



fourth sunday in lent

March 10, 2024
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

Just As I Am, without One Plea

Aaron David Miller

LENTEN CONFESSION

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

P In the name of the Father,
and of the + Son,
and of the Holy Spirit.

C **Amen**

P Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

C **Amen**

P Let us confess our sin in the presence of God and of one another.

Silence is kept for reflection.

P Most merciful God,

C **we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name.**

Amen

P In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God for gives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the + Son, and of the Holy Spirit.

C Amen

Hymn 592

Just As I Am, without One Plea

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 cantor and congregation.

In peace, let us pray to the Lord.



Lord, have mer-cy.

For the peace from above, and for our salvation, 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 unity of all, let us pray to the Lord.



Lord, have mer-cy.

For this holy house, and for all who offer here their worship and praise, let us pray to the Lord.



Lord, have mer - cy.

Help, save, comfort, and defend us, gracious 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.

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.

Prayer of the Day

P The Lord be with you.

C **And also with you.**

P Let us pray.

O God, rich in mercy, by the humiliation of your Son you lifted up this fallen world and rescued us from the hopelessness of death. Lead us into your light, that all our deeds may reflect your love, 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

Children's Sermon

First Lesson: Numbers 21:4-9

L A reading from Numbers.

⁴From Mount Hor [the Israelites] set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. ⁵The people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food." ⁶Then the LORD sent poisonous serpents among the people, and they bit the people, so that many Israelites died. ⁷The people came to Moses and said, "We have sinned by speaking against the LORD and against you; pray to the LORD to take away the serpents from us." So Moses prayed for the people. ⁸And the LORD said to Moses, "Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live." ⁹So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

L The word of the Lord.

C **Thanks be to God.**

Psalm 107:1-3, 17-22

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

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

¹Give thanks to the LORD, for the LORD is good,
for God's mercy endures forever.

²**Let the redeemed of the LORD proclaim
that God redeemed them from the hand of the foe,**

³gathering them in from the lands;
from the east and from the west, from the north and from the south.

¹⁷**Some were fools and took rebellious paths;
through their sins they were afflicted.**

¹⁸They loathed all manner of food
and drew near to death's door.

¹⁹**Then in their trouble they cried to the LORD
and you delivered them from their distress.**

²⁰You sent forth your word and healed them
and rescued them from the grave.

²¹**Let them give thanks to you, LORD, for your steadfast love
and your wonderful works for all people.**

²²Let them offer sacrifices of thanksgiving
and tell of your deeds with shouts of joy.

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

Second Lesson: Ephesians 2:1-10

L A reading from Ephesians.

¹You were dead through the trespasses and sins ²in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. ³All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else. ⁴But God, who is rich in mercy, out of the great love with which he loved us ⁵even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved—⁶and raised us up with him and seated us with him in the heavenly places in Christ Jesus, ⁷so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. ⁸For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—⁹not the result of works, so that no one may boast. ¹⁰For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

L The word of the Lord.

C **Thanks be to God.**

We stand.

The Gospel Acclamation gives special focus to the Gospel, the principal and climactic biblical reading in the liturgy.

Gospel Acclamation

The choir sings the Gospel Acclamation, and we all repeat it.

Re - turn to the Lord, your God, for he is gra - cious and mer - ci - ful,
slow to an - ger, and a - bound - ing in stead - fast love.

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 3:14-21

P The Holy Gospel according to St. John, the 3rd chapter.

C Glory to you, O Lord.

[Jesus said:] ¹⁴“Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵that whoever believes in him may have eternal life.

¹⁶“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.

¹⁷“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. ¹⁸Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. ¹⁹And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. ²⁰For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. ²¹But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.”

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:

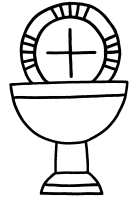
P Lord, in your mercy,
C **hear our prayer.**

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 Goss

God so loved the world,
that he gave his only begotten Son,
that who so ever believeth in him should not perish,
but have everlasting life.
For God sent not his Son into the world to condemn the world;
but that the world through him might be saved.
Amen.

- John 3:16

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

God of de - sert, God of prom - ise, you have bid us jour - ney on
through the days of dust and dark - ness to the ris - ing of the dawn.
Let us cross out of the wil - der - ness to the ris - ing of the dawn.

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.

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.

Offertory Prayer

P Let us pray.

C **Jesus, you are the bread of life and the host of this meal.**


Bless these gifts that we have gathered that all people may know your goodness.

Feed us not only with this holy food but with hunger for justice and peace.


We pray this in your name.

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."

Sanctus



Ho - ly, ho - ly, ho - ly Lord, 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.

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.

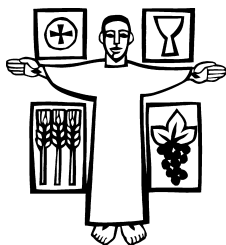
C **Amen**

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**

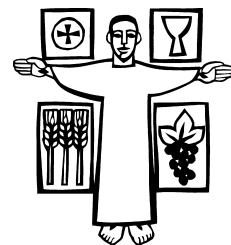
We are seated.



**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

Musical score for Agnus Dei in G major (one sharp). The lyrics are: "Lamb of God, you take a-way the sin of the world; have mer-cy on us, have mer-cy on us. Lamb of God, you take a-way the sin of the world; have mer-cy on us, have mer-cy on us. Lamb of God, you take a-way the sin of the world; grant us peace, 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. Generous God,

C **at this table we have tasted your immeasurable grace.**

As grains of wheat are gathered into one bread,

now make us one loaf to feed the world;

in the name of Jesus, the Bread of life.

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 is forgiving 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 660

Lift High the Cross

*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 10 <i>Fourth Sunday in Lent</i>	11AM 4PM	Worship with Holy Communion Roanoke Valley Lutheran Youth Group
Monday, March 11	5PM—7PM	The Lion's Share open
Tuesday, March 12	1:30PM 6:30PM	Finance Committee Church Council (Library)
Wednesday, March 13	7PM	Lenten Service @ St. Timothy Lutheran 1201 Hardy Rd Vinton, VA 24179
Thursday, March 14		
Friday, March 15	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Library)
Saturday, March 16	8PM	NA meeting (Fellowship Hall)
Sunday, March 17 <i>Fifth Sunday in Lent</i>	11AM 12PM	Worship with Holy Communion Congregational Meeting and Potato Lunch

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Sandy Anders & Lois Ashby	Sandy Anders
Lector	Cheryl Gordon	Donna Abbott
Communion Assistant	Teresa Stowasser & Patti Mills	Lois Ashby & Sabina Ugochukwu
Coffee Hour	Clara Chitty & Laura Bolton	Mary & Lawrence Brewer

Attendance Last Sunday	94
Offering Received (Pledges/Loose)	
Budget (Pledges/Loose)	\$3,531.00



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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