



fourth sunday in lent

March 19, 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.

Welcome

Prayer Requests

Introit

Isaiah 66:10-11
for text, see p. 13

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.

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 339

Christ, the Life of All the Living

Greeting

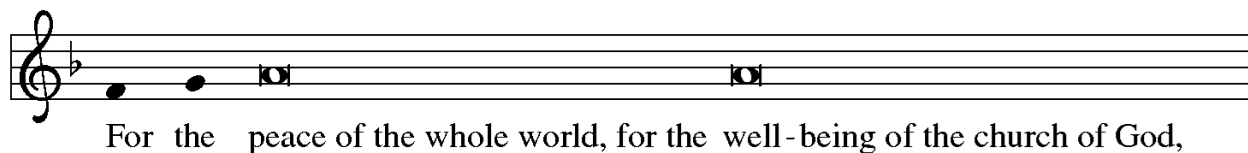
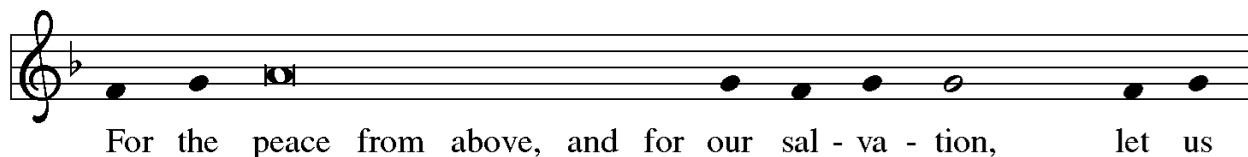
P The grace of our Lord Jesus Christ, the love of God, and the communion of the
 Holy Spirit be with you all.

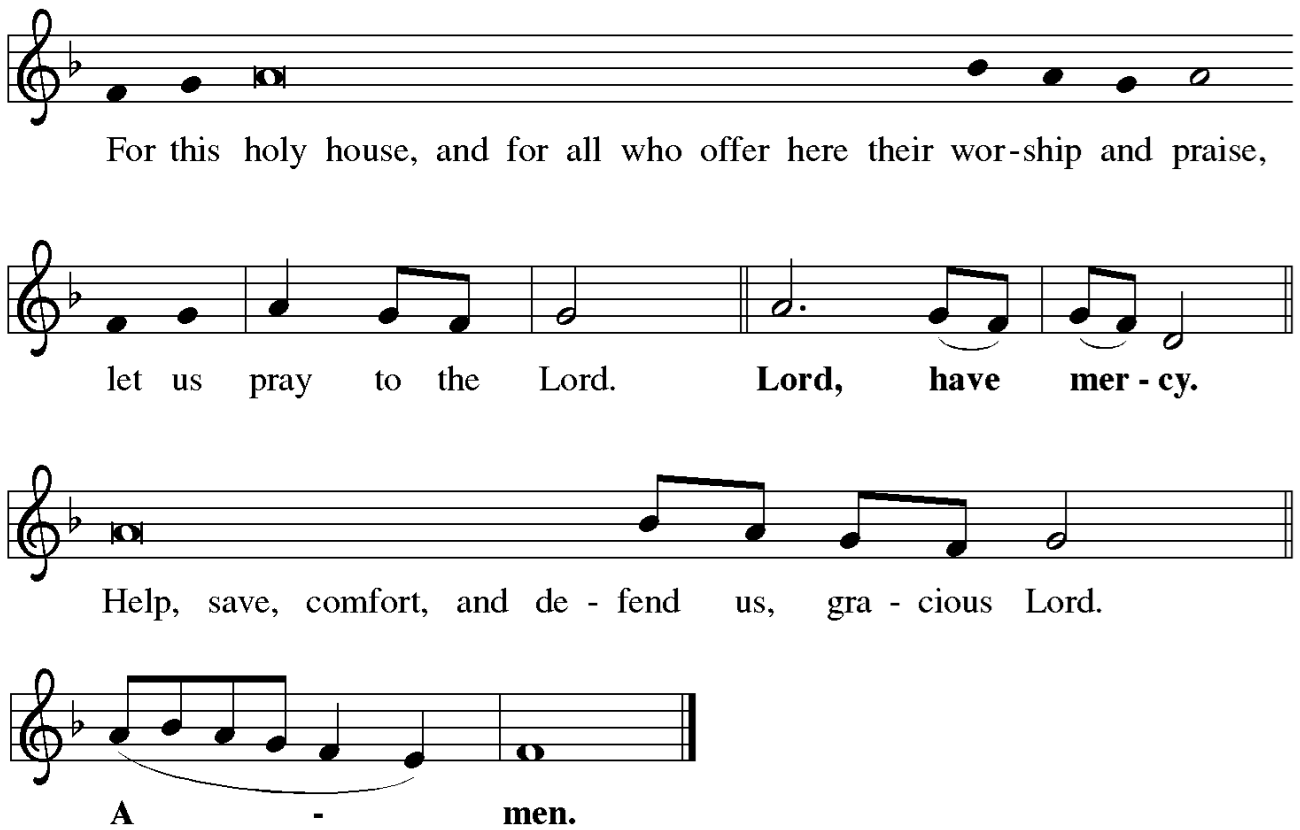
C **And also with you.**

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**.*





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.

Bend your ear to our prayers, Lord Christ, and come among us. By your gracious life and death for us, bring light into the darkness of our hearts, and anoint us with your Spirit, for you live and reign with the Father and the Holy Spirit, one God, now and forever.

C Amen

We are seated.



LITURGY OF THE WORD

First Lesson: 1 Samuel 16:1-13

L A reading from First Samuel.

¹The LORD said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." ²Samuel said, "How can I go? If Saul hears of it, he will kill me." And the LORD said, "Take a heifer with you, and say, 'I have come to sacrifice to the LORD.' ³Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." ⁴Samuel did what the LORD commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" ⁵He said, "Peaceably; I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

⁶When they came, he looked on Eliab and thought, "Surely the LORD's anointed is now before

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.

the LORD.” ⁷But the LORD said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD does not see as mortals see; they look on the outward appearance, but the LORD looks on the heart.” ⁸Then Jesse called Abinadab, and made him pass before Samuel. He said, “Neither has the LORD chosen this one.” ⁹Then Jesse made Shammah pass by. And he said, “Neither has the LORD chosen this one.” ¹⁰Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, “The LORD has not chosen any of these.” ¹¹Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.” ¹²He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, “Rise and anoint him; for this is the one.” ¹³Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

L The word of the Lord.

C **Thanks be to God.**

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

Psalm 23

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

¹The LORD¹ is my shepherd;

I shall not¹ be in want.

²**The LORD makes me lie down¹ in green pastures
and leads me be-¹ side still waters.**

³You restore my¹ soul, O LORD,

and guide me along right pathways¹ for your name’s sake.

⁴**Though I walk through the valley of the shadow of death, I shall¹ fear no evil;
for you are with me; your rod and your staff, they¹ comfort me.**

⁵You prepare a table before me in the presence¹ of my enemies;

you anoint my head with oil, and my cup is¹ running over.

⁶**Surely goodness and mercy shall follow me all the days¹ of my life,
and I will dwell in the house of the¹ LORD forever.**

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

Second Lesson: Ephesians 5:8-14

L A reading from Ephesians.

⁸Once you were darkness, but now in the Lord you are light. Live as children of light—⁹for the fruit of the light is found in all that is good and right and true. ¹⁰Try to find out what is pleasing to the Lord. ¹¹Take no part in the unfruitful works of darkness, but instead expose them. ¹²For it is shameful even to mention what such people do secretly; ¹³but everything exposed by the light becomes visible, ¹⁴for everything that becomes visible is light. Therefore it says,

“Sleeper, awake!

Rise from the dead,

and Christ will shine on you.”

L The word of the Lord.

C **Thanks be to God.**

We stand.

Gospel Acclamation

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.



Let your steady love come to us, O Lord.

Save us as you promised; we will trust your word.

Save us as you promised; 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 9:1-41

P The Holy Gospel according to St. John, the 9th chapter.

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

¹As [Jesus] walked along, he saw a man blind from birth. ²His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" ³Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. ⁴We must work the works of him who sent me while it is day; night is coming when no one can work. ⁵As long as I am in the world, I am the light of the world." ⁶When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, ⁷saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. ⁸The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" ⁹Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." ¹⁰But they kept asking him, "Then how were your eyes opened?" ¹¹He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." ¹²They said to him, "Where is he?" He said, "I do not know."

¹³They brought to the Pharisees the man who had formerly been blind. ¹⁴Now it was a sabbath day when Jesus made the mud and opened his eyes. ¹⁵Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." ¹⁶Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. ¹⁷So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

¹⁸The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight ¹⁹and asked them, "Is this your son, who you say was born blind? How then does he now see?" ²⁰His parents answered, "We know that this is our son, and that he was born blind; ²¹but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." ²²His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. ²³Therefore his parents said, "He is of age; ask him."

²⁴So for the second time they called the man who had been blind, and they said to him, "Give

glory to God! We know that this man is a sinner.”²⁵ He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.”²⁶ They said to him, “What did he do to you? How did he open your eyes?”²⁷ He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?”²⁸ Then they reviled him, saying, “You are his disciple, but we are disciples of Moses.”²⁹ We know that God has spoken to Moses, but as for this man, we do not know where he comes from.”³⁰ The man answered, “Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes.”³¹ We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will.³² Never since the world began has it been heard that anyone opened the eyes of a person born blind.³³ If this man were not from God, he could do nothing.”³⁴ They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

³⁵ Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?”³⁶ He answered, “And who is he, sir? Tell me, so that I may believe in him.”³⁷ Jesus said to him, “You have seen him, and the one speaking with you is he.”³⁸ He said, “Lord, I believe.” And he worshiped him.³⁹ Jesus said, “I came into this world for judgment so that those who do not see may see, and those who do see may become blind.”⁴⁰ Some of the Pharisees near him heard this and said to him, “Surely we are not blind, are we?”⁴¹ Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.”

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 779

Amazing Grace

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

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

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.

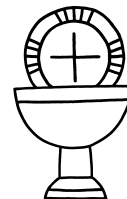
THE EUCHARISTIC LITURGY

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



Offertory Anthem

The Lord Is My Shepherd

John Rutter

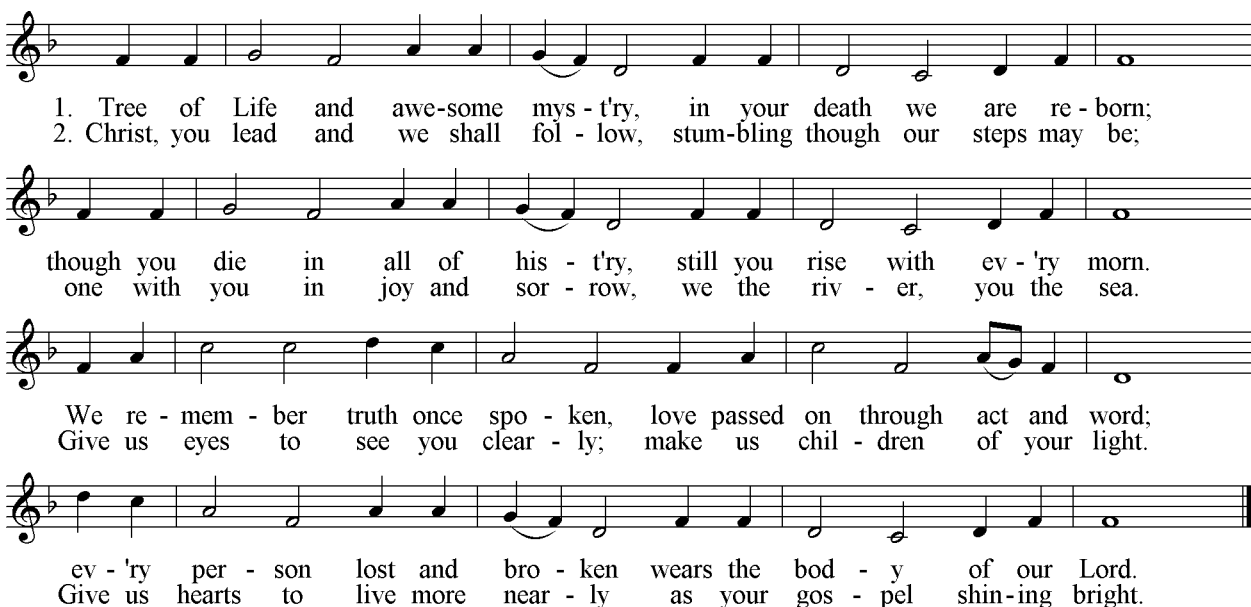
The Lord is my shepherd;
there can I lack nothing.
He shall feed me in a green pasture,
and lead me beside the waters of comfort.
He shall convert my soul
and bring me forth in the paths of righteousness,
for his Name's sake.
Yea, though I walk through valley of the shadow of death,
I will fear no evil;
For thou art with me:
Thy rod and thy staff comfort me.
Thou shalt prepare a table for me against them that trouble me.
Thou hast anointed my head with oil
and my cup shall be full.
But thy loving kindness and mercy
shall follow me all the days of my life:
And I will dwell in the house of the Lord forever.

- Psalm 23

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;
 Give us eyes to see you clear - ly; make us chil - dren of your light.

ev - 'ry per - son lost and bro - ken wears the bod - y of our Lord.
 Give us hearts to live more near - ly as your gos - pel shin - ing bright.

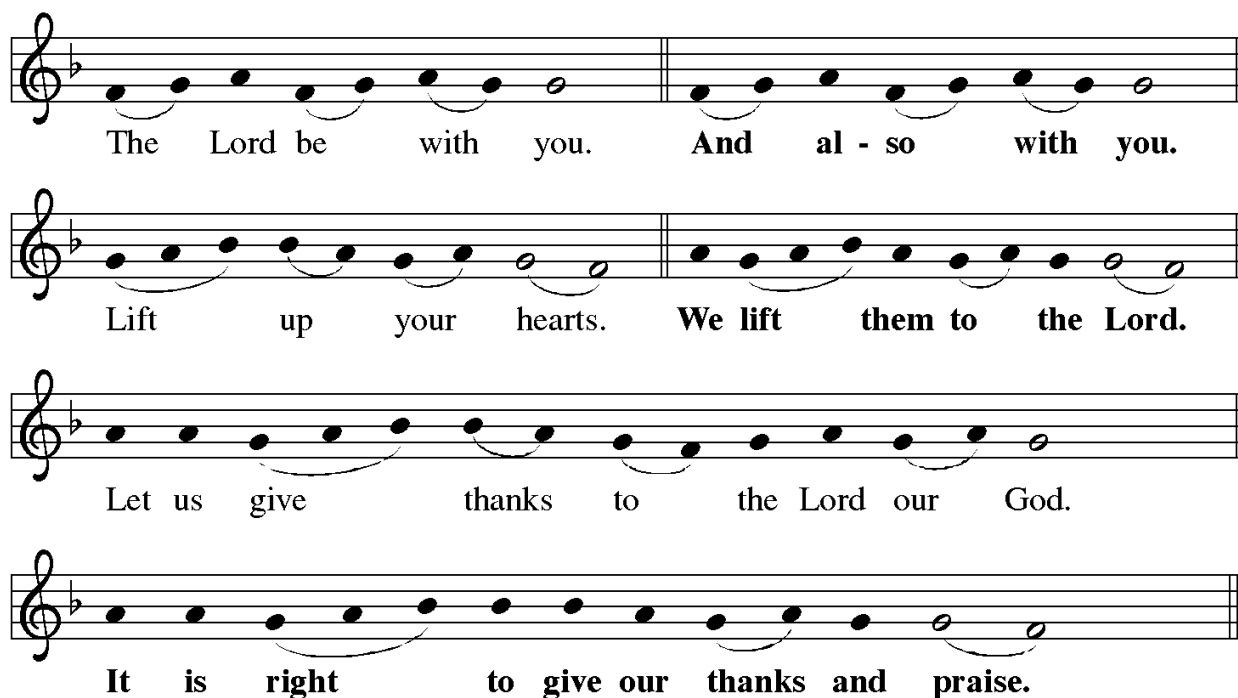
Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.

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.

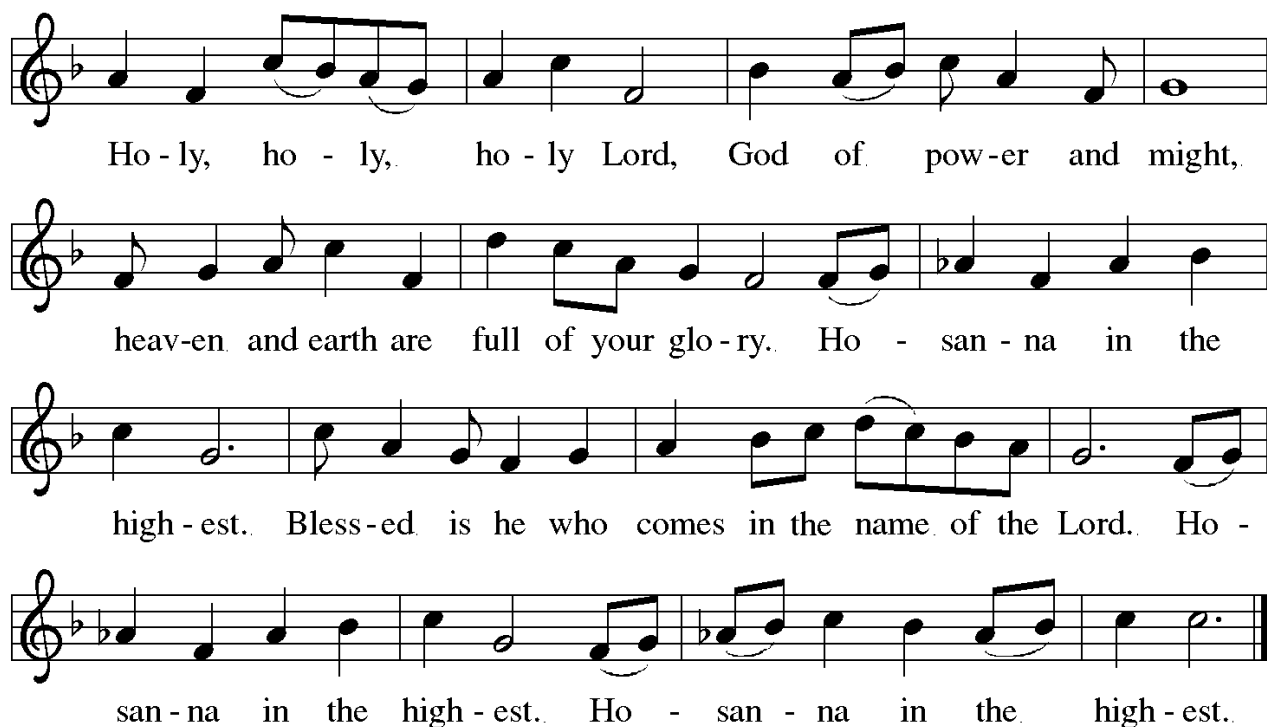
The dialogue and the Proper Preface are ancient parts of the worship which proclaim our thanks for the gifts of God in the meal.

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.

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,

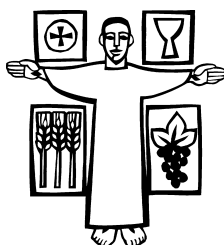
as we forgive those who trespass against us;

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

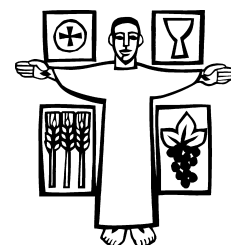
We are seated.



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, 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

God Be the Love to Search and Keep Me



1 God, be the love to search and keep me; God, be the prayer to
2 Bind to my-self the name of Ho - ly, great cloud of wit - ness -
3 Bright-ness of sun and glow of moon-light, flash - ing of light - ning,
4 Walk - ing be-hind to hem my jour - ney, go - ing a - head to
5 Christ in the eyes of all who see me, Christ in the ears that



move my voice; God, be the strength to now up - hold me:
es en - fold; proph - ets, a - pos - tles, an - gels wit - ness:
strength of wind, depth of the sea to soil of plan - et:
light my way, and from be - neath, a - bove, and all ways:
hear my voice, Christ in the hearts of all who know me:



O Christ, sur - round me; O Christ, sur - round me.

*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

Rejoice, Jerusalem, rejoice,
with all who love her, all who cried.
Exult, exult, and be consoled,
and at her breast be satisfied.

- Isaiah 66:10-11,
para. Kathleen Pluth

THIS WEEK AT ST. MARK'S

Sunday, March 19 <i>Fourth Sunday in Lent</i>	11AM	Worship with Holy Communion
Monday, March 20	10AM	Bible Study
	5PM—7PM	The Lion's Share open
Tuesday, March 21	6:30PM	Council Meeting (Library)
Wednesday, March 22	7PM	Lenten Service @ St. Mark's
Thursday, March 23		
Friday, March 24	10AM—noon	The Lion's Share open
Saturday, March 25	8PM	NA meeting (Fellowship Hall)
Sunday, March 26 <i>Fifth Sunday in Lent</i>	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Sandy Anders	Lois Ashby
Lector	Jennifer Armentrout	Nan Keenan
Communion Assistant	Tim Jones & Sabina Ugochukwu	Jerry McDaniel & Mary Ann Snider
Coffee Hour	Harry Brewbaker & Connie Watkins	Gwynn Derrick



**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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