



second sunday in lent

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 a congregational response.

Hymn numbers refer to their corresponding pages in the back of the *Evangelical Lutheran Worship* hymnal.

Please leave your offering in the plate at the front of the nave, near the pulpit. If you would like to give online, please use the QR code to the right.



Welcome

Prayer Requests

Prelude

Eternal Lord of Love, Behold Your Church

Healey Willan

Children's Sermon

We stand as we are able.

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

The apostolic greeting quotes the apostle Paul (2 Cor. 13:14)

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.**

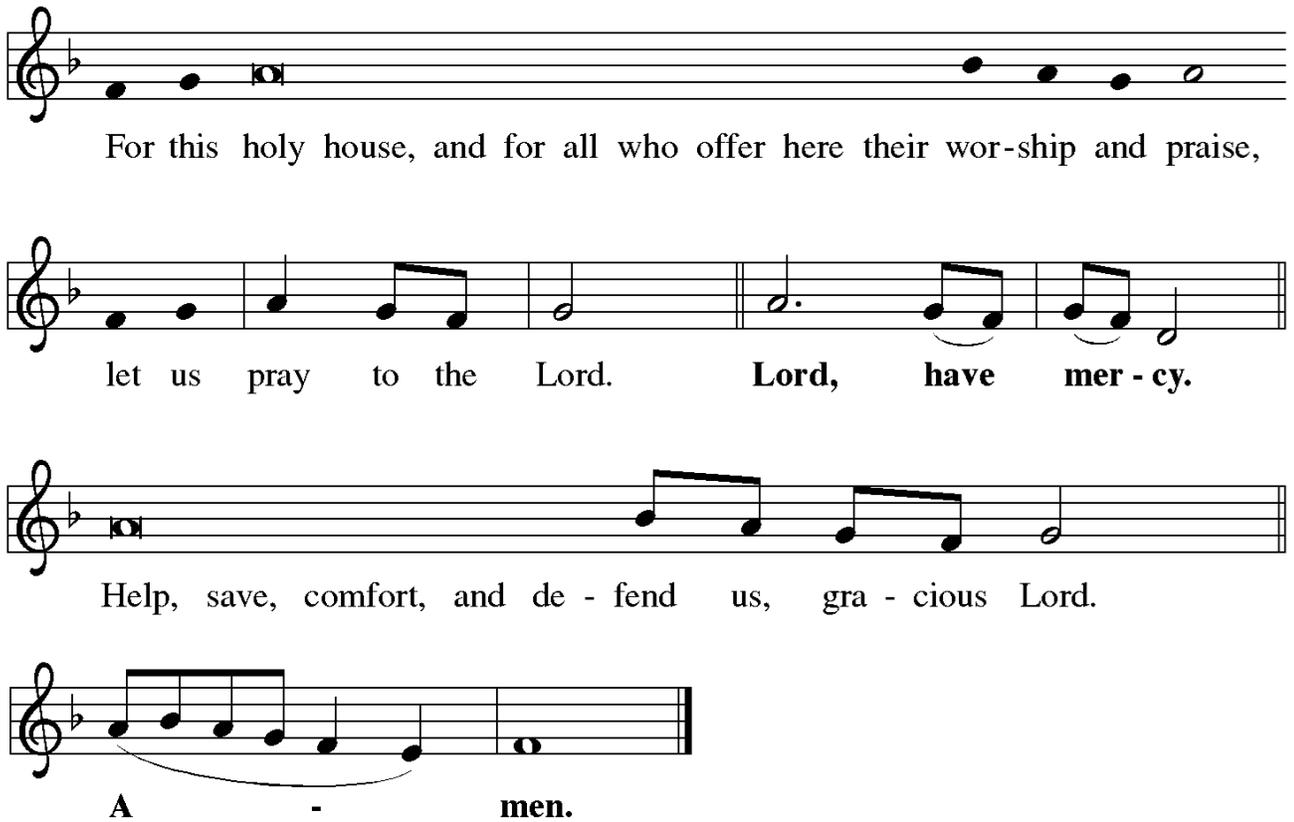
For the peace from above, and for our sal - va - tion, let us

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

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.

First Lesson: Genesis 12:1-4a

L A reading from Genesis.

¹The LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. ²I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. ³I 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."

^{4a}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 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..*

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

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

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

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

⁵the LORD watches | over you;
the LORD is your shade at | your right hand;

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

⁷The LORD will preserve you | from all evil
and will | keep your life.

⁸**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.

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

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

¹³For 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. ¹⁴If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵For the law brings wrath; but where there is no law, neither is there violation.

¹⁶For 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, ¹⁷as 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 3rd chapter.

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

¹Now there was a Pharisee named Nicodemus, a leader of the Jews. ²He 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." ³Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." ⁴Nicodemus 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?" ⁵Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. ⁶What is born of the flesh is flesh, and what is born of the Spirit is spirit. ⁷Do not be astonished that I said to you, 'You must be born from above.' ⁸The 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." ⁹Nicodemus said to him, "How can these things be?" ¹⁰Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things?"

¹¹"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. ¹²If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? ¹³No one has ascended into heaven except the one who descended from heaven, the Son of Man. ¹⁴And 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."

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 803

When I Survey the Wondrous Cross

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 EUCHARISTIC LITURGY

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

Cre - ate in me a clean heart, O God, and re - new a right
spir-it with - in me. Cast me not a - way from your pre - sence, and
take not your Ho - ly Spir-it from me. Re - store to me the
joy of your sal - va-tion and up - hold me with your free Spir-it.

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.

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. O God, maker of heaven and earth,
C **your steadfast love embraces all creation.**
You send rain and sunshine to nourish the earth and bring forth its bounty.
Through these gifts of bread and wine, draw us into the death and life of your Son, who calls us to bear witness to his saving work.
We ask this in Jesus' 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.

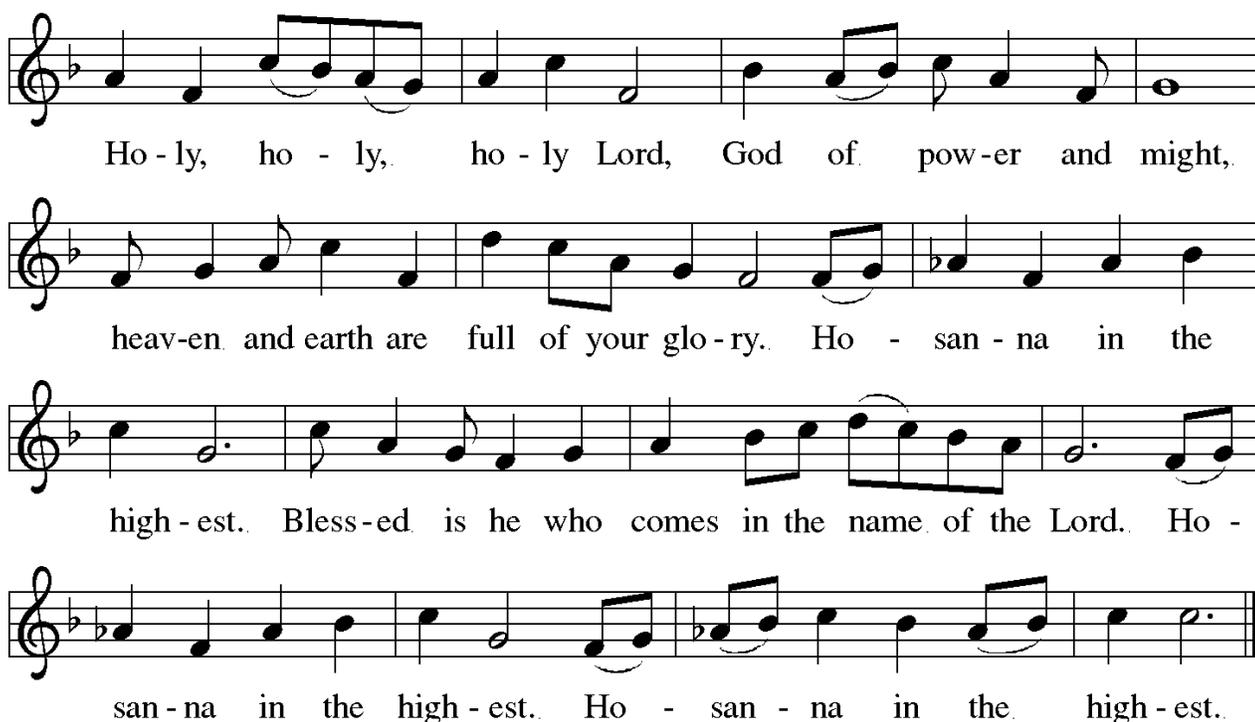
The Proper Preface

The presiding minister continues: "It is indeed right ..."

The proper preface concludes: "we praise your name and join their unending hymn."

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.**

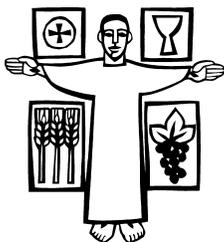
P With Saint Mark and your holy ones of all times and places,
with the earth and all its creatures,
with sun and moon and stars,
we praise you, O God,
blessed and holy Trinity,
now and forever.
C **Amen**

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 at the altar rail. 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. God of our salvation,

C **we give you thanks for this meal that restores our souls, reconciles us to you, and strengthens us for the journey.**

Through the body and blood of your Son, may we become Christ's body in the world, bearing witness to your love for all creation, through Jesus Christ, our Savior and Lord.

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.**

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.

Hymn 660

Lift High the Cross

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 1 <i>Second Sunday in Lent</i>	11AM	Worship with Holy Communion
Monday, March 2	5PM—7PM	The Lion's Share open
Tuesday, March 3	6:30PM	Choir rehearsal (Nave)
Wednesday, March 4	6:00PM	Midweek Lent Service at St. Mark's
Thursday, March 5		
Friday, March 6	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Fellowship Hall)
Saturday, March 7	8PM	NA meeting (Fellowship Hall)
Sunday, March 8 <i>Third Sunday in Lent</i>	11AM	Worship with Holy Communion

SERVING IN WORSHIP		
	<u>Today</u>	<u>Next Week</u>
Greeter	Betty & Tim Jones	Sandy Andersz & Lois Ashby
Lector	Evan Odson	Gary Feazelle
Communion Assistant		
Coffee Hour		

Attendance Last Sunday	68
Offering Received (Pledges/Loose)	\$4240
Budget (Pledges/Loose)	\$3173



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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Create in Me—text: Psalm 51; music by Jacob Gordon.