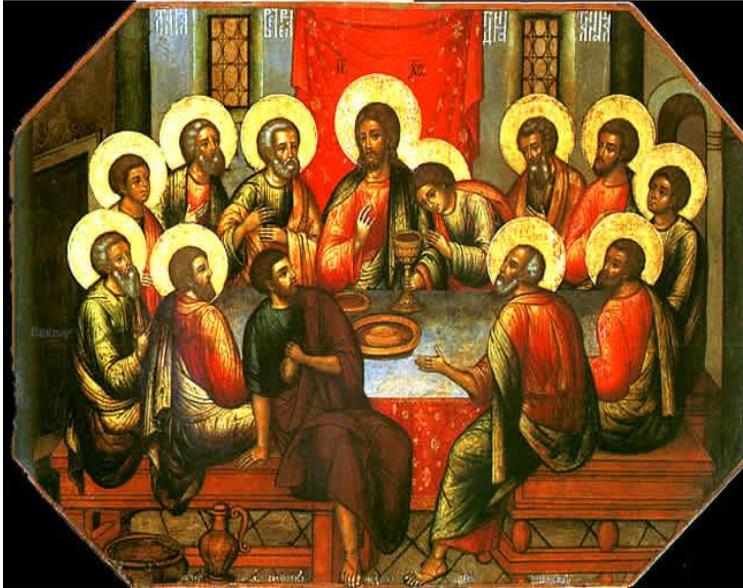


# HOLY THURSDAY

*“For this is My Blood of the New Testament,  
which is shed for many for the remission of sins.”*



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## THE STRIPPING OF THE ALTAR

Stripping of the altar (removing all ornaments, linens, and paraments) is an ancient custom of the Church done on Maundy Thursday. It is symbolic of the humiliation of Jesus at the hands of the soldiers. After the Last Supper, less than 24 hours remained in the earthly life of our Lord. Events moved rapidly: prayer in Gethsemane, betrayal by Judas, arrest, mock trial, painful beating, the trudge to Golgotha and execution. As His life was stripped from Him, so we will strip our altar of the signs of life to symbolize His purposeful, redemptive suffering and death for us. In the passion and suffering of Christ, human life ebbs from Him.

Jesus said, ***“I AM the Light of the world. Whoever follows Me will have the Light of Life and will never walk in darkness.”*** The events of Golgotha snuffed out the human life of Jesus, the Light of the world. As even creation was dark when He suffered, so the candles will be extinguished and removed.

Offerings represent one way of serving God and others. They reflect God’s greatest offering to the world and to us in sending His Son, Jesus, in human form. As the offered body of Jesus was removed from sight in burial, so we will remove the offerings.

The missal stand holds our worship books that guide our worship life together. As Jesus suffers, joyous songs are not heard. As these sounds of joy are removed from our lips, we will remove the missal stand.

Jesus’ offered Body and His shed Blood have been given to us in, with, and under the form of bread and wine in this Holy Mystery. As He was removed from us in the grave, so we will remove the elements and vessels of this Sacrament.

The altar is in the form of a table. It is here where our Lord Jesus serves us as both host and meal at His banquet. The coverings and paraments are made of fine linen; material appropriate for feasting with our King. As our King’s body was stripped in crucifixion, so our altar will be stripped of its coverings.

There is ***no Nunc dimittis, benediction, or postlude***, which indicates that the service has not concluded and will be continued on Good Friday.

## PRELUDE: *Jesus Christus, unser Heiland* by Jan Bender

### SERVICE OF CORPORATE CONFESSION AND ABSOLUTION

**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.**

### THE CONFESSIONAL ADDRESS

**P:** During this Lenten season we heard our Lord's call to intensify our struggle against sin, death and the devil...all that prevents us from trusting in God and loving each other. Since it is the intention of the worthy communicant to receive the Holy Supper of our Lord Jesus Christ on this day when He instituted this blessed meal for our salvation, it is proper that we complete our Lenten discipline by diligently examining ourselves, as St. Paul urges us to do. 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 thus 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 a 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 faith and 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 a 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 the Cup, confidently believing the 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.

As our Lord on this night exemplified this love by washing His disciples' feet, so we by our words and actions serve one another in love. For we are all one bread and one body, even as we are partakers of this one Bread and drink from the one Cup, for just as the one Cup is filled with 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, imploring God our Father for the sake of His Son, Jesus Christ, to grant us forgiveness.

**P:** O almighty God, merciful Father, **c: I, a poor, miserable sinner, confess unto to 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 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.**

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 Holy Spirit, one God, now and forever. C: **Amen.**

## **OLD TESTAMENT READING**

**Exodus 24:3-11**

Moses came and told the people all the words of the LORD and all the just decrees 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.

**P:** This is the Word of the Lord. **C:** **Thanks be to God.**

**Choral Response** *Blessed Are All Who Are Called* by T. E. Lock  
*Based on Rev. 19:9 and Words of Institution*

Blessed are all who are called to the wedding supper of the Lamb!  
Here in My supper I give my body and blood,  
given for you to eat and drink for the forgiveness of sin.  
Blessed are all who are called to the wedding supper of the Lamb!

## **EPISTLE READING**

**1 Corinthians 11:23–32**

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when He was betrayed took bread, 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.”***

In the same way also He took the cup, after supper, saying, ***“This Cup is the new covenant in My Blood. Do this, as often as you drink it, in remembrance of Me.”*** For as often as you eat this Bread and drink the Cup, you proclaim the Lord’s death until He comes.

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the Body and Blood of the Lord. Let a person examine himself, then, and so eat of the Bread and drink of the Cup. For anyone who eats and drinks without discerning the Body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

**P:** This is the Word of the Lord. **C:** **Thanks be to God.**

## TRACT

*Psalm 111:4-5; John 6:55-56*

**c:** He has caused His wondrous works to be re^mbered;\*  
the LORD is gracious and ^merciful.

He provides food for those who ^fear Him;\*  
He remembers His covenant for^ever.

**“My Flesh is true Food, and My Blood is ^true Drink.\*  
Whoever feeds on My flesh and drinks My blood  
abides in Me, and ^I in him.”**

## HOLY GOSPEL

**John 13:1–15, 34-35**

**p:** The Holy Gospel according to St. John, the 13<sup>th</sup> chapter.

**c:** **Glory be to You, O Lord.**

Now before the Feast of the Passover, when Jesus knew that His hour had come to depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

During supper, when the devil had already put it into the heart of Judas Iscariot, Simon’s son, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going back to God, rose from supper. He laid aside His outer garments, and taking a towel, tied it around His waist. Then He poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was wrapped around Him.

He came to Simon Peter, who said to Him, ***“Lord, do you wash my feet?”***

Jesus answered him, ***“What I am doing you do not understand now, but afterward you will understand.”***

Peter said to Him, ***“You shall never wash my feet.”***

Jesus answered him, ***“If I do not wash you, you have no share with Me.”***

Simon Peter said, ***“Lord, not my feet only but also my hands and my head!”***

Jesus said to him, ***“The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you.”*** For He knew who was to betray Him; that was why He said, ***“Not all of you are clean.”***

When He had washed their feet and put on His outer garments and resumed His place, He said to them, ***“Do you understand what I have done to you? You call Me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do just as I have done to you.***

***“A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are My disciples, if you have love for one another.”***

**P:** This is the Gospel of the Lord. **C:** **Praise to You, O Christ.**

**JESUS CHRIST, OUR BLESSED SAVIOR**

*Hymnal page: 627*

***(ALL: Stanzas 1-2, 9-10; Women/Children: 3, 5, 7; Men: 4, 6, 8)***

**SERMON**

**APOSTLES’ CREED**

*Hymnal page: 159*

**PRAYERS**

**OFFERTORY**

*Hymnal page: 159*

### **RECEIVING THE SACRAMENT AT TRINITY**

Trinity Lutheran Church, according to our Lord’s Word, practices closed communion. We kindly ask any visitor to speak with one of our Pastors before partaking of the Lord’s Supper. According to the Words of Institution we believe the Supper to be a participation in the very body and blood of Jesus. The Pastors have been entrusted with these gifts as stewards of the mysteries to serve this meal carefully. We believe that it is a communion in all we believe, teach, and confess as Lutherans. We want to serve this meal to you faithfully and for you to understand our beliefs before you commune. Every communicant should mark an attendance card before approaching the Lord’s Table.

## **Service of the Sacrament**

**PREFACE**

*Hymnal page: 160*

## SANCTUS

Hymnal page: 161

*It is appropriate to make the sign of the cross at  
'Blessed is He Who come in the name of the Lord.'*

*The Prayer of Thanksgiving will be omitted after the Sanctus.*

## LORD'S PRAYER

Hymnal page: 162

*During the Lord's Prayer it is appropriate to make the sign of the cross at  
'Deliver us from evil.'*

## THE WORDS OF OUR LORD

Hymnal page: 162

## PAX DOMINI

Hymnal page: 163

## AGNUS DEI

Hymnal page: 163

## DISTRIBUTION

*During the DISTRIBUTION the following hymns will be sung from the hymnal page shown:*

O LORD, WE PRAISE THEE	617
JESUS, GREATEST AT THE TABLE	446
THE LOVER OF OUR FALLEN RACE	(on back cover)

*After finishing the Distribution, the pastor shall dismiss the communicants with the following blessing:*

**P:** The body and blood of our Lord Jesus Christ strengthen and preserve you in body and soul to life everlasting. Depart + in peace. **C: Amen.**

## POST-COMMUNION COLLECT

Hymnal page: 166

*The stripping of the altar commences and the chancel is stripped in preparation for  
the solemn services of Good Friday.*

*The Choir shall chant responsively Psalm 22  
in a setting by Richard Farrant.*

*You may follow the text in the front of the hymnal.*

*(all leave in silence at the end of the Psalm)*

+ + +

## Blessed Maundy Thursday and Triduum

We look forward to all the blessings God will shower upon us as the Triduum

begins today with Maundy Thursday. We thank the Lord that his word of Law will be sung and preached to break through our callous hearts, even to the necessary point of killing the old sinful self. We bless the Lord even more that His word of Gospel will once again build us up in the peace and joy of His Son's body and blood, preached and sung into our hearts and laid upon our lips to eat and drink for eternal refreshment.

The season of Lent is filled with words and terms from other times and cultures in the history of the church. "Triduum" and "Maundy" are Latin terms. "Maundy" comes from the Latin word "mandate" which means command. In John 13: 34, Christ gives the command to love one another after He washes the disciples' feet. Holy Thursday has come to be known as "Command Thursday" or Maundy Thursday. But, "Command Thursday" would leave us in our sin and be a lousy name if Christ Jesus had not then backed up the new command with the holy meal of the new covenant in which we receive His body and blood. What a wonderful gift this night brings.

Some may have heard the term "Triduum" used at this time of year. This is another Latin term which means "three days." It refers to the three holy days of Maundy Thursday through the Vigil of Easter (Easter eve service on which the church has historically baptized and confirmed adult catechumens.) Marking the Triduum helps us to understand the passion of Christ is all one piece. As we sing in the Great Litany, "by your bloody sweat, your cross and passion, your death and burial, your resurrection and ascension..." You cannot separate one piece from another. Besides, we all get annoyed, pastor and laity alike, that some people only come to church on Easter. Promoting the Triduum emphasizes how all the gifts are given together and how important it is to worship each of the days of the Triduum.

So, we have some Latin to learn on occasion and it is good for us. It helps us to be authentic Lutherans and to steadfastly maintain our grandfather's church that has come down to us through the ages and across the miles. In, with, and alongside heartfelt confession, soak in the goodness of God's forgiveness this week. God has great gifts for you in this great three days. God bless you in this Holy Triduum.

## **GOOD FRIDAY/EASTER DATES AND TIMES**

**Good Friday: April 19, 3 PM – Chief (Divine) Service**

**Easter: April 21, Easter Breakfast, beginning 7 AM DIVINE SERVICE, 9 AM**

## **Acknowledgments**

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# The Lover of the Fallen Race

Duane Osterloth

*All Ehr und Lob*

After Andrew of Crete (c. 660-740)

*Gesangbuch...Psalmen, geistliche Lieder, Strassburg, 1541, alt.*

Setting: *The Lutheran Hymnal, 1941*



1. The Lov - er of the fall - en race Un - veiled the ta - ble's  
 2. Be - hold the Man, the thorn-crowned Lord, In ser - vant's garb that  
 3. The Gar - den's dead - ly fruit is trumped By Christ in wine be -  
 4. The Ser - pent's sil - vered voice sug - gests We scorn the Cross that  
 5. "Re-main in Me, the Vine of life, That you a - gainst the  
 6. O na - tions, come in fes - tive robes. With trust - ing hearts re -



mys - ter - y. He washed His Bride, then "Eat," He said, "My  
 pas - chal night. Be - hold the bread en - throned by God, That  
 fore faith's eyes. O mouths of clay who yearn to live, This  
 Ju - das fled And spurn the Ser - vant's hum - ble bath And  
 Foe may stand. This blest, su - per - nal un - ion bears The  
 joyce and dine. The Vic - tor's ban - ner glo - ries high O'er



flesh or - dained to grace the Tree, And drink in faith the blood out -  
 con - quers Ad - am's curse and plight: The an - ti - dote to sin for  
 cup re - vers - es our de - mise. En - light - ened eyes de - light in  
 king - ly gifts in ban - quet spread. Our Foe in - vites us to his  
 fruit of love which I com - mand. Par - take in Me all things made in  
 earth - ly mor - sels yet di - vine, The mys - ter - y of God in



poured From God's own side at Cal - va - ry."  
 all Both great and small with robes— washed white.  
 this: The new cre - a - tion un - der guise.  
 feast Of bit - ter wine and cur - sed bread.  
 new As heirs who claim the roy - al land."  
 flesh Be - stowed for us in bread and wine.