

CALVARY LUTHERAN CHURCH

A Congregation of the Church of the Lutheran Confession
450 W. Ohio • Marquette, Michigan
calvary.clclutheran.org



Divine Worship. 7pm

Andrew A. Schaller, Pastor

Church: (906) 226-9372

Parsonage: (906) 228-3566

MAUNDY THURSDAY

April 1, 2021

PREPARATION FOR WORSHIP:

Psalm: 46 (TLH Pg. 134)

Prayers: Evening Prayer (TLH Pg. 118);

Prayer before Receiving the Sacrament (TLH Pg. 118)

Organist: Mr. Walter Priebe

HYMNS: 554 342 313 558

PRAYER

OPENING HYMN: 554 - *“Now Rest Beneath Night’s Shadow”*

THE ORDER OF VESPERS

(TLH Pg.41ff.)

Pastor: “O Lord, open my lips.”

Congregation (Sung): “And my mouth shall show forth Your praise.”

Pastor: “Make haste, O God, to deliver me!”

Congregation (Sung): “Make haste to help me, O LORD!”

All (Sung): “Glory be to the Father and to the Son and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be: world without end.
Amen. Hallelujah!”

RESPONSIVE READING OF PSALM 69

P: Save me, O God!

C: For the waters have come up to my neck.

P: I sink in deep mire, where *there is* no standing;

C: I have come into deep waters, Where the floods overflow me.

P: I am weary with my crying; My throat is dry;

C: My eyes fail while I wait for my God.

Negative Theses

The Contrary, Condemned Teaching of the Sacramentarians

On the other hand, we unanimously reject and condemn all the following erroneous articles, which oppose and are contrary to the teaching presented here, the simple belief and confession regarding the Supper of Christ:

1. The papal transubstantiation, when it is taught in the papacy that bread and wine in the Holy Supper lose their substance and natural essence and thus cease to exist, in such a way that the bread is transformed into the body of Christ and only its outward form remains.
2. The papal sacrifice of the Mass for the sins of the living and the dead.
3. That the laity are given only one of the sacramental elements and that against the clear words of the testament of Christ the chalice is kept from them and they are robbed of the blood of Christ.
4. When it is taught that the words of Christ’s testament ought not to be understood or believed simply as they sound, but that they are an obscure expression, the meaning of which must be sought in other passages.
5. That the body of Christ in the holy sacrament is not received orally with the bread, but only bread and wine are received by mouth; the body of Christ, however, is received only spiritually, through faith.
6. That the bread and wine in the Holy Supper are no more than distinguishing marks, through which Christians recognize each other.
7. That the bread and wine are only representations, similes, and symbols of the far-distant body and blood of Christ.
8. That the bread and wine are no more than a reminder, a seal, or a guarantee, through which we are assured that when faith soars into heaven, it will participate there in the body and blood of Christ as truly as we eat and drink bread and wine in the Supper.
9. That the assurance and confirmation of our faith in the Holy Supper take place only through the outward signs of bread and wine, and not through the true body and blood of Christ present there.
10. That in the Holy Supper only the power, effect, or merit of the absent body and blood of Christ are distributed.
11. That the body of Christ is enclosed in heaven, so that it can in no way be present at the same time in many or all places on earth where his Holy Supper is being conducted.

12. That Christ could not have promised the essential presence of his body and blood in the Holy Supper, nor could he make that possible, because the nature and characteristics of the assumed human nature would not permit or allow that.

13. That God, even on the basis of his total omnipotence (a dreadful statement!), cannot possibly make his body to be essentially present in more than one place at one particular time.

14. That not the almighty words of the testament of Christ, but rather faith, effects and creates the presence of the body and blood of Christ in the Holy Supper.

15. That believers should not look for the body of Christ in the bread and wine of the Holy Supper but should instead lift their eyes from the bread to heaven and look there for the body of Christ.

16. That unbelieving, unrepentant Christians do not receive the true body and blood of Christ in the Holy Supper but only the bread and wine.

17. That the worthiness of the guests at this heavenly meal consists not only in true faith in Christ but indeed also in people's outward preparation.

18. That those who truly believe, who have and retain a true, living, pure faith in Christ, can receive this sacrament to their judgment, simply because they are still imperfect in their outward way of life.

19. That the outward, visible elements of bread and wine in the holy sacrament should be adored.

20. Likewise, we commend to the proper judgment of God all impudent, sarcastic, blasphemous questions and expressions, which we will not recite for the sake of propriety and which the sacramentarians utter in a crude, carnal, Capernaitic, and detestable manner, blasphemously, and with great offense concerning the supernatural, celestial mysteries of this sacrament.

21. We also hereby completely condemn the Capernaitic eating of the body of Christ. It suggests that his flesh is chewed up with the teeth and digested like other food. The sacramentarians maliciously attribute this view to us against the witness of their own conscience, despite our many protests. In this way they make our teaching detestable among their hearers. On the contrary, on the basis of the simple words of Christ's testament, we hold and teach the true, but supernatural, eating of the body of Christ and the drinking of his blood. Human reason and understanding cannot grasp this, but our understanding must be taken captive by obedience to Christ here as in all other articles of faith. Such a mystery cannot be grasped except by faith and is revealed alone in the Word.

6. We believe, teach, and confess that the body and blood of Christ are received not only spiritually through faith but also orally with the bread and wine, though not in Capernaite [Cannibalistic] fashion but rather in a supernatural, heavenly way because of the sacramental union of the elements. The words of Christ clearly demonstrate this, when Christ said, “take, eat, and drink,” and the apostles did this. For it is written, “and they all drank from it” (Mark 14[:23*]). Likewise, Saint Paul says, “The bread, which we break, is a Communion with the body of Christ” [1 Cor. 10:16*], that is, who eats this bread eats the body of Christ. The leading teachers of the ancient church—Chrysostom, Cyprian, Leo I, Gregory, Ambrose, Augustine, and others—unanimously testify to this.

7. We believe, teach, and confess that not only those who truly believe and are worthy, but also the unworthy and unbelievers receive the true body and blood of Christ, though they do not receive life and comfort, but rather judgment and damnation, if they do not turn and repent.

For though they reject Christ as a savior, they still must, against their will, accept him as a harsh judge, who is just as much present to exercise and visit judgment upon unrepentant guests as he is to bestow life and comfort upon the hearts of those who truly believe and are worthy guests.

8. We believe, teach, and confess that there is only one kind of unworthy guest, those who do not believe. Of them it is written, “Those who do not believe are condemned already” [John 3:18*]. The unworthy use of the holy sacrament increases, magnifies, and aggravates this condemnation (1 Cor. 11[:27*, 29*]).

9. We believe, teach, and confess that no genuine believers—no matter how weak—as long as they retain a living faith, receive the Holy Supper as condemnation. For Christ instituted this supper particularly for Christians who are weak in faith but repentant, to comfort them and to strengthen their weak faith.

10. We believe, teach, and confess that the entire worthiness of the guests at the table of his heavenly meal is and consists alone in the most holy obedience and perfect merit of Christ. We make his obedience and merit our own through true faith, concerning which we receive assurance through the sacrament. Worthiness consists in no way in our own virtues, or in internal or external preparations.

P: Those who hate me without a cause Are more than the hairs of my head;

C: They are mighty who would destroy me, *Being* my enemies wrongfully;

P: Though I have stolen nothing,

C: I still must restore it.

P: O God, You know my foolishness;

C: And my sins are not hidden from You.

P: Let not those who wait for You, O Lord GOD of hosts,

C: be ashamed because of me;

P: Let not those who seek You be confounded because of me,

C: O God of Israel.

P: Because for Your sake I have borne reproach;

C: Shame has covered my face.

P: I have become a stranger to my brothers,

C: And an alien to my mother’s children;

P: Because zeal for Your house has eaten me up,

C: And the reproaches of those who reproach You have fallen on me.

P: When I wept *and chastened* my soul with fasting,

C: That became my reproach.

P: I also made sackcloth my garment;

C: I became a byword to them.

P: Those who sit in the gate speak against me,

C: And I *am* the song of the drunkards.

P: But as for me, my prayer *is* to You, O LORD, *in* the acceptable time;

C: O God, in the multitude of Your mercy, Hear me in the truth of Your salvation.

P: Deliver me out of the mire, And let me not sink;

C: Let me be delivered from those who hate me, And out of the deep waters.

P: Let not the floodwater overflow me, Nor let the deep swallow me up;

C: And let not the pit shut its mouth on me.

P: Hear me, O LORD, for Your lovingkindness *is* good;

C: Turn to me according to the multitude of Your tender mercies.

P: And do not hide Your face from Your servant, For I am in trouble;

C: Hear me speedily.

P: Draw near to my soul, *and* redeem it;

C: Deliver me because of my enemies.

P: You know my reproach, my shame, and my dishonor;

C: My adversaries are all before You.

P: Reproach has broken my heart, And I am full of heaviness;

C: I looked for someone to take pity, but there was none; And for comforters, but I found none.

P: They also gave me gall for my food,

C: And for my thirst they gave me vinegar to drink.

P: Let their table become a snare before them,

C: And their well-being a trap.

P: Let their eyes be darkened, so that they do not see;

C: And make their loins shake continually.

P: Pour out Your indignation upon them,

C: And let Your wrathful anger take hold of them.

P: Let their dwelling place be desolate;

C: Let no one live in their tents.

P: For they persecute the *ones* You have struck,

C: And talk of the grief of those You have wounded.

P: Add iniquity to their iniquity,

C: And let them not come into Your righteousness.

P: Let them be blotted out of the book of the living,

C: And not be written with the righteous.

P: But I *am* poor and sorrowful;

C: Let Your salvation, O God, set me up on high.

P: I will praise the name of God with a song,

C: And will magnify Him with thanksgiving.

P: *This* also shall please the LORD better than an ox *or* bull,

C: Which has horns and hooves.

Affirmative Theses

The Confession of Pure Teaching concerning the Holy Supper, against the Sacramentarians

1. We believe, teach, and confess that in the Holy Supper the body and blood of Christ are truly and essentially present, truly distributed and received with the bread and wine.

2. We believe, teach, and confess that the words of the testament of Christ are not to be understood in any other way than the way they literally sound, that is, not that the bread symbolizes the absent body and the wine the absent blood of Christ, but that they are truly the true body and blood of Christ because of the sacramental union.

3. Concerning the consecration, we believe, teach, and confess that neither human effort nor the recitation of the minister effect this presence of the body and blood of Christ in the Holy Supper, but that it is to be attributed solely and alone to the almighty power of our Lord Jesus Christ.

4. In addition, we believe, teach, and hold with one accord that in the use of the Holy Supper the words of Christ's institution may under no circumstances be omitted but must be spoken publicly, as it is written, "The cup of blessing that we bless ..." (1 Cor. 11 [10:16*]). This blessing takes place through the pronouncement of the words of Christ.

5. The reasons for our position against the sacramentarians on this matter are those which Dr. Luther set forth in his *Great Confession*:

"The first [reason for his position] is this article of our faith, that Jesus Christ is true, essential, natural, complete God and human being in one person, undivided and inseparable. The second, that the right hand of God is everywhere."

Christ, really and truly placed at this right hand of God according to his human nature, rules presently and has in his hands and under his feet everything in heaven and on earth. No other human being, no angel, but only Mary's son, is so placed at the right hand of God, and on this basis he is able to do these things.

"The third, that the Word of God is not false or deceitful.

The fourth that God has and knows various ways to be present at a certain place, not only the single one ..., which the philosophers call 'local' " or spatial.

The Formula of Concord – Epitome Concerning the Holy Supper of Christ

Although those who teach Zwinglian doctrine are not to be counted among the theologians of the Augsburg Confession—since they separated themselves from this confession immediately, at the time it was presented—we, nonetheless, want to report on this controversy because they are insinuating themselves and spreading their error under the name of this Christian confession.

State of Controversy

The Chief Issue between Us and the Teaching of the Sacramentarians on This Article: In the Holy Supper are the true body and blood of our Lord Jesus Christ truly and essentially present, distributed with the bread and wine, and received by mouth by all those who avail themselves of the sacrament—whether they are worthy or unworthy, godly or ungodly, believers or unbelievers—to bring believers comfort and life and to bring judgment upon unbelievers?

The sacramentarians say no; we say yes.

To explain this controversy, it must first of all be noted that there are two kinds of sacramentarians. There are the crude sacramentarians, who state in plain language what they believe in their hearts: that in the Holy Supper there is nothing more than bread and wine present, nothing more distributed and received with the mouth.

Then there are the cunning sacramentarians, the most dangerous kind, who in part appear to use our language and who pretend that they also believe in a true presence of the true, essential, living body and blood of Christ in the Holy Supper, but that this takes place spiritually, through faith. Yet, under the guise of such plausible words, they retain the former, crude opinion, that nothing more than bread and wine is present in the Holy Supper and received there by mouth.

For “spiritually” means to them nothing other than “the spirit of Christ” that is present, or “the power of the absent body of Christ and his merit.” The body of Christ, according to this opinion, is, however, in no way or form present, but it is only up there in the highest heaven; to this body we lift ourselves into heaven through the thoughts of our faith. There we should seek his body and blood, but never in the bread and wine of the Supper.

P: The humble shall see *this and* be glad;

C: And you who seek God, your hearts shall live.

P: For the LORD hears the poor,

C: And does not despise His prisoners.

P: Let heaven and earth praise Him,

C: The seas and everything that moves in them.

P: For God will save Zion And build the cities of Judah,

C: That they may dwell there and possess it.

P: Also, the descendants of His servants shall inherit it,

C: And those who love His name shall dwell in it.

EPISTLE LESSON:

1 CORINTHIANS 10:16-17

¹⁶The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? ¹⁷For we, *though* many, are one bread *and* one body; for we all partake of that one bread.

RESPONSORY

Pastor: Christ entered once for all into the holy place, by means of his own blood,

Congregation: Thus securing an eternal redemption.

Pastor: Therefore He is the mediator of a new covenant,

Congregation: So that those who are called may receive the promised eternal inheritance.

Pastor: He sent redemption to his people;

Congregation: He has commanded his covenant forever.

GOSPEL LESSON:

MARK 14:12-24

[cf. also Matthew 26:17–19; Luke 22:7–13]

¹²Now on the first day of Unleavened Bread, when they killed the Passover *lamb*, His disciples said to Him, “Where do You want us to go and prepare, that You may eat the Passover?”

¹³And He sent out two of His disciples and said to them, “Go into the city, and a man will meet you carrying a pitcher of water; follow him.

¹⁴Wherever he goes in, say to the master of the house, ‘The Teacher says, “Where is the guest room in which I may eat the Passover with My disciples?”’ ¹⁵Then he will show you a large upper room, furnished *and* prepared; there make ready for us.”

¹⁶ So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover.

[cf. also Matthew 26:20–25; Luke 22:14–16; John 13:21–30]

¹⁷ In the evening He came with the twelve. ¹⁸ Now as they sat and ate, Jesus said, “Assuredly, I say to you, one of you who eats with Me will betray Me.”

¹⁹ And they began to be sorrowful, and to say to Him one by one, “Is it I?” And another said, “Is it I?”

²⁰ He answered and said to them, “It is one of the twelve, who dips with Me in the dish. ²¹ The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been born.”

[cf. also Matthew 26:26–29; Luke 22:17–23]

²² And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, “Take, eat; this is My body.”

²³ Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. ²⁴ And He said to them, “This is My blood of the new covenant, which is shed for many.”

CONFESSION OF FAITH: **APOSTLES CREED** (TLH PG. 12)

HYMN: 342 - “Chief of Sinners Though I Be”

THE SERMON: **JOHN 19:31-37**

³¹ Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. ³² Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. ³³ But when they came to Jesus and saw that He was already dead, they did not break His legs. ³⁴ But one of the soldiers pierced His side with a spear, and immediately blood and water came out. ³⁵ And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. ³⁶ For these things were done that the Scripture should be fulfilled, “Not one of His bones shall be broken.” ³⁷ And again another Scripture says, “They shall look on Him whom they pierced.”

SO THAT THE SCRIPTURE MIGHT BE FULFILLED

THE OFFERINGS

In order to minimize contact with the ushers, you are asked to please leave your offerings in the basket on the table in the fellowship hall either before or after worship.

THE OFFERING HYMN: (TLH 179)

On my heart imprint Thine images, Blessed Jesus, King of Grace, That life’s riches, cares, and pleasures Have no pow’r Thee to efface. This the superscription be: Jesus, crucified for me, Is my Life, my hope’s Foundation, And my Glory and Salvation. Amen.

PRAYER(S)...THE LORD’S PRAYER

HYMN: 313 - “O Lord, We Praise Thee”

THE EXHORTATION...THE WORDS OF INSTITUTION

THE SACRAMENT OF THE ALTAR

UNISON PRAYER

O Lord Jesus Christ, Son of God and Son of Man, for our sakes You humbled Yourself and took up the form of a servant. We pray, govern us by Your Holy Spirit, so that we may never be offended by Your lowliness, but believe that by Your obedience even to death on the cross, You have redeemed us from the wrath of God and from eternal death. Keep us in this faith and in Christian humility, so that we may finally be exalted with You and see Your glory. You who live and reign with the Father and the Holy Ghost, One God, Forever and ever. Amen.

THE BENEDICTION: Pastor

CONGREGATION: (Sung) “Amen, Amen, Amen.”

CLOSING HYMN: 558 – “All Praise to Thee, My God, This Night”

ANNOUNCEMENTS

April 1, 2021

THIS WEEK

Tomorrow: Good Friday Worship, 1pm

Sunday: Breakfast 8am; Worship - 9:30am

USHERS

The Ushers are asked to dismiss the congregation from the back in an effort to reduce the ‘bottleneck’ in the fellowship hall.

4. Oh, may my soul on Thee repose, And may sweet sleep mine eyelids close, Sleep that shall me more vigorous make To serve my God when I awake.

5. When in the night I sleepless lie, My soul with heavenly thoughts supply; Let no ill dreams disturb my rest, No powers of darkness me molest.

6. Praise God, from whom all blessings flow; Praise Him, all creatures here below; Praise Him above, ye heavenly host: Praise Father, Son, and Holy Ghost.

HYMN SHEET

PREPARATION FOR WORSHIP

PSALM 46

¹ God *is* our refuge and strength, A very present help in trouble. ² Therefore we will not fear, Even though the earth be removed, And though the mountains be carried into the midst of the sea; ³ *Though* its waters roar *and* be troubled, *Though* the mountains shake with its swelling. Selah

⁴ *There is* a river whose streams shall make glad the city of God, The holy *place* of the tabernacle of the Most High. ⁵ God *is* in the midst of her, she shall not be moved; God shall help her, just at the break of dawn. ⁶ The nations raged, the kingdoms were moved; He uttered His voice, the earth melted.

⁷ The LORD of hosts *is* with us; The God of Jacob *is* our refuge. Selah

⁸ Come, behold the works of the LORD, Who has made desolations in the earth. ⁹ He makes wars cease to the end of the earth; He breaks the bow and cuts the spear in two; He burns the chariot in the fire.

¹⁰ Be still, and know that I *am* God; I will be exalted among the nations, I will be exalted in the earth!

¹¹ The LORD of hosts *is* with us; The God of Jacob *is* our refuge. Selah

PRAYERS BEFORE WORSHIP

EVENING PRAYER

In the name of God the Father, Son, and Holy Ghost. Amen.

I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day; and I pray Thee that Thou wouldst forgive me all my sins where I have done wrong, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me that the wicked Foe may have no power over me. Amen.

PRAYER BEFORE RECEIVING THE SACRAMENT

O God, who desires not the death of a sinner, but rather that he turn from his evil way and live, I come to You although I have sinned and deserve only Your wrath. But I flee to Your mercy in Christ Jesus, my Lord, who gave His body and His blood for my redemption. Lord, grant that I may ever thus believe and never waver. Grant that in such faith I may worthily go to Your altar to receive the very body and the true blood which Your Son has given for my salvation, that I may praise, laud and honor Your love and Your mercy all the days of my life. Hear me for the sake of Jesus Christ, Your Son, my Redeemer and Savior. Amen.

HYMN NOW REST BENEATH NIGHT'S SHADOW

1. Now rest beneath night's shadow The woodland, field, and meadow, The world in slumber lies; But Thou, my heart, awake thee, To prayer and song betake thee; Let praise to thy Creator rise.
2. The radiant sun hath vanished, His golden rays are banished By night, the foe of day; But Christ, the Sun of gladness, Dispelling all my sadness, Within my heart holds constant sway.
3. The rule of day is over And shining jewels cover The heaven's boundless blue. Thus I shall shine in heaven, Where crowns of gold are given To all who faithful prove and true.
4. To rest my body hasteth, Aside its garments casteth, Types of mortality; These I put off and ponder How Christ will give me yonder A robe of glorious majesty.
5. Lord Jesus, who dost love me, Oh, spread Thy wings above me And shield me from alarm! Though evil would assail me, Thy mercy will not fail me: I rest in Thy protecting arm.
6. My loved ones, rest securely, For God this night will surely From peril guard your heads. Sweet slumbers may He send you And bid His hosts attend you And through the night watch o'er your beds. Amen.

HYMN CHIEF OF SINNERS THOUGH I BE

1. Chief of sinners though I be, Jesus shed His blood for me; Died that I might live on high, Lived that I might never die, As the branch is to the vine, I am His, and He is mine.
2. Oh, the height of Jesus' love! Higher than the heavens above, Deeper than the depths of sea, Lasting as eternity. Love that found me--wondrous thought!-- Found me when I sought Him not.
3. Jesus only can impart Balm to heal the smitten heart; Peace that flows from sin forgiven, Joy that lifts the soul to heaven; Faith and hope to walk with God In the way that Enoch trod.
4. Chief of sinner though I be, Christ is All in all to me; All my wants to Him are known, All my sorrows are His own. Safe with Him from earthly strife, He sustains the hidden life.

5. O my Savior, help afford By Thy Spirit and Thy Word! When my wayward heart would stray, Keep me in the narrow way; Grace in time of need supply While I live and when I die.

OFFERING HYMN ON MY HEART IMPRINT THINE IMAGE

On my heart imprint Thine images, Blessed Jesus, King of Grace, That life's riches, cares, and pleasures Have no pow'r Thee to efface. This the superscription be: Jesus, crucified for me, Is my Life, my hope's Foundation, And my Glory and Salvation. Amen.

HYMN O LORD WE PRAISE THEE

1. O Lord, we praise Thee, bless Thee, and adore Thee, In thanksgiving bow before Thee. Thou with Thy body and Thy blood didst nourish Our weak souls that they may flourish: O Lord, have mercy! May Thy body, Lord, born of Mary, That our sins and sorrows did carry, And Thy blood for us plead In all trial, fear, and need: O Lord, have mercy!
2. Thy holy body into death was given, Life to win for us in heaven. No greater love than this to Thee could bind us; May this feast thereof remind us! O Lord, have mercy! Lord, Thy kindness did so constrain Thee That Thy blood should bless and sustain me. All our debt Thou hast paid; Peace with God once more is made: O Lord, have mercy.
3. May God bestow on us His grace and favor To please Him with our behavior And live as brethren here in love and union Nor repent this blest Communion! O Lord, have mercy! Let not Thy good Spirit forsake us; Grant that heavenly-minded He make us; Give Thy Church, Lord, to see Days of peace and unity: O Lord, have mercy! Amen.

HYMN ALL PRAISE TO THEE, MY GOD, THIS NIGHT

1. All praise to Thee, my God, this night For all the blessings of the light. Keep me, oh, keep me, King of kings, Beneath Thy own almighty wings.
2. Forgive me, Lord, for Thy dear Son, The ill that I this day have done That with the world, myself and Thee, I, ere I sleep, at peace may be.
3. Teach me to live that I may dread The grave as little as my bed. Teach me to die that so I may Rise glorious at the awe-ful Day.