Jesus as I was,  
so weary, worn, and sad;  
I found in him a resting place,  
and he has made me glad.

I heard the voice of Jesus say,  
“Behold, I freely give  
the living water; thirsty one,  
stoop down and drink, and live.”  
I came to Jesus and I drank  
of that life-giving stream;  
my thirst was quenched,  
my soul revived,  
and now I live in him.

I heard the voice of Jesus say,  
“I am this dark world’s light;  
look unto me, your morn shall rise,  
and all your day be bright.”  
I looked to Jesus, and I found  
in him my Star, my Sun;  
and in that light of life I’ll walk  
till pilgrim days are done.

- Horatius Bonar, alt.

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

*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;  
Liv - ing Wa - ter of sal - va - tion be the foun - tain of each soul;



ev - 'ry per - son lost and bro - ken wears the bod - y of our Lord.  
spring - ing up in new cre - a - tion, flow in us and make us whole.

*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 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.

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.*

## 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.

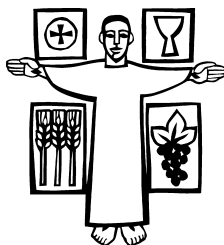
**C Amen**

*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**

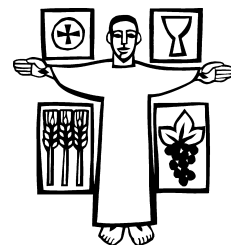
*We are seated.*



**COMMUNION WITH OUR RISEN LORD  
 WELCOME TO CHRIST'S TABLE**

**COMMUNION DISTRIBUTION**

We come forward by way of the center aisle to the altar rail. We will be handed a wafer and instinct (dip) it in the chalice. 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, pray-  
er, and sing-  
ing.*

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**

Hymn 618

*Guide Me Ever, Great Redeemer*

*We are dis-  
missed  
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.*

## THIS WEEK AT ST. MARK'S

Sunday, March 12 <i>Third Sunday in Lent</i>	11AM	Worship with Holy Communion
Monday, March 13	10AM	Bible Study
	5PM—7PM	The Lion's Share open
Tuesday, March 14	6:30PM	Choir rehearsal (Nave)
Wednesday, March 15	7PM	Lenten Service @ Glade Creek Lutheran 3359 Webster Rd Blue Ridge, VA 24064
Thursday, March 16		
Friday, March 17	10AM—noon	The Lion's Share open
Saturday, March 18	8PM	NA meeting (Fellowship Hall)
Sunday, March 19 <i>Fourth Sunday in Lent</i>	11AM	Worship with Holy Communion

## SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
<b>Greeter</b>	Carol Jensen	Sandy Anders
<b>Lector</b>	Gary Feazelle	Jennifer Armentrout
<b>Communion Assistant</b>	Teresa Stowasser & Nan Keenan	Tim Jones & Sabina Ugochukwu
<b>Coffee Hour</b>	Shon Thompson	Connie Watkins & Harry Brewbaker

### Introit

"I will take you from the nations;  
 bring you into your own land.  
 Pour upon you cleansing water;  
 make you pure by my own hand.  
 And renew your heart and spirit,"  
 says the Lord, "this have I planned."

- Ezekiel 36:23-26,  
para. Jacob Gordon



# 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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*Jesus, Lover of My Soul* —text: Charles Wesley; music: ABERYSTWYTH, Joseph Parry.

*Tree of Life and Awesome Mystery* —text: Marty Haugen; music: BEACH SPRING, *The Sacred Harp*, Philadelphia, 1844. Text © 1984 GIA Publications. Used by permission, ONE LICENSE, License #A-729546.