Our Saviour Lutheran Church

Maundy Thursday Divine Service

5 April 2012 7.30 pm

READING FROM THE SMALL CATECHISM The Sacrament of the Altar

As the head of the family should teach it in a simple way to his household.

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.

Where is this written?

The holy Evangelists Matthew, Mark, Luke and St. Paul write: 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."

What is the benefit of this eating and drinking?

These words, "Given and shed for you for the forgiveness of sins," shows us that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

How can bodily eating and drinking do such great things?

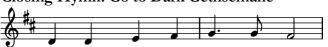
Certainly not just eating and drinking do these things, but the words written here: "Given and shed for you for the forgiveness of sins." These words, along with the bodily eating and drinking, are the main thing in the Sacrament. Whoever believes these words has exactly what they say: "forgiveness of sins."

Who receives this sacrament worthily?

Fasting and bodily preparation are certainly fine outward training. But that person is truly worthy and well prepared who has faith in these words: "Given and shed for you for the forgiveness of sins." But anyone who does not believe these words or doubts them is unworthy and unprepared, for the words "for you" require all hearts to believe.



Closing Hymn: Go to Dark Gethsemane



- 1. Go to dark Geth - se - ma - ne,
- 2. See Him the judge-ment hall, at
- 3. Cal-vary's mourn-ful moun-tain climb;
- **4.** Ear ly hast - en to the tomb



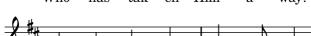
Ye that feel the tempt - er's power; Beaten, bound, re-viled, ar-raigned; O There, ad - or - ing atHisfeet, they laid His breath-less Where clay;



worm-wood and the gall! 0 mir - a - cle Mark that of time, All is so li - tude and gloom.



pangs His soul sus-tained! Shun the God's own sac - ri - fice com - plete. Who has tak - en Him a - way?



not from His Turn griefs a - way;

suf - fer - ing, shame, or loss; not fin - ished!" "It is hear Him cry;

Christ is risen! He meets our eyes;



Learn of Christ to bear the cross. Learn of Je - sus Christ die. to

Sa - viour, teach us soto rise.

A READING FROM THE BOOK OF CONCORD THE FORMULA OF CONCORD, EPITOME ARTICLE VII: THE HOLY SUPPER OF CHRIST

- 1. We believe, teach, and confess that in the Holy Supper Christ's body and blood are truly and essentially present, and are truly distributed and received with the bread and wine.
- 6. We believe, teach, and confess that Christ's body and blood are received with the bread and wine, not only spiritually through faith, but also orally ... Christ's words clearly show this, when Christ gives direction to take, eat, and drink, as was also done by the apostles. For it is written Mark 14:23: "And they all drank of it". St. Paul likewise says, "The bread that we break, is it not a participation in the body of Christ?" That is to say: He who eats this bread eats Christ's body, which also the chief ancient teachers of the Church ... unanimously testify.
- 8.We believe, teach, and confess also that there is only one kind of unworthy guests: those who do not believe. About these guests it is written in John 3:18, "Whoever does not believe is condemned already." And this judgement becomes greater and more grievous, being aggravated by the unworthy use of the Holy Supper (1 Cor. 11:29).
- 9. We believe, teach, and confess that no true believer—as long as he has living faith, however weak he may be—receives the Holy Supper to his judgement. For the Supper was instituted especially for Christians weak in faith, yet repentant. It was instituted for their consolation and to strengthen their weak faith.
- 10. We believe, teach, and confess that all the worthiness of guests of this heavenly feast is and is founded on Christ's most holy obedience and perfect merit alone. We receive these for ourselves by true faith, and by the Sacrament we are assured of them. Our worthiness is not at all in our virtues or inward and outward preparations. (paragraphs 6, 15, 18-20)

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