

Trinity Lutheran Church & School

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Maundy Thursday

March 29, 2018 10:30am & 6:30pm

Holy Thursday marks a transition within Holy Week from Lent to the Holy Triduum. In this it serves as something of a bookend to Ash Wednesday at the beginning of Lent. 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 own and a depiction of our return to the significance of Holy Baptism through contrition and repentance, confession and faith in the forgiveness of sins. 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 humbles Himself, even to death, in order to serve us in love with His own holy body and precious blood, exalts those who have been humbled by the Law.

Although the Thursday of Holy Week is a culmination and completion of Lent, it is also the beginning of the Paschal Feast, which remembers with thanksgiving the sacrificial death and great salvation of the Lamb of God. Holy Thursday is the first of three sacred days that together constitute the Church's celebration of both the cross and the resurrection of the Lord. Jesus Christ is the true Passover Lamb, who is sacrificed for us, whose blood covers us from death, whose body feeds us for life and salvation in the freedom of the Gospel; yet He is the same Lord God who by His mighty, outstretched arms brings us out of slavery, through the water and the wilderness, into the promised land, and He feeds us on the way.

One note on the title for the day. *Lutheran Service Book* calls the day Holy Thursday, and this is the common name for the day in most of world Christendom. It has, however, been called Maundy Thursday for many years in various Lutheran churches. There is no clear history behind the word, though it is most likely from the words of our Lord, "A new commandment (mandate) I give to you, that you love one another" (John 13:34). Less likely is from the words of our Lord at the Last Supper, "do this in remembrance of Me" (Luke 22:19; 1 Corinthians 11:24).

RINGING OF THE BELLS – PASTORAL WELCOME

HYMN OF INVOCATION

My Hope Is Built on Nothing Less

LSB 575

THE LITANY

P O Lord,
C **have mercy.**

P O Christ,
C **have mercy.**

P O Lord,
C **have mercy.**

P O Christ,
C **hear us.**

P God the Father in heaven,
C **have mercy.**

P God the Son, Redeemer of the world,
C **have mercy.**

P God the Holy Spirit,
C **have mercy.**

P Be gracious to us.
C **Spare us, good Lord.**

P Be gracious to us.
C **Help us, good Lord.**

P From all sin, from all error, from all evil; From the crafts and assaults of the devil; from sudden and evil death; From pestilence and famine; from war and bloodshed; from sedition and from rebellion; From lightning and tempest; from all calamity by fire and water; and from everlasting death:
C **Good Lord, deliver us.**

P By the mystery of Your holy incarnation; by Your holy nativity; By Your baptism, fasting, and temptation; by Your agony and bloody sweat; by Your cross and passion; by Your precious death and burial; By Your glorious resurrection and ascension; and by the coming of the Holy Spirit, the Comforter:
C **Help us, good Lord.**

P In all time of our tribulation; in all time of our prosperity; in the hour of death; and in the day of judgment:

C **Help us, good Lord.**

P We poor sinners implore You

C **to hear us, O Lord.**

P To rule and govern Your holy Christian Church; to preserve all pastors and ministers of Your Church in the true knowledge and understanding of Your wholesome Word and to sustain them in holy living; To put an end to all schisms and causes of offense; to bring into the way of truth all who have erred and are deceived; To beat down Satan under our feet; to send faithful laborers into Your harvest; and to accompany Your Word with Your grace and Spirit:

C **We implore You to hear us, good Lord.**

P To raise those who fall and to strengthen those who stand; and to comfort and help the weak hearted and the distressed:

C **We implore You to hear us, good Lord.**

P To give to all peoples concord and peace; to preserve our land from discord and strife; to give our country Your protection in every time of need; To direct and defend our [*president*] and all in authority; to bless and protect our magistrates and all our people; To watch over and help all who are in danger, necessity, and tribulation; to protect and guide all who travel; To grant all women with child, and all mothers with infant children, increasing happiness in their blessings; to defend all orphans and widows and provide for them; To strengthen and keep all sick persons and young children; to free those in bondage; and to have mercy on us all:

C **We implore You to hear us, good Lord.**

P To forgive our enemies, persecutors, and slanderers and to turn their hearts; to give and preserve for our use the kindly fruits of the earth; and graciously to hear our prayers:

C **We implore You to hear us, good Lord.**

P Lord Jesus Christ, Son of God,

C **we implore You to hear us.**

P Christ, the Lamb of God, who takes away the sin of the world,

C **have mercy.**

P Christ, the Lamb of God, who takes away the sin of the world,
C **have mercy.**

P Christ, the Lamb of God, who takes away the sin of the world,
C **grant us Your peace.**

P O Christ,
C **hear us.**

P O Lord,
C **have mercy.**

P O Christ,
C **have mercy.**

P O Lord,
C **have mercy. Amen.**

+ CORPORATE CONFESSION AND ABSOLUTION +

The sign of the cross may be made by all in remembrance of their Baptism.

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 Beloved in the Lord, it is our intention to receive the Holy Supper of our Lord Jesus Christ, in which he strengthens our faith by giving us His body to eat and His blood to drink. Therefore, it is proper that we diligently examine ourselves, as St. Paul urges us to do, for 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. May the almighty and merciful 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 to Him, imploring Him for the sake of His Son Jesus Christ to grant us forgiveness.

C **O almighty God, merciful Father, 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. 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.

+ SERVICE OF THE WORD +

SALUTATION AND COLLECT OF THE DAY

P The Lord be with you.

C And also 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 Amen.

OLD TESTAMENT READING ~ *Exodus 24:3–11*

PB 65

GRADUAL (10:30)

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

P [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.

Special Music (6:30)

The Gallery Choir

EPISTLE ~ *1 Corinthians 10:16-17*

PB 957

TRACT

Ps. 111:4–5; John 6:55–56

P He has caused his wondrous works to be remembered; the LORD is gracious and merciful.

C He provides food for those who fear him; he remembers his covenant forever.

P My flesh is true food, and my blood is true drink.
C **Whoever feeds on my flesh and drinks my blood abides in me, and I in him.**

HOLY GOSPEL ~ <i>Mark 14:12-26</i>	PB 850
NICENE CREED	LSB 191
HYMN OF THE DAY	O Lord, We Praise Thee LSB 617
SERMON	"My Blood of the Covenant" <i>Mark 14:12-26</i>
OFFERTORY	LSB 192
OFFERING- <i>please sign & pass the pew register</i>	
PRAYER OF THE CHURCH	
PREFACE	LSB 194
SANCTUS	LSB 195
LORD'S PRAYER	LSB 196
THE WORDS OF OUR LORD	LSB 197 and following
AGNUS DEI	LSB 198
DISTRIBUTION HYMNS	
Lord Jesus Christ, We Humbly Pray	LSB 623
Now, My Tongue, the Mystery Telling	LSB 630
Let All Mortal Flesh Keep Silence	LSB 621
NUNC DIMITTIS ~ <i>Song of Simeon</i>	LSB 199 and following
SALUTATION and BENEDICAMUS	LSB 201-202
CLOSING HYMN	Not All the Blood of Beasts LSB 431

(The service at 10:30am concludes)

+ STRIPPING OF THE ALTAR (6:30pm) +

- P** [Jesus said,] "Behold, the hour comes, indeed, it is now here, that you shall be scattered, everyone to his own home and shall leave Me alone, and yet I am not alone, because the Father is with Me."

THE ROYAL BANNERS & PSALM 22

While the Psalm is chanted, the candles are extinguished, the sacramental vessels are removed, as are the altar, lectern, and pulpit paraments. The chancel is thus cleared for the solemn event of Good Friday.

The stripping of the Altar and Chancel symbolically represents Christ, now stripped of His power and glory, humiliated by the soldiers and abandoned by everyone into the hands of His captors.

DEPARTING GOSPEL

Matthew 26:30, 36-38

- P** When they had sung a hymn, they went out to the Mount of Olives. Then Jesus came with His disciples to a place called Gethsemane, and He said to them, "Sit here while I go over there and pray." And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."

SILENT PRAYER

(After Pastor has left the Chancel area, the congregation is requested to depart the Sanctuary in silence.)