



THE SECOND SUNDAY OF EASTER

Sunday, April 16, 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

Prelude

Come, You Faithful, Raise the Strain

David Lasky

We stand as we are able.

Opening Dialog

P: By your cross, you destroyed the curse of the tree.

C: By your burial, you slayed the dominion of death.

P: By your rising, you enlightened the human race.

C: O benefactor, Christ our God, glory to you.

Hymn 363

Come, You Faithful, Raise the Strain

Our Opening Dialog comes from the Eastern Orthodox tradition. It addresses Christ as "benefactor", one who bestows a great gift.

Standing is the posture of the resurrection. We stand when we sing hymns and for other parts of the service as an expression of resurrection joy. It is a way of proclaiming that Jesus is powerfully alive! Colossians 3:14-18

We begin services in Easter-tide with the Paschal Greeting, which recalls the resurrected Jesus' greeting to Mary Magdalene and the other Mary (Matt 28:6). The apostolic greeting which follows quotes the apostle Paul (2 Cor. 13:14)

The Hymn of Praise, Worthy Is Christ, is sometimes referred to as the Easter song of triumph and is adapted from Revelation 5:9-13 and 19:4-9.

Greeting

P Alleluia! Christ is risen!

C **Christ is risen indeed! Alleluia!**

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.**

Song of Praise

Worthy Is Christ



This is the feast of vic - to - ry for our God.



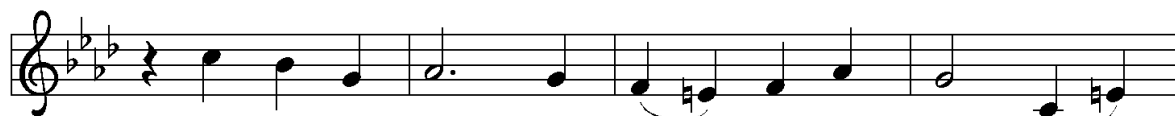
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.



1 Wor - thy is Christ, the Lamb who was slain, whose
2 Sing . . with all the peo - ple of God, and



blood set us free to be peo - ple of God.
join in the hymn of all cre - a - tion:



Pow - er and rich - es, wis - dom and strength, and
Bless - ing and hon - or, glo - ry and might be to



hon - or and bless - ing and glo - ry are his.
God and the Lamb for - ev - er. A - men.

3 For the Lamb who was slain has be -

gun his reign. Al - le - lu - ia. *Refrain*

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.

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.

During the Sundays of Easter, the first lesson is from the Acts of the Apostles.

Prayer of the Day

P The Lord be with you.

C **And also with you.**

P Let us pray.

Almighty and eternal God, the strength of those who believe and the hope of those who doubt, may we, who have not seen, have faith in you and receive the fullness of Christ's blessing, 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: Acts 2:14a, 22-32

L A reading from Acts.

^{14a}Peter, standing with the eleven, raised his voice and addressed [the crowd], ²²“You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know—²³this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. ²⁴But God raised him up, having freed him from death, because it was impossible for him to be held in its power. ²⁵For David says concerning him,

‘I saw the Lord always before me,
for he is at my right hand so that I will not be shaken;
²⁶therefore my heart was glad, and my tongue rejoiced;
moreover my flesh will live in hope.

²⁷For you will not abandon my soul to Hades,
or let your Holy One experience corruption.

²⁸You have made known to me the ways of life;
you will make me full of gladness with your presence.’

²⁹“Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. ³⁰Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. ³¹Foreseeing this, David spoke of the resurrection of the Messiah, saying,

‘He was not abandoned to Hades,
nor did his flesh experience corruption.’

³²This Jesus God raised up, and of that all of us are witnesses.”

L The word of the Lord.

C **Thanks be to God.**

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

Psalm 16:5-11

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

⁵O LORD, you are my portion¹ and my cup;
it is you who up-¹ hold my lot.

⁶**My boundaries enclose a¹ pleasant land;
indeed, I have a¹ rich inheritance.**

⁷I will bless the LORD who¹ gives me counsel;
my heart teaches me night¹ after night.

⁸**I have set the LORD al-¹ ways before me;
because God is at my right hand, I shall¹ not be shaken.**

⁹My heart, therefore, is glad, and my spir-¹ it rejoices;
my body also shall¹ rest in hope.

¹⁰**For you will not abandon me¹ to the grave,
nor let your holy one¹ see the pit.**

¹¹You will show me the¹ path of life;
in your presence there is fullness of joy,
and in your right hand are pleasures for-¹ evermore.

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

Second Lesson: 1 Peter 1:3-9

L A reading from First Peter.

³Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, ⁴and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, ⁵who are being protected by the power of God through faith for a salvation ready to be revealed in the last time.

⁶In this you rejoice, even if now for a little while you have had to suffer various trials, ⁷so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is revealed. ⁸Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, ⁹for you are receiving the outcome of your faith, the salvation of your souls.

L The word of the Lord.

C **Thanks be to God.**

The Gospel Acclamation is the congregation's response to the announcement and reading of the Holy Gospel. It gives special focus to the Gospel, the principal and climactic biblical reading in the liturgy.

The Liturgy of the Word culminates in the reading of the gospel and the sermon by which Christ comes among his people and speaks to us in our own context. Because of this we stand to listen to the good news of our Lord.

We stand.

Gospel Acclamation

The cantor sings the first alleluia; all join for the remainder of the acclamation.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia. *Repeat alleluias*

Blessed are those who have not seen and yet have come to be - lieve.

The Gospel: John 20:19-31

P The Holy Gospel according to St. John, the 20th chapter.

C Glory to you, O Lord.

¹⁹When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." ²⁰After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. ²¹Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." ²²When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. ²³If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

²⁴But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. ²⁵So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."

²⁶A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." ²⁷Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." ²⁸Thomas answered him, "My Lord and my God!" ²⁹Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

³⁰Now Jesus did many other signs in the presence of his disciples, which are not written in this book. ³¹But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

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

O Sons and Daughters, Let Us Sing

1. O sons and daugh - ters, let us sing with heav'n - ly
2. When Tho - mas first the tid - ings heard, that they had
3. "My pierc - ed side, O Tho - mas, see, and look up -
4. No long - er Tho - mas then de - nied, he saw the
5. How blest are they who have not seen, and yet whose

hosts to Christ our king; to - day the grave has lost its sting!
seen the ris - en Lord, he doubt - ed the dis - ci - ples' word.
- on my hands, my feet, not faith - less, but be - liev - ing be."
feet, the hands, the side; "You are my Lord and God!" he cried.
faith has con - stant been, for they e - ter - nal life shall win.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

The Nicene Creed (which begins, "We believe...") has been used in worship since the 5th century

The Creed

P Living together in trust and hope we confess our faith.

C **We believe in one God,**
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

**For us and for our salvation
 he came down from heaven,
 was incarnate of the Holy Spirit and the virgin Mary
 and became truly human.
 For our sake he was crucified under Pontius Pilate;
 he suffered death and was buried.
 On the third day he rose again in
 accordance with the scriptures;
 he ascended into heaven
 and is seated at the right hand of the Father.
 He will come again in glory to judge the living and the dead,
 and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
 who proceeds from the Father and the Son,
 who with the Father and the Son is worshiped and glorified,
 who has spoken through the prophets.
 We believe in one holy catholic and apostolic Church.
 We acknowledge one baptism for the forgiveness of sins.
 We look for the resurrection of the dead,
 and the life of the world to come. Amen**

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, saying “Peace be with you.”

The Offering

Offertory Anthem

We Walk by Faith and Not by Sight

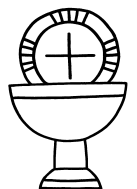
Michael D. Costello

We walk by faith and not by sight;
 With gracious words draw near,
 O Christ, who spoke as none e’er spoke:
 “My peace be with you here.”

We may not touch your hands and side,
 Nor follow where you trod;
 But in your promise we rejoice,
 And cry, “My Lord and God!”

Help then, O Lord, our unbelief,
 And may our faith abound
 To call on you when you are near,
 And seek where you are found.

That, when our life of faith is done,
 In realms of clearer light
 We may behold you as you are,
 With full and endless sight.



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.

- Henry Alford

We stand as we are able and sing the offertory.

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

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.

Offertory

Thankful Hearts and Voices Raise

Thank-ful hearts and voi-es raise; tell ev-'ry-one what God has done. Let ev - 'ry-one who seeks the Lord re - joice and bear the name of Christ. Send us with your prom - is - es and lead your peo - ple forth in joy with shouts of thanks - giv - ing. Al - le-lu - ia, al - le-lu - ia.

Offertory Prayer

P Let us pray. Generous God,
C **in this meal you offer your very self.**
We give thanks for these gifts of the earth.
In the breaking of this bread
reveal to us the Risen One.
In the pouring of this wine
pour us out in service to the world;
through Christ our Lord.
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 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.

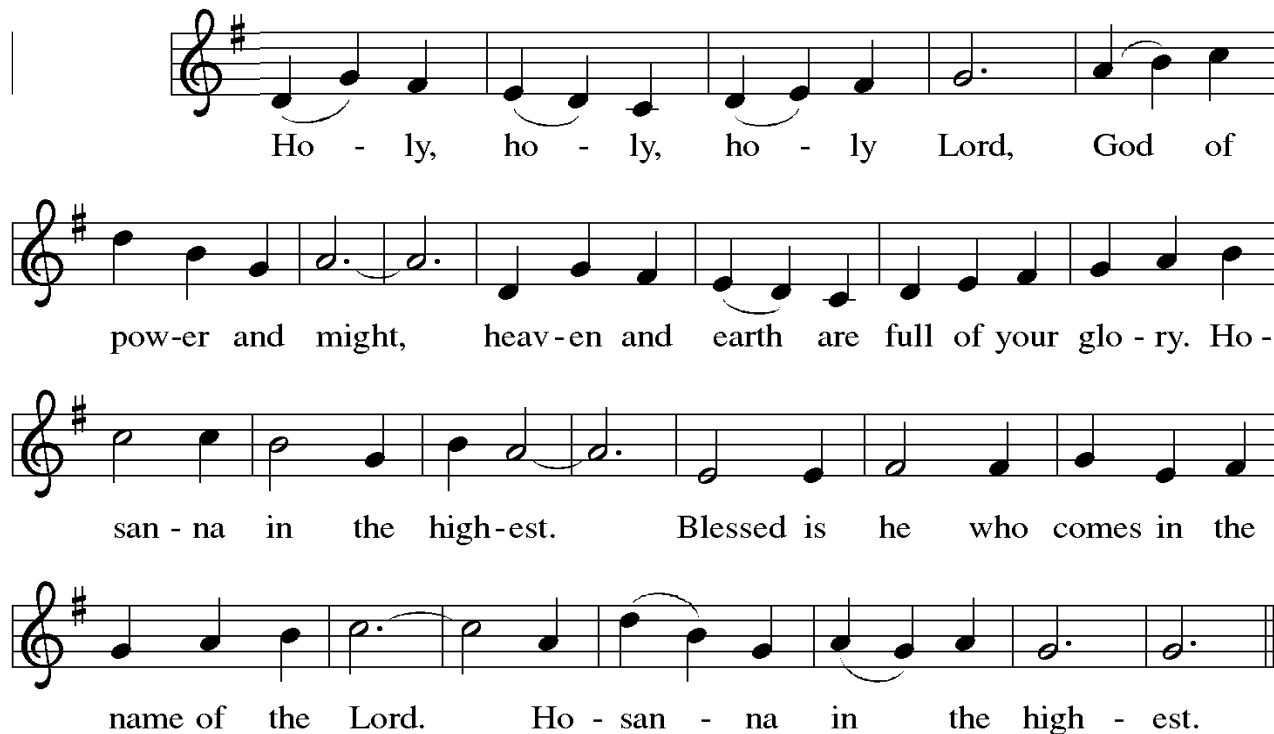
The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.

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. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

Eucharistic Prayer

P Blessed are you, O God of the universe.

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

Praise to you for creating the heavens and the earth.
Praise to you for saving the earth from the waters of the flood.
Praise to you for bringing the Israelites safely through the sea.
Praise to you for leading your people through the wilderness
to the land of milk and honey.
Praise to you for the words and deeds of Jesus, your anointed one.
Praise to you for the death and resurrection of Christ.
Praise to you for your Spirit poured out on all nations.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

P With this bread and cup
we remember our Lord's passover from death to life
as we proclaim the mystery of faith:
C **Christ has died.**
Christ is risen.
Christ will come again.

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

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

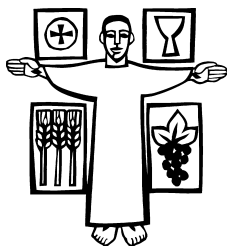
P With Saint Mark and your holy ones of all times and places,
with the earth and all its creatures,
with sun and moon and stars,
we praise you, O God,
blessed and holy Trinity,
now and forever.
C **Amen**

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

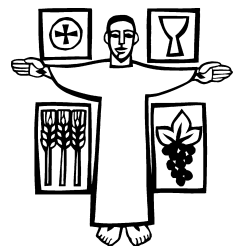
We are seated.



COMMUNION WITH OUR RISEN LORD
WELCOME TO CHRIST'S TABLE

COMMUNION DISTRIBUTION

We come forward by way of the center aisle to receive communion at the altar rail. We return to our pews by way of the side aisles.



Our Communion Song recalls the Emmaus story (Luke 24:13-35) as well as 1 Cor. 10:16-17.

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.

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.

Communion Song

The Disciples Knew the Lord Jesus

All sing the refrain; the choir sings the verses, and all repeat the refrain after each verse.



The dis - ci-ples knew the Lord Je-sus in the break-ing of the bread.

Choir: The bread which we break, alleluia,
is the communion of the body of Christ

Choir: One body are we, alleluia,
for though many we share one bread

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. Gracious God,

C in you we live and move and have our being.

**With your word and this meal of grace,
you have nourished our life together.**

**Strengthen us to show your love
and serve the world in Jesus' name.**

Amen

Blessing of Easter

P God the Father, who raised Christ Jesus from the dead, continually show us loving
kindness.

C Amen

P God the Son, victor over sin and death, grant us a share in the joy of his resurrection.

C Amen

P God the Spirit, giver of light and peace, renew our hearts in love.

C Amen

P May almighty God, the Father, + the Son, and the Holy Spirit, continue to bless us, now and
forever.

C Amen

Hymn 376

Thine Is the Glory

Dismissal

P Alleluia! Christ is risen!

C Christ is risen indeed! Alleluia!

P Go in peace loving the risen Lord and loving your neighbor. Alleluia, alleluia.

C Thanks be to God. Alleluia, alleluia.

Postlude

O Sons and Daughters, Let Us Sing

Healey Willan

THIS WEEK AT ST. MARK'S

Sunday, April 16 <i>Second Sunday of Easter</i>	11AM	Worship with Holy Communion
Monday, April 17	10AM	Bible Study
	5PM—7PM	The Lion's Share open
Tuesday, April 18		
Wednesday, April 19	6:30PM	Choir rehearsal (Nave)
Thursday, April 20		
Friday, April 21	10AM—noon	The Lion's Share open
Saturday, April 22	8PM	NA meeting (Fellowship Hall)
Sunday, April 23 <i>Third Sunday of Easter</i>	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Gwynn & Don Derrick	Ginny McLelland
Lector	Erik Mills	Andy Stowasser
Communion Assistant	Erik Mills & Teresa Stowasser	Patti Mills & Nan Keenan
Coffee Hour	Teresa Stowasser	



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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O Sons and Daughters, Let Us Sing—text: attr. Jean Tisserand, tr. John Mason Neale, alt; music: GELOBET SEI GOTT, Melchior Vulpius.

Thankful Hearts and Voices Raise—music: Ronald Nelson. Text and music © 1978, 1995 Augsburg Fortress. Used by permission, ONE LICENSE, License #A-729546.

The Disciples Knew the Lord Jesus—music by Jacob R. Gordon.