

### Welcome

Welcome to the Lord's House this Holy (Maundy) Thursday evening for Divine Service. This night is known as *Holy Thursday*, for it is on this night that Jesus shows His love for the world as He begins His Passion, which will end with His death on the cross. But, before He retreats to Gethsemane to begin His Passion, He does an amazing thing – He institutes the *Holy Sacrament of His Body and Blood* for the forgiveness of sins. It is the institution of this Blessed Sacrament which shall be our focus this evening, for it is through the ongoing reception of Christ's very Body and Blood that Jesus continues to show His love for us by strengthening and preserving our faith in Him. It is for this reason that we sing the *Gloria in Excelsis* this evening, which has been absent in our Services since the beginning of Lent, for it is the Incarnation of our Lord which allows Him to give Himself up for our sins and to refresh us with His very Body and Blood in the Sacrament. However, our *Alleluias* and *Gloria Patris* are still kept from our lips as we embark this night on the *Sacred Triduum* (Three Holy Days), for our joy remains restrained until the Resurrection of our Lord on Easter.

This night is also known as *Maundy Thursday*, which gets its name from the Latin word *mandatum*, meaning "command." On this night, Jesus told His disciples, "A new commandment I give to you, that you love one another; just as I have loved you, you also are to love one another" (John 13:34).

### The Stripping of the Altar

The Service will conclude with the sacred *Stripping of the Altar* this evening, which symbolizes the beginning of Jesus' Passion as He is betrayed, taken into custody, humiliated at the hands of the soldiers, falsely accused, tried, and sentenced to death. As we begin to meditate upon our Lord's Passion, the church is emptied of its ornamental beauty and darkened. It will remain so until after the Divine Service on Holy Saturday morning, at which time the church will be decorated for our Easter Services.

### Holy Communion Practice

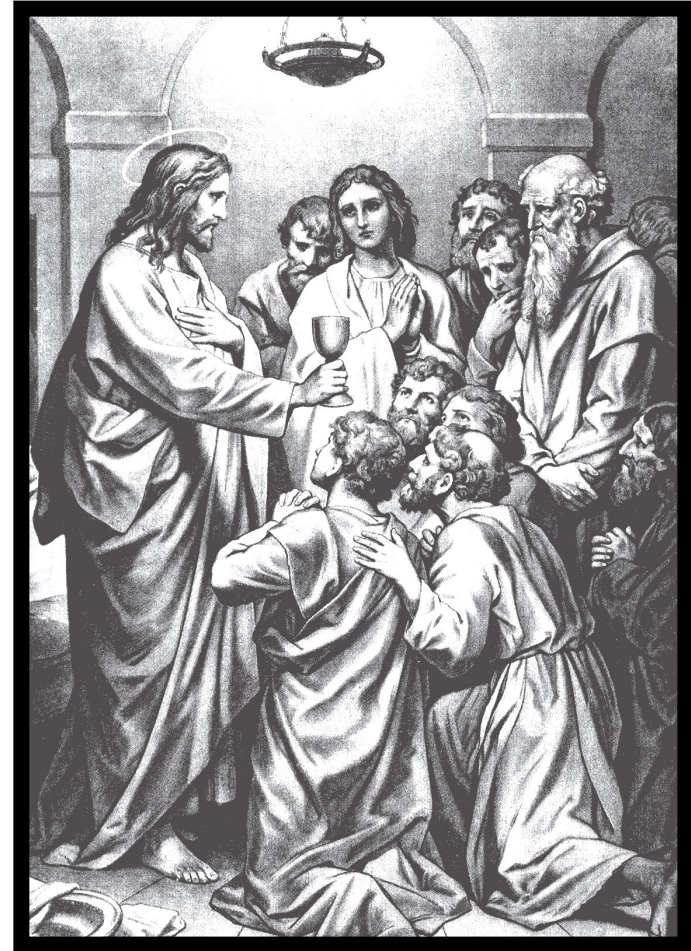
- The Lord's Supper is celebrated at this congregation in the confession and glad confidence that, as He says, our Lord gives into our mouths not only bread and wine, but His very Body and Blood to eat and to drink for the forgiveness of sins and to strengthen our union with Him and with one another. In preparation for receiving this blessed Sacrament, you may refer to Martin Luther's "Christian Questions with Their Answers" found on pages 329-330 in *LSB*.
- Communicants at this altar are to be in full confessional fellowship with the Lutheran Church—Missouri Synod. Any who are not yet instructed, in doubt, or who hold a confession differing from that of this congregation and the LCMS are asked, out of love and Christian responsibility, to refrain from partaking with us this morning. If you have any questions regarding Holy Communion, you are invited and encouraged to speak with the pastor before or after the Service.
- See Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; 1 Cor. 11:17-34.

### Our Mission Statement

The mission of Peace Lutheran Church is to welcome all people into the fellowship of God's love by proclaiming the forgiveness of sins through Jesus Christ and to nurture our members with God's Holy Word and Sacraments.

# Holy (Maundy) Thursday

21 April Anno ✠ Domini 2011 ~ 7:00 p.m.



***"Take, eat. This is My Body. Take, drink. This is My Blood."***

## Peace Evangelical Lutheran Church

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# Holy (Maundy) Thursday

21 April Anno + Domini 2011



## LSB DIVINE SERVICE 1, PAGE 151

### The Service of Preparation

*(Upon entering the nave, silence should be observed to allow all the opportunity to prayerfully prepare for the presence of the Lord and the reception of His gifts)*

#### Preparatory Prayers

*Lord, I love the habitation of Your house and the place where Your glory dwells. In the multitude of Your tender mercies prepare my heart that I may enter Your house to worship and confess Your holy name; through Jesus Christ, my God and Lord. Amen.*

*O Lord, my creator, redeemer, and comforter, as I come to worship You in spirit and in truth, I humbly pray that You would open my heart to the preaching of Your Word so that I may repent of my sins, believe in Jesus Christ as my Savior, and grow in grace and holiness. Hear me for the sake of His name. Amen.*

#### The Prelude and Ringing of the Bells

*(The congregation stands at the Ringing of the Bells and faces the processional cross. It is customary to continue facing the cross as it is processed in, and to bow your head and make the sign of the cross in reverence and admiration to the Lord as it passes your pew.)*

#### The Processional Hymn:

439 "O Dearest Jesus, What Law Hast Thou Broken" (stanzas 1-5)

## From Martin Luther's 1529 Holy Week Sermon Series on the Lord's Supper

But then the devil comes with annoying fanatics who take the Sacrament away totally, where the papists only took half. At least the pope left half of the Sacrament and confessed it as a Sacrament. The Enthusiasts, who now rattle around in the Sacrament, attack it in league with the devil and fill a great part of the world with their fanaticism. The papists and scholastics still clung to the true body and blood of Christ, but the fanatics deny it and destroy the entire Sacrament. Against this you must defend yourself with the clear and plain words: "He took bread, gave thanks, broke it and gave it to them, saying, 'Take and eat.'" These are straightforward and clear words: He had the bread in his hands. Therefore you can understand what he is talking about when he says, "Take and eat." He must be speaking about the bread, and he specially repeats himself by saying, "Take and eat!" Taking bread in your hands is not a dream or an illusion but a true work. And he broke it, that is, he himself gave it and commanded them: "Eat."

And while he commands us to eat and drink, he says: "This is my body," "This is my blood." No language on earth can express anything other than that this bread is Christ's body. So that there can be no excuse for misinterpretation, he adds that it is the body which is "given for you" and the blood which is "shed for you for the forgiveness of sins." We certainly have no other body that accomplishes this than the body of Christ. Because of this they cannot deny that it is Christ's body in the Lord's Supper. They insist that it is figurative speech! However, as I have already said, one should not change God's words—not even a letter. In the entire Scripture, it is unheard of that "it is" should mean "it signifies." For this reason stick with the words. Then you will be sure that Christ took the bread, broke and gave it, and spoke over it: It is his body. Stick with the words; he will not deceive you!

Here we must separate our reason from God's Word. You must put out the eyes of reason and toss them into the pit of hell. Instead you must let God's Word be true and cling to it with closed eyes and ears. This is the flaw of the fanatical spirits in this matter, that they let their reason advise whether it is possible that bread and wine can be body and blood . . . Do not admit the whore reason with this question as they do. Stick with the words. This is Christ's body! How it happens and how it is possible, that I do not know. But, faith knows it is true, for faith, not reason, clings to Christ's Word!

## SOME EARLY CHURCH FATHERS ON THE REAL PRESENCE OF CHRIST IN THE HOLY EUCHARIST

### St. Ignatius of Antioch (c. 35—c. 107)

There is no pleasure for me in any meats that perish, or in the delights of this life; I am fain for the bread of God, even the flesh of Jesus Christ, who is the seed of David; and for my drink I crave the blood which is love imperishable.

### St. Justin Martyr (c. 100—c. 165)

No one may share in the Eucharist except those who believe in the truth of our teachings and have been washed in the bath which confers forgiveness of sins and rebirth, and who live according to Christ's commands. For we do not receive this food as ordinary bread and as ordinary drink; but just as Jesus Christ our Savior became flesh through the word of God, and assumed flesh and blood for our salvation, so too we are taught that the food over which the prayer of thanksgiving, the word received from Christ, has been said, the food which nourishes our flesh and blood by assimilation, is the flesh and blood of this Jesus who became flesh.

### St. Cyril of Jerusalem (c. 313—387)

So let us partake with the fullest confidence that it is the body and blood of Christ. For his body has been bestowed on you under the figure of bread, and his blood under the figure of wine, so that by partaking of Christ's body and blood you may become one body and blood with him. This is how we become bearers of Christ, since his body and blood spreads throughout our limbs; this is how, in the blessed Peter's words, "we become partakers of the divine nature" (2 Pet. 1:4).

### St. Ambrose (c. 339—397)

What a great and, indeed, divine miracle that God showered down the manna from heaven on his people, who ate it without having to work! Perhaps you will say: "Mine is only an ordinary kind of bread." Yes, indeed, it is mere bread before the sacramental words. But once the word of consecration has been added, what was bread becomes Christ's flesh!

### St. Gaudentius of Brescia (4th—5th century)

All you, who escape from the enslavement of Egypt and Pharaoh—that is, the Devil—discern with the fervent longing of a religious heart this paschal sacrifice of salvation. Receive it with us so that he whom we believe to be present in his sacraments, our Lord Jesus Christ himself, may make our inmost hearts holy. The power of his priceless sacrifice remains forever.



## Corporate Confession and Absolution

**P** In the name of the Father and of the Son and of the Holy Spirit.

**C** Amen.

**P** I will go the altar of my God,

**C** to God my exceeding joy.

**P** Our help is in the name of the Lord,

**C** who made heaven and earth.

**P** During this Lenten season we have heard our Lord's call to intensify our struggle against sin, death, and the devil—all that prevents us from trusting in God and loving each other. Since it is our intention to receive the Holy Supper of our Lord Jesus Christ on this night when He instituted this blessed meal for our salvation, it is proper that we complete our Lenten discipline by diligently examining ourselves, as St. Paul urges us to do. This holy Sacrament has been instituted for the special comfort of those who are troubled because of their sin and who humbly confess their sins, fear God's wrath, and hunger and thirst for righteousness.

But when we examine our hearts and consciences, we find nothing in us but sin and death, from which we are incapable of delivering ourselves. Therefore, our Lord Jesus Christ has had mercy on us. For our benefit He became man so that He might fulfill for us the whole will and law of God and, to deliver us, took upon Himself our sin and the punishment we deserve.

So that we may more confidently believe this and be strengthened in the faith and in holy living, our Lord Jesus Christ took bread, broke it, and gave it to His disciples and said, "Take, eat; this is My Body, which is given for you." It is as if He said, "I became man, and all that I do and suffer is for your good. As a pledge of this, I give you My Body to eat."

In the same way also He took the cup, gave thanks, and 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." Again, it is as if He said, "I have had mercy on you by taking into Myself all your iniquities. I give Myself into death, shedding My Blood to obtain grace and forgiveness of sins, and to comfort and establish the new testament, which gives forgiveness and everlasting salvation. As a pledge of this, I give you My Blood to drink."

Therefore, whoever eats this bread and drinks this cup, confidently believing this Word and promise of Christ, dwells in Christ and Christ in him and has eternal life.

We should also do this in remembrance of Him, showing His death—that He was delivered for our offenses and raised for our justification. Giving Him our most heartfelt thanks, we take up our cross and follow Him and,

according to His commandment, love one another as He has loved us. As our Lord on this night exemplified this love by washing His disciples' feet, so we by our words and actions serve one another in love. For we are all one bread and one body, even as we are all partakers of this one bread and drink from the one cup. For just as the one cup is filled with wine of many grapes and one bread made from countless grains, so also we, being many, are one body in Christ. Because of Him, we love one another, not only in word, but in deed and in truth.

May the almighty God and Father of our Lord Jesus Christ, by His Holy Spirit, accomplish this in us.

**C Amen.**

**P** Having heard the Word of God, let us confess our sins, imploring God our Father for the sake of His Son, Jesus Christ, to grant us forgiveness.

*Silence for reflection on God's Word and for self-examination*

**P** O almighty God, merciful Father,

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

**P** God be merciful to you and strengthen your faith.

**C Amen.**

**P** Do you believe that the forgiveness I speak is not my forgiveness but God's?

**C Yes.**

**P** Let it be done for you as you believe.

*All come to the altar so that the pastor may absolve each penitent individually and by name, laying his hands on the head of each and pronouncing, "In the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the Name of the Father and of the Son and of the Holy Spirit." It is customary for the penitent to make the sign of the cross upon him/herself and to respond to this wonderful gift by saying, "Amen." After all have been absolved, the pastor concludes with the following blessing:*

**P** Now may the God of peace Himself sanctify you completely, and may your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; He will surely do it. Go in ☩ peace.

**C Amen.**

**The Post-Communion Cantic: Nunc Dimittis (p. 165)**

*(NOTE: The Nunc Dimittis ends with the word "Israel," as the Gloria Patri is omitted)*

**The Post-Communion Collect (p. 166)**

**The Benediction is Omitted this evening (the next time we will hear the Benediction is at the conclusion of the Easter Vigil)**

**The Recessional Hymn: 439 "O Dearest Jesus . . ." (stanzas 11-15)**

*Be seated for the Stripping of the Altar*

**The Stripping of the Altar (Psalm 22 is read)**

*After the Stripping of the Altar is concluded, there will be a 10 minute period of silence before any lights are turned on, any clean-up begun, or any rehearsals are held, so that those who wish to "watch and pray" may do so undisturbed. Those who depart do so maintaining this silence.*

*Soli Deo Gloria!*



**The Offering** is gathered for the Lord's work (p. 159)  
(If you have not done so already, please sign and share the Fellowship folders)

**The Offertory** (pp. 159-160)

### **The Service of the Sacrament**

(Please read the statement regarding Holy Communion on the back of the bulletin)

**The Preface and Proper Preface** (pp. 160-161)

**The Sanctus** (p. 161)

**The Prayer of Thanksgiving** (p. 161)

**The Lord's Prayer** (p. 162)

**The Words of Our Lord** (p. 162)

**The Pax Domini** (p. 163)

**The Agnus Dei** (P. 163)

*Communicants are invited to pray the following:*

*Before receiving the Sacrament:*

*Dear Savior, at Your gracious invitation I come to Your table to eat and drink Your holy body and blood. Let me find favor in Your eyes to receive this holy Sacrament in faith for the salvation of my soul and to the glory of Your holy name; for You live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.*

*Thanksgiving after receiving the Sacrament:*

*Almighty and everlasting God, I thank and praise You for feeding me the life-giving body and blood of Your beloved Son, Jesus Christ. Send Your Holy Spirit that, having with my mouth received the holy Sacrament, I may by faith obtain and eternally enjoy Your divine grace, the forgiveness of sins, unity with Christ, and life eternal; through Jesus Christ, my Lord. Amen.*

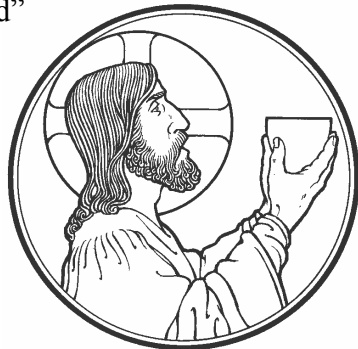
### **Distribution Hymns**

439 "O Dearest Jesus . . ." (stanzas 6-10)

634 "The Death of Jesus Christ, Our Lord"

436 "Go to Dark Gethsemane"

446 "Jesus, Greatest at the Table"



## **The Service of the Word**

### **The Introit**

*Ps. 67:1-3, 6b-7; antiphon: Gal. 6:14b; Liturgical Text*



But far be it from | me to boast\*

except in the cross of our LORD | Jesus Christ.

**In him is salvation, life, and resurrection | from the dead;\***

**by him we are redeemed and set at | liberty.**

May God be gracious to us and | bless us\*

and make his face to shine up- | on us,

**that your way may be | known on earth,\***

**your saving power among all | nations.**

Let the peoples praise you, | O God;\*

let all the peoples | praise you!

**God, our God, shall | bless us.\***

**God shall bless us; let all the ends of the earth | fear him!**

But far be it from | me to boast\*

except in the cross of our LORD | Jesus Christ.

**In him is salvation, life, and resurrection | from the dead;\***

**by him we are redeemed and set at | liberty.**

### **The Kyrie** (pp. 152-153)

### **The Hymn of Praise: Gloria in Excelsis** (p. 154)

### **The Salutation and Collect of the Day** (p. 156)

O Lord, in this wondrous Sacrament You have left us a remembrance of Your passion. Grant that we may so receive the sacred mystery of Your body and blood that the fruits of Your redemption may continually be manifest in us; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

### **The Old Testament Reading**

*Exodus 24:3-11*

<sup>3</sup>Moses came and told the people all the words of the LORD and all the just decrees. And all the people answered with one voice and said, "All the words that the LORD has spoken we will do."<sup>4</sup>And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. <sup>5</sup>And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. <sup>6</sup>And Moses took half of the blood and put it in basins, and half of the

blood he threw against the altar. <sup>7</sup>Then he took the Book of the Covenant and read it in the hearing of the people. And they said, “All that the LORD has spoken we will do, and we will be obedient.” <sup>8</sup>And Moses took the blood and threw it on the people and said, “Behold the blood of the covenant that the LORD has made with you in accordance with all these words.”

<sup>9</sup>Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, <sup>10</sup>and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. <sup>11</sup>And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.

### **The Gradual**

*Ps. 111:4-5; Isaiah 52:15*

He has caused his wondrous works to be remembered;  
the LORD is gracious and merciful.

**He provides food for those who fear him;  
he remembers his covenant forever.**

So shall he sprinkle many nations;  
kings shall shut their mouths because of him;  
**for that which has not been told them they see,  
and that which they have not heard they understand.**

### **The Epistle**

*1 Corinthians 11:23-32*

<sup>23</sup>For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup>and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me.” <sup>25</sup>In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

<sup>27</sup>Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. <sup>28</sup>Let a person examine himself, then, and so eat of the bread and drink of the cup. <sup>29</sup>For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. <sup>30</sup>That is why many of you are weak and ill, and some have died. <sup>31</sup>But if we judged ourselves truly, we would not be judged. <sup>32</sup>But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

**The Lenten Verse** (p. 157)

### **The Holy Gospel**

*John 13:1-15, 34-35*

<sup>1</sup>Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. <sup>2</sup>During supper, when the devil had already put it into the heart of Judas Iscariot, Simon’s son, to betray him, <sup>3</sup>Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, <sup>4</sup>rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. <sup>5</sup>Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was wrapped around him. <sup>6</sup>He came to Simon Peter, who said to him, “Lord, do you wash my feet?” <sup>7</sup>Jesus answered him, “What I am doing you do not understand now, but afterward you will understand.” <sup>8</sup>Peter said to him, “You shall never wash my feet.” Jesus answered him, “If I do not wash you, you have no share with me.” <sup>9</sup>Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” <sup>10</sup>Jesus said to him, “The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you.” <sup>11</sup>For he knew who was to betray him; that was why he said, “Not all of you are clean.”

<sup>12</sup>When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you? <sup>13</sup>You call me Teacher and Lord, and you are right, for so I am. <sup>14</sup>If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. <sup>15</sup>For I have given you an example, that you also should do just as I have done to you” . . .

<sup>34</sup>A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. <sup>35</sup>By this all people will know that you are my disciples, if you have love for one another.”

**The Apostles’ Creed** (p. 159)

**The Hymn of the Day:** 617 “O Lord, We Praise Thee”

**The Sermon**

**Christian Questions with Their Answers** (pp. 329-330)

*The pastor reads the questions; the congregation reads the answers (the final “Note” is read by the pastor).*

**The Prayer of the Church** (p. 159)

**P** Lord, in Your mercy, **C** hear our prayer.