



# fifth sunday in lent

March 22, 2026  
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 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

*You Are the Way*

Stephen Gabrielsen

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**

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

*O God, Who Gives Us Life*

1 O God, who gives us life and breath, who shapes us in the womb,  
 2 O God, who calls your peo - ple out to ven - ture and to dare,  
 3 O God of cov - e - nant and law, re - vealed in cloud and flame,

who guards our lives from birth to death, then leads us from the tomb:  
 to plumb the bleak a - byss of doubt and find you e - ven there:  
 your might - y deeds e - voke our awe; we dare not speak your name.

de - liv - er us from fears that kill the life we have from you.  
 when we de - spair in wan - der - ing through wastes of emp - ty lies,  
 Yet we by faith are drawn to you and will your peo - ple prove,

Help us to know your Spir - it still is mak - ing all things new.  
 re - fresh us with the liv - ing spring of hope that nev - er dies.  
 as on our hearts you write a - new the cov - e - nant of love.

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

*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.*

### 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**.*

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

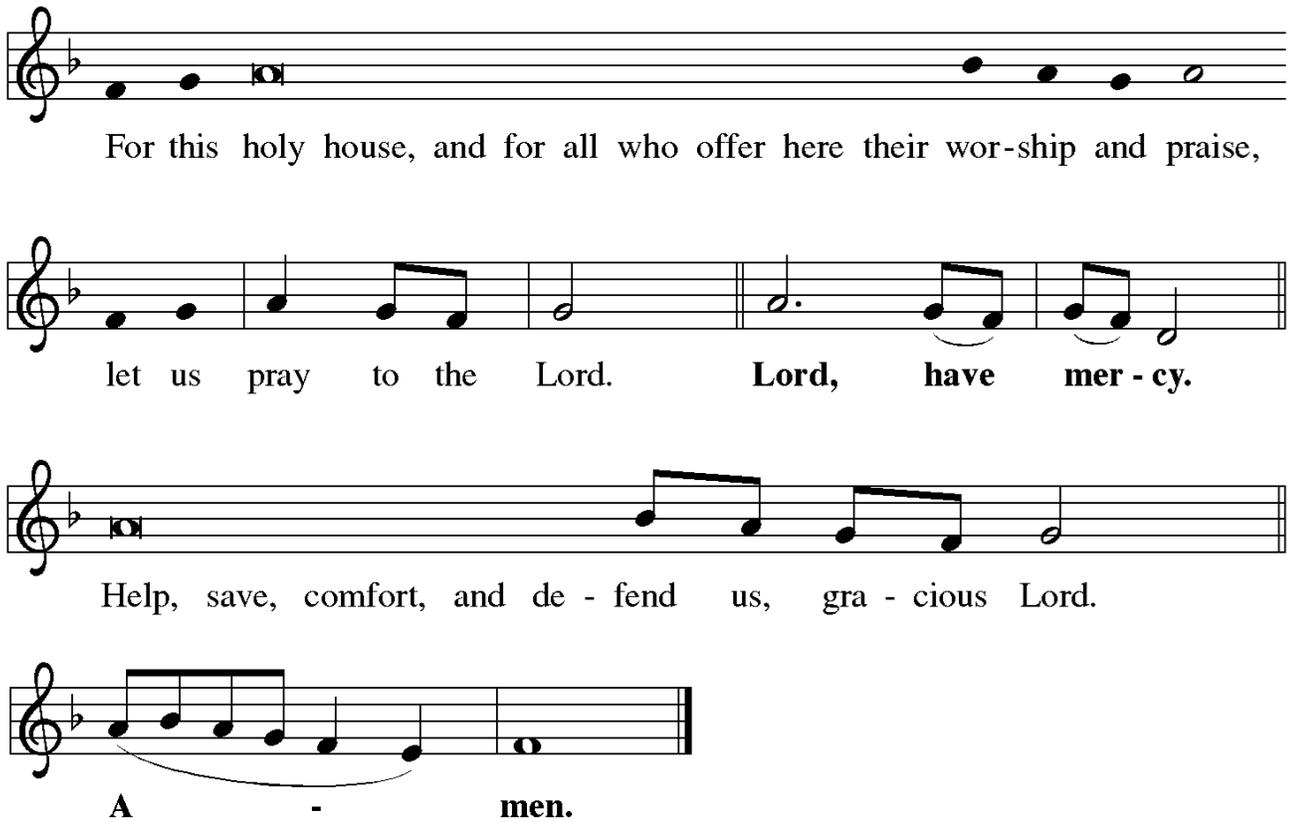
For the peace from above, and for our sal - va - tion, let us

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.

Almighty God, your Son came into the world to free us all from sin and death. Breathe upon us the power of your Spirit, that we may be raised to new life in Christ and serve you in righteousness all our days, 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: Ezekiel 37:1-14**

**L** A reading from Ezekiel.

<sup>1</sup>The hand of the LORD came upon me, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones. <sup>2</sup>He led me all around them; there were very many lying in the valley, and they were very dry. <sup>3</sup>He said to me, "Mortal, can these bones live?" I answered, "O Lord GOD, you know." <sup>4</sup>Then he said to me, "Prophesy to these bones, and say to them: O dry bones, hear the word of the LORD. <sup>5</sup>Thus says the Lord GOD to these bones: I will cause breath to enter you, and you shall live. <sup>6</sup>I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD."

<sup>7</sup>So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. <sup>8</sup>I looked, and there were sinews on them,

*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.*

and flesh had come upon them, and skin had covered them; but there was no breath in them. <sup>9</sup>Then he said to me, “Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.” <sup>10</sup>I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

<sup>11</sup>Then he said to me, “Mortal, these bones are the whole house of Israel. They say, ‘Our bones are dried up, and our hope is lost; we are cut off completely.’ <sup>12</sup>Therefore prophesy, and say to them, Thus says the Lord GOD: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. <sup>13</sup>And you shall know that I am the LORD, when I open your graves, and bring you up from your graves, O my people. <sup>14</sup>I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the LORD, have spoken and will act, says the LORD.”

L The word of the Lord.

C **Thanks be to God.**

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

### Psalm 130

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

<sup>1</sup>Out | of the depths

I cry to | you, O LORD;

<sup>2</sup>**O LORD, | hear my voice!**

**Let your ears be attentive to the voice of my | supplication.**

<sup>3</sup>If you were to keep watch | over sins,

O LORD, | who could stand?

<sup>4</sup>**Yet with you | is forgiveness,**

**in order that you | may be feared.**

<sup>5</sup>I wait for you, O LORD; | my soul waits;

in your word | is my hope.

<sup>6</sup>**My soul waits for the Lord more than those who keep watch | for the morning,**

**more than those who keep watch | for the morning.**

<sup>7</sup>O Israel, wait for the LORD, for with the LORD there is | steadfast love;

with the LORD there is plen- | teous redemption.

<sup>8</sup>**For the LORD shall | redeem Israel**

**from | all their sins.**

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

### Second Lesson: Romans 8:6-11

L A reading from Romans.

<sup>6</sup>To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. <sup>7</sup>For this reason the mind that is set on the flesh is hostile to God; it does not submit to God’s law—indeed it cannot, <sup>8</sup>and those who are in the flesh cannot please God.

<sup>9</sup>But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. <sup>10</sup>But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. <sup>11</sup>If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

L The word of the Lord.

C **Thanks be to God.**

*We stand.*

*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.*

### 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 11:1-45

**P** The Holy Gospel according to St. John, the 11<sup>th</sup> chapter.

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

<sup>1</sup>Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. <sup>2</sup>Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. <sup>3</sup>So the sisters sent a message to Jesus, "Lord, he whom you love is ill." <sup>4</sup>But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." <sup>5</sup>Accordingly, though Jesus loved Martha and her sister and Lazarus, <sup>6</sup>after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

<sup>7</sup>Then after this he said to the disciples, "Let us go to Judea again." <sup>8</sup>The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" <sup>9</sup>Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. <sup>10</sup>But those who walk at night stumble, because the light is not in them." <sup>11</sup>After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." <sup>12</sup>The disciples said to him, "Lord, if he has fallen asleep, he will be all right." <sup>13</sup>Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. <sup>14</sup>Then Jesus told them plainly, "Lazarus is dead. <sup>15</sup>For your sake I am glad I was not there, so that you may believe. But let us go to him." <sup>16</sup>Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

<sup>17</sup>When Jesus arrived, he found that Lazarus had already been in the tomb four days. <sup>18</sup>Now Bethany was near Jerusalem, some two miles away, <sup>19</sup>and many of the Jews had come to Martha and Mary to console them about their brother. <sup>20</sup>When Martha heard that Jesus was coming, she

went and met him, while Mary stayed at home. <sup>21</sup>Martha said to Jesus, “Lord, if you had been here, my brother would not have died. <sup>22</sup>But even now I know that God will give you whatever you ask of him.” <sup>23</sup>Jesus said to her, “Your brother will rise again.” <sup>24</sup>Martha said to him, “I know that he will rise again in the resurrection on the last day.” <sup>25</sup>Jesus said to her, “I am the resurrection and the life. Those who believe in me, even though they die, will live, <sup>26</sup>and everyone who lives and believes in me will never die. Do you believe this?” <sup>27</sup>She said to him, “Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.”

<sup>28</sup>When she had said this, she went back and called her sister Mary, and told her privately, “The Teacher is here and is calling for you.” <sup>29</sup>And when she heard it, she got up quickly and went to him. <sup>30</sup>Now Jesus had not yet come to the village, but was still at the place where Martha had met him. <sup>31</sup>The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. <sup>32</sup>When Mary came where Jesus was and saw him, she knelt at his feet and said to him, “Lord, if you had been here, my brother would not have died.” <sup>33</sup>When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. <sup>34</sup>He said, “Where have you laid him?” They said to him, “Lord, come and see.” <sup>35</sup>Jesus began to weep. <sup>36</sup>So the Jews said, “See how he loved him!” <sup>37</sup>But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

<sup>38</sup>Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. <sup>39</sup>Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.” <sup>40</sup>Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” <sup>41</sup>So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. <sup>42</sup>I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” <sup>43</sup>When he had said this, he cried with a loud voice, “Lazarus, come out!” <sup>44</sup>The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

<sup>45</sup>Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in 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.

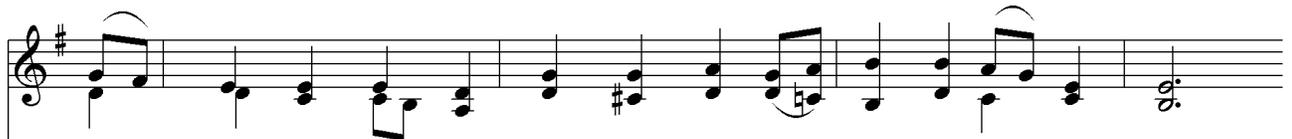
We stand as we are able and sing the hymn.

Hymn

Christ Is the Life



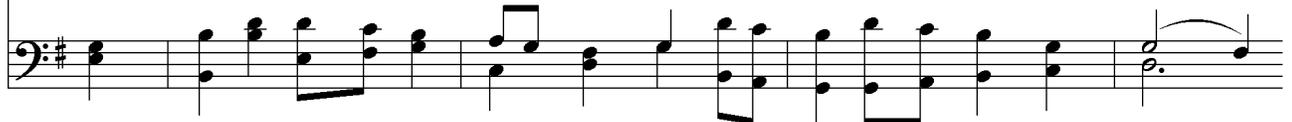
1. Christ is the life of all that is, God's pure cre - a - tive Word,  
2. Christ is the death of all that is; a broad and beck' - ning tomb,  
3. Christ is the death of all that is, a bright, con - sum - ing fire,  
4. Christ is the life of all that is, Be - gin - ning and the End;



whose pow'r be - yond and through all space the worlds to Be - ing stirred.  
who wel - comes us from well - worn ways to dark - ness of the womb.  
whose flames re - quire our pri - or self as kind - ling for the pyre.  
cre - a - tive force, most peace - ful death, trans - form - ing burn - ing brand.



Christ is the life be - yond all time, cre - a - tion's birth and breath,  
Christ is the death, the sink - ing down past all de - sire and fear,  
Christ is the death of dust - y days of un - cre - a - tive strife,  
Christ is the life, in whose wise love cre - a - tion lives and dies



whose la - bor brings all things to be and brings all things to death.  
whose prom - ise in the gen - tle dark bids new - ness to ap - pear.  
for out from fire we tread up - on the thresh - old of new life.  
and thus for - ev - er - more shall bless the Source, the liv - ing Christ.



*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:*

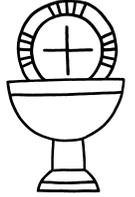
**P** Lord, in your mercy,  
**C** **hear our prayer.**

*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

### *Out of the Depths I Cry to Thee*

K. Lee Scott

Out of the depths I cry to thee,  
Lord, my sins bewailing!  
Bow down thy gracious ear to me,  
make thou my prayer availing.  
Mark not my misdeeds in thy book,  
gracious Lord, most holy;  
on my sins in mercy look;  
who can stand before thee?

Hear my prayer, hear my cry, hear my supplication.  
Thou my hope, thou my light, thou my soul’s deliverance.

With thee there is forgiveness, Lord,  
love and grace abounding.  
The greatest thought or deed or word  
were else but empty sounding.  
All who in thy sight appear  
come in sinful measure;  
all before thee bow in fear  
seeking thy good pleasure.

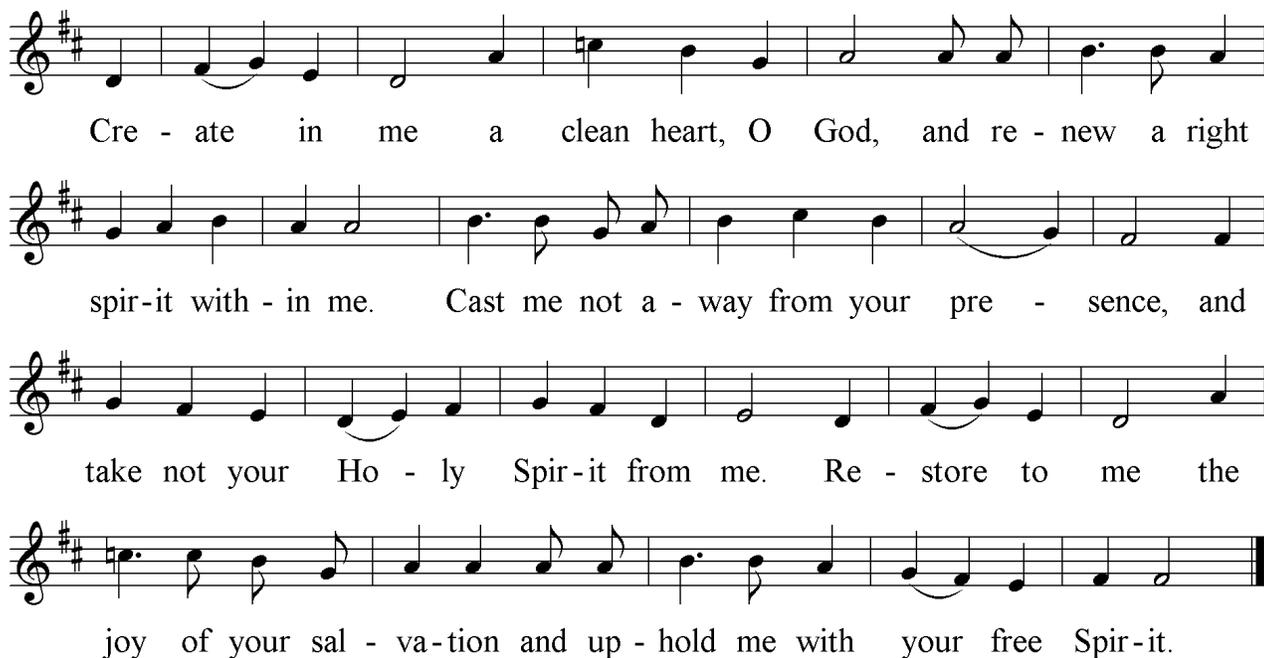
Hear my prayer, hear my cry, hear my supplication.  
Thou my hope, thou my light, thou my soul’s deliverance.  
Amen.

- Psalm 130, para. Martin Luther,  
tr. Edward T. Horn III, 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



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.

*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. 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**

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, 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, 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. 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 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

### You Are the Way

1 You are the way; to you a - lone from sin and death we flee;  
2 You are the truth; your word a - lone true wis - dom can im - part;  
3 You are the life; the rend - ing tomb pro - claims your con - qu'ring arm;  
4 You are the way, the truth, the life; grant us that way to know,

all those who search for God, you find and by your grace set free.  
you on - ly can in - form the mind and pu - ri - fy the heart.  
and those who put their trust in you not death nor hell shall harm.  
that truth to keep, that life to win, whose joys e - ter - nal flow.

*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.*

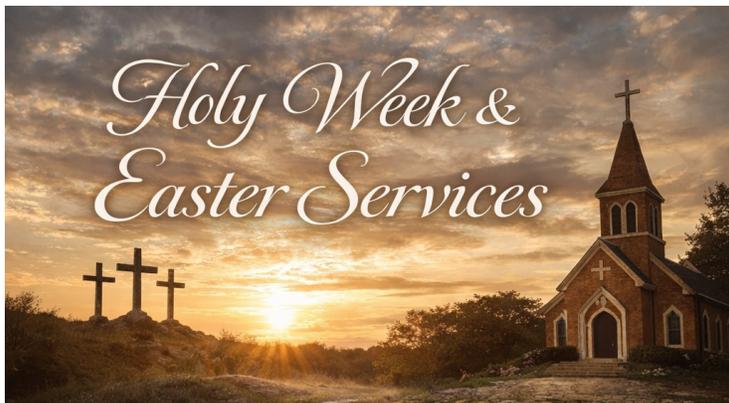
### THIS WEEK AT ST. MARK'S

THIS WEEK AT ST. MARK'S		
Sunday, March 22 <i>Fifth Sunday in Lent</i>	11AM	Worship with Holy Communion
Monday, March 23	5PM—7PM	The Lion's Share open
Tuesday, March 24	6:30PM	Choir rehearsal (Nave)
Wednesday, March 25		
Thursday, March 26		
Friday, March 27	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Fellowship Hall)
Saturday, March 28	11AM.	Children's Easter Egg Hung
	8PM	NA meeting (Fellowship Hall)
Sunday, March 29 <i>The Sunday of the Passion: Palm Sunday</i>	11AM	Worship with Holy Communion

### SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
<b>Greeter</b>	Joel & Chisom Ugochukwu	Brad, Harrison, Julian And Camille McDaniel
<b>Lector</b>	Eric Mills	Nan Keenan
<b>Communion Assistant</b>	Donna Abbott & Sabina Ugochukwu	Tim Jones & Patti Mills
<b>Coffee Hour</b>		

Attendance Last Sunday	60
Offering Received (Pledges/Loose)	\$5001.00
Budget (Pledges/Loose)	\$3173.00



## Holy Week & Easter Services

**PALM SUNDAY** | March 29

Worship with Procession with *Palms* at 11AM

**MAUNDY THURSDAY** | April 2 | 7PM

**GOOD FRIDAY** | April 3 | 7PM

**EASTER VIGIL** | April 4 | 8PM

**EASTER SUNDAY** | 7:30AM & 11AM

Join us for Breakfast on *Easter Sunday* at 8:15AM

at St. Mark's Lutheran Church



# 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

1008 FRANKLIN ROAD SOUTHWEST, ROANOKE, VIRGINIA 24016

**Phone:** (540) 344-9051

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St. Mark's Lutheran Roanoke

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*O God, Who Gives Us Life*—text: Carl P. Daw, Jr.; music: NOEL, English melody, arr. Arthur Sullivan. Text © 1990 Hope Publishing Company. Used by permission, ONE LICENSE, License #A-729546.

*Christ Is the Life*—text: Susan Palo Cherwien; music: KINGSFOLD, English melody, arr. Ralph Vaughan Williams. Text © 1989 Susan Palo Cherwien, admin. Augsburg Fortress. Music © Oxford University Press. Used by permission, ONE LICENSE, License #A-729546.

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

*You Are the Way*—text: George W. Doane, alt.; music: DUNDEE, *Psalter*, Edinburgh, 1615.