

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.

Sermon Hymn: O Lord, We Praise Thee



1. O Lord, we praise Thee,
2. Thy ho - ly bo - dy
3. May God be - stow on



 bless Thee, and ad - ore Thee,
 in - to death was giv - en,
 us His grace and fa - vour



 In thanks-giv - ing bow be - fore Thee.
 Life to win for us in heav - en.
 That we fol - low Christ our Sa - viour



 Thou with Thy bo - dy and Thy blood didst nourish
 No great - er love than this to Thee could bind us;
 And live togeth - er here in love and u - nion



 Our weak souls that they may flour - ish.
 May this feast there - of re - mind us!
 Nor re - pent this blest Com - mu - nion!



 O Lord, have mer - cy! May Thy bo - dy,
 O Lord, have mer - cy! Lord, Thy kind - ness
 O Lord, have mer - cy! Let not Thy good



 Lord, born of Ma - ry That our sins and
 did so constrain Thee That Thy blood should
 Spir - it for - sake us; Grant that heav'n - ly



 sor - row did car - ry, And Thy blood
 bless and sus - tain me. All our debt
 mind - ed He make us; Give Thy church,



 for us plead In all tri - al,
 Thou hast paid; Peace with God once
 Lord, to see Days of peace and



 fear and need: O Lord, have mer - cy!
 more is made: O Lord, have mer - cy!
 u - ni - ty; O Lord, have mer - cy!

Closing Hymn: Go to Dark Gethsemane



1. Go to dark Geth - se - ma - ne,
2. See Him at the judge - ment hall,
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 at His feet,
Where they laid His breath - less clay;



Your Re - deem - er's con - flict see,
the worm - wood and the gall! O
Mark that mir - a - cle of time,
All is so - li - tude and gloom.



Watch with Him one bit - ter hour,
the pangs His soul sus - tained! Shun
God's own sac - ri - fice com - plete.
Who has tak - en Him a - way?



Turn not from His griefs a - way;
not suf - fer - ing, shame, or loss;
"It is fin - ished!" hear Him cry;
Christ is risen! He meets our eyes;



Learn of Je - sus Christ to pray.
Learn of Christ to bear the cross.
Learn of Je - sus Christ to die.
Sa - viour, teach us so to 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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