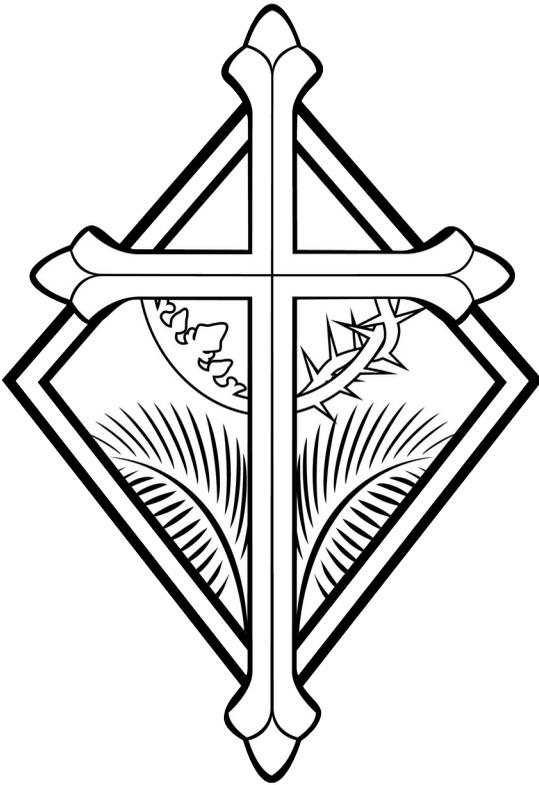


PALM SUNDAY FIRST DAY OF HOLY WEEK

Bethany Evangelical Lutheran Church
2323 E. 12th St. The Dalles, OR 97058
Telephone: (541) 298-8385 / bethanythedalles.org

Rev. Rob Lawson, Pastor (760) 715-3993
E-mail: rlawson0651@gmail.com
Mrs. Kristen Lawson, Organist



WELCOME TO ALL! We are pleased you are here! **GUESTS** – Welcome to our Divine Service! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

PASTORAL CARE AND GUESTS AT THE

LORD'S SUPPER: We are concerned about the spiritual welfare of all who commune at the Lord's Table. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness with us in doctrine, are members of our congregation or sister congregations of the Evangelical Lutheran Synod, and are not under church discipline in another congregation. In Christ, Pastor Lawson

† In the Name of Jesus †

Prayer before Worship: Almighty and everlasting God, You have caused Your beloved Son to take our nature upon Himself, that He might give us the example of humility and suffer death upon the cross for our sins: Mercifully grant us a believing knowledge of this, that we may follow the example of His patience, and be made partakers of the benefits of His sacred Passion and death; through the same, Your beloved Son, Jesus Christ, our Lord. Amen.

APRIL 10, 2022 † 11:00 A. M.

spoken by the prophet, saying: “Tell the daughter of Zion, ‘Behold, your King is coming to you, lowly, and sitting on a donkey, a colt, the foal of a donkey.’” So the disciples went and did as Jesus commanded them. They brought the donkey and the colt, laid their clothes on them, and set Him on them. And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. Then the multitudes who went before and those who followed cried out, saying: “Hosanna to the Son of David! ‘Blessed is He Who comes in the name of the Lord!’ Hosanna in the highest!”

P: This is the † Holy Gospel.

C: Praise be to You, O Christ.

Collects

P: O Lord, as the people of Jerusalem, with palms in their hands, gathered to greet Your dearly beloved Son when He came into His Holy City, grant that we may ever hail Him as our King and, when He comes again, may go forth to meet Him with trusting and steadfast hearts, and follow Him in the way that leads to eternal life; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, ever one God, world without end.

C: Amen.

P: O Lord Jesus Christ, our King and Redeemer, in whose honor we carry these branches and sing these solemn praises: Mercifully grant that the grace of Your blessing may descend upon Your people, and with all the wickedness and craft of the devil put to flight, Your right hand may protect those whom You have redeemed; You who love and reign with the Father and the Holy Spirit, ever one God, world without end.

C: Amen.

Processional Hymn: 277, *All Glory, Laud, and Honor*

C: All glory, laud, and honor To Thee, Redeemer, King,
To whom the lips of children Made sweet hosannas ring.
Thou art the King of Israel, Thou David's royal Son,
Who in the Lord's name comest, The King and Blessed One.

All glory, laud, and honor To Thee, Redeemer, King,
To whom the lips of children Made sweet hosannas ring.
The company of angels Are praising Thee on high,
And mortal men and all things Created make reply.

All glory, Laud, and honor To Thee, Redeemer, King,
To whom the lips of children Made sweet hosannas ring.
The people of the Hebrews With psalms before Thee went;
Our praise and prayer and anthems Before Thee we present.

All glory, laud, and honor To Thee, Redeemer, King,
To whom the lips of children Made sweet hosannas ring.
To Thee, before Thy Passion, They sang their hymns of praise;
To Thee, now high exalted, Our melody we raise.

All glory, laud, and honor To Thee, Redeemer, King,
To whom the lips of children Made sweet hosannas ring.
Thou didst accept their praises; Accept the prayers we bring,
Who in all good delightest, Thou good and gracious King.

The Divine Service: Rite Two
Evangelical Lutheran Hymnary: p. 60

The Liturgy of the Word

The Introit

Tone 3



Antiphon (**Pastor**) O Lord, do not `be far from Me:/ O My Strength, hast`en to help Me!
Save Me from `the lion`s mouth:/ and from the horns of `the wild oxen!

Psalm (**All**) My God, My God, why have You `forsaken Me?: / Why are You so far `from helping Me?

The Gloria Patri is silent from now until Easter

Antiphon (**All**) O Lord, do not `be far from Me:/ O My Strength, hast`en to help Me!
Save Me from `the lion`s mouth:/ and from the horns of `the wild oxen!

The Kyrie Eleison (form II): p. 63-64

C: Kyrie eleison. Kyrie eleison. Kyrie eleison.
Christe eleison. Christe eleison. Christe eleison.
Kyrie eleison. Kyrie eleison. Kyrie eleison.

The Gloria in Excelsis is silent through Lent & Holy Week, except on the Feast of the Annunciation and on Maundy Thursday.

Salutation

P: The Lord be with you.

C: And with your spirit.

Collect for the Day: p. 66

P: Almighty and everlasting God, You have sent Your Son, our Savior, Jesus Christ, to take upon Himself our flesh, and to suffer death upon the cross, that all should follow the example of His great humility: Mercifully grant that we may both follow the example of His patience, and also, by Your grace alone, be made partakers of His resurrection; through the same, Jesus Christ, Your Son, our Lord, Who lives and reigns with You and the Holy Spirit, one true God, now and forever.

C: Amen.

Epistle: *Philippians 2:5-11*

P: Let this mind be in you which was also in Christ Jesus, Who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

P: This is the Word of the Lord.

C: Thanks be to God.

Gradual (All)

Tone 3



You hold me `by my right hand:/ You will guide me with Your counsel, and afterward receive `me to glory.

Truly God is good to Israel, to such as `are pure in heart:/ But as for me, my feet had almost stumbled; My steps had nearly slipped. For I was envious `of the boastful.

Tract (Pastor)

My God, My God, why have You forsaken Me? Why are You so far from helping Me, and from the words of My groaning?

But I am a worm, and no man: A reproach of men, and despised by the people.

O Lord, do not be far from Me: O My Strength, hasten to help Me!

I will declare Your name to My brethren: In the midst of the assembly I will praise You.

They will come and declare His righteousness to a people who will be born: That He has done this. (no congregational response)

Please remain seated.

The Gospel is read without the usual acclamations.

All shall hold the palm fronds in their hands during the Gospel.

Holy Gospel: *St. Matthew 26:1 – 27:66*

P: Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples, “You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified.” Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, and plotted to take Jesus by trickery and kill Him. But they said, “Not during the feast, lest there be an uproar among the people.” And when Jesus was in Bethany at the house of Simon the leper, a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat at the table. But when His disciples saw it, they were indignant, saying, “Why this waste? For this fragrant oil might have been sold for much and given to the poor.” But when Jesus was aware of it, He said to them, “Why do you trouble the woman? For she has done a good work for Me. For you have the poor with you always, but Me you do not have always. For in pouring this fragrant oil on My body, she did it for My burial. Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.” Then one of the twelve, called Judas Iscariot, went to the chief priests and said, “What are you willing to give me if I deliver Him to you?” And they counted out to him thirty pieces of silver. So from that time he sought opportunity to betray Him. Now on the first day of the Feast of Unleavened Bread the disciples came to Jesus, saying to Him, “Where do You want us to prepare for You to eat the Passover?” And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is at hand; I will keep the Passover at your house with My disciples.”’ ” So the disciples did as Jesus had directed them; and they prepared the Passover. When evening had come, He sat down with the twelve. Now as they were eating, He said, “Assuredly, I say to you, one of you will betray Me.” And they were exceedingly sorrowful, and each of them began to say to Him, “Lord, is it I?” He

answered and said, “He who dipped his hand with Me in the dish will betray Me. The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! I would have been good for that man if he had not been born.” Then Judas, who was betraying Him, answered and said, “Rabbi, is it I?” He said to him, “You have said it.” And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, “Take, eat; this is My Body.” Then He took the cup, and gave thanks, and gave it to them, saying, “Drink from it, all of you. For this is My Blood of the New Testament, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in the My Father’s kingdom.” And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, “All of you will be made to stumble because of Me this night, for it is written: *I will strike the Shepherd, and the sheep of the flock will be scattered.* But after I have been raised, I will go before you to Galilee.” Peter answered and said to Him, “Even if all are made to stumble because of You, I will never be made to stumble.” Jesus said to him, “Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times.” Peter said to Him, “Even if I have to die with You, I will not deny You!” And so said all the disciples. Then Jesus came with them to a place called Gethsemane, and said to the disciples, “Sit here while I go and pray over there.” And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to them, “My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.” He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.” Then He came to the disciples and found them sleeping, and said to Peter, “What? Could you not watch with Me one hour? Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.” Again, a second time, He went away and prayed, saying, “O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.” And He came and found them asleep again, for their eyes were heavy. So He left them, went away again, and prayed the third time, saying the same words. Then He came to His disciples and said to them, “Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. Rise, let us be going. See, My betrayer is at hand.” And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people. Now His betrayer had given them a sign, saying, “Whomever I kiss, He is the One; seize Him.” Immediately he went up to Jesus and said, “Greetings, Rabbi!” and kissed Him. But Jesus said to him, “Friend, why have you come?” Then they came and laid hands on Jesus and took Him. And suddenly, one of those who were with Jesus stretched out his hand and drew his sword, struck the servant of the high priest, and cut off his ear. But Jesus said to him, “Put your sword in its place, for all

who take the sword will perish by the sword. Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? How then could the Scriptures be fulfilled, that it must happen thus?" In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me. But all this was done that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook Him and fled. And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end. Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days'" And the high priest arose and said to Him, "Do You answer nothing? What is it these men testify against You?" But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven." Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! What do you think?" They answered and said, "He is deserving of death." Then they spat in His face and beat Him; and others struck Him with the palms of their hands, saying, "Prophecy to us, Christ! Who is the one who struck You?" Now Peter sat outside in the courtyard. And a servant girl came to him, saying, "You also were with Jesus of Galilee." But he denied it before them all, saying, "I do not know what you are saying." And when he had gone out to the gateway, another girl saw him and said to those who were there, "This fellow also was with Jesus of Nazareth." But again he denied with an oath, "I do not know the Man!" And a little later those who stood by came up and said to Peter, "Surely you also are one of them, for your speech betrays you." Then he began to curse and swear, saying, "I do not know the Man!" Immediately a rooster crowed. And Peter remembered the word of Jesus who had said to him, "Before the rooster crows, you will deny Me three times." So he went out and wept bitterly. When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor. Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." And they said, "What is that to us? You see to it!" Then he threw down the pieces of silver in the temple and departed, and went and hanged himself. But the chief priests took the silver pieces and said,

“It is not lawful to put them into the treasury, because they are the price of blood.” And they consulted together and bought with them the potter’s field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what was spoken by the Jeremiah the prophet, saying, “And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter’s field, as the Lord directed me.” Now *At that time* Jesus stood before the governor. And the governor asked Him, saying, “Are You the King of the Jews?” Jesus said to him, “It is as you say.” And while He was being accused by the chief priests and elders, He answered nothing. Then Pilate said to Him, “Do You not hear how many things they testify against You?” But He answered him not one word, so that the governor marveled greatly. Now at the feast the governor was accustomed to releasing one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. Therefore, when they had gathered together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or Jesus who is called Christ? For he knew that they had handed Him over because of envy. While he was sitting on the judgment seat, his wife went to him, saying, “Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him.” But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. The governor answered and said to them, “Which of the two do you want me to release to you?” They said, “Barabbas!” Pilate said to them, “What then shall I do with Jesus who is called Christ?” They all said to him, “Let Him be crucified!” Then the governor said, “Why, what evil has He done?” But they cried out all the more, saying, “Let Him be crucified!” When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, “I am innocent of the blood of this just Person. You see to it.” And all the people answered and said, “His blood be on us and on our children.” Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified. Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. And they stripped Him and put a scarlet robe on Him. When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, “Hail, King of the Jews!” Then they spat on Him, and took the reed and struck Him on the head. And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified. Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross. And when they had come to a place called Golgotha, that is to say, Place of the Skull, they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink. Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: “They divided My garments among them, and for My clothing they cast lots.” Sitting down, they

kept watch over Him there. And they put up over His head the accusation written against Him: THIS IS JESUS THE KING OF THE JEWS. Then two robbers were crucified with Him, one on the right and another on the left. And those who passed by blasphemed Him, wagging their heads and saying, “You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross.” Likewise the chief priests also, mocking with the scribes and elders, said, “He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe in Him. He trusted in God; let Him deliver Him now if He will have Him; for He said, ‘I am the Son of God.’” Even the robbers who were crucified with Him reviled Him with the same thing.

Please Stand

Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?” Some of those who stood there, when they heard that, said, “This Man is calling for Elijah!” Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink. The rest said, “Let Him alone; let us see if Elijah will come to save Him.” And Jesus cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to man. So when the centurion and those with Him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, “Truly this was the Son of God!” And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar, among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee’s sons. Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him. When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting opposite the tomb. On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, saying, “Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’ Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.”

Pilate said to them, “You have a guard; go your way, make it as secure as you know how.” So they went and made the tomb secure, sealing the stone and setting the guard.

Nicene Creed: p. 69

*At the words “And was incarnate by the Holy Spirit of the Virgin Mary
And was made man” all **may** bow out of reverence for Christ’s Incarnation.*

**C: I believe in one God, the Father Almighty,
Maker of heaven and earth
and of all things visible and invisible.
And in one Lord Jesus Christ,
the only-begotten Son of God,
Begotten of His Father before all worlds,
God of God, Light of Light,
Very God of Very God,
Begotten, not made,
Being of one substance with the Father,
By Whom all things were made;
Who for us men and for our salvation
came down from heaven
*and was incarnate by the Holy Spirit of the Virgin Mary
and was made man;*
and was crucified also for us under Pontius Pilate.
He suffered and was buried;
and the third day He rose again, according to the Scriptures
and ascended into heaven,
and is seated at the right hand of the Father;
And He shall come again with glory
to judge both the living and the dead;
Whose kingdom shall have no end.
And I believe in the Holy Spirit, the Lord and Giver of Life,
Who proceeds from the Father and the Son,
Who with the Father and the Son together is worshiped
and glorified,
Who spoke by the Prophets.
And I believe one holy Christian and Apostolic Church.
I acknowledge one Baptism for the remission of sins,**

**And I look for the Resurrection of the dead
and the Life † of the world to come. Amen.**

Chief Hymn: 273, *The Royal Banners Forward Go* (Tune: 351)

**C: The royal banners forward go; The cross shines forth in mystic glow
Where He in flesh, our flesh who made, our sentence bore, our ransom paid;**

**Where deep for us the spear was dyed, Life's torrent rushing from His side.
To wash us in that precious flood Where mingled water flowed and blood.**

**P: Fulfilled is all that David told In true prophetic song of old;
Amidst the nations, God, saith he, Hath reigned and triumphed from the tree.**

O Tree of beauty, Tree of light, O Tree with royal purple dight;
Elect, on whose triumphal breast Those holy limbs should find their rest;

**C: On whose dear arms, so widely flung, The weight of this world's ransom hung
The price of humankind to pay And spoil the spoiler of his prey.**

**P: O Cross, our one reliance, hail! So may thy power with us avail
To give new virtue to the saint And pardon to the penitent.**

**C: To Thee, eternal Three in One, Let homage meet by all be done
Whom by the cross Thou dost restore, Preserve, and govern evermore.**

Sermon

Pulpit Hymn: (throughout Lent): 593, *On My Heart Imprint Thine Image*

**C: On my heart imprint Thine image, Blessed Jesus, King of grace,
That life's riches, cares, and pleasures, Have no pow'r Thee to efface.
This the superscription be: Jesus, crucified for me,
Is my life, my hope's foundation, And my glory and salvation.**

The Intercessions: *each petition concludes:* Lord, in Your mercy: **Hear our prayer.**

Hymn of Preparation: 331, *A Lamb Goes Uncomplaining Forth*, sts. 1-3

C: A Lamb goes uncomplaining forth, The guilt of all men bearing;
And laden with the sins of earth, None else the burden sharing!
Goes patient on, grow weak and faint, To slaughter led without complaint,
That spotless life to offer; Bears shame and stripes, and wounds and death,
Anguish and mockery, and saith, "Willing all this I suffer."

This Lamb is Christ, the soul's great Friend, The Lamb of God, our Savior;
Him God the Father chose to send To gain for us His favor.
"Go forth, My Son," the Father saith, "And free men from the fear of death,
From guilt and condemnation. The wrath and stripes are hard to bear,
But by Thy Passion men shall share The fruit of Thy salvation."

"Yea, Father, yea, most willingly I'll bear what Thou commandest;
My will conforms to Thy decree, I do what Thou demandest."
O wondrous Love, what hast Thou done! The Father offers up His Son!
The Son, content, descendeth! O Love, how strong Thou art to save!
Thou beddest Him within the grave Whose word the mountains rendeth.

The Liturgy of the Holy Communion

The Preface: p. 72

P: The Lord be with you.

C: And with your spirit.

P: Lift up your hearts.

C: We lift them up unto the Lord.

P: Let us give thanks to the Lord, our God.

C: It is good and right so to do.

The Proper Preface & Sanctus: pp. 73-76

P: It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God; on the tree of the cross You gave salvation to all mankind that, whence death arose, by the fault of one man, thence also life might arise by the obedience of one Man; and that even as Satan once overcame by a tree, likewise by a tree he was overcome, through the death of Jesus Christ, our Lord; through whom with angels and archangels and with all the company of heaven we laud and magnify

Your glorious name, evermore praising You and saying:

**C: Holy, holy, holy, Lord God of Sabaoth;
Heav'n and earth are full of Your glory.
Hosanna, hosanna, hosanna in the highest.
Blessed is He, blessed is He, blessed is He
who come in the name of the Lord.
Hosanna, hosanna, hosanna in the highest.**

The Lord's Prayer: pp. 77-78

P: Our Father who art in heaven,
Hallowed by 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;

C: For Thine is the kingdom and the pow'r and the glory forever and ever. Amen.

The Words of Institution: pp. 78-79

*When the Pastor turns and elevates the Host and Cup, the congregation **may** bow as an act of reverent worship toward the Most Holy Body and Blood of Christ.*

The Pax Domini (The Peace of the Lord): p. 79

P: The peace of the Lord be with you always.

C: Amen.

The Agnus Dei: pp. 79-80

**C: O Christ, the Lamb of God, You take away the sin of the world,
have mercy upon us.
O Christ, the Lamb of God, You take away the sin of the world,
have mercy upon us.
O Christ, the Lamb of God, You take away the sin of the world,
grant us Your peace. Amen.**

The Distribution of the Holy Communion

The Nunc Dimittis: pp. 81-82

**C: Lord, now You let Your servant depart in peace according to Your word.
For my eyes have seen Your salvation, which You have prepared before the face
of all people, a Light to lighten the Gentiles and the glory of Your people
Israel.**

The Gloria Patri is silent.

The Collect of Thanksgiving: pp. 82-83

P: O give thanks unto the Lord for He is good.

C: And His mercy endures forever.

P: O God the Father, the fountain and source of all goodness, who in lovingkindness sent Your only-begotten Son into the flesh, we thank You that for His sake You have given us pardon and peace in this Sacrament, and we ask You not to forsake Your children but always to rule our hearts and minds by Your Holy Spirit that we may be enabled constantly to serve You; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one true God, now and forever. Amen.

The Salutation: p. 84

P: The Lord be with you.

C: And with your spirit.

The Benedicamus: p. 84

P: Let us bless the Lord.

C: Thanks be to God.

The Benediction: p. 84

P: The Lord bless you and keep you. The Lord make His face shine upon you and be gracious unto you. The Lord lift up His countenance upon you and † give you peace.

C: Amen. Amen. Amen

Dismissal Hymn: 280, *Ride One, Ride On, in Majesty* & 279, *Hosanna, Loud Hosanna*

**C: Ride on, ride on, in majesty! Hark! all the tribes hosanna cry.
O Savior meek, pursue Thy road, With palms and scattered garments strowed.**

**Hosanna, loud hosanna, The little children sang;
Through pillared court and Temple The lovely anthem rang.
To Jesus, who had blessed them, Close folded to His breast,
The children sang their praises, The simplest and the best.**

**Ride on, ride on, in majesty! In lowly pomp ride on to die.
O Christ, Thy triumphs now begin O'er captive death and conquered sin.**

**From Olivet they followed Mid an exultant crowd,
The victor palm-branch waving And chanting clear and loud.
The Lord of men and angels Rode on in lowly state
Nor scorned that little children Should on His bidding wait.**

**Ride on, ride on, in majesty! The angel armies of the sky
Look down with sad and wondering eyes To see the approaching Sacrifice.**

**Ride on, ride on, in majesty! Thy last and fiercest strife is nigh;
The Father on His sapphire throne Expects His own anointed Son.**

**"Hosanna in the highest!" That ancient song we sing,
For Christ is our Redeemer, The Lord of heaven our King.
Oh, may we ever praise Him With heart and life and voice
And in His blissful presence Eternally rejoice.**

**Ride on, ride on, in majesty! In lowly pomp ride on to die.
Bow Thy meek head to mortal pain. Then take, O Christ, Thy power and reign.**

OUR LIFE TOGETHER

Bible Study: We will be finishing James. In the Thursday study this week we continue our look at John chapter 17. Chapter 17 concludes the study of the “End Times” gospel chapters we have been doing the for several months.

Holy Week Schedule at Bethany

*Plan to attend the Services of these Holy Days
that our Easter joy together may be great!*



Maundy Thursday (April 14)
Holy Communion & Stripping of the Altar: 5:30pm

MAUNDY
Thursday

Good Friday
Passion Vespers: 4:00pm



Easter Sunday
Easter Breakfast: 9:30am
Children's Egg Hunt: 10:30am
Holy Communion: 11:00am



Easter Breakfast: Pancakes, scrambled eggs, saugsages, juice and milk will be provided starting at 9:30. The coffee will be hot earlier than that! Please feel free to bring any other dishes you wish to pass (e.g., fruit, coffee cakes, egg dishes, etc.).

Hope Medical Clinic: Copies of *Hope's* Spring Newsletter are on the back table. It contains more information about the Banquet on Friday, April 22, as well as other items of interest pertaining to the clinic. Please keep depositing diapers & wipes on and around the table to be gathered up and donated after Easter.



Lenten Food Drive: Please keep bringing non-perishable food items for those in need. Whatever is collected will be distributed to the food banks after Easter.

ELS Center for Apologetics & Worldview April/Easter article is on the back table. The

topic this month is *4 Questions About Jesus to Answer this Easter* by the Center's director, Dr. Ryan McPherson of Bethany College.



Our next voter's meeting is scheduled for the Sunday after Easter, April 24, following the Service. A major issue on the agenda is a revision to the congregation's bylaws reducing the number of yearly voters meetings from 5 down to 2. The plan is to have an annual meeting on a Sunday in January at which the budget will be set and officers elected. Then to have a second, semi-annual meeting at some point during the summer months (June, July, or August). Hard copies of the church council's recommendation for this bylaw change are on the back table. Any questions, speak with Pastor or Nate Larson.

Move to Every Sunday Communion: The other major item that will come up at the voters meeting on April 24 is the move to restore the Scriptural and older Christian/Lutheran practice of celebrating Holy Communion every Lord's Day, every Sunday. The final article in the series that the pastor has been writing on the subject is now printed. This article contains the pastor's recommendation. Also, all the articles have been compiled into a booklet. There are ten copies on the back table. Please take one with you and read them over again. Pastor is willing to discuss this with anyone individually. He is eager to answer any questions or address any concerns you may have. Please do not be afraid to talk to him.



Treasurer's Report: Hard copies of the latest treasurer's report are on the back table.

Thoughts of Faith Newsletter: Copies of the newest newsletter from *Thoughts of Faith* are on the back table. This issue is mainly about how the ongoing war in Ukraine is affecting our sister churches there. On page two in the bottom left-hand column there is also information on how to donate through the synod to the relief effort in Ukraine.

Pastor's West Coast Circuit Conference (April 28-29): Two weeks after Easter Pastor will be attending the annual Pastors' Conference for ELS Circuits 11 & 12. The conference this year is in Hillsboro, OR.

Feasts, Commemorations, and Events this Week

***The Office of Matins (“Morning Prayer”) is live streamed this week
Monday through Saturday at 7:30am***

Holy Monday: Pastor’s Day Off

Holy Tuesday: Pastor at Bethany

Holy Wednesday: Pastor at Concordia;

Concordia Maundy Thursday (Eve) Holy Communion, 6:00pm

Maundy Thursday: Pastor at Bethany; Bible Study at Bethany, 10:00am

Holy Communion, 5:30pm

Good Friday: Passion Vespers at Bethany, 4:00pm

Passion Vespers at Concordia, 6:00pm

Holy Saturday: Pastor at Bethany

Easter Sunday: Concordia Easter Breakfast, 8:00am

Concordia Holy Communion, 9am

Bethany Easter Breakfast, 9:30am

Bethany Egg Hung for Children, 10:30am

Bethany Holy Communion, 11:00am

Holy Week: In the midst of the darkness and forsakenness of that Friday we now call Good, we see God “hiding” in it all, demonstrating His love in a way we cannot comprehend but only apprehend by faith. The passion of Christ assures us that God works in our darkness demonstrating His love, bringing good, and promising never to forsake.

Prayer: Lord Jesus, redeem all our fallenness by Your humility, compassion, forgiveness, and company. Amen.

Life Thoughts in the Church Year/One Year Lectionary – Lutherans For Life

Communion Every Sunday and Festival, Why? Concluding Thoughts and Recommendation

*And they continued steadfastly in the apostles' doctrine and fellowship, in **the breaking of bread** [a technical term for the Lord's Supper], and in [the] prayers (Acts 2:42)*

*So continuing **daily** with one accord in the temple, and **breaking bread** from house to house, they ate their food with gladness and simplicity of heart (Acts 2:46).*

*On the first day of the week when the disciples came together **to break bread**, Paul, ready to depart the next day, spoke to them and continued his message until midnight (Acts 20:11).*

“Because the Mass [the Divine Service] is for the purpose of giving the Sacrament, **we have Communion every holy day**, and if anyone desires the Sacrament, we also offer it on other days, when it is given to all who ask for it.” (Augsburg Confession, article 24, paragraph 34)

“At the outset, we must again make this preliminary statement: we do not abolish the Mass, but religiously keep and defend it. **Masses are celebrated among us every Lord's Day and on the other festivals.** The Sacrament is offered to those who wish to use it, after they have been examined and absolved.”
(Apology of the Augsburg Confession, article 24, paragraph 1)

It has been well enough established in this series of articles that the universal practice of the Christian Church up until about 250 years ago was to have a complete Divine Service of Word & Sacrament every Sunday (i.e., the Lord's Day) and festival day. As a matter of fact, the Jerusalem Church immediately after Pentecost celebrated the Lord's Supper every day (see Acts 2:46 above and note that the term *Breaking of Bread* in Luke and Acts is St. Luke's term for the Lord's Supper).

One of the chief Lutheran theologians of the 20th century, Dr. Hermann Sasse, insisted in one of his many essays on the subject of the Lord's Supper in the New Testament that the very reason why the early Christians gathered together for public worship was in obedience to the Lord's command when He instituted the Supper: *Do this, in remembrance of Me.*

There certainly was Scripture reading and preaching and praying and psalm-singing at their Services. But the purpose for gathering together was for the one thing they couldn't do unless they were gathered together: celebrate Holy Communion. The rest of the Service was constructed to prepare for and climax in the Sacrament of the Lord's Body and Blood as the high point.

I also think the year-and-a-half long Bible study we did on the Letter to the Hebrews well enough established the place of the Lord's Supper in the life of the congregation. For the churches this inspired letter of the New Testament was written to, the communal participation in the Lord's Supper was the heart and center of congregational life. Jesus' sacrifice of His Body & Blood on the cross was the fulfillment of the Old Testament sacrifices. Communing together on the flesh and blood of the crucified, risen and ascended Lord for their forgiveness and life – communing with Christ Himself – was believed to be real, concrete communion with God and the portal into the heavenly realm. Hebrews addresses many more topics of the faith than the Lord's Supper, but in whatever other aspect of the faith it addresses, the Lord's Supper is never out of view.

I have tried to trace the development of things through the history of the church: how did the Lord's Supper get pushed from the center of the church's life together to the peripherals (twice-a-month Communion, once-a-month, even once every three months!). I've tried to answer some of the common objections that are heard when churches make the move to every-Sunday & festival Communion. I hope these articles have been informative. More than that, I hope that through the teaching and preaching, both spoken and written, a hunger and thirst for the life-giving flesh and blood of our Savior has been awakened in the members of Bethany.

As the pastor of Bethany, I recommend that our congregation act on what we have been learning about Holy Communion. I recommend that we restore the practice of celebrating Holy Communion every Sunday. The Bible teaches this practice. Our Confessions require it. The history of the church shows it. And most importantly, the Gospel expects it.

This will be one of the items for discussion at the voters meeting on Sunday, April 24. We will talk about it one final time. We will NOT take a vote on it. This is not something that churches should vote on. Rather, if it looks like there is a consensus on the matter, that this is something we should do, and there is no outspoken opposition to it, we will go ahead and do it.

For my part I feel constrained as the pastor of Bethany to celebrate the sacrament every Sunday and festival because that is the practice of our Lutheran Confessions that I swore to uphold when I was ordained into the Ministry. (See the

two paragraphs from the Augsburg Confession quoted at the beginning of this article.)

More than that, though, there are actually a number of people at Bethany who do desire to receive Christ's Body and Blood each week. That being the case, according to our confession the church ought to offer it to all who desire it.

Most importantly, though, and the best reason for restoring the older practice is that His Holy Supper is the best of gifts from our Lord Jesus that carries with it all His blessings. It seems to me, then, that providing the opportunity for the faithful baptized to receive, each week, Jesus and His blessings in such an intimate way – really the most intimate way possible in this life – is a wonderful thing!

Of course the Elders and I certainly recognize that not everyone may be ready to commune every Sunday. I said in a couple of previous articles that no one is compelled to receive Communion every week who is uncomfortable doing so (for whatever reason). Just because it is offered each week doesn't mean anyone is required to receive it each week. No one will look at you funny or treat you differently. We are all brothers & sisters in Christ here.

I will make this series of articles on very Sunday & Festival Communion available in a booklet. I still strongly encourage anyone who has any questions or concerns to speak with me. I will do the best I can to answer questions and alleviate concerns.





Hymns for Palm Sunday: *All Glory, Laud, and Honor* is the most familiar Palm Sunday hymn. It was composed Theodulph of Orleans (750-821). Theodulph was elevated to bishop of Orleans in France in 785. He was imprisoned by King Louis I of France in 818 after being unjustly implicated in a plot to overthrow the King. From prison, he penned the words of his hymn, chanting of a greater Emperor (Christ) to

whom he could appeal and from whom no earthly ruler could deny him access. Legend has it that King Louis passed the prison during the Palm Sunday procession while Theodulph sang this hymn from his window. The hymn so pleased Louis that he released Theodulph from prison and ordered his hymn sung on every Palm Sunday thereafter.

The Royal Banners Forward Go (ELH 273) is a 6th century hymn by Venantius Fortunatus (530-609). One of the great hymns of the Christian faith, it calls us to meditate on Jesus on the cross. The mystery of the incarnation finds its fulfillment in the atonement: *God hath reigned triumphant from the Tree* (st. 3) Our ELH preserves the ancient, and fitting chant tune *Vexilla Regis*. You will hear that chant when the Pastor sings His stanzas this morning. The congregation will sing its stanzas to the familiar tune of *I Know that My Redeemer Lives*.