

# +The Divine Service+

Palm Sunday | April 13, 2025 | 8 & 10:15AM



*The Triumphal Entry of the Son of God*

# The Liturgy of Holy Week

PALM SUNDAY begins the celebration of the Christian Passover. As God rescued his people from Egyptian slavery through the blood of the Lamb and the crossing of the Red Sea, so he rescues us from sin and death by the shed blood of his only-begotten Son, **“the Lamb of God, who takes away the sin of the world”** (John 1:29). Christ’s death and resurrection is our Passover from death to life (Romans 6). Today, our eyes are fixed on Christ, who enters the Holy City for his sacred task. As he moves to his cross and passion, we will follow with glad and willing hearts, as his disciples once greeted his holy entrance with palm branches and loud shouts of Hosannas.

---

This Sunday begins our most sacred time of the year as we hear, gaze upon, and participate in the events that changed all history to bring us forgiveness, life, and salvation. Hence, the Church traditionally calls this mini-season at the culmination of Lent “*Holy Week*.”

The Divine Service on Palm Sunday contains these ancient elements:

+ *The Procession of Palms*. The children follow the cross in procession as the congregation sings ‘*All Glory, Laud, and Honor*.’ This has been the traditional hymn for the procession of palms since the ninth century. The procession of palms is no mere reenactment or pious remembrance. By this procession, the members of the Church understand that they are participants of the original saving event of Christ’s Triumphal Entry.

+ *The Reading of the Passion*. We will hear and participate in the reading of the Passion narrative from the Gospel according to St. Luke. On Good Friday, we will hear the reading of the Passion according to St. John.

The Church has entered Passiontide. The *Alleluia*, the *Gloria Patri*, and the *Gospel Procession* are all withheld until the Feast of Easter, when our joy will be unrestrained.



LITURGY NOTE: the children assemble in the narthex ten minutes before the services (both 8 and 10:15) to lead the Procession of Palms.

When the bells ring, stand and face the cross.

The opening liturgy begins at the entrance to the sanctuary.

## The Procession of Palms

### Pastoral Greeting

**P** The grace of our Lord ✠ Jesus Christ and the love of God and the communion of the Holy Spirit be with you all.

**C** Amen.

**P** Blessed is He who comes in the name of the Lord!

**C** Hosanna to the Son of David!

### Collect

**P** Let us pray.

Most merciful God, 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, one God, now and forever.

**C** Amen.

### Holy Gospel

*John 12:12–19*

**P** The Holy Gospel according to St. John, the twelfth chapter.

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

**P** <sup>12</sup>The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. <sup>13</sup>So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” <sup>14</sup>And Jesus found a young donkey and sat on it, just as it is written,

<sup>15</sup>“Fear not, daughter of Zion;  
behold, your king is coming,  
sitting on a donkey’s colt!”

<sup>16</sup>His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him. <sup>17</sup>The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. <sup>18</sup>The reason why the

crowd went to meet him was that they heard he had done this sign. <sup>19</sup>So the Pharisees said to one another, “You see that you are gaining nothing. Look, the world has gone after him.”

**P** This is the Gospel of the Lord.

**C** Praise to You, O Christ.

**P** Let us go forth in peace,

**C** in the name of the Lord!

### Processional Hymn | 442 All Glory, Laud, and Honor

The children process in with palms to remind of the crowd of believers who gathered to welcome Jesus to Jerusalem. The children lay their palms at the baptismal font, to signify how in Baptism we are joined to the death and resurrection of Jesus Christ. When all have arrived at their places, the procession concludes with the following:

**P** Blessed is He who comes in the name of the Lord!

**C** Hosanna in the highest!

### Collect of the Day

**P** Let us pray.

Almighty and everlasting God, You sent Your Son, our Savior Jesus Christ, to take upon Himself our flesh and to suffer death upon the cross. Mercifully grant that we may follow the example of His great humility and patience and be made partakers of His resurrection; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**C** Amen.

*Sit*



# The Service of the Word

## Old Testament Reading

*Deuteronomy 32:36–39*

<sup>36</sup> The LORD will vindicate his people  
and have compassion on his servants,  
when he sees that their power is gone  
and there is none remaining, bond or free.  
<sup>37</sup> Then he will say, “Where are their gods,  
the rock in which they took refuge,  
<sup>38</sup> who ate the fat of their sacrifices  
and drank the wine of their drink offering?  
Let them rise up and help you;  
let them be your protection!  
<sup>39</sup> “See now that I, even I, am he,  
and there is no god beside me;  
I kill and I make alive;  
I wound and I heal;  
and there is none that can deliver out of my hand.”

**A** This is the Word of the Lord.

**C** Thanks be to God.

## Introit

*Psalm 24:7–10; antiphon: Psalm 118:26*

Blessèd is he who comes in the name of the LORD!

We bless you from the house of the LORD.

**Lift up your heads, O gates! And be lifted up, O ancient doors,  
that the King of glory may come in.**

Who is this King of glory?

The LORD, strong and mighty, the LORD, mighty in battle!

**Lift up your heads, O gates! And lift them up, O ancient doors,  
that the King of glory may come in.**

Who is this King of glory?

The LORD of hosts, he is the King of glory!

**Blessèd is he who comes in the name of the LORD!**

**We bless you from the house of the LORD.**

## Epistle

*Philippians 2:5–11*

<sup>5</sup>Have this mind among yourselves, which is yours in Christ Jesus, <sup>6</sup>who, though he was in the form of God, did not count equality with God a thing to be grasped, <sup>7</sup>but made himself nothing, taking the form of a servant, being born in the likeness of men. <sup>8</sup>And

being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup>Therefore God has highly exalted him and bestowed on him the name that is above every name, <sup>10</sup>so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup>and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

**A** This is the Word of the Lord.

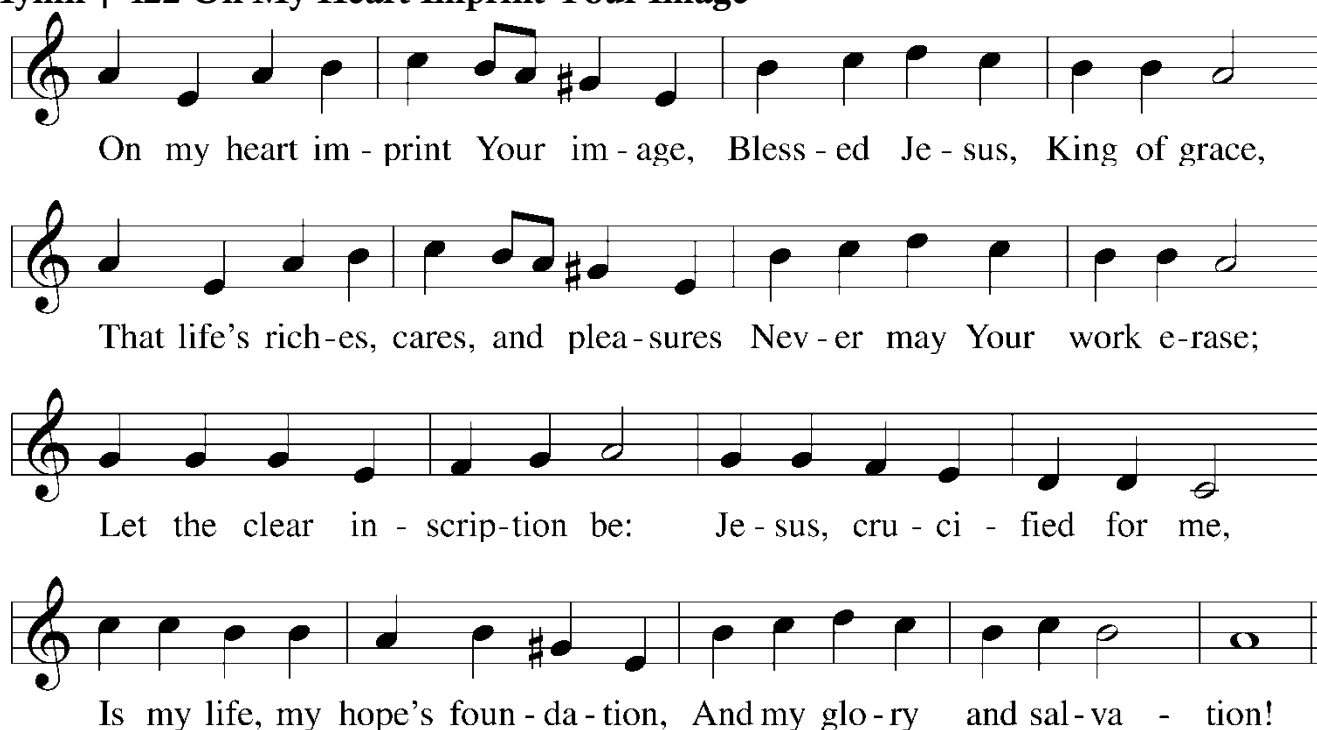
**C** Thanks be to God.

*Stand*

*In the season of Lent, there is no Gospel Procession or Alleluia.*

*The Holy Gospel is read from the Lectern.*

### The Hymn | 422 On My Heart Imprint Your Image



On my heart im - print Your im - age, Bless - ed Je - sus, King of grace,  
That life's rich-es, cares, and plea-sures Nev - er may Your work e-rase;  
Let the clear in - scrip-tion be: Je - sus, cru - ci - fied for me,  
Is my life, my hope's foun - da - tion, And my glo - ry and sal - va - tion!



# **The Passion of Our Lord**

## *The Gospel According to St. Luke*

*The congregation speaks those words in **bold**.*  
*Due to the length of the Gospel the congregation may sit.*  
*At the verse where Christ is crucified, the congregation may stand.*

*Evangelist:* Pastor Yeager

*Jesus:* Pastor Brege

*Disciples, Servant Girl, Bystander, Sanhedrin, Pontius Pilate, Crowd, Children of Jerusalem,  
Dismas, Gestas, Centurion:* Seminarians Ryan Skove and Gunstein Innvaer

### **Holy Gospel**

*Luke 22-23*

**P** The Holy Gospel according to St. Luke, the twenty-second and third chapters.

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

### **Part I: The Passover**

*Evangelist:* <sup>1</sup>Now the Feast of Unleavened Bread drew near, which is called the Passover. <sup>2</sup>And the chief priests and the scribes were seeking how to put [Jesus] to death, for they feared the people.

<sup>3</sup>Then Satan entered into Judas called Iscariot, who was of the number of the twelve. <sup>4</sup>He went away and conferred with the chief priests and officers how he might betray him to them. <sup>5</sup>And they were glad, and agreed to give him money. <sup>6</sup>So he consented and sought an opportunity to betray him to them in the absence of a crowd.

<sup>7</sup>Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. <sup>8</sup>So Jesus sent Peter and John, saying,

*Jesus:* “Go and prepare the Passover for us, that we may eat it.”

*Evangelist:* <sup>9</sup>They said to him,

*Disciples:* “Where will you have us prepare it?”

*Evangelist:* <sup>10</sup>He said to them,

*Jesus:* “Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters <sup>11</sup>and tell the master of the house, ‘The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?’ <sup>12</sup>And he will show you a large upper room furnished; prepare it there.”

*Evangelist:* <sup>13</sup>And they went and found it just as he had told them, and they prepared the Passover.

<sup>14</sup>And when the hour came, he reclined at table, and the apostles with him. <sup>15</sup>And he said to them,

*Jesus:* “I have earnestly desired to eat this Passover with you before I suffer. <sup>16</sup>For I tell you I will not eat it until it is fulfilled in the kingdom of God.”

*Evangelist:* <sup>17</sup>And he took a cup, and when he had given thanks he said,

*Jesus:* “Take this, and divide it among yourselves. <sup>18</sup>For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”

*Evangelist:* <sup>19</sup>And he took bread, and when he had given thanks, he broke it and gave it to them, saying,

***Jesus:* “This is my body, which is given for you. Do this in remembrance of me.”**

*Evangelist:* <sup>20</sup>And likewise the cup after they had eaten, saying,

***Jesus:* “This cup that is poured out for you is the new covenant in my blood. <sup>21</sup>But behold, the hand of him who betrays me is with me on the table. <sup>22</sup>For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!”**

*Evangelist:* <sup>23</sup>And they began to question one another, which of them it could be who was going to do this.

## **Part II: Who Is The Greatest?**

*Evangelist:* <sup>24</sup>A dispute also arose among them, as to which of them was to be regarded as the greatest. <sup>25</sup>And he said to them,

***Jesus:* “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. <sup>26</sup>But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. <sup>27</sup>For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.**

<sup>28</sup>“You are those who have stayed with me in my trials, <sup>29</sup>and I assign to you, as my Father assigned to me, a kingdom, <sup>30</sup>that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

<sup>31</sup>“Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, <sup>32</sup>but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.”

*Evangelist:* <sup>33</sup>Peter said to him,

***Peter:* “Lord, I am ready to go with you both to prison and to death.”**

*Evangelist:* <sup>34</sup>Jesus said,

*Jesus:* “I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me.”

*Evangelist:* <sup>35</sup>And he said to them,

*Jesus:* “When I sent you out with no moneybag or knapsack or sandals, did you lack anything?”

*Evangelist:* They said,

*Disciples:* “Nothing.”

*Evangelist:* <sup>36</sup>He said to them,

*Jesus:* “But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. <sup>37</sup>For I tell you that this Scripture must be fulfilled in me:

***The Prophet Isaiah:* ‘And he was numbered with the transgressors.’**

*Jesus:* For what is written about me has its fulfillment.”

*Evangelist:* <sup>38</sup>And they said,

*Disciples:* “Look, Lord, here are two swords.”

*Evangelist:* And he said to them,

*Jesus:* “It is enough.”



### Part III. Gethsemane

*Evangelist:* <sup>39</sup>And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. <sup>40</sup>And when he came to the place, he said to them,

*Jesus:* **“Pray that you may not enter into temptation.”**

*Evangelist:* <sup>41</sup>And he withdrew from them about a stone’s throw, and knelt down and prayed, <sup>42</sup>saying,

*Jesus:* **“Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.”**

*Evangelist:* <sup>43</sup>And there appeared to him an angel from heaven, strengthening him. <sup>44</sup>And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. <sup>45</sup>And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, <sup>46</sup>and he said to them,

*Jesus:* “Why are you sleeping? Rise and pray that you may not enter into temptation.”

*Evangelist:* <sup>47</sup>While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, <sup>48</sup>but Jesus said to him,

*Jesus:* “Judas, would you betray the Son of Man with a kiss?”

*Evangelist:* <sup>49</sup>And when those who were around him saw what would follow, they said,

*Disciples:* “Lord, shall we strike with the sword?”

*Evangelist:* <sup>50</sup>And one of them struck the servant of the high priest and cut off his right ear. <sup>51</sup>But Jesus said,

*Jesus:* “No more of this!”

*Evangelist:* And he touched his ear and healed him. <sup>52</sup>Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him,

*Jesus:* “Have you come out as against a robber, with swords and clubs? <sup>53</sup>When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.”

### Part IV. Peter’s Denial

*Evangelist:* <sup>54</sup>Then they seized him and led him away, bringing him into the high priest’s house, and Peter was following at a distance. <sup>55</sup>And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. <sup>56</sup>Then a servant girl, seeing him as he sat in the light and looking closely at him, said,

*Servant Girl:* “This man also was with him.”

*Evangelist:* <sup>57</sup>But he denied it, saying,

***Peter:* “Woman, I do not know him.”**

*Evangelist:* <sup>58</sup>And a little later someone else saw him and said,

*Bystander 1:* “You also are one of them.”

*Evangelist:* But Peter said,

***Peter:* “Man, I am not.”**

*Evangelist:* <sup>59</sup>And after an interval of about an hour still another insisted, saying,

*Bystander 2:* “Certainly this man also was with him, for he too is a Galilean.”

*Evangelist:* <sup>60</sup>But Peter said,

**Peter:** “Man, I do not know what you are talking about.”

*Evangelist:* And immediately, while he was still speaking, the rooster crowed. <sup>61</sup>And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him,

*Jesus:* “Before the rooster crows today, you will deny me three times.”

*Evangelist:* <sup>62</sup>And he went out and wept bitterly.

## **Part V. Jewish Trial**

*Evangelist:* <sup>63</sup>Now the men who were holding Jesus in custody were mocking him as they beat him. <sup>64</sup>They also blindfolded him and kept asking him,

**Temple Guard:** “Prophecy! Who is it that struck you?”

*Evangelist:* <sup>65</sup>And they said many other things against him, blaspheming him.

<sup>66</sup>When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said,

*Sanhedrin:* <sup>67</sup>“If you are the Christ, tell us.”

*Evangelist:* But he said to them,

*Jesus:* “If I tell you, you will not believe, <sup>68</sup>and if I ask you, you will not answer. <sup>69</sup>But from now on the Son of Man shall be seated at the right hand of the power of God.”

*Evangelist:* <sup>70</sup>So they all said,

*Sanhedrin:* “Are you the Son of God, then?”

*Evangelist:* And he said to them,

*Jesus:* “You say that I am.”

*Evangelist:* <sup>71</sup>Then they said,

*Sanhedrin:* “What further testimony do we need? We have heard it ourselves from his own lips.”

## **Part VI. Roman Trial**

*Evangelist:* <sup>1</sup>Then the whole company of them arose and brought him before Pilate.

<sup>2</sup>And they began to accuse him, saying,

*Sanhedrin:* “We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king.”

*Evangelist:* <sup>3</sup>And Pilate asked him,

*Pontius Pilate:* “Are you the King of the Jews?”

*Evangelist:* And he answered him,

*Jesus:* “You have said so.”

*Evangelist:* <sup>4</sup>Then Pilate said to the chief priests and the crowds,

*Pontius Pilate:* “I find no guilt in this man.”

*Evangelist:* <sup>5</sup>But they were urgent, saying,

*Sanhedrin:* “He stirs up the people, teaching throughout all Judea, from Galilee even to this place.”

*Evangelist:* <sup>6</sup>When Pilate heard this, he asked whether the man was a Galilean. <sup>7</sup>And when he learned that he belonged to Herod’s jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. <sup>8</sup>When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see

some sign done by him. <sup>9</sup>So he questioned him at some length, but he made no answer. <sup>10</sup>The chief priests and the scribes stood by, vehemently accusing him. <sup>11</sup>And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate. <sup>12</sup>And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

<sup>13</sup>Pilate then called together the chief priests and the rulers and the people, <sup>14</sup>and said to them,

*Pontius Pilate:* “You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. <sup>15</sup>Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. <sup>16</sup>I will therefore punish and release him.”

*Evangelist:* <sup>18</sup>But they all cried out together,

***Crowd:* “Away with this man, and release to us Barabbas”—**

*Evangelist:* <sup>19</sup>a man who had been thrown into prison for an insurrection started in the city and for murder. <sup>20</sup>Pilate addressed them once more, desiring to release Jesus, <sup>21</sup>but they kept shouting,

***Crowd:* “Crucify, crucify him!”**

*Evangelist:* <sup>22</sup>A third time he said to them,

*Pontius Pilate:* “Why, what evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him.”

*Evangelist:* <sup>23</sup>But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. <sup>24</sup>So Pilate decided that their demand should be granted. <sup>25</sup>He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

## **Part VII. The Via Dolorosa**

*Evangelist:* <sup>26</sup>And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. <sup>27</sup>And there followed him a great multitude of the people and of women who were mourning and lamenting for him. <sup>28</sup>But turning to them Jesus said,

*Jesus:* “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. <sup>29</sup>For behold, the days are coming when they will say,

*Children of Jerusalem:* ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed!’

*Evangelist:* <sup>30</sup>Then they will begin to say to the mountains,

*Children of Jerusalem:* ‘Fall on us,’

*Evangelist:* and to the hills,

*Children of Jerusalem:* ‘Cover us.’

*Jesus:* <sup>31</sup>For if they do these things when the wood is green, what will happen when it is dry?”

*Evangelist:* <sup>32</sup>Two others, who were criminals, were led away to be put to death with him.

## Part VIII. The Crucifixion (Stand)

*Stand.*

*Evangelist:* <sup>33</sup>And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. <sup>34</sup>And Jesus said, **Jesus: “Father, forgive them, for they know not what they do.”**

*Evangelist:* And they cast lots to divide his garments. <sup>35</sup>And the people stood by, watching, but the rulers scoffed at him, saying,

**Sanhedrin: “He saved others; let him save himself, if he is the Christ of God, his Chosen One!”**

*Evangelist:* <sup>36</sup>The soldiers also mocked him, coming up and offering him sour wine <sup>37</sup>and saying,

**Soldiers: “If you are the King of the Jews, save yourself!”**

*Evangelist:* <sup>38</sup>There was also an inscription over him,

*Pontius Pilate:* “This is the King of the Jews.”

*Evangelist:* <sup>39</sup>One of the criminals who were hanged railed at him, saying,

**Gestas: “Are you not the Christ? Save yourself and us!”**

*Evangelist:* <sup>40</sup>But the other rebuked him, saying,

**Dismas: “Do you not fear God, since you are under the same sentence of condemnation? <sup>41</sup>And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.”**

*Evangelist:* <sup>42</sup>And he said,

**Dismas: “Jesus, remember me when you come into your kingdom.”**

*Evangelist:* <sup>43</sup>And he said to him,

**Jesus: “Truly, I say to you, today you will be with me in Paradise.”**

*Evangelist:* <sup>44</sup>It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, <sup>45</sup>while the sun’s light failed. And the curtain of the temple was torn in two. <sup>46</sup>Then Jesus, calling out with a loud voice, said,

**Jesus: “Father, into your hands I commit my spirit!”**

*Evangelist:* And having said this he breathed his last. <sup>47</sup>Now when the centurion saw what had taken place, he praised God, saying,

**Centurion: “Certainly this man was innocent!”**

*Evangelist:* <sup>48</sup>And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. <sup>49</sup>And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.

<sup>50</sup>Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, <sup>51</sup>who had not consented to their decision and action; and he was looking for the kingdom of God. <sup>52</sup>This man went to Pilate and asked for the body of Jesus. <sup>53</sup>Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone, where no one had ever yet been laid. <sup>54</sup>It was the day of Preparation, and the Sabbath was beginning. <sup>55</sup>The women who had come with him from Galilee followed and saw the tomb and how his body was laid. <sup>56</sup>Then they returned and prepared spices and ointments.

On the Sabbath they rested according to the commandment.

**P** This is the Gospel of the Lord.

**C** Praise to You, O Christ.

Nicene Creed

*back cover of the hymnal*

*Sit*

Hymn of the Day | 438 A Lamb Goes Uncomplaining Forth

Sermon

*Stand*

Prayer of the Church

*Sit*

The Offering

## The Service of the Sacrament

Preface

*LSB 208*

**P** The Lord be with you.

**C** And also with you.

**P** Lift up your hearts.

**C** We lift them to the Lord.

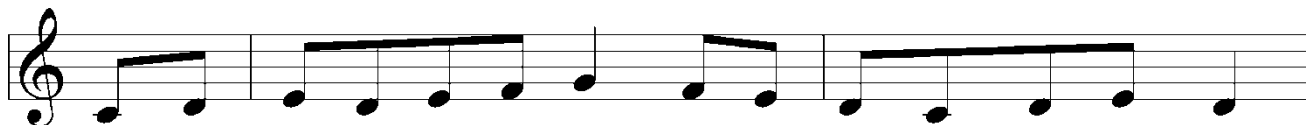
**P** Let us give thanks to the Lord our God.

**C** It is right to give Him thanks and praise.

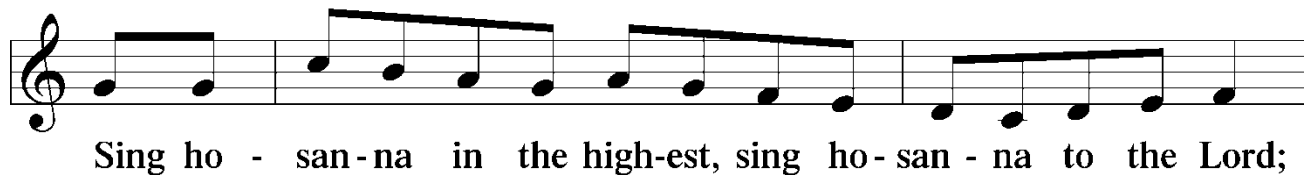
**P** It is truly good, right, and salutary that we should at all times and in all places give thanks to You, O Lord, holy Father, almighty and everlasting God, through Jesus Christ our Lord, who accomplished the salvation of mankind by the tree of the cross that, where death arose, there life might rise again, and that the serpent who overcame by the tree of the garden might likewise by the tree of the cross be overcome. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

Sanctus

*LSB 208*



**C** Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth a - dored;



### Prayer of Thanksgiving

**P** Blessed are You, O Lord our God, king of all creation, for You have had mercy on us and given Your only-begotten Son that whoever believes in Him should not perish but have eternal life.

At Your command, Abraham prepared to offer his son Isaac as a sacrifice on the mountain; yet, in mercy You provided a ram as a substitute. We give You thanks that on Calvary You spared not Your only Son but sent Him to offer His life as a ransom for many. As we eat and drink His body and blood, grant us, like Abraham our father, to trust in Your promise now fulfilled in Christ, the Lamb of God, who takes away the sin of the world.

Hear us as we pray in His name and as He has taught us:

### Lord's Prayer

**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.

### The Words of Our Lord

**P** Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: “Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me.”

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: “Drink of it, all of you; this cup is the new testament in My ✠ blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me.”

### Pax Domini

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

**C** Amen.

### Agnus Dei | 434 Lamb of God, Pure and Holy

*st. 1*



1 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,



Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.



All sins Thou bor - est for us, Else had de - spair reigned o'er us:



Have mer - cy on us, O Je - sus! O Je - sus!

*Sit*

### Distribution

## Holy Communion at St. Paul

Our congregation confesses the bodily presence of Jesus Christ in the Sacrament of the Altar. To care for those who are about to receive the Body and Blood of Jesus Christ, the Altar is open to those baptized Christians who repent of their sins, have been catechized in the Faith, and are members of our congregation, another congregation of The Lutheran Church—Missouri Synod, or of another Church body with

whom we are in fellowship. If you have not communed in a year or are visiting, please speak with one of our Pastors before communing today. Thank you.

**Distribution Hymn | 444 No Tramp of Soldiers' Marching Feet**

**Distribution Hymn | 453 Upon the Cross Extended**

**Distribution Hymn | 542 When I Behold Jesus Christ**

*Stand*

**The Dismissal**

**P** The holy body and precious blood of our Lord and Savior Jesus Christ strengthen and keep you in the one true faith unto life +everlasting! Depart in peace. **Amen.**

**Nunc Dimittis**

*LSB 211*

**1** O Lord, now let Your ser - vant De -  
part in heav'n - ly peace, For I have seen the  
glo - ry Of Your re - deem - ing grace:  
A light to lead the Gen - tiles Un -  
to Your ho - ly hill, The glo - ry of Your  
peo - ple, Your cho - sen Is - ra - el.

**Post-Communion Collect**

**A** Let us pray.



We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**C Amen.**

### **Benedicamus**

*LSB 212*

**A** Let us bless the Lord.

**C Thanks be to God.**

### **Benediction**

**P** The Lord bless you and keep you.

The Lord make His face shine on you and be gracious to you.

The Lord look upon you with favor and ✠ give you peace.

**C Amen.**

### **Closing Hymn | 443 Hosanna, Loud Hosanna**

*The Service is ended. Depart in peace!*

## **Palm Sunday**

### *A Meditation on the Word of God | John 12:12-19*

Picture Jesus, surrounded by those crowds in Jerusalem who welcomed him. The crowds are cheering as he enters their midst, riding on a donkey. They acclaim him to be the Messiah, the Son of David, the one who would save his people from their oppressors. **Hosanna** is from the Hebrew. It means, “**Save us now.**” It is from Psalm 118. They recognize Jesus is the Savior.

On the other hand, they do not know *what kind* of Savior he is. They are confused about many things. They hope for an earthly king. They want Jesus to kick out the Romans and establish his kingdom in a visible way, with a show of force. Jesus will not be that kind of Messiah.

And so he rides into their midst on a donkey. The donkey is meant to teach. It shows his humility. He is not coming into Jerusalem to fight and conquer, but to suffer and die. He teaches his disciples that he is not here on earth to be served but to serve—to give his life and shed his blood, so that sinners might be forgiven through his sacrifice on the cross. Like that donkey on which he is saddled, *Jesus himself is saddled*—he comes into Jerusalem saddled with our sins. He is riding to his death, to pay for them. This is his Father’s will. Jesus is obedient unto death.

Still, Palm Sunday strikes a note of joy. Think of how the children will bear palms as the congregation sings, ‘*All Glory, Laud, and Honor*’ this day. This hymn has been sung in the Church on Palm Sunday for 1200 years. This is a joyful song. The palms were used as a means for praising Jesus two-thousand years ago, and we take them up in our worship to praise him now. In the book of Revelation, chapter 7, the saints in heaven are pictured as dressed in white,

with palm branches in their hands. Praise of Jesus is not just for us on earth. It is matched by the joyful praise of heaven. When we worship Jesus, we join our voices, not only with the pilgrims and children who first welcomed him. We meld our voices with the Church triumphant.

What is so fantastic on Palm Sunday is how Jesus is *resolute*. You have to imagine a bustling scene, with lots of moving parts, lots of things going on in the background. Everyone has an agenda. The leaders of Israel are there, scheming and plotting. The disciples are there, fearing and fretting. Pilate is concerned. The people are in an uproar. There is a general tumult.

Yet, see Jesus in the midst of it all. He is resolute. There is no cowardice or second-guessing with him. Picture him with eyes front, his face is set like flint toward Golgotha. There is no turning back now. No going back to the safety of Galilee. Jesus will face Satan's temptation to turn away from the cross. He will resist those temptations and he will obey. He will drink the cup the Father has poured for him. In that cup is God's wrath. Jesus will drink it for you and me. He suffers hell so that we might have the promise of heaven. He loves us. He is the only Savior of sinners. He empties himself of glory, that we might be glorified through him.

## Announcements

### St. Paul

**Holy Week** begins today (Palm Sunday). The procession of the cross in Palm Sunday will be followed by the **children carrying palms** in both services at the beginning of worship, so please have your children in the narthex ten minutes early. Thank you!

**Holy Week Schedule.** Please refer to the schedule on the following pages for our Maundy Thursday, Good Friday, Easter Vigil, and Easter schedule. In addition to the services on Maundy Thursday and Good Friday at St. Paul, there are two circuit-wide services offered at St. John Bingen during Holy Week: the Tre Ore (three hour) service from 12-3PM on Good Friday and the Easter Vigil at 8PM Saturday. Each of these services has its own remarkable characteristics and has something unique to offer those who attend them. Pr.'s Brege and Yeager will be at these services (the Tre Ore and the Vigil). We would very much be delighted to see you in the congregation. These services will be sure to add richly to your Lenten devotion. As Holy Week is the highest point on the Christian calendar, all saints will want to organize their lives so as to maximize their reception of the treasures the Lord Jesus has for us in his Word. Please do join us!

**Easter breakfast.** Parents, please also plan to have your children present in the fellowship hall at about **7:30AM Easter Day** to help serve and clean up at the **Easter breakfast**. Breakfast funds go to support St. Paul's youth. **Sign up sheet** is in the narthex for those who would like to bring breakfast casseroles, cinnamon rolls, coffee cake, or whatever is your breakfast specialty.

**Easter Flowers.** Thanks to all that ordered flowers for Easter. After the late service on Easter morning you may take your flowers home. Each flower is marked with a stick in the dirt of the pot with the purchasers name on it. Again, thank you, He is Risen, indeed!

**Noodles. From the Ladies Aid:** We will be making noodles in June two weeks in a row. Starting Sunday, June 15 with set up after church. We'll make noodles on the 16,17,18, bag on the 19th, rest then start again on the 22nd making the loaves and then cutting them into noodles the 23, 24, 25. with bagging and clean up in the 26th. All are invited to come and help! We start at 8am on the week days and try to finish up by 1-2pm. Also, lunch is a carry-in.

**From the Ladies Aid—left dishes:** the Ladies Aid appreciates all the great salads and treats you help us provide. We think some of you who have contributed have forgotten your containers. We would like all members to see if you left a dish—these are in the back of Church under the table in the narthex. Any items not claimed will be donated. Thank you!

**Upcoming meeting dates/times.** Wyneken Association meeting is **Tue, April 29 at 7PM** at Wyn. gym. Our next St. Paul Voters Assembly is **April 22 at 7PM** in the fellowship hall.

**Class of 2027 Mother's Day Chicken Fundraiser** - Support the class of 2027 by purchasing delicious chicken! Reach out to a current grade 6 student to purchase your pre-sale tickets now through April 30! Chicken halves are \$10 and will be available to pick up on Mother's Day, Sunday, May 11 from 9:30am-12:30pm at Bingen, Preble, or Friedheim. All orders must be claimed during the designated pickup period. Checks may be made payable to "Wyneken".

---

## Holy Week Schedule

Sunday, April 13	6:30-7:15AM Confession/Absolution <b>8 and 10:15AM Palm Sunday—Divine Services</b> 9:15AM Bible Class/Sunday School 11:30-12:30AM Confirmation Instruction
Thursday, April 17	<b>7PM Maundy Thursday, Divine Service at St. Paul</b>
Friday, April 18	<b>12-3PM Tre Ore Circuit Service, St. John, Bingen</b> <b>7PM Chief Service, St. Paul, Preble</b>
Saturday, April 19	<b>8PM Easter Vigil Circuit Service, St. John, Bingen</b>
Sunday, April 20	<b>6AM Easter Sunrise Divine Service</b> 7:30AM Easter Breakfast—served by youth of St. Paul <b>9AM Easter Day Divine Service</b> <i>No Bible Class or Confirmation instruction Easter Sunday</i>

# Prayer of the Church

- +**Sick and recovering:** Jeff Bulmahn, Carol Selking, Marcia Selking.
- +Those who mourn: the family of Marge Merriman.
- +**Wyneken:** our teachers, Nichole Puteet, students, staff, and childcare.
- +**Expectant mothers:** Chloe Johnson, Kelly Skove, Karley Walker, Danielle Meshberger.
- +**The Homebound:** Lurna Bulmahn, Marilyn Werling, Cindy Gallmeyer (all at Woodcrest); Mike Hoffman (Cedarhurst Fort Wayne); Gene Bulmahn (Christian Care, Bluffton); Don Haines (home), Ron Selking (Assisted living facility—Chesterton, Indiana).
- +**Birthdays:** Kim Vitatoe, Karley Walker, Cheryl Reinking, Mike Hoffman, Kingston Huff, Jamie Miller, Arlema Ehlerding, Tim Korte, Tom Korte, Paula Werling.

---

## Acolytes 4/13

8AM Clayton Minnich

10:15AM Zach Vitatoe

---

## Attendance

7PM 4/2: 65

8AM 4/6: 109

10:15AM 4/6: 98

---

## Stewardship

Offering 3/30: \$9,186.52

Online: \$384.52

Total F.T.W.: \$9,571.04

vs. weekly goal (of \$9,675): -\$488.48

Y.T.D.: -\$38,310.80



## Saint Paul Ev. Lutheran Church—Preble, Indiana

*A Congregation of The Lutheran Church—Missouri Synod*

**4510 W. 750 N., Decatur, Indiana 46733 | 260.547.4176**

Church Email: [stpaulpreble@gmail.com](mailto:stpaulpreble@gmail.com)

Webpage: [stpaulpreble.org](http://stpaulpreble.org)

Rev. Andrew T. Yeager, Pastor | 260-226-0375 | [andrewtyeager@gmail.com](mailto:andrewtyeager@gmail.com)

Rev. Dr. Daniel J. Brege, Pastor | 260-223-1962 | [djbreg@hotmail.com](mailto:djbreg@hotmail.com)

Seminarian Gunstein Innvæ, Field Worker | 260-418-4783 | [gunstein.innvæ@ctsfiw.edu](mailto:gunstein.innvæ@ctsfiw.edu)

Seminarian Ryan Skove, Field Worker | 909-263-7695 | [ryan.skove@ctsfiw.edu](mailto:ryan.skove@ctsfiw.edu)