

Holy (Maundy) Thursday

17 April Anno T Domini 2025



*“For my flesh is true food, and my blood is true drink.
Whoever feeds on my flesh and drinks my blood abides in me, and I in
him” (John 6:55-56).*

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.

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 the church will be decorated for our Easter Services.

Our Communion Practice

First Corinthians chapter 11 (28-29) states, "Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself." Therefore, we encourage you to examine yourself before taking the Lord's Supper using the following questions:

Do I realize that I am a sinner?

Do I believe that Jesus is my Savior, that I have been baptized into His death?

Do I believe that I will receive both bread and wine and Christ's body and blood?

Do I intend from this time forward to amend my sinful life?

Our reverence for and our understanding of this Sacrament compels us to ask that anyone who has not communed with us before please speak to the Pastor prior to approaching the rail. Children who have not been instructed and guests who wish to receive a blessing are welcome at the rail, please indicate this by folding your hands and placing them on the rail.

See Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; 1 Cor. 11:17-34.

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.

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Preparatory Prayers

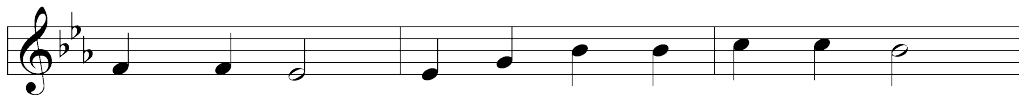
Lord, I love the habitation of Your house and the place where Your glory dwells. In the multitude of Your tender mercies prepare my heart that I may enter Your house to worship and confess Your holy name; through Jesus Christ, my God and Lord. Amen.

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.

436 Go to Dark Gethsemane LSB 436



1 Go to dark Geth - sem - a - ne, All who feel the
2 Fol - low to the judg - ment hall, View the Lord of
3 Cal - v'ry's mourn - ful moun - tain climb; There, a - dor - ing
4 Ear - ly has - ten to the tomb Where they laid His



tempt - er's pow'r; Your Re - deem - er's con - flict see,
life ar-raigned; Oh, the worm - wood and the gall!
at His feet, Mark that mir - a - cle of time,
breath - less clay; All is sol - i - tude and gloom.



Watch with Him one bit - ter hour; Turn not from His
Oh, the pangs His soul sus-tained! Shun not suf - f'ring,
God's own sac - ri - fice com-plete. "It is fin - ished!"
Who has tak - en Him a - way? Christ is ris'n! He



griefs a - way; Learn from Je - sus Christ to pray.
shame, or loss; Learn from Him to bear the cross.
hear Him cry; Learn from Je - sus Christ to die.
meets our eyes. Sav - ior, teach us so to rise.

Corporate Confession and Absolution

P In the name of the Father and of the T 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.

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 T Son and of the Holy Spirit."

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 T peace.

C Amen.

The Service of the Word

Introit **Psalm 116:1–4; antiphon: v. 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.

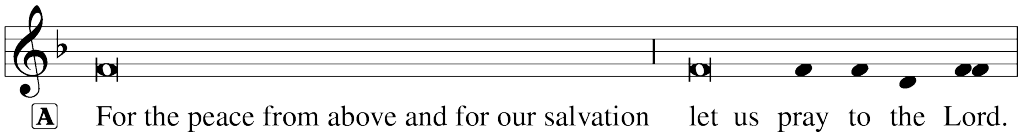
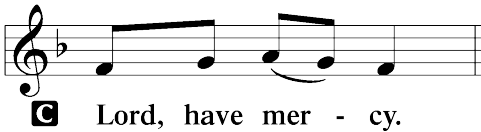
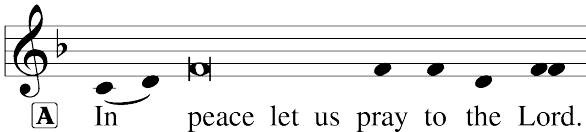
Because he inclined his ear to me,
therefore I will call on him as long as I live.

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, deliver my soul!”

Gracious is the Lord, and righteous;
our God is merciful.

Kyrie *LSB 152*





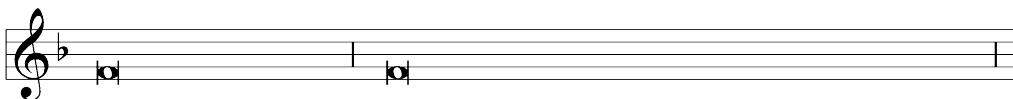
A For the peace of the whole world, for the well-being of the Church of God,



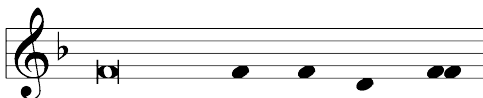
and for the unity of all let us pray to the Lord.



C Lord, have mer - cy.



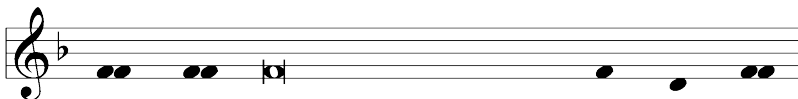
A For this holy house and for all who offer here their worship and praise



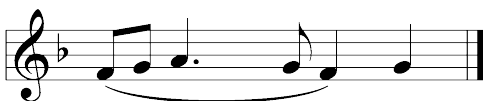
let us pray to the Lord.



C Lord, have mer - cy.



A Help, save, comfort, and defend us, gra - cious Lord.



C A - men.

Salutation and Collect of the Day *Holy (Maundy) Thursday*



P The Lord be with you.



C And al - so with you.

P Let us pray.

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 A - men.

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 Hebrews 9:12a, c, 15a; Psalm 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

¹⁵The 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.

C Thanks be to God.

Holy Gospel *Mark 14:12–26*

P The Holy Gospel according to St. Mark, the fourteenth chapter.



Luke 22:7–20

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.



Nicene Creed

C I believe in one God, the Father Almighty, maker of heaven and earth
and of all things visible and invisible.

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge
both the living and the dead,
whose kingdom will have no end.

And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together
is worshiped and glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life of the world to come. Amen.

The Hymn of the Day:
Thee”

617 “O Lord, We Praise



1 O Lord, we praise Thee, bless Thee, and a - dore Thee,
2 Thy ho - ly bod - y in - to death was giv - en,
3 May God be - stow on us His grace and fa - vor



In thanks - giv - ing bow be - fore Thee. Thou with Thy
Life to win for us in heav - en. No great - er
That we fol - low Christ our Sav - ior And live to -



bod - y and Thy blood didst nour - ish Our weak souls that
love than this to Thee could bind us; May this feast there -
geth - er here in love and u - nion Nor de - spise this



they may flour - ish: O Lord, have mer - cy!
of re - mind us! O Lord, have mer - cy!
blest Com - mu - nion! O Lord, have mer - cy!



May Thy bod - y, Lord, born of Mar - y, That our
Lord, Thy kind - ness did so con - strain Thee That Thy
Let not Thy good Spir - it for - sake us; Grant that



sins and sor - rows did car - ry, And Thy blood for us plead
blood should bless and sus - tain me. All our debt Thou hast paid;
heav'n - ly - mind - ed He make us; Give Thy Church, Lord, to see



In all tri - al, fear, and need: O Lord, have mer - cy!
Peace with God once more is made: O Lord, have mer - cy!
Days of peace and u - ni - ty: O Lord, have mer - cy!

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).

1. *Do you believe that you are a sinner?*

Yes, I believe it. I am a sinner.

2. *How do you know this?*

From the Ten Commandments, which I have not kept.

3. *Are you sorry for your sins?*

Yes, I am sorry that I have sinned against God.

4. *What have you deserved from God because of your sins?*

His wrath and displeasure, temporal death, and eternal damnation. See Romans 6:21, 23.

5. *Do you hope to be saved?*

Yes, that is my hope.

6. *In whom then do you trust?*

In my dear Lord Jesus Christ.

7. *Who is Christ?*

The Son of God, true God and man.

8. *How many Gods are there?*

Only one, but there are three persons: Father, Son, and Holy Spirit.

9. *What has Christ done for you that you trust in Him?*

He died for me and shed His blood for me on the cross for the forgiveness of sins.

10. *Did the Father also die for you?*

He did not. The Father is God only, as is the Holy Spirit; but the Son is both true God and true man. He died for me and shed His blood for me.

11. How do you know this?

From the Holy Gospel, from the words instituting the Sacrament, and by His body and blood given me as a pledge in the Sacrament.

12. What are the Words of Institution?

Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My body, which is given for you. This do in remembrance of Me." In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

13. Do you believe, then, that the true body and blood of Christ are in the Sacrament?

Yes, I believe it.

14. What convinces you to believe this?

The word of Christ: Take, eat, this is My body; drink of it, all of you, this is My blood.

15. What should we do when we eat His body and drink His blood, and in this way receive His pledge?

We should remember and proclaim His death and the shedding of His blood, as He taught us: This do, as often as you drink it, in remembrance of Me.

16. Why should we remember and proclaim His death?

First, so we may learn to believe that no creature could make satisfaction for our sins. Only Christ, true God and man, could do that. Second, so we may learn to be horrified by our sins, and to regard them as very serious. Third, so we may find joy and comfort in Christ alone, and through faith in Him be saved.

17. What motivated Christ to die and make full payment for your sins?

His great love for His Father and for me and other sinners, as it is written in John 14; Romans 5; Galatians 2; and Ephesians 5.

18. Finally, why do you wish to go to the Sacrament?

That I may learn to believe that Christ, out of great love, died for my sin, and also learn from Him to love God and my neighbor.

19. What should admonish and encourage a Christian to receive the Sacrament frequently?

First, both the command and the promise of Christ the Lord. Second, his own pressing need, because of which the command, encouragement, and promise are given.

20. But what should you do if you are not aware of this need and have no hunger and thirst for the Sacrament?

To such a person no better advice can be given than this: first, he should touch his body to see if he still has flesh and blood. Then he should believe what the Scriptures say of it in Galatians 5 and Romans 7. Second, he should look around to see whether he is still in the world, and remember that there will be no lack of sin and trouble, as the Scriptures say in John 15–16 and in 1 John 2 and 5. Third, he will certainly have the devil also around him, who with his lying and murdering day and night will let him have no peace, within or without, as the Scriptures picture him in John 8 and 16; 1 Peter 5; Ephesians 6; and 2 Timothy 2.

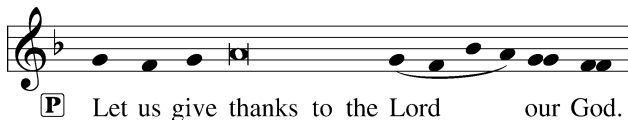
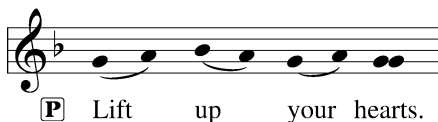
The Prayer of the Church

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

Service of the Sacrament

Preface

LSB 160





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

Sanctus

LSB 161



Prayer of Thanksgiving

LSB 161

P Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

C Amen.

The Words of Our Lord

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

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

P As often as we eat this bread and drink this cup, we proclaim the Lord's death until He comes.

C Amen. Come, Lord Jesus.

P O Lord Jesus Christ, only Son of the Father, in giving us Your body and blood to eat and to drink, You lead us to remember and confess Your holy cross and passion, Your blessed death, Your rest in the tomb, Your resurrection from the dead, Your ascension into heaven, and Your coming for the final judgment. So remember us in Your kingdom and teach us to pray:

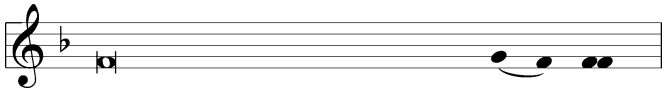
Lord's Prayer

C Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth
as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses
as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For Thine is the kingdom

and the power and the glory
forever and ever. Amen.

Pax Domini

LSB 163



P The peace of the Lord be with you al - ways.



C A - men.

Agnus Dei

LSB 163



C Lamb of God, You take a - way the sin of the world; have



mer-cy on us. Lamb of God, You take a - way the sin of the



world; have mer-cy on us. Lamb of God, You take a - way the



sin of the world; grant us peace.

Sit

Distribution

439 O Dearest Jesus, What Law Hast Thou Broken

LSB 439



- 1 O dear - est Je - sus, what law hast Thou bro - ken
2 They crown Thy head with thorns, they smite, they scourge Thee;
3 Whence come these sor - rows, whence this mor - tal an - guish?
4 What pun - ish - ment so strange is suf - fered yon - der!



That such sharp sen - tence should on Thee be spo - ken?
With cru - el mock - ings to the cross they urge Thee;
It is my sins for which Thou, Lord, must lan - guish;
The Shep - herd dies for sheep that loved to wan - der;



Of what great crime hast Thou to make con -
They give Thee gall to drink, they still de -
Yea, all the wrath, the woe, Thou dost in -
The Mas - ter pays the debt His ser - vants



fes - sion, What dark trans - gres - sion?
cry Thee; They cru - ci - fy Thee.
her - it, This I do mer - it.
owe Him, Who would not know Him.

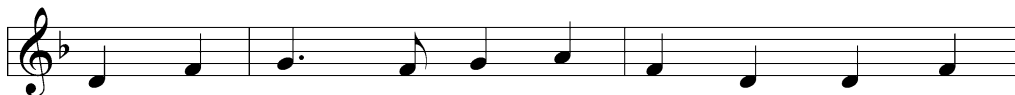
<p>5 The sinless Son of God must die in sadness; The sinful child of man may live in gladness; Man forfeited his life and is acquitted; God is committed.</p>	<p>10 Yet unrequited, Lord, I would not leave Thee; I will renounce whate'er doth vex or grieve Thee And quench with thoughts of Thee and prayers most lowly All fires unholy.</p>
<p>6 There was no spot in me by sin untainted; Sick with sin's poison, all my heart had fainted; My heavy guilt to hell had well-nigh brought me, Such woe it wrought me.</p>	<p>11 But since my strength will nevermore suffice me To crucify desires that still entice me, To all good deeds O let Thy Spirit win me And reign within me!</p>
<p>7 O wondrous love, whose depth no heart hath sounded, That brought Thee here, by foes and thieves surrounded! All worldly pleasures, heedless, I was trying While Thou wert dying.</p>	<p>12 I'll think upon Thy mercy without ceasing, That earth's vain joys to me no more be pleasing; To do Thy will shall be my sole endeavor Henceforth forever.</p>
<p>8 O mighty King, no time can dim Thy glory! How shall I spread abroad Thy wondrous story? How shall I find some worthy gifts to proffer? What dare I offer?</p>	<p>13 Whate'er of earthly good this life may grant me, I'll risk for Thee; no shame, no cross, shall daunt me. I shall not fear what foes can do to harm me Nor death alarm me.</p>
<p>9 For vainly doth our human wisdom ponder— Thy woes, Thy mercy, still transcend our wonder. Oh, how should I do aught that could delight Thee! Can I requite Thee?</p>	<p>14 But worthless is my sacrifice, I own it; Yet, Lord, for love's sake Thou wilt not disown it; Thou wilt accept my gift in Thy great meekness Nor shame my weakness.</p>

15 And when, dear Lord, before Thy throne in heaven
To me the crown of joy at last is given,
Where sweetest hymns Thy saints forever raise Thee, I, too, shall praise Thee.

Text: Johann Heermann, 1585–1647; tr. Catherine Winkworth, 1827–78, alt.
Tune: Johann Crüger, 1598–1662 Text and tune: Public domain

446 Jesus, Greatest at the Table

LSB 446



1 Je - sus, great - est at the ta - ble, The al -
2 Mar - vel how their Lord and teach - er Gent - ly
3 Je - sus took the role of ser - vant When up -
4 Can we fath - om such deep mer - cy? Do we
5 Je - sus gave to His dis - ci - ples A com -



might - y Son of Man, Laid a - side His out - er cloth - ing,
taught them not to vie As He hum - bly knelt be - fore them,
on that grue - some span, For all hu - man sin He suf - fered
see what God has done? Who can grasp this great re - ver - sal:
mand - ment that was new: "Show My love to one an - oth - er,



Poured some wa - ter in a pan; As the Twelve lay,
Dust - y feet to wash and dry, By His ten - der
As a vile and loath - some man; On the cross poured
Love that gives His on - ly Son? Christ, the sin - less
Do as I have done for you; All the world will



hushed in si - lence, He the ser - vant's task be - gan.
touch ex - press - ing True com - pas - sion from on high.
out like wa - ter To ful - fill the Fa - ther's plan.
for the sin - ners, For the man - y dies the One.
know you love Me As you love each oth - er too."

Text: Stephen P. Starke, 1955

Tune: David McCarthy, 1931

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Post-Communion Collect

A Let us pray.

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



C

A - men.

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

Be seated for the Stripping of the Altar

The Stripping of the Altar (Psalm 22 is read)

The candles are extinguished first, then the Stripping of the Altar commences. After the Stripping of the Altar is concluded and the pastor and elder have departed the nave, there will be a period of silence before any lights are turned on, any clean-up begun, so that those who wish to “watch and pray” may do so undisturbed. Those who depart do so maintaining this silence.



**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!