



HOLY (Maundy)THURSDAY

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.

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PRELUDE

SERVICE OF CORPORATE CONFESSION AND ABSOLUTION

☞ In the name of the Father and of the + Son and of the Holy Spirit. ☛ **Amen.**

☞ I will go to the altar of God, ☛ **to God my exceeding joy.**

☞ Our help is in the name of the Lord, ☛ **Who made heaven and earth.**

THE CONFESSIONAL ADDRESS

☐ 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. **✠ Amen.**

℟ 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.

℟ O almighty God, merciful Father, **✠ 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.**

℟ God be merciful to you and strengthen your faith **✠ Amen.**

℟ Do you believe the forgiveness I speak is not my forgiveness but God's? **✠ Yes.**

℟ 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. **✠ Amen.**

℟ 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. **✠ Amen.**

℟ The Lord be with you. **✠ And also with you.**

℟ 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. **☩ Amen.**

OLD TESTAMENT

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.

GRADUAL

Hebrews 9:12 a,c; 15a; Psalm 111:9a

**☩ Christ entered once for all into the holy places,
by means of | His own blood,*
thus securing an eternal re- | demption.
Therefore He is the Mediator of a New | Covenant,*
so that those who are called
may receive the promised eternal In- | heritance.
He sent Redemption to His | people;*,
He has commanded His Covenant for- | ever.**

EPISTLE

1 Corinthians 10:16-17

The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the Body of Christ? Because

there is one bread, we who are many are one Body, for we all partake of the one bread.

VERSE

John 13:1b

☐ **Having loved His own who were | in the world,*
He loved them | to the end.**

HOLY GOSPEL

Mark 14:12-26

On the first day of Unleavened Bread, when they sacrificed the Passover lamb, [Jesus'] disciples said to Him, ***“Where will You have us go and prepare for You to eat the Passover?”*** And He sent two of His disciples and said to them, **“Go into the city, and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house, ‘The Teacher says, Where is My guest room, where I may eat the Passover with My disciples?’ And he will show you a large upper room furnished and ready; there prepare for us.”** And the disciples set out and went to the city and found it just as He had told them, and they prepared the Passover.

And when it was evening, He came with the twelve. And as they were reclining at table and eating, Jesus said, **“Truly, I say to you, one of you will betray Me, one who is eating with Me.”** They began to be sorrowful and to say to Him one after another, ***“Is it I?”*** He said to them, **“It is one of the twelve, one who is dipping bread into the dish with Me. For the Son of Man goes as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.”**

And as they were eating, He took bread, and after blessing it broke it and gave it to them, and said, **“Take; this is My body.”** And He took a cup, and when He had given thanks He gave it to them, and they all drank of it. And He said to them, **“This is My blood of the covenant, which is poured out for many. Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”**

And when they had sung a hymn, they went out to the Mount of Olives.

JESUS CHRIST, OUR BLESSED SAVIOR

Hymnal page: 627

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

SERMON

NICENE CREED

Hymnal page: 158

OFFERING

SERVICE OF THE SACRAMENT

Continues on Hymnal page: 159

O LORD, WE PRAISE THEE

Hymnal page: 617

THE LOVER OF OUR FALLEN RACE

(on back cover of bulletin)

JESUS, GREATEST AT THE TABLE

Hymnal page: 446

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

The Choir & Kantor shall chant 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)

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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: March 29, 3 PM – Chief (Divine) Service

Easter: March 31 – DIVINE SERVICE, 9 AM;

Easter Breakfast, after service

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March 28, 2024

The Lover of the Fallen Race



1. The Lov - er of the fall - en race Un -
 2. Be - hold the Man, the thorn - crowned Lord, In
 3. The Gar - den's dead - ly fruit is trumped By
 4. The Ser - pent's sil - vered voice sug - gests We
 5. "Re - main in Me, the Vine of life, That
 6. O na - tions, come in fes - tive robes. With



veiled the ta - ble's mys - ter - y. He washed His
 ser - vant's garb that pas - chal night. Be - hold the
 Christ in wine be - fore faith's eyes. O mouths of
 scorn the Cross that Ju - das fled And spurn the
 you a - gainst the Foe may stand. This blest, su -
 trust - ing hearts re - joice and dine. The Vic - tor's



Bride, then "Eat," He said, "My flesh or - dained to
 bread en - throned by God That con - quers Ad - am's
 clay who yearn to live, This cup re - vers - es
 Ser - vant's hum - ble bath And king - ly gifts in
 per - nal un - ion bears The fruit of love which
 ban - ner glo - ries high O'er earth - ly mor - sels



grace the Tree, And drink in faith the blood out -
 curse and plight: The an - ti - dote to sin for
 our de - mise. En - light - ened eyes de - light in
 ban - quet spread. Our Foe in - vites us to his
 I com - mand. Par - take in Me all things made
 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.