



THE FEAST OF THE MOST HOLY TRINITY

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

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

WELCOME IN THE NAME OF OUR BLESSED LORD! We are pleased you are here, gathered around the Gospel in Preaching and the Sacraments! **GUESTS** – 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.

CONFESSIONAL STATEMENT: Bethany Lutheran Church confesses all the Holy Scriptures, the Old and New Testaments, to be the inspired word of God without any errors. We also hold, without any reservation, to the teachings of the Evangelical-Lutheran Confessions contained in the 1580 Book of Concord. We confess these teachings to be the correct interpretation of Scripture and a true explanation of the one, holy, catholic (universal) and apostolic faith.

PASTORAL CARE AND GUESTS AT THE LORD'S SUPPER: Scripture and our Confessions teach that the Lord's Supper "is the true Body and Blood of our Lord Jesus Christ, under the bread and wine" (Small Catechism). 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 active members of sister churches of the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod, and are not under church discipline in another congregation. In Christ, Pastor Lawson

JUNE 4, 2023 † 11:00 A. M.

† In the Name of Jesus †

Prayer before Worship: Lord God, heavenly Father, We poor sinners confess that in our flesh dwells no good thing, and that, left to ourselves, we die and perish in sin, since that which is born of the flesh is flesh and cannot see the kingdom of God. But we pray that You would grant us Your grace and mercy, and for the sake of Your Son, Jesus Christ, send Your Holy Spirit into our hearts, that being regenerate we may firmly believe the forgiveness of sins according to Your promise in baptism, and that we may daily increase in Christian love and in other good works, until we at last obtain eternal salvation; through the same Your beloved Son Jesus Christ, our Lord. Amen.

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

The Office of the Preparation
(Confession & Absolution)

Prelude Music

Hymn of Invocation (Te Deum): *44, Thee, God, We Praise, Thy Name We Bless*

**C: Thee, God, we praise, Thy name we bless, Thee, Lord, of all we do confess;
The whole creation worships Thee, The Father of eternity.**

**To Thee aloud all angels cry, The heav'ns and all the pow'rs on high,
The cherubs and the seraphs join, And thus they hymn Thy praise divine.**

**O holy, holy, holy Lord, Thou, God, of hosts, by all adored;
Earth and the heav'ns are full of Thee, Thy light, Thy pow'r, Thy majesty.**

**Th'apostles join the glorious throng, The prophets swell th'immortal song,
The white-robed hosts of martyrs bright All serve and praise Thee day and night.**

**The holy Church in ev'ry place Throughout the world exalts Thy praise,
And ever doth acknowledge Thee, Father of boundless majesty.**

**O God eternal, mighty King, We unto Thee our praises bring;
And to Thy true and only Son, And Holy Spirit, Three in One.**

**O King of glory, Christ the Lord, God's everlasting Son-the Word,
To rescue mankind from its doom, Thou didst our very flesh assume.**

**Thou overcamest death's sharp sting, Believers unto heav'n to bring;
At God's right hand, exalted there, Thou dost the Father's glory share.**

**And we believe Thou wilt descend To be our judge, when comes the end;
Thy servants help, whom Thou, O God, Hast ransomed with Thy precious blood.**

**Among Thy saints let us be found With glory everlasting crowned;
Thy people save from age to age, And bless Thy chosen heritage.**

**O guide them, lift them up for aye: We magnify Thee day by day,
Thy name we worship and adore, World without end, for evermore.**

**Vouchsafe, O Lord, we humbly pray, To keep us safe from sin this day:
O Lord, have mercy on us all, Have mercy on us when we call.**

**Thy mercy, Lord, to us extend, As on Thy mercy we depend:
Lord, I have put my trust in Thee, Confounded let me never be.**

*At the Invocation and Absolution all may make the sign of the †
in remembrance of their Baptism.*

The Invocation: p. 60-61

P: In the Name of the Father and of the Son † and of the Holy Spirit.

C: Amen.

The Confession of Sin (form I): pp. 60-62

P: Beloved in the Lord! Let us draw near with a true heart and confess our sins to God, our Father, beseech Him in the name of our Lord Jesus Christ to grant us forgiveness.

P: Our help is in the name of the Lord.

C: Who made heaven and earth.

P: I said, I will confess my transgressions to the Lord;

C: And You forgave the iniquity of my sin.

P: Let us bow before the Lord and confess our sins.

C: O almighty God, merciful Father, I, a poor, miserable sinner, confess to You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them, and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.

P: I ask each of you, in the presence of God who searches the heart: Do you confess that you have sinned, and do you repent of your sins?

C: I do.

P: Do you believe that Jesus Christ has redeemed you from all your sins, and do you desire forgiveness in His name?

C: I do.

P: Upon this your confession, I, by virtue of my office as a called and ordained servant of the Word, announce the grace of God to all of you, and in the stead and by the command of our Lord Jesus Christ I forgive you all your sins, in the name of the Father and of the † Son and of the Holy Spirit.

May He comfort your heart by His holy Absolution,
and strengthen you by His Sacraments,
that your joy may be full.

Peace be with you!

C: Amen.

The Liturgy of the Word

Introit

Tone 1



Antiphon (**Pastor**) Blessed be the Holy Trinity and the undivided Unity:/ Let us give glory to Him, for He has shown mercy unto to us.

Psalm (All) O LORD, our Lord: / How excellent is Your name in all the earth!

You have set Your glory:/ Above the heavens!

Out of the mouth of babes and nursing infants:/ You have ordained strength.

What is man that You are mindful of him:/ And the son of man that You visit him?

For You have made him a little lower `than the angels:/ And You have crowned him with glo`ry and honor.

Gloria Patri (All) Glory be to the Father `and to the Son:/ and to `the Holy Ghost.

As it was in the be`ginning, is now:/ and ever shall be, forever`more. Amen.

Antiphon (All) Blessed be the Holy Trinity and the undivi`ded Unity:/ Let us give glory to Him, for He has shown mer`cy unto to us.

The Kyrie Eleison (form I): p. 63

C: Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Gloria in Excelsis: pp. 64-66

P: Glory be to God on high:

C: And on earth peace, good will toward men.

We praise You, we bless You, we worship You,

we glorify You, we give thanks to You, for Your great glory.

O Lord God, heav`nly King,

God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father,

You take away the sin of the world, have mercy upon us.

You take away the sin of the world, receive our prayer.

You are seated at the right hand of God the Father, have mercy upon us.

For You only are holy. You only are the Lord. You only, O Christ, with the Holy Spirit, are most high in the glory of God the Father. Amen.

The Salutation: p. 66

P: The Lord be with you.

C: And with your spirit.

The Collect for the Day

P: Almighty God, by Your grace alone we are called into Your kingdom, to confess the true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine majesty to worship the true Unity: We beseech You, that You would keep us steadfast in this faith, and evermore defend us from all adversities; for You, O Father, Son, and Holy Spirit, live and

reign, one true God, now and forever.

C: Amen.

Old Testament: *Isaiah 6:1-7*

P: *In those days Isaiah said:* In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!" And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts." Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said: "Behold, this has touched your lips; Your iniquity is taken away, And your sin purged."

P: This is the Word of the Lord.

C: Thanks be to God.

Gradual

Tone 1



C: Blessed are You, O Lord, who `beholds the deep:/ And who dwells between `the cherubim.

Blessed are You, O Lord, in the firma`ment of heaven:/ And greatly to be `praised forever.

Epistle: *Romans 11:33-36*

P: *Brethren:* Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! "For who has known the mind of the LORD? Or who has become His counselor?" "Or who has first given to Him And it shall be repaid to him?" For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

P: This is the Word of the Lord.

C: Thanks be to God.

Alleluia Verse

P: Alleluia! Alleluia! Blessed are You, O Lord God of our Fathers: And greatly to be praised and glorified forever. Alleluia!

C: Alleluia! Alleluia! Alleluia!

Holy Gospel: *St. John 3:1-17*

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

C: Glory be to You, O Lord.

P: *At that time* there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. "Do not marvel that I said to you, 'You must be born again.' "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit." Nicodemus answered and said to Him, "How can these things be?" Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? "Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. "If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? "No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, "that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

P: This is the † Holy Gospel.

C: Praise be to You, O Christ.

Athanasian Creed: p. 29 (recited responsively)

¹ Whoever will be saved shall, above all else, hold the catholic faith.

² **Which faith, except it be kept whole and undefiled, without doubt, one will perish**

eternally.

³ And the true Christian faith is this, that we worship one God in Trinity and Trinity in Unity,

⁴ **Neither confusing the Persons, nor dividing the substance.**

⁵ For there is One Person of the Father, another of the Son, and another of the Holy Spirit.

⁶ **But the Godhead of the Father, of the Son, and of the Holy Spirit is all one; the glory equal, the majesty coeternal.**

⁷ Such as the Father is, such is the Son, and such is the Holy Spirit.

⁸ **The Father uncreated, the Son uncreated, the Holy Spirit, uncreated.**

⁹ The Father infinite, the Son infinite, and the Holy Spirit infinite.

¹⁰ **The Father eternal, the Son eternal, and the Holy Spirit eternal.**

¹¹ And yet there are not three eternals, but one eternal;

¹² **Just as there are not three uncreated, nor three infinities, but one uncreated and one infinite;**

¹³ Likewise the Father is almighty, the Son is almighty, and the Holy Spirit is almighty.

¹⁴ **And yet there are not three almighties, but one almighty.**

¹⁵ So the Father is God, the Son is God, and the Holy Spirit is God.

¹⁶ **And yet there are not three gods, but one God.**

¹⁷ Likewise the Father is Lord, the Son is Lord, and the Holy Spirit is Lord.

¹⁸ **And yet there are not three lords, but one Lord.**

¹⁹ For as we are compelled by the Christian truth to acknowledge every Person by Himself to be both God and Lord, So we are forbidden by the true Christian faith to say that there are three gods or three lords.

²⁰ **The Father is made of none, neither created nor begotten.**

²¹ The Son is of the Father alone, not made nor created but begotten.

²² **The Holy Spirit is of the Father and of the Son, neither made nor created nor begotten but proceeding.**

²³ So there is one Father, not three fathers; one Son, not three sons, one Holy Spirit, not three holy spirits.

²⁴ **And in this Trinity none is before or after another; none is greater or less than another;**

²⁵ But all three Persons are coeternal together and coequal, so that in all things, as said before, the Unity in Trinity and the Trinity in Unity is to be worshiped.

²⁶ **Whoever will be saved is compelled thus to think of the Holy Trinity.**

²⁷ Furthermore it is necessary for everlasting salvation that one also believe faithfully the incarnation of our Lord Jesus Christ.

²⁸ **For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man;**

²⁹ God of the substance of the Father, begotten before the worlds; And Man of the substance of His mother, born in the world;

³⁰ **Perfect God and perfect Man, of a rational soul and human flesh subsisting.**

³¹ Equal to the Father as touching His Godhead and inferior to the Father as touching His manhood.

³² **Who, although He is God and Man, yet He is not two but one Christ;**

³³ One, not by changing of the Godhead into flesh, but by taking the manhood into God;

³⁴ **One indeed, not by confusion of substance, but by oneness of person.**

³⁵ For just as the rational soul and flesh is one man, So God and Man is one Christ;

³⁶ **Who suffered for our salvation, descended into hell, rose again the third day from the dead.**

³⁷ He ascended into heaven, He is seated at the right hand of the Father, God almighty, from there He shall come to judge the living and the dead.

³⁸ **At whose coming all will rise again with their bodies and will give an account of their own works.**

³⁹ And they that have done good will enter into life everlasting; and they that have done evil into everlasting fire.

⁴⁰ **This is the catholic faith; whoever does not faithfully and firmly believe this cannot be saved.**

Chief Hymn: *405, The Mystery Hidden from the Eyes*

Solo The mystery hidden from the eyes Of learned men and sages,
God hath revealed us from the skies, In Scriptures holy pages,
That He alone is King above All other gods whatever,
Great, mighty, faithful, full of love,
His people's shield and Savior; One Essence but three Persons.

As Father, Son, and Holy Ghost, The righteous seed adore Him;
So named, so praised, He is the boast of all who bow before Him
He's Abraham's and Isaac's God, and Jacob's whom He knoweth,
The Lord of hosts, who every good,
Both night and day, bestoweth; Who only worketh wonders.

All The Father hath the Son begot, First-born of every creature;
The Son took our weak flesh, but not our sinfulness of nature;
Both from the Father and the Son The Holy Ghost proceedeth
From all eternity, yet none In might and pow'r exceedeth; All equal, co-eternal.

**Be glad, my heart, thy Portion see, Thy priceless Pearl and Treasure!
He is thy Friend, supply will He Thy needs with bounteous measure;
He made thee in His image blest, Was for thy pardon smitten,
With true faith fills thee, through His grace
Doth all thy crosses sweeten With His dear Word of promise.**

Solo Rise, then, to Him, the Ever-blest, And learn to know Him rightly;
Such knowledge can alone bring rest, And make thy soul burn brightly
With the pure flame of holy love, Which cheers thy course to heaven;
For God will show thee things above, Which here 'tis only given
To hear of, and see darkly.

All **O Prince of Might! Thy mercy show Thou God of earth and heaven;
To every sinner here below Thy saving grace be given!
Bring back Thy sheep that go astray, And sinful eyes enlighten,
And turn Thou everything away That wickedly might frighten
Thine own, whose faith is feeble.**

**Grant this, that we, Thy people, may All reach the heavenly portals,
And in Thy kingdom sing for aye 'Mid all the blest immortals:
That Thou, O Lord, art King alone, Above all gods whatever,
The Father, Son, and Spirit, One, Thy people's Shield and Savior
One Essence, but three Persons!**

Sermon

Pulpit Hymn: *18, God the Father, Be Our Stay, st. 4*

**C: Triune God, be Thou our Stay; O let us perish never!
Cleanse us from our sin, we pray, And grant us life forever.
Keep us from the evil one; Uphold our faith most holy;
Grant us to trust Thee solely With humble hearts and lowly.
Let us put God's armor on, With all true Christians running
Our heav'nly race and shunning The devil's wiles and cunning.
Amen, amen! This be done; So sing we, Alleluia!**

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

Hymn of Preparation: *403, God Loved the Word So that He Gave*

**C: God loved the world so that He gave His only Son the lost to save
That all who would in Him believe Should everlasting life receive.**

**Christ Jesus Is the Ground of faith, Who was made flesh and suffered death;
All that confide in Him alone Are built on this chief Cornerstone.**

**God would not have the sinner die, His Son with saving grace is nigh;
His Spirit in the Word doth teach How man the blessed goal may reach.**

**Be of good cheer, for God's own Son Forgives all sins which thou hast done;
And justified by Jesus' blood, Thy Baptism grants the highest good.**

**If thou be sick, if death draw near, This truth thy troubled heart can cheer:
Christ Jesus saves my soul from death; This is the firmest ground of faith.**

**Glory to God the Father, Son, And Holy Spirit, Three in One!
To Thee, O blessed Trinity, Be praise now and eternally!**

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; who with Your only-begotten Son and the Holy Spirit are one God, one Lord. In the confession of the only true God we worship the Trinity in person and the Unity in substance, of majesty co-equal. Therefore 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

Prayers for **“Before Holy Communion”** and
for **“After Holy Communion”** are found on page 40 in ELH.

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.**

**Glory be the Father and to the Son and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be, forevermore. Amen.**

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.**

C: 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: 404, *The Lord, My God, Be Praised*

**C: The Lord, my God, be praised, My Light, my life from heaven;
My Maker, who to me Hath soul and body given;
My Father, who doth shield And keep me day by day,
Doth make each moment yield Now blessings on my way.**

**The Lord, my God, be praised, My Trust, my life from heaven,
The Father's own dear Son, Whose life for me was given;
Who for my sin atoned With His most precious blood,
Who giveth me by faith The highest heavenly good.**

**The Lord, my God, be praised, My Hope, my Life from heaven,
The Spirit, whom the Son In love to me hath given.
'Tis He revives my heart, 'Tis He that gives me power,
Help, comfort, and support In sorrow's gloomy hour.**

**The Lord, my God, be praised, My God, who ever liveth,
To whom the heavenly host All praise and honor giveth.
The Lord, my God, be praised, In whose great name I boast,
God Father, God the Son, and God the Holy Ghost.**

**To Him with joyful song Our praises we are bringing
And with the angel throng Thrice "Holy" we are singing.
With one united voice The Church doth Him adore.
The Lord, my God, be praised Now and forevermore. Amen.**



OUR LIFE TOGETHER

Bible Studies: In today's study we continue our look at *Popular Culture and the Life of the Church*. Peter's two Epistles have much to say about how Christians interact in and engage with the culture that does not support our faith and values. In fact, this lesson really encompasses the total theme of Peter's Epistles. ***No Thursday study this week.***

First Sunday Fellowship: Everyone is invited to stay after the Service today for refreshments and fellowship. Bible Study will begin at 1:00.

<p>Church Cleaning June 5-17 Rieses/Swigart</p>
--

Our Church Rummage Sale is on Saturday from 9am-3pm. For more information, please talk to Susan Bull or Linda Griswold.

Pastor at Doxology: Pastor will be in Dayton, OH this week, attending the first part of the *Doxology Classic Program*. *Doxology* is a confessional Lutheran organization committed to helping pastors reflect on their own spiritual and emotional health and improve their skills so that they may better serve those whom God has committed to their care. To learn more about this organization go to doxology.us.

Synod Convention is coming in just two weeks (June 18-22). Pastor and Herb Klaviter will be in Mankato, MN representing our parish. Emma Lawson will be participating in the Honor Choir during convention week. The choir begins on the Saturday before (June 17), so Pastor will be gone on Sunday, June 18. Pastor's Father-in-Law, Rev. Ray Beckmann will be conducting the Service (no communion) in his absence.

Semi-annual Voters Meeting: It is time to set a date for the semi-annual voters meeting for a Sunday in July or early August. We want to pick a date when the majority of the voters will be in attendance. *If you are an officer, it is necessary for you to be at the meeting!* Please speak with Pastor or Nathan Larson about any dates you WILL NOT be able to attend. We will set a tentative date in the next couple of weeks.

May Apologetics & Worldview Article: Pastor Lawson is the author of the May article from our synod's *Center for Apologetics & Worldview*. The title of this month's article is *What Does the Bible Say About Life in the Womb?* Take one for yourself from the table in the entryway to the church and an extra one for someone you know.

Confessional Lutherans, We've Got Your Back ... Issues, Etc. is a radio-talk show and podcast produced by Lutheran Public Radio in Collinsville, IL and hosted by LCMS Pastor Todd Wilken. *This week's teachings include: The Evening Hymn "Abide with Me," Children's Rights, The Biblical Case for the Trinity, News Discernment and more.* You can listen at your convenience at issuesetc.org, or download the free LPR mobile app on your cellphone. You can also find Issues Etc. on Apple Podcasts, Google Podcasts, Tune In, Podbean, Spotify, and IheartRadio.

Feasts, Commemorations, and Events this Week

Monday: FEAST OF ST. BARNABAS, APOSTLE (transferred from Sunday)

Monday – Thursday: Pastor at Doxology in Dayton, OH

Thursday: FEAST OF THE MOST HOLY BODY & BLOOD OF OUR LORD

Friday: Pastor at Bethany

Saturday: Bethany Rummage Sale, 9am – 3pm

Next Sunday: First Sunday After Trinity

Concordia Office of Matins, 9:00am

Bethany Holy Communion, 11:00am

Bible study for the Parish at Bethany, 12:45

Trinity Sunday: God the Father sent His Son because He loves life. God the Son paid the price necessary to redeem life. God the Holy Spirit calls people to faith, giving them new life now and eternally (John 3:1-17). The Holy Trinity is For Life!

Prayer: *Holy Father, Son, and Spirit, make my life reflect Your own and extend it especially to those in the shadow of death. Amen.*

Life Thoughts in the Church Year/One Year Lectionary • lutheransforlife.org

Explaining the Divine Service Communing with God: The Sanctus

It is truly good right, and salutary that we should at all times and in all places give thanks to You, O Lord, holy Father, almighty, everlasting God: ... Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

***Holy, holy, holy, Lord God of Sabaoth;
Heav'n and earth are full of Your glory; (Isaiah 6:3)
Hosanna, Hosanna, Hosanna in the highest.
Blessed is He, Blessed is He, Blessed is He
who comes in the name of the Lord.
Hosanna, Hosanna, Hosanna in the highest. (Matthew 21:9)***

Each major act of the Divine Service is preceded by an exultant Hymn of Praise. The proclamation of the Lord's Word in the Scripture lessons is preceded by the jubilant Song of the Angels: *Glory be to God on High; And on earth, peace, goodwill toward men. We praise You, we bless You, we worship You, we glorify You, we give thanks to You, for Your great glory* Now, the coming of Christ in the Blessed Sacrament of the Altar is inaugurated by the loftier strains of the **Sanctus** – the thrice-holy hymn of the heavenly hosts.

Sanctus is the Latin word for “holy.” In this song the faithful look forward, with great anticipation, to the Lord's immediate approach to His people. The King is coming now! He is coming to host a meal. The food is His holy Body and precious Blood which are truly present in, with, and under bread and wine. Where Christ is, there is heaven and the company of heaven – the angels and archangels and all the saints. Thus, we welcome Christ and praise Him as our King, as our Lord and Savior in prayerful *Hosannas*. In fact, we sing *Holy* and *Hosanna* and *Blessed is He* three times. This is a confession of the Trinity. Where Christ is, there are all three Persons of the Triune God. We can rise no higher. Our Lord's Supper is as near to heaven as it is possible for a human soul to come on earth.

The *Sanctus* is the oldest of the five great hymns of the Divine Liturgy (*Kyrie, Gloria in Excelsis, Nicene Creed, Sanctus, Agnus Dei*). Indeed, it has been called “the most ancient, the most celebrated, and the most universal of Christian hymns.” Many of the earliest church fathers refer to it in their writings and it is found in various forms in the earliest liturgies. Even Clement of Rome, writing in the late 1st Century

AD, has a subtle reference in one of his letters to the congregational singing of the words of Isaiah 6:3.

The Song actually has two parts: The *Sanctus* and the *Benedictus*. The *Sanctus*, properly speaking, is the first half: *Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of Your glory* (Isaiah 6:3). This is the great angelic song described in Isaiah's vision of God. The prophet describes the seraphim gathered around God's throne, chanting a confession of His supreme holiness. These six-winged angels covered their faces in the presence of the Lord's divine glory, yet Isaiah was privileged to witness this event. When we sing this song, our voices are being joined to the angels' voices and thus we participate in their eternal worship.

It is this portion that Martin Luther paraphrased in his great hymn that we sing during the Chorale Service: *Isaiah, Mighty Seer in Days of Old*. In his hymn, Luther depicted this eternal scene from Isaiah, describing the awesome sights, sounds, and smells of the occasion.

The second half of the *Sanctus* is more properly called the *Benedictus*, which means "Blessed." It's taken from Psalm 118:25-26: **Save now, I pray, O Lord; O Lord, I pray, send now prosperity. Blessed is He who comes in the Name of the Lord! Hosanna** literally means "Save now." The Palm Sunday crowd proclaimed these words as Jesus entered the city of Jerusalem in triumph, seated upon a donkey: *Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!* (Matthew 21:9). When we sing these words, therefore, our voices are joined to those of the Apostles and all the faithful as we welcome our Lord Who comes to us in the Sacrament.

The *Sanctus* gives voice to that *thanks* which God's people should *at all times and in all place give unto the Lord, the Holy Father, the Almighty and everlasting God*. For here we confess that all times and all places have been renewed and restored, as far as God is concerned, to the perfect status once known in the Garden of Eden. The Father sent His Son to suffer death on the cross to pay for the sin of the world. By Christ's death and resurrection the cloud of God's wrath has passed over and sinners are restored to God. In the Lord's Supper, which comes next, God gives us the crucified and risen Body and Blood of Christ to eat and to drink for the forgiveness of sins. Where there is forgiveness of sins, there is also life and salvation as we confess in the Small Catechism.

Luther recognized that the *Sanctus* is a profound confession of the real presence of Christ's Body and Blood in the sacrament. Thus, he placed it's singing after the Words of Institution. Then he recommended that the blessed bread and cup be elevated during its singing so that the congregation could worship the Body and

Blood of Christ which “comes” to us in the Supper.

It is good Christian custom that at the words *Holy, holy, holy, Sanctus bells* (hand-held altar bells) are rung three times as a symbol of joy. The bells joyfully praise God and announce the coming of our Lord. Another Lutheran custom that has been lost in many congregations is to bow during the singing of the words: *Holy, holy, holy, Lord God of Sabaoth; Heav’n and earth are full of Thy glory; Hosanna, Hosanna, Hosanna in the highest.* Then the sign of the cross is made at the words *Blessed is He who comes in the name of the Lord.* These two gestures are a bodily confession of the awesomeness of God’s act of coming to us in the Supper.

The *Sanctus* is the high point of liturgical song. These words, which combine Isaiah’s vision with Jesus’ triumphal entry into Jerusalem, provide us with two captivating images. Taken together, these images declare Christ to be the Lord of hosts coming to bring salvation to His people.



Today’s Chief Hymn *The Mystery Hidden from the Eyes* (ELH 405) is Paul Gerhardt’s magisterial hymn on the doctrine of the Holy Trinity. Gerhardt (1607-1676) is recognized as the greatest hymn writer of the Lutheran Church next to Martin Luther. Based on Scripture, stanzas 1-3 set forth Who God is in Himself and how each Person of the Trinity relates to the other. Verse 4 describes, simply, each Person’s work for our salvation. Verses 5-7 pray that the Triune God would continue His work for us, that we would recognize His work, and give all glory to His Holy Name. The tune this text is set to in our hymnal is Martin Luther’s very first, composed in 1523 in the style of a 16th Century folk ballad.