

## Order of Worship for Maundy Thursday April 1, 2021

### Prelude

P: The Lord be with you

**C: and also with you.**

### Opening Hymn – “*When You Woke That Thursday Morning*” – Hymn #445

P: In the name of the Father, and of the Son, and of the Holy Spirit.

**C: Amen.**

### Service of Confession

(The questions and responses used throughout this service are those of Luther in his Small Catechism, "Christian Questions with their Answers.")

P: Do you believe that you are a sinner?

**C: Yes, I believe it; I am a sinner.**

P: How do you know this?

**C: From the Ten Commandments; which I have not kept.**

P: Are you also sorry for your sins?

**C: Yes, I am sorry that I have sinned against God.**

P: What have you deserved of God by your sins?

**C: His wrath and displeasure, temporal death, and eternal damnation.**

P: Do you also hope to be saved?

**C: Yes, that is my hope.**

P: May the God of peace sanctify you wholly and keep your spirit, soul, and body sound and blameless at the coming of our Lord Jesus Christ. He who calls you is faithful and He will do it. Go in peace; you are free.

**C: Amen.**

### Service of the Word

#### Collect for Maundy Thursday

P: O Lord, in the wondrous Sacrament of Holy Communion, You have left us a remembrance of Your passion. May this sacrament of Your body and blood so work in us that the way we live will proclaim the redemption You have brought; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

**C: Amen.**

#### First Lesson: Exodus 24:3-11

R: Moses came and told the people all the words of the LORD and all the rules. And all the people answered with one voice and said, “All the words that the LORD has spoken we will do.” 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. And he sent young men of the people of Israel, who offered burnt offerings and

sacrificed peace offerings of oxen to the LORD. And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. 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." 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."

Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, 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. And He did not lay His hand on the chief men of the people of Israel; they beheld God, and ate and drank.

R: This is the Word of our Lord.

**C: Thanks be to God.**

### **Second Lesson: 1 Corinthians 10:16-17**

R: The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

R: This is the Word of our Lord.

**C: Thanks be to God.**

### **The Holy Gospel: Mark 14:12-26**

P: The Holy Gospel according to St Mark, the 14<sup>th</sup> chapter.

**C: Glory to You, O Lord.**

P: And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, Jesus' disciples said to Him, "Where will You have us go and prepare for You to eat the Passover?" And He sent two of His disciples and said to them, "Go into the city, and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house, 'The Teacher says, Where is My guest room, where I may eat the Passover with My disciples?' And he will show you a large upper room furnished and ready; there prepare for us." And the disciples set out and went to the city and found it just as He had told them, and they prepared the Passover.

And when it was evening, Jesus came with the twelve. And as they were reclining at table and eating, Jesus said, "Truly, I say to you, one of you will betray Me, one who is eating with Me." They began to be sorrowful and to say to Him one after another, "Is it I?" He said to them, "It is one of the twelve, one who is dipping bread into the dish with Me. For the Son of Man goes as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."

And as they were eating, Jesus took bread, and after blessing it broke it and gave it to them, and said, "Take; this is My body." And He took a cup, and when He had given thanks He gave it to them, and they all drank of it. And He said to them, "This is My blood of the covenant, which is

poured out for many. Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”

And when they had sung a hymn, they went out to the Mount of Olives.

P: This is the Gospel of our Lord.

C: **Praise to You, O Christ.**

**Sermon Hymn:** “*Thy Body, Given for Me, O Savior*” - **Hymn #619**

**Sermon:** “*What We Eat.*” - **Mark 14:22-24**

(This message is based on an article written by Dr. Gene Veith)

“You are what you eat.” We hear all kinds of studies on diets and special supplements. People in certain parts of the world are noted for their longevity—and much of that is attributed to their diet. One of the main causes of health problems in our society is due to obesity and the eating of packaged or fast prepared meals. We know that people in the Far East were traditionally smaller than Americans because of less protein in their diets. As they have begun to add more meat to their diet, they have grown taller. It does matter what we put into our mouths.

Jesus told His disciples on the night before He died, “Take, eat,” and “Drink of it all of you.” Then He commanded, “Do this, as often as you do it.” It is a command from Him to all Christians to not just go through the motions, but actually physically partake of His true body and blood.

This is something that many Christians have appreciated in the past year as the pandemic prevented many from partaking of the sacrament. Last year we only had an online service for Maundy Thursday and we focused not on the last supper, but how Jesus washed the feet of the disciples to set an example for us to serve others. But this year we have the opportunity to celebrate Holy Communion. For those listening at home, please let us pastors know about how we can bring the sacrament to you, even in a garage or through an outside door. In this wonderful supper we not only get to hear our Savior, we get to physically partake of Him. But why the big deal about physically receiving Jesus’ true body and blood, something we proclaim week after week in our preparation for the Lord’s Supper?

In 1526 there was a meeting between Martin Luther and Ulrich Zwingli. Zwingli had started a revolution in Switzerland parallel to Luther in Germany. They met at the town of Marburg. Luther took a piece of chalk and wrote on a table: “This is my body.” In answer to Zwingli’s long philosophical discourse, Luther whipped off the tablecloth and pointed to those words. For Luther, the conviction

that the bread and wine of Holy Communion are the body and blood of Christ was a matter of trusting God's Word. Since the Bible says, "This is my body," he would not countenance any arguments designed to prove "this is not my body."

Why not believe that we receive the body and blood of Jesus? In the Roman Catholic Church going to communion was a good work, man's offering of Christ up to God. But for Luther the Lord's Supper is about Christ offering Himself — His body broken on the cross and the blood that He shed for the forgiveness of sins — to us. That is, the Lord's Supper embodies the Gospel.

Also in churches like the Roman Catholics who celebrate communion often there can be a tendency to do it just to do it. In fact the church at Luther's time believed that you were blessed just by being in the presence of the Lord's Supper even if you did not partake of it. It was kind of like a magic rite.

In opposition to that many Protestant Christians have tended to internalize our faith — that it is a matter of my feelings, my inner life, and my personal opinions. People look inward for their salvation, with some health-and-wealth preachers urging the members of their congregation to "have faith in yourself."

Christians today tend to be all spiritual. They often scorn the physical realm, even as they indulge their sinful flesh, reasoning that what they do with their bodies does not affect their spirits. They often construe God as a being primarily inside their heads, and they treat Jesus like some imaginary friend.

Let me point out that we do not believe that the body and the bread, the blood and the wine, constitute a new and unique substance. We reject all such philosophical attempts to explain this miracle, insisting that we must simply accept the biblical language without interpretation, that the bread and wine are still bread and wine and also the body and blood of Jesus.

Lutherans are puzzled at the resistance from so many other Christians at their conviction that the Lord's Supper involves "the real presence of Christ." Calvin had no problem affirming Christ's true presence in the Lord's Supper, but he did not understand this in terms of a physical, bodily presence. Luther, who always encouraged Christians to look outside of themselves rather than within themselves to know God, believed in Christ's objective presence through the objective Word of God that consecrates the elements. Another sticking point was whether an unbeliever receives the real body of Christ. Calvin would say no. Luther, citing these words from 1 Corinthians 11 would:

So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. That is why many among you are weak and sick, and a number of you have fallen asleep.

But, for Luther, the Lord's Supper is not just about the real presence of Christ. "The main thing in the Sacrament," Luther teaches in The Small Catechism, are the words "given and shed for you for the forgiveness of sins." Specifically, the words "for you."

Many Christians look for signs and miracles. But there is no more miraculous sign than what happens during Holy Communion. Many Christians look for a religious experience, but there is no experience as vivid as tasting. Evangelicals talk about receiving Christ, something that happened way back at their conversion. But in the Lord's Supper, as we are brought back to the Gospel again and again, we can continue to receive Christ.

Receiving the Lord's Supper can remind all Christians that their faith is grounded in objectivity, in a God who created matter and became incarnate in history, in a Christ who blood courses through our veins, such is the thoroughness and the intimacy of our salvation, redeemed us by giving His body — not just His "spirit" — in a bloody sacrifice.

What we do in our bodies and in our physical, mundane lives does matter, both for sin and for grace. When we eat the bread of the Lord's Supper, Christ nourishes us both spiritually and physically, uniting us with His body on the cross and the body that is His church. When we drink the wine, Christ's cleansing blood covers our sins continually as the blood covered the Ark of the Covenant on the Day of Atonement when the Old Testament Israel came to God for forgiveness. We often pray before our weekly Bible classes that God would help us to "inwardly digest" His Word. God can make that so real as we think of the water on us in Baptism and receive Jesus' true body and blood in His supper.

In this time of social distancing many have missed the physical contact they usually have with others. Think of how hard it can be to refrain from hugging or even a handshake. Psychologists report that even introverted people realize how much they have missed other people during this time.

God knows that. That is why He gives us the very real and physical of Holy Communion. Even when we have had to socially distance ourselves, we are still able to visit with a pastor or come up to the front of church to “self-service” ourselves Christ’s supper.

“We are what we eat.” We receive the true body and blood of Jesus. We gain His holiness and perfection while He took in death our sins and weakness to the cross. We are the people of Christ Jesus.

### **The Words of Our Lord**

**Confession of Faith:** (From Luther's "Christian Questions with their Answers...for Those Who Intend to Go to the Sacrament" in the Small Catechism.)

P: In whom, then, do you trust?

**C: In my dear Lord Jesus Christ.**

P: Who is Christ?

**C: The son of God, true God and true man.**

P: How many Gods are there?

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

P: What, then, has Christ done for you that you trust in Him?

**C: He died for me and shed His blood for me on the cross; for the forgiveness of sins.**

P: Did the Father also die for you?

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

P: How do you know this?

**C: From the Holy Gospel, from the words instituting the sacrament; and by His body and blood given me as a pledge in the sacrament.**

P: You believe, then, that the true body and blood of Christ are in the Sacrament?

**C: Yes, I believe it.**

P: What induces you to believe this?

**C: The words of Christ, "Take eat, this is my body; drink of it, all of you, this is my blood."**

P: Why ought we to remember and proclaim His death?

**C: So we may learn to believe that no creature could make satisfaction for our sins.**

**Only Christ, true God and man, can do this. So we may learn to be horrified by our sins and regard them seriously. So we may find joy and comfort in Christ alone, and through faith in Him be saved. And comfort in Him alone, and thus be saved.**

P: What was it that moved Him to die and make satisfaction for your sins?

**C: His great love to the Father and to me and other sinners.**

P: Finally, why do you wish to go to the Sacrament?

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

## **Litany for Maundy Thursday**

P: Lord, have mercy upon us.

**C: Lord, have mercy upon us.**

P: Lord, have mercy upon us. O Lamb of God, who takes away the sin of the world,

**C: have mercy upon us.**

P: Passover Lamb, Lamb of Calvary, stricken, smitten, and afflicted.

**C: Have mercy upon us.**

P: By Your holy Body and precious Blood, redeem us and make us whole.

**C: Have mercy upon us.**

P: Lord Jesus Christ, who sanctified this night with the Holy Supper.

**C: Hear our prayers.**

P: That we might be one, even as You and the Father are One, that we might see in one another that we are the body of Christ, that we might be strengthened in faith as Your dear family, that we might be empowered by love as Your servants.

**C: Gracious Lord, hear us.**

P: From hardness of heart and darkness of thought, from trampling on Your Body and Blood in the ugliness of our sin, from crucifying You anew by unholy living, from taking You for granted in the Sacrament of the Altar,

**C: Gracious Lord, deliver us.**

P: From denying You when we feel threatened, from betraying You because we have our own plans, from running away because our faith is uncertain, from hiding because we do not want to be identified with You.

**C: Gracious Lord, deliver us.**

P: For those who weep alone, for those who suffer broken hearts and broken lives, for those whose bodies are broken by sin and disease, for those who do not know the comforting touch of a friend's hand,

**C: Gracious Lord, hear our prayer.**

P: For as often as you eat His Body and drink His Blood,

**C: you proclaim the Lord's death until He comes again.**

P: Come, Lord Jesus,

**C: in Your body and Your blood.**

P: Come, Lord Jesus,

**C: in Your word and through Your spirit.**

P: Come, Lord Jesus,

**C: in our hearts and through our lives.**

(Special Petitions)

P: And grant us Your peace.

**C: Amen.**

## Service of the Sacrament

### Prayer of Thanksgiving

### Lord's Prayer

### The Words of Our Lord

### Peace

P: The peace of the Lord be with you always.

C: Amen.

### Distribution of Holy Communion

*“Lamb of God, Pure and Holy” – Hymn #434*

*“Let All Mortal Flesh Keep Silence” - Hymn #621*

*“I Come, O Savior, to Thy Table” - Hymn #681*

**Nunc Dimittis** (*Song of Simeon*): *“Lord, Bid Your Servant Go in Peace” – Hymn #937*

### Prayer after Communion:

P: Almighty God, You gave Your Son both as a sacrifice for sin and a model of the godly life. Enable us to receive Him always with thanksgiving, and to conform our lives to His, through Jesus Christ, our Lord.

C: Amen

**Blessing:** (Pastor)

C: Amen

**Closing Hymn:** *“Where Charity and Love Prevail” - Hymn #845*

*(During the closing hymn, the altar will be stripped for Good Friday.)*

### Postlude