

Maundy Thursday

April 18, 2019



**GLORY OF CHRIST
LUTHERAN CHURCH**
Missouri Synod

Please all Enter in Silence

In Preparation for Worship

Holy (Maundy) Thursday begins the celebration of the holy three days of Christ's Passover, commonly known as the *Triduum Sacrum* (Latin for "sacred three days" -- Holy Thursday, Good Friday, and Holy Saturday). The Service for Holy Thursday culminates the Lenten period of preparation for Christ's Passion and Resurrection and leads into His sacrifice on our behalf. As such, today's Service exhibits a mood of restrained joy as the Church remembers with thanksgiving the sacrificial death and great salvation of the Lamb of God.

The historic Gospel for this day (John 13) recounts the washing of the disciples' feet by our Lord. Although this *is* an example of Christian love for the neighbor, the foot washing is first and foremost a demonstration of *the Lord's* enduring love for His people and a depiction of our return to Holy Baptism through contrition and faith where *the Lord washes us* clean in those blessed baptismal waters. To emphasize the primacy of our Savior's actions for us, the name "Holy Thursday" is commonly used in place of the well-known "Maundy Thursday." Maundy (from Latin *mandatum* which means "commandment") comes from the Lord's words in John 13:34: "A new commandment I give to you, that you love one another." Receiving and celebrating both aspects of this important day, the Service for Holy Thursday consists of four parts: 1) the Service of Corporate Confession and Absolution, signaling the end of our Lenten preparation with the absolution and peace of Christ; 2) the Service of the Word, focusing upon Christ's sacrificial service to us; 3) the Service of the Sacrament, culminating the Service of Holy Thursday with the Lord's ministry to His people through His true body and blood; and 4) the Stripping of the Altar, demonstrating the depth of Christ's servanthood in preparation for the Church's observance of Jesus' death on Good Friday.

The penitential discipline of Lent has brought us to this point, and Christ Jesus, our Savior, loves us to the end. The dust and ashes of sin and death are washed away by Jesus' word of Holy Absolution, and the One who humbled Himself, even to death, now serves us in love with His own holy body and precious blood, exalting those who have been humbled by the Law throughout this Lenten season.

Divine Service, Setting Three page 184

(Due to the deeply solemn and penitential nature of Maundy Thursday, some of our singing will be muted. All the canticles in the service will be sung, but the Introit and liturgical responses will be spoken by the pastor and congregation)

HYMN OF INVOCATION #445 *"When You Woke That Thursday Morning"*

Vs. 1, 3, & 5 - Congregation

Vs. 2 & 4 – Soloist

✠ CORPORATE CONFESSION & ABSOLUTION ✠

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

C **Amen.**

P I will go to the altar of 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. 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 the 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.

C Amen.

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

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.

P 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.

C Amen.

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.

INTROIT Ps. 116:1– 4; antiphon: Ps. 116:5

Gracious is the LORD, and | righteous;*
our God is | merciful.

**I love the LORD, because | he has heard*
my voice and my pleas for | mercy.**

**Because he inclined his | ear to me,*
therefore I will call on him as long | as I live.**

**The snares of death encompassed me; the pangs of Sheol laid | hold on me,*
I suffered distress and | anguish.**

Then I called on the name | of the LORD:*

“O LORD, I pray, deliv- | er my soul!”

Gracious is the LORD, and | righteous;*
our God is | merciful.

KYRIE page 186

SALUTATION page 189 (*Spoken*)

COLLECT

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.

C Amen.

OLD TESTAMENT READING Jeremiah 31:31–34

³¹“Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³²not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. ³³But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. ³⁴And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.”

A This is the Word of the Lord.

C **Thanks be to God.**

GRADUAL *Heb. 9:12a, c, 15a; Ps. 111:9a*

[Christ] entered once for all into the holy places, by means of his own blood, thus securing an eternal redemption.

Therefore he is the mediator of a new covenant,

so that those who are called may receive the promised eternal inheritance.

He sent redemption to his people;

he has commanded his covenant forever.

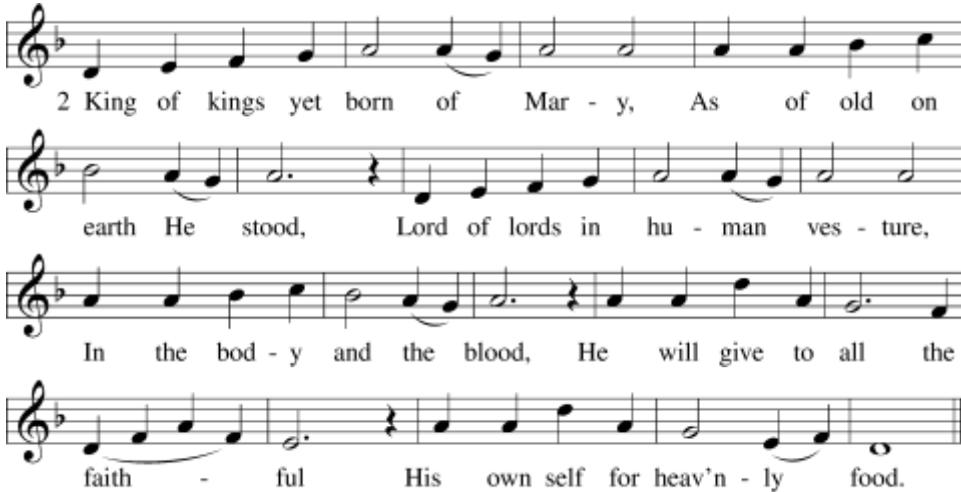
EPISTLE Hebrews 10:15–25

¹⁵And the Holy Spirit also bears witness to us; for after saying, ¹⁶“This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds,” ¹⁷then he adds, “I will remember their sins and their lawless deeds no more.” ¹⁸Where there is forgiveness of these, there is no longer any offering for sin. ¹⁹Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, ²⁰by the new and living way that he opened for us through the curtain, that is, through his flesh, ²¹and since we have a great priest over the house of God, ²²let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. ²³Let us hold fast the confession of our hope without wavering, for he who promised is faithful. ²⁴And let us consider how to stir up one another to love and good works, ²⁵not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

A This is the Word of the Lord.

G Thanks be to God.

PROCESSIONAL VERSE



2 King of kings yet born of Mar - y, As of old on
earth He stood, Lord of lords in hu - man ves - ture,
In the bod - y and the blood, He will give to all the
faith - ful His own self for heav'n - ly food.

HOLY GOSPEL Luke 22:7–20

P The Holy Gospel according to St. Luke, the twenty-second chapter.

G Glory be to Thee, O Lord.

⁷Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. ⁸So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." ⁹They said to him, "Where will you have us prepare it?" ¹⁰He said to them, "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 ¹¹and 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?' ¹²And he will show you a large upper room furnished; prepare it there." ¹³And they went and found it just as he had told them, and they prepared the Passover. ¹⁴And when the hour came, he reclined at table, and the apostles with him. ¹⁵And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. ¹⁶For I tell you I will not eat it until it is fulfilled in the kingdom of God." ¹⁷And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. ¹⁸For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." ¹⁹And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." ²⁰And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood.

- P** This is the Gospel of the Lord.
G Praise be to Thee, O Christ.

CREED

Nicene Creed page 191

HYMN OF THE DAY #433 "*Glory Be to Jesus*"

SERMON

OFFERING

OFFERTORY page 192

PRAYER OF THE CHURCH page 193

Concerning the Lord's Supper:

Those who take part in the Lord's Supper consume bread and wine (1 Cor. 10:17; 11:27). But more than that, they also receive a miracle in bread and wine; for therein Christ places His true body and true blood (1 Cor. 10:16). As His body and blood can be taken to one's judgment (1 Cor. 11:29), the congregations of the *Lutheran Church-Missouri Synod* have promised to practice closed communion (Res. 2-19). We desire to commune confirmed members in good standing of LCMS congregations. This practice bears loving witness to the Bible's concern for doctrinal oneness in receiving communion (1 Cor. 1:10 & 2 Jn. 1:9-11). If you are a guest among us from a different Christian confession (Denomination), we kindly ask that you respect our practice and speak with one of the Pastors before communing in our midst. They would love to talk with you about instructional opportunities and communing here in the future!

✠ SERVICE OF THE SACRAMENT ✠

PREFACE page 194 (*Spoken*)

SANCTUS page 195

LORD'S PRAYER page 196

THE WORDS OF OUR LORD page 197

PAX DOMINI page 197 (*Spoken*)

AGNUS DEI page 198

THE DISTRIBUTION HYMNS:

Hymn #446 *"Jesus, Greatest at the Table"*

Hymn #634 *"The Death of Jesus Christ, Our Lord"*

Hymn #563 *"Jesus, Thy Blood and Righteousness"*

Vs. 1-4, 6 – Congregation

Vs. 5 - Soloist

Individual Prayer for after Communion:

(It is suggested that you pray this in your pew after returning from the altar.)

O grant, most blessed Lord,
That earth and hell combined
May not about this sacrament
Raise doubt within my mind.
Oh, may I never fail
To thank You day and night
For Your true body and true blood,
O God, my peace and light.

NUNC DIMITTUS – page 199

THANKSGIVING – page 200 (*Spoken*)

POST-COMMUNION COLLECT

P Let us pray.

Risen Savior, You are the firstfruits of those that have fallen asleep. May we who have partaken of the fruits of Your cross bear resurrection fruit unto eternal life; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

G **Amen.**

THE STRIPPING OF THE ALTAR

The stripping of the altar on Maundy Thursday is a highly vivid and dramatic way of showing the desolation and abandonment our Lord experienced on that long night in Gethsemane. This practice dates from the seventh century and began for the utilitarian purpose of cleaning and washing the church in preparation for Easter. But the stark, bare church reflected so clearly the fitting tone of the occasion that the stripping became an evocative ceremony in its own right.

Psalm 22 is read as the various appointments are removed from the sanctuary. As candlesticks, missal stands, altar cloths, banners and all other sanctuary furnishings are quietly removed from the sanctuary; the visual aspect of the sanctuary is changed and remains stark and tomb-like until Easter morning.

PSALM 22 (Antiphon vs. 4 & 5)

¹My God, my God, why have you forsaken me?

Why are you so far from saving me, from the words of my groaning?

²O my God, I cry by day, but you do not answer,
and by night, but I find no rest.

³Yet you are holy,
enthroned on the praises of Israel.

⁴In you our fathers trusted;
they trusted, and you delivered them.

⁵To you they cried and were rescued;
in you they trusted and were not put to shame.

⁶But I am a worm and not a man,
scorned by mankind and despised by the people.

⁷All who see me mock me;
they make mouths at me; they wag their heads;

⁸"He trusts in the LORD; let him deliver him;
let him rescue him, for he delights in him!"

⁹Yet you are he who took me from the womb;
you made me trust you at my mother's breasts.

¹⁰On you was I cast from my birth,
and from my mother's womb you have been my God.

Congregation:

**⁴In you our fathers trusted;
they trusted, and you delivered them.**

**⁵To you they cried and were rescued;
in you they trusted and were not put to shame.**

¹¹Be not far from me,
for trouble is near,
and there is none to help.
¹²Many bulls encompass me;
strong bulls of Bashan surround me;
¹³they open wide their mouths at me,
like a ravening and roaring lion.
¹⁴I am poured out like water,
and all my bones are out of joint;
my heart is like wax;
it is melted within my breast;
¹⁵my strength is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the dust of death.
¹⁶For dogs encompass me;
a company of evildoers encircles me;
they have pierced my hands and feet—
¹⁷I can count all my bones—
they stare and gloat over me;
¹⁸they divide my garments among them,
and for my clothing they cast lots.
¹⁹But you, O LORD, do not be far off!
O you my help, come quickly to my aid!
²⁰Deliver my soul from the sword,
my precious life from the power of the dog!
²¹Save me from the mouth of the lion!
You have rescued me from the horns of the wild oxen!

Congregation:

**⁴In you our fathers trusted;
they trusted, and you delivered them.
⁵To you they cried and were rescued;
in you they trusted and were not put to shame.**

²²I will tell of your name to my brothers;
in the midst of the congregation I will praise you:
²³You who fear the LORD, praise him!
All you offspring of Jacob, glorify him,
and stand in awe of him, all you offspring of Israel!

²⁴For he has not despised or abhorred
the affliction of the afflicted,
and he has not hidden his face from him,
but has heard, when he cried to him.

²⁵From you comes my praise in the great congregation;
my vows I will perform before those who fear him.

²⁶The afflicted shall eat and be satisfied;
those who seek him shall praise the LORD!
May your hearts live forever!

²⁷All the ends of the earth shall remember
and turn to the LORD,
and all the families of the nations
shall worship before you.

²⁸For kingship belongs to the LORD,
and he rules over the nations.

²⁹All the prosperous of the earth eat and worship;
before him shall bow all who go down to the dust,
even the one who could not keep himself alive.

³⁰Posterity shall serve him;
it shall be told of the Lord to the coming generation;

³¹they shall come and proclaim his righteousness to a people yet unborn,
that he has done it.

Congregation:

**⁴In you our fathers trusted;
they trusted, and you delivered them.**

**⁵To you they cried and were rescued;
in you they trusted and were not put to shame.**

There is no Benediction for our worship as it continues tomorrow and concludes Easter morning. Please observe silence while departing.

“The 22nd psalm is a prophecy of the suffering and resurrection of Christ and a prophecy of the Gospel, which the entire world shall hear and receive. Beyond all other texts, it clearly shows Christ’s torment on the cross, that He was pierced hand and foot and His limbs stretched out so that His bones could have been counted. Nowhere in the other prophets can one find so clear a description. It is indeed one of the chief psalms. It belongs in the First Commandment, for it promises a new worship of God. It is in the First and Second Petitions.” – Martin Luther

Rev. Jeremiah Johnson and Rev. Kyle Krueger

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