

MAUNDY THURSDAY

April 13, 2017

Worship Focus

This Is My Body and Blood, Given and Shed for You



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MAUNDY THURSDAY

Just as Ash Wednesday begins Lent, so Maundy Thursday marks the end of Lent proper and the beginning of the Three Days of Christendom (the Triduum). The theme of the celebration is the Lord's new mandatum (command) to his disciples of all time to love one another as he has loved. The institution of the Lord's Supper (also given with a command "do this") sets forth the depth of Jesus' love and gives power to the church to live out his command. As with Ash Wednesday, Maundy Thursday occupies a unique place in the church calendar. However, "Maundy Thursday is not an 'idea' festival on which Communion as an abstraction is celebrated, nor is it primarily the 'birthday of the Sacrament'" (Bobb, Proclaim). It is a festival in which reconciliation is solemnly expressed and in which the congregation makes its transition from preparation for the celebration of the mystery of the passion and resurrection to the celebration itself. A special usage of Holy Communion is most appropriate.

The following service for Maundy Thursday serves this understanding of the festival. The service outline is written with notes for celebrating the Lord's Supper. To underscore the end of the Lenten time of preparation, the sermon is placed at the beginning of the service. When placed there, the proclamation of the "new command" in the sermon provides (both by its placement and content) a powerful preamble to the Instruction for the End of Lent and the confession that follows.

The post-Communion moves liturgically from the upper room in Jerusalem to Gethsemane's Garden in preparation for Good Friday. The altar, which represents the presence of Christ, becomes the focus. After the Communion table has been cleared to the sacristy, the altar is solemnly stripped of its vestments and appointments in token of the abandonment of Jesus in Gethsemane. Psalm 22 is intoned as the altar is stripped.

The liturgy ends in solemnity; the congregation hears no benediction ... yet. Rather, the Triduum's services flow into one another as the congregation disperses in solemnity to reassemble for Good Friday.

OPENING

OPENING HYMN

98 (1) – Jesus, I Will Ponder Now



I Je - sus, I will pon - der now On your ho - ly
pas - sion; With your Spir - it me en - dow
For such med - i - ta - tion. Grant that I in love
and faith May the im - age cher - ish Of your suf -
f'ring, pain, and death That I may not per - ish.

INVOCATION

M In the name of the Father and of the Son and of the Holy Spirit.

C Amen.

SERMON

1 Corinthians 11:23-28

**Repent: Turn to Jesus and Receive a Special
Assurance of Your Forgiveness**

INSTRUCTION FOR THE END OF LENT

M In this Lenten season, we have heard our Lord's call to intensify our struggle against sin, death, and the devil—all that keeps us from loving God and one another. This is the struggle to which we were committed at baptism; God's forgiveness and the power of his Spirit to amend our lives continue with us because of his love for us in Jesus our Savior.

With the family of the church, God never wearies of giving peace and new life. In the Absolution we receive forgiveness as from God himself. This absolution we should not doubt, but firmly believe that thereby our sins are forgiven before God in heaven, for it comes to us in the name and by the command of our Lord.

We who receive God's love in Christ are called to love one another, to be servants to each other as Jesus became our Servant.

It is, however, in Holy Communion that the members of Christ's body participate most intimately in his love. Remembering our Lord's last supper with his disciples, we eat the bread and drink the cup of this meal. Together we receive the Lord's gift of his body and blood and participate in that new covenant that makes us one in him. The Lord's Supper is the promise of the great banquet we will share with all the faithful when our Lord returns, the culmination of our reconciliation with God and one another.



CONFESSION OF SINS AND ABSOLUTION

M Let us confess our sins to God and ask for his forgiveness.

PLEASE STAND

C Almighty God, merciful Father, I confess to you that I have not loved you with all my heart. I have pursued my ways instead of your ways. In what I have done and left undone, I have not loved my brothers and sisters as myself. For this I deserve your punishment both now and in eternity. I am truly sorry for my sins. I repent of them. I beg for your mercy, O Lord.

Silence for meditation.

M Forgive us for the sake of Jesus Christ, who suffered and died for us.

C Cleanse me from my sins.
Release me from my guilt.
Grant me your Holy Spirit to amend my sinful life.

M The almighty God has been merciful to us and has sent his Son to die for all. For his sake he forgives us our sins and calls us from darkness to his marvelous light. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son (+) and of the Holy Spirit.

C Amen.

PRAYER OF THE DAY

M Lord Jesus Christ, in the sacrament of Holy Communion you give us your true body and blood as a remembrance of your suffering and death on the cross. Grant us so firmly to believe your words and promise that we may always partake of this sacrament to our eternal good; for you live and reign with the Father and the Holy Spirit, one God, now and forever.



BE SEATED

THE WORD

FIRST LESSON

Exodus 12:1-14

God instructs his people concerning the first Passover and their subsequent annual celebration of the deliverance from Egypt.

EXODUS 12:1 The LORD said to Moses and Aaron in Egypt, ² “This month is to be for you the first month, the first month of your year. ³ Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. ⁴ If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. ⁵ The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. ⁶ Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. ⁷ Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. ⁸ That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. ⁹ Do not eat the meat raw or cooked in water, but roast it over the fire--head, legs and inner parts. ¹⁰ Do not leave any of it till morning; if some is left till morning, you must burn it. ¹¹ This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD’s Passover.

¹² “On that same night I will pass through Egypt and strike down every firstborn--both men and animals – and I will bring judgment on all the gods of Egypt. I am the LORD. ¹³ The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

¹⁴ “This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD – a lasting ordinance.

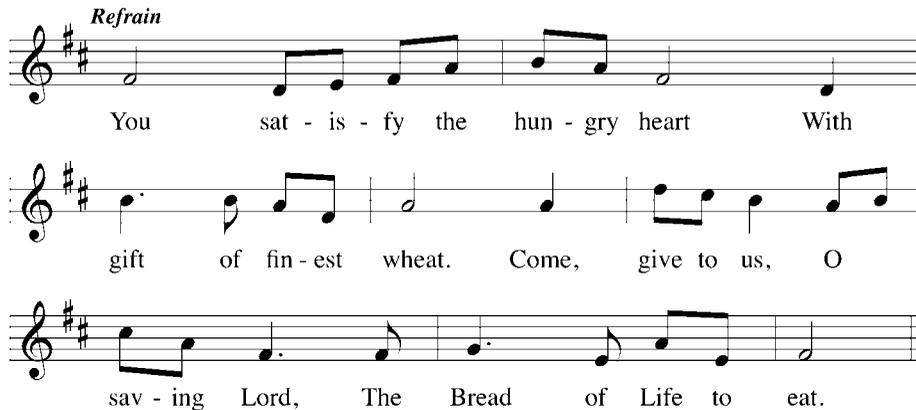


HYMN

744 – You Satisfy the Hungry Heart (refrain only)

Sung by cantor

Refrain



You sat - is - fy the hun - gry heart With
gift of fin - est wheat. Come, give to us, O
sav - ing Lord, The Bread of Life to eat.

Text: Omer E. Westendorf, 1916–1997

Tune: BICENTENNIAL, (86 86 and Refrain) Robert F. Kreutz, 1922–1996

Text, Tune: © 1977 Archdiocese of Philadelphia. All rights reserved. Used by permission.

SECOND LESSON

1 Corinthians 11:23-28

Paul passes on the account of the institution of the Lord's Supper, as it was passed on to him.

¹ CORINTHIANS 11:23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, ²⁴ and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." ²⁵ In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." ²⁶ For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

²⁷ Therefore, 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. ²⁸ A man ought to examine himself before he eats of the bread and drinks of the cup.

ANTHEM

It's About the Cross

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*It's not just about the manger where the baby lay.
It's not all about the angels who sing for him that day.
It's not just about the shepherds Or the bright and shining star.
It's not all about the Wiseman Who travelled from afar.*

Chorus

*It's about the cross. It's about my sin.
It's about how Jesus came to be born once, so that we could be born again.
It's about the stone that was rolled away,
So that you and I could have real life someday.
It's about the cross. It's about the cross.*

*It's not all about the good things in this life I've done.
It's not all about the treasures or the trophies that I've won.
It's not about the righteousness that I've find within.
It's about His precious blood that save me from my sin.*

Chorus

*The beginning of the story is wonderful and great,
but it's the ending that can save you and that's why we celebrate.
It's about the cross. It's about my sin.
It's about how Jesus came to be born once so that we could be born again.
It's about God's Son nailed to a tree.
It's about every drop of blood that flowed from Him when it should've been me.*

*It's about the stone that was rolled away
so that you and I could have real life someday.
So that you and I could have real life someday.
It's about the cross. It's about the cross.*

PLEASE STAND

GOSPEL

John 13:1-15, 34

The command of “Command Thursday” (Maundy, from the Latin for “command” – *mandatum*) is either “Do this...” spoken at the institution of the Lord’s Supper or “love one another” spoken at the conclusion of the foot washing.

¹ JOHN 13:1 It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.

² The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. ³ Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; ⁴ so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. ⁵ After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him.

⁶ He came to Simon Peter, who said to him, “Lord, are you going to wash my feet?”

⁷ Jesus replied, “You do not realize now what I am doing, but later you will understand.”

⁸ “No,” said Peter, “you shall never wash my feet.” Jesus answered, “Unless I wash you, you have no part with me.”

⁹ “Then, Lord,” Simon Peter replied, “not just my feet but my hands and my head as well!”

¹⁰ Jesus answered, “A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you.” ¹¹ For he knew who was going to betray him, and that was why he said not every one was clean.

¹² When he had finished washing their feet, he put on his clothes and returned to his place. “Do you understand what I have done for you?” he asked them. ¹³ “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. ¹⁴ Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. ¹⁵ I have set you an example that you should do as I have done for you...

... ³⁴ A new command I give you: Love one another. As I have loved you, so you must love one another.”

BE SEATED

HYMN OF THE DAY

315 - Here, O My Lord, I See You Face to Face



1 Here, O my Lord, I see you face to face;
 2 This is the hour of ban - quet and of song;
 3 I have no help but yours nor do I need
 4 Mine is the sin but yours the right - eous - ness;
 5 Too soon we rise; the ves - sels dis - ap - pear.



Here would I touch and han - dle things un - seen,
 Here is the heav'n - ly ta - ble spread a - new.
 An - oth - er arm but yours to lean up - on.
 Mine is the guilt but yours the cleans - ing blood.
 The feast, though not the love, is past and gone.



Here grasp with firm - er hand e - ter - nal grace,
 Here let me feast and, feast - ing, still pro - long
 It is e - nough, O Lord, e - nough in - deed;
 Here is my robe, my ref - uge, and my peace;
 The bread and wine re - move, but you are here,



And all my wea - ri - ness up - on you lean.
 The brief bright hour of fel - low - ship with you.
 My strength is in your might, your might a - lone.
 Your blood, your right - eous - ness, O Lord, my God.
 Near - er than ev - er, still my shield and sun.

6 Feast after feast thus comes and passes by,
 Yet, passing, points to that glad feast above,
 Giving sweet foretaste of the festal joy,
 The Lamb's great marriage feast of bliss and love.

Text: Horatius Bonar, 1808-89, abr., alt.
 Tune: FARLEY CASTLE (10 10 10 10) Henry Lawes, 1595-1662.

FRIENDSHIP REGISTER and GATHERING OF OFFERINGS

OFFERTORY

PRAYER OF THE CHURCH

On this holy night in which our Lord granted us the blessed Sacrament of His body and blood, let us pray on behalf of all the people of God and all people as they have need.

Brief silence

Father in heaven, You have granted us the body and blood of the Lamb of God to be the seal of our covenant relationship with You and the blessed food of eternal life. Grant us faithful hearts so that what we receive with our lips, we may keep in holy hearts, and what we keep in holy hearts may manifest in holy lives. Lord, in Your mercy, **hear our prayer.**

Father of hope, as Your Son entered the Holy Place and secured for us our eternal salvation, give us confidence that we may not fear our enemies but joyfully trust in Your power and strength. Give to the sick and those in pain the fullness of Your gracious presence, and deliver them according to Your will [*especially _____*]. Lord, in Your mercy, **hear our prayer.**

Father of grace, You give us what we do not deserve, and daily Your mercies are new. Open our eyes so that we may learn gratitude and return to You the offerings of a thankful heart with the sacrifices of praise and thanksgiving we bring You in worship and song. Lord, in Your mercy, **hear our prayer.**

Father of joy, in the midst of our sorrows, comfort us so that we may not be overcome by grief, and keep us from becoming bitter for the jealousy of our selfish hearts. Guide us to know and rejoice in the forgiveness of sins and the promise of everlasting life. Lord, in Your mercy, **hear our prayer.**

Father of glory, those who have gone before us with the sign of faith already rest in Your arms. Grant us grace to sustain us through each day so that we may be kept holy and blameless by Your grace and come to the marriage supper of the Lamb in Your Kingdom, which knows no end; through Jesus Christ, our Lord. **Amen.**

THE LORD'S PRAYER

C Our Father in heaven,
hallowed be your name, your kingdom come,
your will be done on earth as in heaven.
Give us today our daily bread.
Forgive us our sins, as we forgive those who sin against us.
Lead us not into temptation, but deliver us from evil.
For the kingdom, the power, and the glory are yours
now and forever. Amen.

THE SACRAMENT

M The Lord be with you.



M Lift up your hearts.



M Let us give thanks to the Lord, our God.



M It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who brought the gift of salvation to all people by his death on the tree of the cross, so that the devil, who overcame us by a tree would in turn by a tree be overcome. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

HOLY, HOLY, HOLY (*Sanctus*)



C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:
heav'n and earth are full of your glo - ry. Ho - san -
na, ho - san - na, ho - san - na in the high - est.
Bless - ed is he, bless - ed is he, bless - ed is he who
comes in the name of the Lord. Ho - san -
na, ho - san - na, ho - san - na in the high - est.

WORDS OF INSTITUTION

M Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, “Take and eat; this is my body, which is given for you. Do this in remembrance of me.”

Then he took the cup, gave thanks, and gave it to them, saying, “Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me.”

M The peace of the Lord be with you always.



C: A - men.

O CHRIST, LAMB OF GOD (*Agnus Dei*)

C: O Christ, Lamb of God, you take a - way the sin of the world;
have mer - cy on us. O Christ, Lamb of God,
you take a - way the sin of the world; have mer - cy on us.
O Christ, Lamb of God, you take a - way the sin of the world;
grant us your peace. A - - - men.

The image shows a musical score for the hymn 'O Christ, Lamb of God' (Agnus Dei). It consists of five staves of music in a single system, all written on a treble clef with a key signature of one flat (B-flat). The lyrics are printed below the notes. The first staff begins with a common time signature 'C:'. The lyrics are: 'O Christ, Lamb of God, you take a - way the sin of the world; have mer - cy on us. O Christ, Lamb of God, you take a - way the sin of the world; have mer - cy on us. O Christ, Lamb of God, you take a - way the sin of the world; grant us your peace. A - - - men.' The music features a mix of quarter, eighth, and sixteenth notes, with some rests and a final double bar line at the end of the fifth staff.

DISTRIBUTION

The Scriptures teach that the celebration of the Lord's Supper connects us intimately with Christ and with one another as Christians who are united around a common confession of faith. Therefore, we ask that only those who are members of Calvary or churches within our fellowship come forward to receive the Lord's Supper.



DISTRIBUTION MUSIC

The Last Supper

Mark 14:22-25

Reprinted from *Share the Good News! He Is Risen* by Allen Pote, Choristers Guild.
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*(spoken) And as they were eating, he took bread and blessed and broke it,
and gave it to them, and said:*

*Take, eat, this is my body broken for you.
Eat this bread, broken for you.
Do this in remembrance of me.*

*Take, drink, this is my blood of the new covenant.
Drink this cup, poured out for you.
Do this in remembrance of me.*

*Truly I say to you, I shall not drink again of the fruit of the vine,
until that day when I drink it anew with you in the kingdom of God.*

*Take, eat, this is my body.
Take, drink, this is my blood, pour out for you, for remission of sins.
Do this in remembrance of me.*

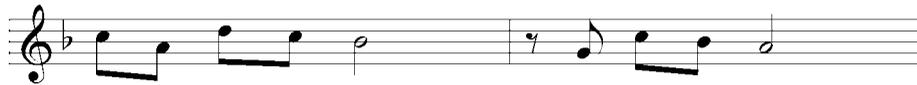
*Eat this bread, drink this cup. Do this in remembrance of me.
Eat this bread, drink this cup. Do this in remembrance of me.*



742 – What Is This Bread?



| | | | | | | |
|---|------|------|------|--------|----------|----------|
| 1 | What | is | this | bread? | Christ's | bod - y |
| 2 | What | is | this | wine? | The | blood of |
| 3 | So | who | am | I, | That | I should |
| 4 | Yet | is | God | here? | Oh, | yes! By |
| 5 | Is | this | for | me? | I | am for - |



| | | | | | | | |
|----------|------|--------|--------|--------|-------|-------|--------|
| ris - en | from | the | dead: | This | bread | we | break. |
| Je - sus | shed | for | mine; | The | cup | of | grace |
| live | and | he | should | die | Un - | der | the |
| Word | and | prom - | ise | clear. | In | mouth | and |
| giv - en | and | set | free! | I | do | be - | lieve |



| | | | | | | | | | | |
|--------|-------|------|--------|---------|---------|-----|-------|-------|-------|------|
| This | life | we | take | Was | crushed | to | pay | for | our | re - |
| Brings | his | em - | brace | Of | life | and | love | un - | til | I |
| My | God, | my | God, | Why | have | you | not | for - | sak - | en |
| He | makes | us | whole— | Christ, | tru - | ly | pre - | sent | in | this |
| That | I | re - | ceive | His | ver - | y | bod - | y | and | his |



| | | | | | | | | |
|--------|-----|-------|-----|------|-----|------|----|--------|
| lease. | Oh, | taste | and | see— | the | Lord | is | peace. |
| sing! | Oh, | taste | and | see— | the | Lord | is | King. |
| me? | Oh, | taste | and | see— | the | Lord | is | free. |
| meal. | Oh, | taste | and | see— | the | Lord | is | real. |
| blood. | Oh, | taste | and | see— | the | Lord | is | good. |

This hymn nicely summarizes Martin Luther's fine discussion on the institution and blessings of Holy Communion as outlined in his Small Catechism.

Text: Frederic W. Baue, b. 1946 © 1991, 1998 Fred and Jean Baue. All rights reserved. Used by permission.

Tune: PREPARATION (48 44 88) Jean Neuhauser Baue, b. 1951 © 1991, 1998 Fred and Jean Baue. All rights reserved. Used by permission.

THANKSGIVING

SONG OF SIMEON (*Nunc Dimittis*)



C: Lord, now you let your servant de - part in peace ac-cord-ing
to your word. For my eyes have seen your salvation, which you have pre-
pared be - fore the face of all people, a light to light - en the
Gen - tiles and the glo - ry of your peo - ple Is - ra - el.

THE COLLECT FOR PEACE

M O God, from whom all holy desires, all good counsels, and all just works do proceed, give unto us, your servants, that peace which the world cannot give, that our hearts may be set to obey your commandments, and also that we, being defended by you from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ, our Savior, who lives and reigns with you and the Holy Spirit, one God, world without end.



C: A - men.

CLOSING HYMN

320 - On My Heart Imprint Your Image



On my heart im - print your im - age, Bless - ed Je - sus,
King of grace, That life's rich - es, cares, and plea - sures Have no
pow'r to hide your face. This the su - per - scrip - tion be:
Je - sus, cru - ci - fied for me, Is my life, my hope's foun -
da - tion, And my glo - ry and sal - va - tion.

Text: Thomas H. Kingo, 1634–1703, abr.; tr. Peer O. Strömme, 1856–1921, alt.
Tune: FRIEDRICH SEHR (87 87 77 88) *Trente quatre Pseaumes de David*, Geneva, 1551, alt.



PSALM 88

Sung by the choir

Against the backdrop of the solemn music, the altar is solemnly stripped in token of the Lord's abandonment and in preparation for Good Friday.

Refrain



*O Lord, the God who saves me, day and night I cry out before you.
May my prayer come before you; turn your ear to my cry.*

*For my soul is full of trouble and my life draws near the grave.
I am counted among those who go down to the pit; I am like a man without strength.*

*I am set apart with the dead, like the slain who lie in the grave, whom you remember
no more, who are cut off from your care.*

Refrain

*You have put me in the lowest pit, in the darkest depths.
You have taken from me my closest friends and have made repulsive to them.*

Refrain

*Your wrath lies heavily upon me; you have overwhelmed me with all your waves.
I am confined and cannot escape; my eyes are dim with grief.*

Refrain

*I call to you, O Lord, every day; I spread out my hands to you.
Is your love declared in the grave, your faithfulness in Destruction?*

Refrain

*Do you show your wonders to the dead?
Do those who are dead rise up and praise you?*

*Are your wonders known in the place of darkness,
or your righteous deeds in the land of oblivion?*

Refrain

*But I cry to you for help, O Lord; in the morning my prayer comes before you.
Why, O Lord, do you reject me and hide your face from me?*

Refrain

*From my youth I have been afflicted and close to death; I have suffered your terrors
and am in despair.*

Refrain

*Your wrath has swept over me; your terrors have destroyed me.
All day long they surround me like a flood; they completely engulfed me.*

*Your have taken my companions and loved ones from me;
the darkness is my closest friend.*

Refrain

At the direction of the usher, the congregation disperses solemnly into the night.