

# SUNDAY OF THE PASSION

*Palm Sunday*



April 13, 2025

## WELCOME, GUESTS

Welcome to all who worship with us today. We are thankful for your presence and invite you to share in “the food which endures for eternal life.”

Please sign the visitor’s book at our Welcome Center in the narthex. If you’d like to know more about us or are considering becoming a member, please complete the form found in each pew, return it to an usher or simply put it in the collection plate. There is a cry room down the stairs off the narthex where the service can still be heard. Busy-bags, children’s bulletins and magazines and are also provided in the narthex.

We’d like for you to learn more about us!

A Reconciling in Christ Congregation: We welcome people of all sexual orientations, gender identities, and gender expressions; and we are committed to work for racial equity.



A Green Congregation: for being stewards of the earth.

In Covenant with Lutheran Campus Ministry (LuMin St. Louis), [lcmstl.org](http://lcmstl.org)

### LAND AND PEOPLES ACKNOWLEDGEMENT

Bethel Lutheran Church acknowledges and honors the Tribal peoples, including the Osage Nation, Quapaw, Miami, Otoe-Missouria, Kickapoo, and Illinois Confederacy among others, who were unjustly removed from their ancestral homelands on which we gather.

Bethel Lutheran Church honors the Native peoples who have cared for, and continue to care for, the lands which they first inhabited, named, and tended.

Bethel Lutheran Church recognizes that the cultural and spiritual life of our Indigenous siblings offers wisdom about living in relationship with creation and with our neighbors.

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In support of our goal of being a caring, inclusive, Christ-centered community, we

- ❖ care for God’s creation
- ❖ promote the non-violence of Christ and care for those who suffer
- ❖ participate in the Spirit toward a global religious community

The liturgy of this **Sunday of the Passion**, which tradition calls “Palm Sunday,” combines the grandeur of *Christ the King Sunday* with the gravity and introspection of *Good Friday*. Hence the hymns and anthems for today’s service acclaim Jesus Christ as both our sovereign King and the sacrificial Lamb who has redeemed us. The palms which we carry today are expressions of homage for a Majesty whose Name is exalted above every name—not only because of his divinity, but because of his unswerving obedience to the Father, even unto an excruciating and humiliating death—all for the sake of us unworthy, disobedient sinners.

The many *Hosannas* which we hear today likewise extol Christ’s kingship. We are reminded of that first Palm Sunday, when the people of Jerusalem, even the youngest, “made sweet hosannas ring.” Nonetheless, this day not only recalls the triumphal procession into Jerusalem, but celebrates the victory on Calvary.

**Our Hymn of the Day**, interspersed throughout the reading of the Passion, calls to mind Christ’s sacrifice on the Cross, his offering of himself as the Spotless Lamb of God. Throughout the five Sundays of Lent we have associated this chorale melody with the words by which it was known to Bach and his contemporaries: *An Wasserflüssen Babylon*—“By Flowing Waters of Babylon”—evocative of the Babylonian captivity [Jeremiah 25 and 29; 2 Chronicles 36; Zechariah 1 and 7], and its parallel in humanity’s captivity by death and sin. Today we sing it to the words, “A Lamb Goes Uncomplaining Forth,” (in German, *Ein Lämmlein geht und trägt die Schuld*). Thus, no longer exiled from God’s grace, we sing of our release from the slavery of sin and death.

April 13, 2025

+ Sunday of the Passion +

*Palm Sunday*

10 AM

*The responses of the assembly appear in **bold** type.*

*“ELW” refers to Evangelical Lutheran Worship, the cranberry-colored book in the pew racks.*

*Standing and sitting are corporate acts of the assembly.*

*When the assembly stands, those who are able stand on behalf of those who cannot.*

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*Today we follow Christ from triumphal entry to the cross, each waypoint of the journey marked by Jesus’ compassion for those who would betray, mock, accuse, or do violence to him. Though persecuted and beaten, Jesus the Son of God is not disgraced; instead, he asks forgiveness for those who put him to death. We have walked the Lenten pathway these forty days, each of us invited through baptism to “let the same mind be in you that was in Christ Jesus.” We enter this holy week accompanying Jesus to the cross with both grief and thanksgiving in our hearts, trusting in God’s redeeming love.*

## GATHERING

*The Holy Spirit calls us together as the people of God*

*The assembly gathers in the gym on the lower level at the west end of the building. For those who instead wish to gather in the pews in the church, the service will continue there, beginning at the hymn during the procession into the church.*

## INVITATION TO HOLY WEEK AND THE THREE DAYS

*The presiding minister invites the assembly into the observance of Holy Week and The Three Days (Paschal Triduum): Maundy Thursday, Good Friday, and the Vigil of Easter.*

Dear friends in Christ,  
during the past forty days of Lent  
we have been preparing for the celebration of our Lord’s death and resurrection.

Today let us join together to begin this solemn celebration  
in union with the Church throughout the world.

Christ enters his own city  
to complete his work as our Savior,  
to suffer, to die, and to rise again.

**ANTHEM**      *Hosanna to the Son of David*  
Ancient chant

Hosanna to the Son of David!  
Bless’d is he who comes in the name of the Lord.  
O King of Israel, Hosanna in the highest!

## HOSANNA AND PRAYER

*The presiding minister begins (repeated one or more times):*

Blessed is the one who comes in the name of the Lord.

**Hosanna in the highest.**

*The presiding minister continues.*

Let us pray.

Mercifully assist us with your help, O Lord God of our salvation,

that we may enter with joy upon the contemplation of those mighty acts,

whereby you have given us life and immortality;

through Jesus Christ our Lord.

**Amen.**

## THE PROCESSIONAL GOSPEL

Luke 19:28–40

The ☩ holy gospel according to Luke.

**Glory to you, O Lord.**

Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, “Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’” So those who were sent departed and found it as Jesus had told them. As they were untying the colt, its owners asked them, “Why are you untying the colt?” They said, “The Lord needs it.”

Then they brought it to Jesus, and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. Now as he was approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, “Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!” Some of the Pharisees in the crowd said to Jesus, “Teacher, order your disciples to stop.” He answered, “I tell you, if these were silent, the stones would shout out.”

The gospel of the Lord.

**Praise to you, O Christ.**

## THE BLESSING OF PALMS

*All lift their palm branches. The presiding minister greets the assembly and invites all present to give thanks.*

The Lord be with you.

**And also with you.**

Let us pray.

*A brief silence is kept.*

We praise and thank you, O God, for redeeming the world through our Savior Jesus Christ.

Today he entered the holy city in triumph and was proclaimed messiah and king

by those who spread garments and branches along his way.

Bless these branches and those who carry them.

Grant us grace to follow our Lord in the way of the cross,

so that, joined to his death and resurrection, we enter into life with you;

through the same Jesus Christ,

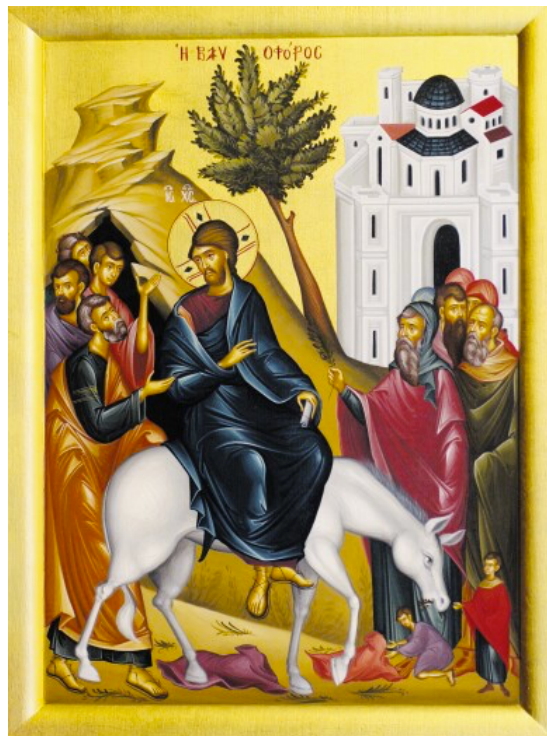
who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

## THE PALM PROCESSION

*Assisting minister* Let us go forth in peace,  
*Assembly* **in the name of Christ. Amen.**

*The cross leads the procession, followed by the choir and the whole assembly, with the assisting and presiding ministers last.*



## HYMN DURING THE PROCESSION TO THE DOOR OF THE CHURCH

*Ride On, Ride On In Majesty*  
WINCHESTER NEW



1.  
Ride on, ride on in majesty!  
Hear all the tribes hosanna cry;  
O Savior meek, your road pursue,  
With palms and scattered garments  
strewed.

2.  
Ride on, ride on in majesty!  
In lowly pomp ride on to die.  
O Christ, your triumphs now begin  
O'er captive death and conquered sin.

3.  
Ride on, ride on in majesty!  
The wingèd squadrons of the sky  
Look down with sad and wond'ring eyes  
To see the approaching sacrifice.

4.  
Ride on, ride on in majesty!  
Your last and fiercest strife is nigh.  
The Father on his sapphire throne  
Awaits his own anointed Son.

5.  
Ride on, ride on in majesty!  
In lowly pomp ride on to die,  
Bow your meek head to mortal pain,  
Then take, O Christ, your pow'r and reign!

## ANTHEM AT THE ENTRANCE TO THE CHURCH

*Hosanna to the Son of David*  
Music of Michael Praetorius (1571–1621)

Hosanna! Hosanna to the Son of David!  
Blessèd is he that cometh in the name of the Lord.  
Hosanna, Hosanna in the highest!

## **PRAYER AT THE ENTRANCE TO THE CHURCH**

*The presiding minister greets the assembly gathered at the door of the church:*

Let us pray.

O God, your Son chose the path that led to pain before joy  
and to the cross before glory.

Plant his cross in our hearts,

so that in its power and love we may come at last to joy and glory;  
through Christ our Lord.

**Amen.**

*We proclaim through action that the cross of Christ opens the gate of heaven: The crucifer strikes the door of the church three times with the foot of the cross, and the door is opened. The assembly continues the procession, entering the church.*



# HYMN DURING THE PROCESSION INTO THE CHURCH

*All Glory, Laud and Honor*  
*VALET WILL ICH DIR GEBEN*

ELW # 344

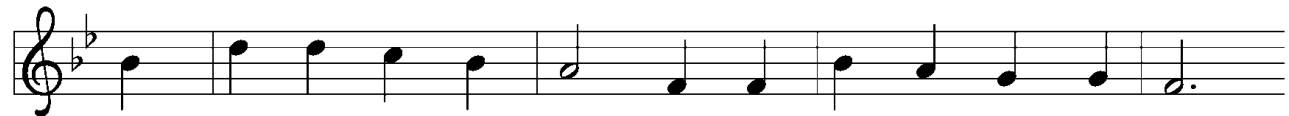
*Refrain*



All glo - ry, laud, and hon - or to you, re - deem - er, king,




to whom the lips of chil - dren made sweet ho - san - nas ring.



1 You are the king of Is - rael and Da - vid's roy - al Son,  
2 The com - pa - ny of an - gels are prais - ing you on high;  
3 The mul - ti - tude of pil - grims with palms be - fore you went;  
4 To you, be - fore your pas - sion, they sang their hymns of praise.  
5 Their prais - es you ac - cept - ed; ac - cept the prayers we bring,

*Refrain*



now in the Lord's name com - ing, our King and Bless - ed One.  
cre - a - tion and all mor - tals in cho - rus make re - ply.  
our praise and prayer and an - thems be - fore you we pre - sent.  
To you, now high ex - alt - ed, our mel - o - dy we raise.  
great au - thor of all good - ness, O good and gra - cious King.

Text: Theodulph of Orleans, c. 760–821; tr. John Mason Neale, 1818–1866, alt.  
Music: VALET WILL ICH DIR GEBEN, Melchior Teschner, 1584–1635

## CONCLUSION OF THE PROCESSION

*All lift their palm branches. The presiding minister concludes the procession.*

Blessed is the one who comes in the name of the Lord.  
**Hosanna in the highest.**

## PRAYER OF THE DAY

As we now enter into the contemplation of the passion of our Lord Jesus Christ and meditate on the salvation of the world through his sufferings, death, burial, and resurrection, let us pray.

O God of mercy and might, in the mystery of the passion of your Son you offer your infinite life to the world. Gather us around the cross of Christ, and preserve us until the resurrection, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

*The assembly is seated at the conclusion of the Prayer of the Day. With the Prayer of the Day, we abruptly change focus from Jesus' entry into Jerusalem and greeting him with palms to his passion and death. The palms may be put away at this point to help mark that sharp transition. They will not be used during the remainder of the service.*

## WORD

*God speaks to us in Scripture reading, preaching, and song*

### FIRST READING

Isaiah 50:4–9a

*The servant of the Lord submits to suffering*

*The servant of the Lord expresses absolute confidence in his final vindication, despite the fact that he has been struck and spit upon. This characteristic of the servant played an important role in the early church's understanding of the suffering, death, and resurrection of Jesus.*

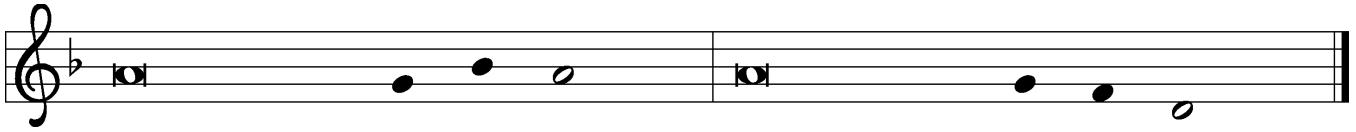
A reading from the Book of the Prophet Isaiah.

The Lord GOD has given me a trained tongue, that I may know how to sustain the weary with a word. Morning by morning the Lord GOD wakens, wakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious; I did not turn backward. I gave my back to those who struck me and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting.

The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; the one who vindicates me is near. Who will contend with me? Let us stand in court together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty?

The word of the Lord.

**Thanks be to God.**



*Cantor* In you, O LORD, have I taken refuge; let me never be | put to shame;  
deliver me | in your righteousness.

*Assembly* **Incline your | ear to me;  
make haste to de- | liver me;**

*Cantor* Be my strong rock, a castle to keep me safe,  
for you are my crag | and my stronghold;  
for the sake of your name, lead | me and guide me.

*Assembly* **Take me out of the net that they have secretly | set for me,  
for you are my tow- | er of strength.**

*Cantor* Into your hands I com- | mend my spirit,  
for you have redeemed me, O LORD, O | God of truth.

*Assembly* **Have mercy on me, O LORD, for I | am in trouble;  
my eye is consumed with sorrow, and also my throat | and my belly.**

*Cantor* For my life is wasted with grief, and my | years with sighing;  
my strength fails me because of affliction, and my bones | are consumed.

*Assembly* **I have become a reproach to all my enemies and even to my neighbors.  
a dismay to those of | my acquaintance;  
when they see me in the street | they avoid me.**

*Cantor* I am forgotten, out of mind, as if | I were dead.  
I am useless as a | broken pot.

*Assembly* **For I have heard the whispering of the crowd; fear is | all around.  
they put their heads together against me; they plot to | take my life.**

*Cantor* But as for me, I have trusted in | you, O LORD.  
I have said, “You | are my God.

*Assembly* **My times are | in your hands;  
rescue me from the hand of my enemies  
and from those who | persecute me.**

**Make your face to shine up- | on your servant,  
and in your loving | kindness save me.”**

## SECOND READING

Philippians 2:5–11

*Humbled to the point of death on a cross*

*Christ did not act to attain status and glory but was obedient to God even to the point of death. Following Christ's example, we do not seek personal status or glory but care for others as God cared for us in Christ's death.*

A reading from the Letter of Paul to the Philippians.

Let the same mind be in you that was in Christ Jesus, who, though existing in the form of God, did not regard equality with God as something to be grasped, but relinquished it all, taking the form of a slave, assuming human likeness. And being found in appearance as a human, he humbled himself and became obedient to the point of death—even death on a cross.

Therefore God exalted him even more highly and gave him the name that is above every other name, so that at the name given to Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.

The word of the Lord.

**Thanks be to God.**

*Silence for preparation precedes the gospel acclamation.*

## GRADUAL

motet: *Christus factus est*

Music of Giovanni Matteo Asola (1524–1609)

[Sung in Latin]

The inspired words of this Passiontide anthem are from St. Paul's letter to the Philippians (2:8–9), today's appointed Epistle lesson.

*Christus factus est pro nobis  
obediens usque ad mortem,  
mortem autem crucis.*

*Propter quod et Deus  
exaltavit illum  
et dedit illi nomen,  
quod est super omne nomen.*

Christ was made for us  
obedient unto death,  
even death on a cross.  
Therefore God also  
has highly exalted him  
and given him the name  
that is above every name.

*All remain seated. The customary responses before and after the Gospel are omitted.*

*The assembly is requested to speak the parts of the **PEOPLE**.*

*As the gospel is announced, a small cross may be traced with the thumb on the forehead, then on the lips, then on the breast, as a prayer that the gospel may dwell in our minds, on our lips, and in our hearts.*

The Passion of our Lord Jesus Christ according to St. Luke.

**Narrator:** Now the Festival of Unleavened Bread, which is called the Passover, was near. The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people. Then Satan entered into Judas called Iscariot, who was one of the twelve; he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. They were greatly pleased and agreed to give him money. So he consented and began to look for an opportunity to betray him to them when no crowd was present.

**Narrator:** Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying,

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

**Narrator:** They asked him,

**Peter:** Where do you want us to make preparations for it?

**Narrator:** Jesus said to them,

**Jesus:** Listen, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters and say to the owner of the house, “The teacher asks you, ‘Where is the guest room, where I may eat the Passover with my disciples?’” He will show you a large room upstairs, already furnished. Make preparations for us there.

**Narrator:** So they went and found everything as he had told them, and they prepared the Passover meal. When the hour came, Jesus took his place at the table, and the apostles with him. He said to them,

**Jesus:** I have eagerly desired to eat this Passover with you before I suffer, for I tell you, I will not eat it until it is fulfilled in the dominion of God.

**Narrator:** Then Jesus took a cup, and after giving thanks he said,

**Jesus:** Take this and divide it among yourselves, for I tell you that from now on I will not drink of the fruit of the vine until the dominion of God comes.

**Narrator:** Then he took a loaf of 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.

**Narrator:** And Jesus did the same with the cup after supper, saying,

**Jesus:** This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son-of-Man is going as it has been determined, but woe to that one by whom he is betrayed!

**Narrator:** Then they began to ask one another which one of them it could be who would do this. A dispute also arose among them as to which of them was to be regarded as the greatest. But Jesus said to them,

**Jesus:** The rulers of the gentiles are domineering, and those in authority over them are called benefactors. But not so with you; rather, the greatest among you must become like the youngest and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

You are those who have stood by me in my trials, and I confer on you, just as my Father conferred on me, a dominion, so that you may eat and drink at my table in my dominion, and you will sit on thrones judging the twelve tribes of Israel.

Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail, and you, when once you have turned back, strengthen the community.

**Narrator:** And Simon Peter said to Jesus,

**Peter:** Lord, I am ready to go with you to prison and to death!

**Narrator:** Jesus said,

**Jesus:** I tell you, Peter, the cock will not crow this day until you have denied three times that you know me.

**Narrator:** Jesus said to them,

**Jesus:** When I sent you out without a purse, bag or sandals, did you lack anything?

**Narrator:** They said,

**PEOPLE:** No, not a thing.

**Narrator:** He said to them,

**Jesus:** But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell a cloak and buy one. For I tell you, this scripture must be fulfilled in me, “And he was counted among the lawless,” and indeed what is written about me is being fulfilled.

**Narrator:** And they said,

**PEOPLE:** Lord, look, here are two swords.

**Narrator:** He replied,

**Jesus:** It is enough.

**HYMN OF THE DAY** *A Lamb Goes Uncomplaining Forth* [#340]

Stanza 1

*EIN LÄMMLEIN GEHT UND TRÄGT DIE SCHULD  
AN WASSERFLÜSSEN BABYLON*

1 A lamb goes un - com - plain - ing forth to save a world of sin - ners.  
He bears the bur - den all a - lone, dies shorn of all his hon - ors.  
He goes to slaugh - ter, weak and faint, is led to die with -  
out com - plaint; his spot - less life he of - fers. He bears the shame,  
the stripes, the wrath; his an - guish, mock - er - y,  
and death for us he glad - ly suf - fers.

**Narrator:** Jesus came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. When he reached the place, he said to them,

**Jesus:** Pray that you may not come into the time of trial.

**Narrator:** Then he withdrew from them about a stone's throw, knelt down and prayed,

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

**Narrator:** Then an angel from heaven appeared to Jesus and gave him strength. In his anguish Jesus prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them,

**Jesus:** Why are you sleeping? Get up and pray that you may not come into the time of trial.

**Narrator:** While Jesus was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. Judas approached Jesus to kiss him, but Jesus said to him,

**Jesus:** Judas, is it with a kiss that you are betraying the Son-of-Man?

**Narrator:** When those who were around him saw what was coming, they asked,

**PEOPLE:** **Lord, should we strike with the sword?**

**Narrator:** Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said,

**Jesus:** No more of this!

**Narrator:** And Jesus touched the slave's ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him,

**Jesus:** Have you come out with swords and clubs as though I were a rebel? 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!

**Narrator:** Then they seized Jesus and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a serving woman, seeing Peter in the firelight, stared at him and said,

**Serving Woman:**

This man also was with him.



**Narrator:** But Peter denied it, saying,

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

**Narrator:** A little later someone else, on seeing Peter, said,

**First Bystander:**

You also are one of them.

**Narrator:** But Peter said,

**Peter:** Man, I am not!

**Narrator:** Then about an hour later still another kept insisting,

**Second Bystander:**

Surely this man also was with Jesus, for he is a Galilean.

**Narrator:** But Peter said,

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

**Narrator:** At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, who had said to him, "Before the cock crows today, you will deny me three times." And Peter went out and wept bitterly. Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him,

**PEOPLE:** **Prophecy! Who is it who struck you?**

**Narrator:** They kept heaping many other insults on him.

**HYMN OF THE DAY** *A Lamb Goes Uncomplaining Forth* Stanza 2  
*EIN LÄMMLEIN GEHT UND TRÄGT DIE SCHULD*

**This lamb is Christ, our greatest friend,  
the Lamb of God, our Savior,  
whom God in mercy chose to send  
to win us rebels over.**

**"Go down, my child," the Father said,  
"and free my children from their dread  
of death and condemnation.**

**The painful stripes are hard to bear,  
but by your death they all can share  
the joy of your salva - - tion."**

**Narrator:** When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought Jesus to their council. They said,

**PEOPLE:** **If you are the Messiah, tell us.**

**Narrator:** Jesus replied,

**Jesus:** If I tell you, you will not believe, and if I question you, you will not answer. But from now on the Son-of-Man will be seated at the right hand of the power of God.

**Narrator:** All of them asked,

**PEOPLE:** **Are you, then, the Son of God?**

**Narrator:** Jesus said to them,

**Jesus:** You say that I am.

**Narrator:** Then they said,

**PEOPLE:** **What further testimony do we need? We have heard it ourselves from his own lips!**

**Narrator:** Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse Jesus, saying,

**PEOPLE:** **We found this man inciting our nation, forbidding us to pay taxes to Caesar and saying that he himself is the Messiah, a king.**

**Narrator:** Then Pilate asked Jesus,

**Pilate:** Are you the king of the Jews?

**Narrator:** Jesus answered,

**Jesus:** You say so.

**Narrator:** Then Pilate said to the chief priests and the crowds,

**Pilate:** I find no basis for an accusation against this man.

**Narrator:** But they were insistent and said,

**PEOPLE:** **He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.**

**Narrator:** When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, Pilate sent Jesus off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time because he had heard about Jesus and was hoping to see him perform some sign. Herod questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by vehemently accusing him. Even Herod with his soldiers treated Jesus with contempt and mocked him; then Herod put an elegant robe on him and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people and said to them,

**Pilate:** You brought me this man as one who was inciting the people, and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him.

**Narrator:** Then they all shouted out together,

**PEOPLE:** **Away with this fellow! Release Barabbas for us!**

**Narrator:** (This was a man who had been put in prison for an insurrection that had taken place in the city and for murder.) Pilate, wanting to release Jesus, addressed them again, but they kept shouting,

**PEOPLE:** **Crucify, crucify him!**

**Narrator:** A third time Pilate said to them,

**Pilate:** Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.

**Narrator:** But they kept urgently demanding with loud shouts that Jesus should be crucified, and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

**Our Savior answered from his heart  
that he would take the burden:  
“My Father’s will is my command;  
I’ll do as I am bidden.”  
Oh, wondrous love! Oh, loving might!  
To right what mortals cannot right  
the Son was sent from heaven.  
What love, O Love, who came to save  
by loving even to the grave  
until the stone was riv - - en.**

**Narrator:** As they led Jesus away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him and made him carry it behind Jesus. A great number of the people followed Jesus, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said,

**Jesus:** Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, “Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.” Then they will begin to say to the mountains, “Fall on us,” and to the hills, “Cover us.” For if they do this when the wood is green, what will happen when it is dry?

**Narrator:** Two others also, who were criminals, were led away to be put to death with Jesus. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said,

**Jesus:** Father, forgive them, for they do not know what they are doing.

**Narrator:** And they cast lots to divide his clothing. And the people stood by, watching, but the leaders scoffed at him, saying,

**PEOPLE:** **He saved others; let him save himself if he is the Messiah of God, God’s chosen One!**

**Narrator:** The soldiers also mocked him, coming up and offering him sour wine and saying,

**PEOPLE:** **If you are the King of the Jews, save yourself!**

**Narrator:** There was also an inscription over him, “This is the King of the Jews.” One of the criminals who were hanged there kept deriding Jesus and saying,

**First Criminal:**

Are you not the Messiah? Save yourself and us!

**Narrator:** But the other rebuked him, saying,

**Second Criminal:**

Do you not fear God, since you are under the same sentence of condemnation?  
And we indeed have been condemned justly, for we are getting what we deserve  
for our deeds, but this man has done nothing wrong.

**Narrator:** Then he said,

**Second Criminal:**

Jesus, remember me when you come into your kingdom.

**Narrator:** Jesus replied,

**Jesus:** Truly I tell you, today you will be with me in paradise.

**Narrator:** It was now about noon, and darkness came over  
the whole land until three in the afternoon, while the sun's light failed,  
and the curtain of the temple was torn in two. Then Jesus, crying out  
with a loud voice, said,

**Jesus:** Father, into your hands I commend my spirit.

**Narrator:** Having said this, he breathed his last.

**MEDITATION**

Organ Chorale

setting by Gerhard Krapf

*A Lamb Goes Uncomplaining Forth*

*EIN LÄMMLEIN GEHT UND TRÄGT DIE SCHULD*

**Narrator:** When the centurion saw what had taken place, he praised God and said,

**Centurion:** Certainly this man was innocent.

**Narrator:** And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance watching these things.

Now there was a good and righteous man named Joseph who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the dominion of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the Sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned and prepared spices and ointments.

On the Sabbath they rested according to the commandment.

*Stand.*

**HYMN OF THE DAY** *A Lamb Goes Uncomplaining Forth*  
*EIN LÄMMLEIN GEHT UND TRÄGT DIE SCHULD*

Stanza 4

**Of death I am no more afraid;  
your dying is my living.  
You clothe me in your royal robes  
that you are always giving.  
Your love is dress enough for me  
to wear through all eternity  
before the throne of heaven,  
where we shall stand close by your side,  
your church, the well-appointed bride,  
when all the faithful gath - - er.**

*The assembly is seated.*

**SERMON**

Pastor Scott Benolkin

*Silence for reflection follows the sermon.*

## PRAYERS OF INTERCESSION

*The assisting minister invites the assembly into prayer.*

Led by the Spirit, let us turn to God in prayer for the church, the world, and all those in need.

*There is no response after each petition.*

We pray for all who suffer in body, mind, or spirit, especially Tatum, Sharon, Jane, Tom, Jay, Stephen, Stephen, Joseph, Annie, Marilyn, Kathy, Katrina, Joe, Bill, JoAnn, Daniel, Angie, Will, Tom, Charlene, Richard, Steve, Jack, Rudolph, Brittany, Mary, David, Julie, Nick, Meredith, Joe, Michael, Marcie, and Anne-Marie.

*The presiding minister concludes the prayers:*

Receive the prayers of your people and draw all things together in your love,  
in the name of Jesus, who leads us from death to life.

**Amen.**

**THE PEACE**      *The presiding minister and the assembly greet each other in the peace of the risen Christ.*

The peace of Christ be with you always.

**And also with you.**

*The people may greet one another with a sign of Christ's peace. After greeting one another, the assembly is seated.*

**ANNOUNCEMENTS**      *Please see the schedule and written announcements on the last inside pages.*

## MEAL

*God feeds us with the presence of Jesus Christ*

**OFFERING**      *An offering is gathered, and the table is set.*

**OFFERING ANTHEM** from the oratorio, *Messiah* [1742]  
“Behold the Lamb of God”  
Music of George Frideric Handel (1685–1759)

This famous chorus from Handel’s celebrated oratorio opens part II of the work, which dwells upon the events of our Lord’s sacrifice and victory over death, as expressed in the prophecies of Scripture. We hear the words of the Baptizer, as recorded by the Evangelist John, extolling God’s sacrificial Lamb in music of solemn majesty. This is the fundamental thesis of John’s Gospel: that Jesus submitted to the cross willingly and triumphantly, not as a mere pawn of human politics, but as Lord and Master of heaven and earth.

“Behold the Lamb of God,  
That taketh away the sins of the world.”  
[John 1:29]

## THE GREAT THANKSGIVING

*Believing in the real presence of Christ in the holy meal, this church practices Eucharistic hospitality.  
All are welcome at God's table.*

*The presiding minister greets the assembly and invites all present to give thanks.*

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

*The presiding minister continues:*

It is indeed right, our duty and our joy, that . . . we praise your name and join their unending hymn:

**HOLY, HOLY, HOLY (SANCTUS)**    *Hosanna to Our God*  
Music of Dmitri Bortniansky (1751–1725)

This hymn from the Orthodox tradition is by the prolific Ukrainian composer Dmitry Bortniansky. Though he served at the court of Catherine the Great at Saint Petersburg, Bortniansky was born in Ukraine. Today he is considered one of the founders of that nation's musical heritage.

Holy, Holy, Holy is the Lord our God.  
Sing forth his glory, ye saints forevermore!  
Hosanna, hosanna to our God.  
Sing forth his praise, all ye nations of the earth!  
Hosanna, hosanna to our God.



## THANKSGIVING AT THE TABLE

O God most mighty, O God most merciful, O God our rock and our salvation, hear us as we praise, call us to your table, grant us your life.

When the earth was a formless void, you formed order and beauty. When Abraham and Sarah were barren, you sent them a child; When the Israelites were enslaved, you led them to freedom. Ruth faced starvation, David fought Goliath, and the psalmists cried out for healing, and full of compassion, you granted the people your life.

You entered our sorrows in Jesus our brother. He was born among the poor, he lived under oppression, he wept over the city. With infinite love, he granted the people your life.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Remembering his death, we cry out Amen. **Amen.**

Celebrating his resurrection, we shout Amen. **Amen.**

Trusting his presence in every time and place, we plead Amen. **Amen.**

O God, you are Breath: send your Spirit on this meal.

O God, you are Bread: feed us with yourself.

O God, you are Wine: warm our hearts and make us one.

O God, you are Fire: transform us with hope.

O God most majestic, O God most motherly, O God our strength and our song, you show us a vision of a tree of life with fruits for all and leaves that heal the nations. Grant us such life, the life of the Father to the Son, the life of the Spirit of our risen Savior, life in you, now and forever.

**Amen.**

*The Great Thanksgiving concludes with the Lord's Prayer.*

## **THE LORD'S PRAYER**

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and forever.**

**Amen.**

## **PRAYER BEFORE COMMUNION AND INVITATION TO COMMUNION**

*The assembly prays together:*

Merciful God,  
we do not presume to come to your table trusting in our own righteousness,  
but in your abundant mercy.  
Grant us, therefore, gracious Lord,  
so to eat and drink the body and blood of your dear Son, Jesus Christ,  
that we may live in him and he in us, now and forever.  
**Amen.**

*The presiding minister invites the assembly to Christ's table, where all are welcome.*

The gifts of God for you, the people of God.  
All are welcome at the supper of the Lamb.

*The assembly is seated.*

*We invite all persons to share in Holy Communion. Those who do not commune are invited to come forward for a blessing. The silver chalices contain wine. In the individual cups, wine is clear; grape juice is a rose color. For sanitary reasons, we do not practice self-intinction: please do not dip the bread into the chalice. Gluten-free wafers are available. If any need to commune under one element (only the bread or only the wine/juice), know that the fullness of the sacrament is present in the one element.*

# LAMB OF GOD (AGNUS DEI)

*Lamb of God, Pure and Sinless*  
O LAMM GOTTES, UNSCHULDIG

ELW # 357

1. All      2. Chorale by J. S. Bach (choir)      3. All.

## COMMUNION MEDITATION

from the *Saint Matthew Passion* [1727]

Aria: *Mache dich mein Herze rein*

Music of Johann Sebastian Bach (1685–1750)

[Sung in German]

A serene contemplation on the burial of the Savior, from Bach's great Passion oratorio.

*Mache dich, mein Herze, rein,  
Ich will Jesum selbst begraben.  
Denn er soll nunmehr in mir  
Für und für  
Seine süße Ruhe haben.  
Welt, geh aus, laß Jesum ein!*

Make thyself pure, my heart,  
For I myself would bury Jesus  
that he might henceforth in me,  
Forever and ever,  
Have his sweet rest.  
O world, begone! Let Jesus enter!

*The assembly stands for the postcommunion.*

## POSTCOMMUNION

*Ah, Holy Jesus*, stanzas 4 and 5

HERZLIEBSTER JESU

Harmonization by Johann Sebastian Bach



For me, kind Je sus, was thine in-car - na - tion, thy mor-tal sor-row, and thy life's ob-  
There-fore, kind Je sus, since I can-not pay thee, I do a-dore thee, and will ev - er



la - tion; thy death of an-guish and thy bit-ter pas - sion, For my sal- va - tion.  
pray thee; think on thy pi - ty and thy love un - swerv - ing, not my de-serv - ing.

## PRAYER AFTER COMMUNION

Generous Host, you have shared your feast with us and made us new. Send us now to set tables of love and grace in our communities, that your liberating love might nourish the world into freedom, in the name of the crucified one, Jesus Christ our Lord.

**Amen.**

# SENDING

*God blesses us and sends us in mission to the world*

## LENTEN PRAYER OVER THE PEOPLE

*Assisting minister* Let us bow before God.

*Members of the assembly are invited to bow their heads or bodies. A brief silence is observed.*

*Presiding minister* Almighty God,  
we pray you graciously to behold this your family  
for whom our Lord Jesus Christ was willing to be betrayed,  
and given into the hands of sinners,  
and to suffer death upon the cross;  
through Christ our Lord.

*Assembly* **Amen.**

## SENDING HYMN

*O Sacred Head, Now Wounded*

*ELW # 351*

*HERZLICH THUT MICH VERLANGEN*

Harmonizations by Johann Sebastian Bach (1685–1750)

1. All    2 and 3. All, **in harmony**    4. All

## DISMISSAL

*The assisting minister sends the assembly into mission.*

Go in peace. Care for others as God cares for you.

**Thanks be to God.**

*In observance of the penitential character of this Lenten Season, the postlude music is omitted.*

\* \* \*

## IN OUR PRAYER CONTINUALLY

We pray for healing for **Tatum Prather** (family of Sharon King), who has a broken ankle.

We pray for safe travels for **Sharon King**.

We pray for **Jane Gilchrist**, who was in the hospital.

We pray for **Tom Eggers** (cousin of Sylvia Titgemeyer), who is being treated for cancer.

We pray for **Jay Coakley** (friend of the Lights), who is being treated for multiple myeloma.

We pray for **Stephen Phelps**, who is fighting cancer.

We pray for healing for **Stephen Slattery**, who is recovering from a broken hip.

We pray for **Joseph McCormack**, as he contends with a serious illness. Joe is a friend of Dr. Mager and Bruce Kleiner of the Chancel Choir.

We pray for **Annie Tucker** (daughter of Ashley and DJ Tucker and granddaughter of Pete Hayes), who is recovering from foot surgery.

We pray for **Marilyn Dichsen** (friend of Laura Roth), who is undergoing cancer treatment.

We pray for **Kathy Fangmann** (cousin of Deb Grupe), who has mantle cell lymphoma.

We pray for healing for **Katrina Wong** (friend of the Kennedys), in her cancer recovery.

We pray for **Joe Collman** (friend of Roy Ledbetter and Tom Dewey), who is in hospice care.

We pray for **Bill Vaughan**, who is recovering from a broken neck.

We pray for **JoAnn Foote** (mother of Cindy Gross), who is in hospice care.

We pray for the continued recovery of **Daniel Cierpiot**, friend of Dr. Stephen Mager, following brain surgery. Danny's condition is much improved, and we continue to pray for his health and well-being, and that of his family.

We pray for **Angie Brlas** (cousin of Sylvia Titgemeyer), who is going through rehab.

We pray for God's guidance and peace for the **Grenda family** during a difficult time for their son **Will**. Heidi and Dave Grenda are dear friends and former members of Bethel.

We ask for continued prayers for **Tom Dewey** as he's undergoing immunotherapy treatments for a recurring health condition.

We pray for **Charlene Reimann** in her time of need.

We pray for **Richard Jones**, help in seeking renewed living arrangements and employment.

We pray for **Steve Bristol** (father of Christian, Heather, and Zachary), who has been diagnosed with Alzheimer's. We pray for comfort, strength and support for him and his family.

We pray for **Jack Williamson** (father of Jennifer Williamson), who has dementia.

We pray for God's comfort and peace for **Rudolph Mueller**, who is now under hospice care.

We pray for **Brittany** (niece of Ann and Bob Mottl) for her continued healing.

We pray for God's comfort and strength to be with **Mary Baker Findley** (sister of Vicki Baker Lottes) with stage 4 cancer and her husband **David Findley**, who has Alzheimer's.

We pray for **Julie Murthy** (cousin of Emily Pelcak) as she starts her battle with cancer.

We pray for strength and wisdom for **Nick Peppes** (colleague of Gail Heyne Hafer), who is facing personal challenges.

We pray for **Meredith Sallee** (sister of Katy Koontz) during her treatment for cancer.

We pray for **Joe Whelan** (stepson to Tim Gutknecht), who is dealing with a genetic condition.

We pray for **Michael Moentmann**, who lives with chronic illness.

We continue our prayers for **Marcie Dowell** as she lives with a heart condition.

We pray for **Anne-Marie Bogdan** (sister of Nathan Schroeder) as she lives with long-standing health conditions. May God's comfort and strength be with her and her family.

## SCHEDULE

[bethelstl.org/events](http://bethelstl.org/events)

SUN	4/13	<b>Sunday of the Passion</b> <i>Palm Sunday</i>
	8:45 AM	Faith Formation; Adult Forum
	9:50 AM	Nursery open
	10 AM	Holy Communion
TUE	4/15	
	10:30 AM	Bible Study
THU	4/17	<b>Maundy Thursday</b>
	7:00 PM	Holy Communion—Maundy Thursday
FRI	4/18	<b>Good Friday</b>
	12:15 PM	Good Friday Mid-Day Devotion
	7 PM	Good Friday
SAT	4/19	<b>Holy Saturday</b>
	9:00 AM	Easter Breakfast Preparation (grades 6–12)
	8:27 PM	Holy Communion—The Great Vigil of Easter ( <i>incense will be used</i> )
	10:30 PM	Easter Vigil Reception
SUN	4/20	<b>The Day of Resurrection: Easter Day</b>
	8:00 AM	Holy Communion—Easter Day
	9:15 AM	Easter Breakfast (serving until 10:30 AM)
	10 AM	Easter Egg Hunt for kids
	11 AM	Holy Communion—Easter Day
TUE	4/22	
	7:00 AM	Bible Study <i>offsite</i>
	10:30 AM	Bible Study
SUN	4/27	<b>Second Sunday of Easter</b>
	8:45 AM	Faith Formation; Adult Forum, Sunday's Cool, Confirmation
	10 AM	Holy Communion
	11:30 AM	Easter Brunch at Walker home
SUN	5/4	<b>Third Sunday of Easter</b>
	8:45 AM	Faith Formation; Adult Forum
	10 AM	Holy Communion (at Bethel)
	12 noon	Holy Communion in the Park (at Tilles Park)

# Announcements

## **New Beginnings in Easter**

Easter is the season of new things. On Easter we'll receive new members. During the Easter season, we'll have instruction for First Communion. To learn more about any of these opportunities, talk with Pastor Scott.

## **Easter Breakfast**

Bethel's Easter breakfast is just around the corner on Sunday, April 20! We'll be serving from 9:15–10:30 a.m. Come enjoy delicious Farmer's Casserole (meat and vegetarian options), bacon, freshly baked pastries and other sweets, fruit salad, juice, coffee, and tea. There will be a freewill offering to benefit the Bethel Youth and the ELCA Youth Gathering trip to Minneapolis in 2027.

Can you contribute baked pastries or sweets on April 20? Please email Jessica White at [chasewhite76@yahoo.com](mailto:chasewhite76@yahoo.com) to her know what you plan to bring.

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To make an offering electronically, go to [bethelstl.org/give](https://bethelstl.org/give)

*Have Something for the Bethel Connection, Bulletin, Website, Narthex Information Board, or Facebook?  
Email it to [submissions@bethelstl.org](mailto:submissions@bethelstl.org) by 9 AM Monday morning.*

**SERVING TODAY**

Preacher & Celebrant	Pastor Scott Benolkin
Assisting Minister	KJ Monahan
Lectors and Communion Assistants	Malinda Walter Roy Ledbetter Evelyn Meyer
Musicians	Brandon Smith, Baritone Ann Homann, Oboe and English horn Bethel Chancel Choir Stephen Mager, organist and music director
Altar Guild	Ann Homann Bob Mottl
Ushers	Carrie Costantin Steve Poplawski
Audio-Visual Engineers	Eric Webster Brittany Upchurch



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Pastoral Emergencies: (614) 446–9693

LuMin Pastor: (314) 636–3202

The Rev. Scott K. Benolkin (he/him), Pastor, [pastor.scott@bethelstl.org](mailto:pastor.scott@bethelstl.org)  
Stephen Mager, DM, Organist and Music Director

The Rev. Tina Reyes (she/her/ella), Campus Pastor, LuMin St. Louis, [pastor.luminstl@gmail.com](mailto:pastor.luminstl@gmail.com)  
Anna Burkemper, Church Administrator, [office@bethelstl.org](mailto:office@bethelstl.org)

*Have a prayer request? Email it to [prayers@bethelstl.org](mailto:prayers@bethelstl.org) anytime.*

*Note that the information you send to this address will get shared with a number of people who will be praying for you as well as the Sunday Holy Communion bulletin.*



## Lamb of God, Pure and Sinless



Lamb of God, pure and sin - less, once on the cross an of - f'ring,



pa - tient, low - ly, guilt - less, for - sak - en in your suf - f'ring:



from sin's grasp you have torn us, from gloom to hope have borne us.




- 1 Grant us your mer - cy, O Je - sus.
- 2 Grant us your mer - cy, O Je - sus.
- 3 Your peace be with us, O Je - sus. A - men.



Text: Nikolaus Decius, 1485–1550; tr. composite  
Music: O LAMM GOTTES, UNSCHULDIG, Nikolaus Decius  
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# O Sacred Head, Now Wounded




1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
2 How pale thou art with an - guish, with sore a - buse and scorn;  
3 What lan - guage shall I bor - row to thank thee, dear - est friend,  
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
how does thy face now lan - guish, which once was bright as morn!  
for this thy dy - ing sor - row, thy pit - y with - out end?  
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!  
Thy grief and bit - ter pas - sion were all for sin - ners' gain;  
Oh, make me thine for - ev - er, and should I faint - ing be,  
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.  
mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
Lord, let me nev - er, nev - er out - live my love to thee.  
for all who die be - liev - ing die safe - ly in thy love.

