

**Welcome
to Trinity**

#25 To Hear the Word in Earnest is Very Difficult

Isaiah 50:4. *To hear as those who are taught.* Like a pupil who is ready to learn. But when they hear us for the purpose of passing judgment on the Word, they are bringing the ears of a teacher. One who is eager for the truth submits his ears to learning, and he does not fight to show off his skill. To one who makes this kind of accusation you must answer: "I am not here to teach the teacher but the pupil who is eager and wearied, who reduces his wisdom to nothing." Here is a most harmonious relationship between the learned tongue, the ready ear, and the heart prepared for learning. The Enthusiasts indeed have stirred up ears but exceedingly unlearned tongues. They are quite ready even to hear lies, but they cannot keep their tongues from fighting against the Word.

5. *I was not rebellious.* "It is the Lord who opens My ears." So it is for Christ and so it is for all Christians, even if because of weakness and denseness they feel that all things are contradictions and hindrances and faults in sins, anxiety, poverty, blasphemy, etc. Nevertheless, to hear the Word in earnest and to bear all things for the sake of the Word, this is ultimately very difficult. *I turned not backward*, that is, "I do not turn back to Egypt and become unbelieving, but I confess the Word with the mouth as well as in deed. I sing the praises of the power and might of that seemingly powerless and foolish Word." (Luther's Works, v. 17, pages 194).

For Divine Guidance and Protection 5.

O OUR King and God, lead us in Thy righteousness because of our enemies, and direct our way in Thy sight, that Thou mayest ever rejoice and dwell in us who art crowned with the shield of Thy good will; through Jesus Christ, Thy Son, our Lord, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen (Oremus, 1925, p.44).

Divine Service I, p.137

Hymn..... #97

THE SERVICE OF THE WORD

- + Introit..... (insert)
[Pastor, then congregation]
- + Kyrie..... p.137
Omit "Glory to God" in Lent
- + Salutation..... p.139
- + Collect of the Day... (insert)
Old Testament Reading
Epistle
- + Gradual..... (insert)
- + Holy Gospel..... p.140-141
Nicene Creed..... p.141
- Hymn..... HS #826**
Sermon
Offering plates are in the back.
- + Offertory: "Create in Me..." p.143
- + Prayer of the Church..... p.144
Offertory Psalm..... (printed)

SERVICE OF HOLY COMMUNION

- + Preface, etc. p.144-151
- Distribution**
Communion Psalm..... (printed)
- + Nunc Dimittis..... p.152
(Omit Gloria Patri)
- + Post-Communion Collect p.153
- + Benedicamus..... p.154
- + Benediction..... p.155

Trinity Lutheran Church & Early Childhood Learning Center

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Isaiah 50:5-10

⁵ The Lord GOD has opened My ear; And I was not rebellious, Nor did I turn away.

⁶ I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting. ⁷ “For the Lord GOD will help Me; Therefore I will not be disgraced; Therefore I have set My face like a flint, And I know that I will not be ashamed. ⁸ *He is* near who justifies Me; Who will contend with Me? Let us stand together. Who *is* My adversary? Let him come near Me. ⁹ Surely the Lord GOD will help Me; Who *is* he *who* will condemn Me? Indeed they will all grow old like a garment; The moth will eat them up. ¹⁰ “Who among you fears the LORD? Who obeys the voice of His Servant? Who walks in darkness And has no light? Let him trust in the name of the LORD And rely upon his God.

St. John 12:1-23

¹ Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. ² There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. ³ Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. ⁴ Then one of His disciples, Judas Iscariot, Simon’s *son*, who would betray Him, said, ⁵ “Why was this fragrant oil not sold for three hundred denarii and given to the poor?” ⁶ This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. ⁷ But Jesus said, “Let her alone; she has kept this for the day of My burial. ⁸ “For the poor you have with you always, but Me you do not have always.”

⁹ Now a great many of the Jews knew that He was there; and they came, not for

Jesus’ sake only, but that they might also see Lazarus, whom He had raised from the dead. ¹⁰ But the chief priests plotted to put Lazarus to death also, ¹¹ because on account of him many of the Jews went away and believed in Jesus.

¹² The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³ took branches of palm trees and went out to meet Him, and cried out:

“Hosanna! ‘Blessed *is* He who comes in the name of the LORD!’ The King of Israel!”

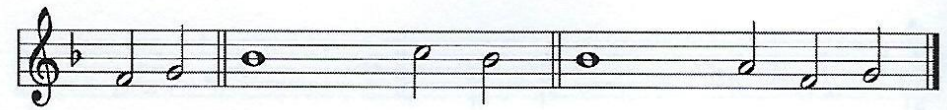
¹⁴ Then Jesus, when He had found a young donkey, sat on it; as it is written:

¹⁵ “Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey’s colt.”

¹⁶ His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and *that* they had done these things to Him.

¹⁷ Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. ¹⁸ For this reason the people also met Him, because they heard that He had done this sign. ¹⁹ The Pharisees therefore said among themselves, “You see that you are accomplishing nothing. Look, the world has gone after Him!”

²⁰ Now there were certain Greeks among those who came up to worship at the feast. ²¹ Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.” ²² Philip came and told Andrew, and in turn Andrew and Philip told Jesus. ²³ But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified.

**Introit.**

Ant. PLEAD MY || cause, O Lord, with them that strive with | me | -:
fight against them that fight | a- | gainst | me.

|| Take hold of shield and | buck- | ler:
and stand up | for | mine, | help.

Psalm. || Draw out also the spear, and stop the way against them that persecute | me | -:

say unto my soul, I am thy | sal- | va- | tion.

(From *Judica* through Holy Saturday the *Gloria Patri* is omitted.)

Collect.

Grant, we beseech Thee, Almighty God, that we, who amid so many adversities do fail through our own infirmities, may be restored through the Passion and Intercession of Thine Only-begotten Son, Who liveth and reigneth, with Thee and the Holy Ghost, ever One God, world without end. *Amen.*

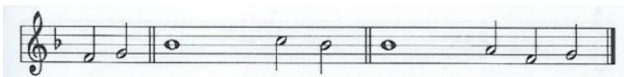
Epistle. Isaiah 50:5–10. Gospel. John 12: 1–23, or The History of the Passion.

Gradual.

|| Stir up Thyself, and awake to my | judg- | ment:
even unto my cause, my God | and | my | Lord.

|| Draw out also | the | spear:
and stop the way against them that per- | se- | cute | me.

Tract. || Help us, O God of our salvation, for the glory of Thy | Name | -:
and deliver us and purge away our sins for | Thy | Name’s | sake.



Offertory (*Psalm 143:9-11*)

Deliver me, O Lord, from my | *e-ne-* | mies; *

In You I | take | shel- | ter.

Teach me to do Your will for You are | my | God; *

Your Spirit is good. Lead me in the land of up- | right- | ness.

Revive me, O Lord, for Your | name's sake! *

For Your righteousness' sake bring my soul out | of | trou- | ble.

Secret

Grant, O almighty God, that being purified by the powerful virtue of this sacrament, we may arrive with greater purity to the author and institutor thereof; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. AMEN.

Communion (*Psalm 35:26-27*)

Let them be ashamed and brought to mutual con- | fu- | sion *

Who rejoice | at | my | hurt;

Let them be clothed with shame and dis- | ho- | nor *

Who exalt themselves a- | gainst | me.

Let them shout for joy | and | be | glad, *

Who favor my right- | eous | cause;

And let them say continually, "Let the Lord be | mag- | ni- | fied, *

Who has pleasure in the prosperity of His | ser- | vant."

Postcommunion Prayer

May Your holy mysteries, O Lord, inspire us with divine fervour, that we may both delight in their celebration and in their fruit; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. AMEN.

Prayer over the people

Let us pray: Bow down your heads before God.

Help us, O God of our salvation, and grant that we may celebrate with joy the memory of those mercies whereby you have graciously restored us to a new life; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. AMEN.

Calendar

HOLY TUESDAY -Children's Matins, 10 AM

-Divine Service, 10:30 AM

HOLY WEDNESDAY -Children's Matins, 10 AM

-Divine Service, 10:30 AM

-Tenebrae Prayer Service, 3:00 PM

-Learn-by-Heart, 6:30 PM

-Catechesis Service, 7:00 PM

MAUNDY THURSDAY -Children's Matins, 10AM

-Tenebrae Prayer Service, 3:00 PM

-Divine Service, 7 PM

GOOD FRIDAY

-Children's Matins, 10AM

-Tenebrae Prayer Service, 3:00 PM

-Divine Service, 7 PM

HOLY SATURDAY -Full Matins, 10 AM

-The Great Vigil of Easter, 7:00 to 10:00 PM

A generous service of lights, readings, chanted psalms, bells, prayer, affirmation of Holy Baptism, celebration of our Lord's resurrection and Holy Communion.

NEXT --RESURRECTION OF OUR LORD

SUNDAY --Easter Matins, 7 AM

--Breakfast, 8:15 AM

--Children and Adult Bible Studies/Egg Hunt, 9 AM

--Divine Service, 10:15 AM

Holy Monday

In today's text Jesus has arrived in Bethany on the Friday afternoon before Palm Sunday. He spent the Sabbath with Mary and Martha and Lazarus from 6 PM Friday until 6 PM Saturday. Saturday evening at the

main Seder meal, Jesus was the guest of honor at the house of Simon the leper. The Holy Gospel records that the crowds who were gathering in Jerusalem for the upcoming Passover, would often make the short two mile trek to Jerusalem or perhaps they stopped in Bethany on their way to Jerusalem to see Jesus and Lazarus. Lazarus evidently was both a walking witness of Jesus' power and a preacher of Jesus' righteousness. It says, "on account of him many of the Jews were going away and believing in Jesus."

Assistants

Elder – Cecil Plock (218-3064)

Organist – LeeAnn Byrne

Altar Guild – LeeAnn Byrne

Church Cleaning – April 2/9 Vargo, April 16/23 Schroeder

The Lord's Supper

The Lord's Supper is being celebrated today. Please note that our practice of closed communion with those who are in fellowship with us—members of congregations of the

ELDoNA—is not meant to offend, but is the historic practice of the Church. It is prompted by love, both for God's Word and for God's people. It does not deny that members of other denominations may be Christians. Rather, it bows the knee to the Bible's deep concern for doctrinal truth (Rom. 16:17) and the Bible's witness that doctrinal unity (Acts 2:42) is the central issue to the common reception of the Sacrament of the Altar. Therefore, we ask GUESTS desiring to commune to speak with the pastor before the service so that he may know that you are a member of a congregation in fellowship with Trinity Lutheran Church.



The Luther Bible 1534: 1 Samuel 21:1-6 –
David Takes Consecrated Bread, #398

Luther's Works, Volume 27 on Galatians

Galatians 5:15. *But if you bite and devour one another, take heed that you are not consumed by one another.*

With these words Paul testifies that there can be no peace or concord in the churches, either in thought or in life, if the foundation, that is, the doctrine of faith, is undermined by wicked teachers; but that immediately there will arise some dissension and notion or other over doctrine, faith, and works. Once the concord of the church has been violated, there is neither limit nor end to this evil. The authors of the schism disagree among themselves, with one demanding this work as necessary for righteousness and the other demanding another work. Everyone supports his own notion and superstition but rejects that of another. Here it is inevitable that parties and factions arise, which then bite and devour one another, that is, judge and condemn, until finally they are all consumed. In addition to Scripture, this is demonstrated by the example of all ages in history. When Africa had been overthrown by the Manichaeans, the Donatists soon followed. They disagreed among themselves and were split into three sects. In our own time the Sacramentarians were the first to defect from us; then the Anabaptists, none of whom are in agreement with one another. Thus a sect always produces other sects, and one condemns the others. According to the mathematicians, beyond the unit there is an infinite progression of numbers. Thus if the unity of the Spirit is injured and destroyed, it is impossible for concord to remain either in doctrine or in morals; but in both areas new errors will go on arising into infinity. We saw this very well under the papacy. Because the doctrine of faith lay neglected, it was impossible for the concord of the Spirit to remain. When this was removed by the doctrine of works, almost endless sects of monks arose. They rivaled one another in measuring their sanctity on the basis of the strictness of their orders and the difficulty of the superstitious works they themselves had thought up. On this basis they wanted to be regarded as saintlier than the others. In addition, monks not only of differing orders but even of the same order disagreed with one another. One Minorite would envy another, as one potter envies another. Ultimately there were as many different opinions in any monastery as there were monks. Therefore they nourished rivalries, contention, quarrels, virulence, backbiting, and devouring back and forth in their midst so long that finally, in accordance with this saying of Paul's, they were consumed.

(Luther's Works, vol. 27, page 59)