

Historic Zion Lutheran Church

DIVINE SERVICE FOR HOLY THURSDAY

7:00 pm Thursday, April 2, 2026

RECEIVING OF THE LORD'S SUPPER AT ZION

As intended by Christ and as practiced by the one, holy, catholic and apostolic church throughout her history, "Closed Communion" is observed in this congregation, in which the Lord's Supper is distributed only to those:

- (a) who have been **baptized** in the Name of the Father, Son and Holy Spirit;
- (b) who have been **instructed** in the truth of Holy Scripture as taught in the Lutheran Confessions, who have been **confirmed** in this Lutheran faith, and who now confess the same doctrines that are taught in this congregation, holding membership in a congregation of the Lutheran Church-Missouri Synod;
- (c) who **believe that in this sacrament the real body and blood of Christ are truly distributed to them and orally received by them**, bestowing on them the forgiveness of sins, life and salvation;
- (d) who **sincerely repent** of all their sins, and desire to receive God's forgiveness in this holy meal.

Guests at our services, before receiving the sacrament, are requested to affirm these facts with one of our pastors. Thank you for honoring our practice. If you are looking for a church home, would like to be a member of Zion, or would like to learn more about the Christian Faith, please speak to one of our pastors about our membership classes.

✠ = *appropriate to make the baptismal sign of the cross*
When "rise" or "kneel" is indicated, it is *appropriate to sit if needed*



"Triduum: The Three-Day Vigil"

Today we begin what is known in the historic Christian Church as the "three day paschal" service. The services of Holy Thursday, Good Friday, and Holy Saturday are conceived as three days of intense contemplation, focusing on the "New Testament" in the blood of Christ which God has established for us on Calvary's cross. Therefore, the Benediction which normally ends our services is postponed until the end of the Easter Vigil on Saturday night.



[Rise] Invocation

In the name of the Father and of the ✠ Son and of the Holy Spirit. Amen!

The Office of Confession of Sins and Absolution

Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God, our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

[Kneel]

*Our help is in the name of the Lord Who made heaven and earth.
I said, I will confess my transgressions unto the Lord. And You forgave the iniquity of my sin.*

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.

Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and 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!

The Congregation rises, turns towards the entrance of the nave, and faces the Cross of Christ, the reminder of Christ's promise to come and dwell among His people as they are gathered in His name.

Introit of the Day



Antiphon: *Gracious is the LORD, and | right-__ eous; || our | God is mer- ci- | ful. || The LORD preserves the | sim-__ ple; || when I was brought | low, he saved __ | me.*

Verse 1: **I | love the LORD, || because he has heard my voice and my | pleas for mer-__ | cy. || Because he inclined his | ear to me, || therefore I will call on him | as long as I | live.**

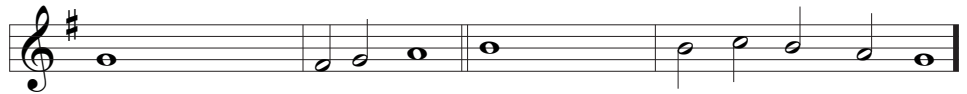
Verse 2: *The snares of death en- | com- passed me; || the pangs of Sheol laid hold on me; I suffered dis- | tress and an-__ | guish. || Then I called on the name | of the LORD: || "O LORD, I | pray, de- •liver• my | soul!"*

Antiphon: **Gracious is the LORD, and | right-__ eous; || our | God is mer- ci- | ful. || The LORD preserves the | sim-__ ple; || when I was brought | low, he saved__ | me.**

Kyrie

Lord, have mer - cy up - on us. Christ, have
mer - cy up - on us. Lord, have mer - cy up - on us.

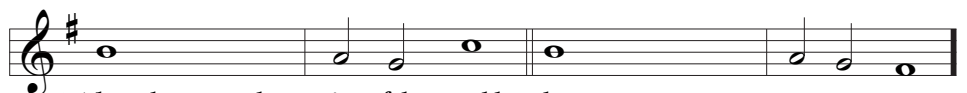
Gloria in Excelsis



1. *Glory be to God on high:* And on earth . . . peace good will • toward • men
2. We praise Thee, we we glorify Thee,
bless Thee, we wor-ship Thee, we give thanks to | Thee, for Thy great • glory. •



3. O Lord God, heav'n- ly King, God, the Fa- ther Al-__ • mighty, •
4. O Lord, the only- O Lord God,
begotten Son, Je- sus Christ; Lamb of God, . . . Son__ of the • Father, •



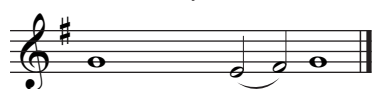
5. That takest away the . . sin • of the • world, have mercy up - - - - - on__ us.
6. Thou that takest
away the sin • of the • world, re - - - - - ceive our • prayer •
7. Thou that sittest at
the right hand of God the • Father, • have mercy up - - - - - on__ us.



8. For Thou • only • art • holy • Thou on - - - ly art the Lord.
9. Thou, only, O art most
Christ, with the . . . Ho - - ly Ghost; high in the | • glory • of God the • Father. • A-men.

Salutation

The Lord be with you.



And with thy spir— it.

Collect for Holy Thursday: *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.*



[Be Seated] + **The Office of the Word of God +**

Old Testament Reading..... Exodus 24:3-11
 [After the reading] *This is the word of the Lord. Thanks be to God.*

Epistle of the Day Hebrews 9:11-22
 [After the reading] *This is the word of the Lord. Thanks be to God.*

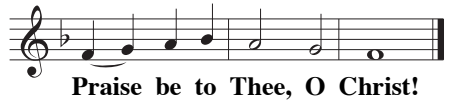
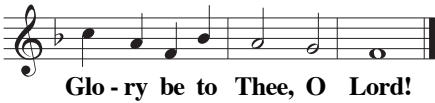
[Rise] **Tract**



[Deacon] *Having loved his own who were | in the world, || he | •loved• them to the | end.*

All: **He entered once for all into the holy places by means of | his own blood, || thus securing an e- | •ternal• re- demp-__ | tion. || Therefore he is the mediator of a new | cov- e- nant, || so that those who are called may receive the promised e- | •ternal• in- her- i- | tance.**

Holy Gospel St. Mathew 26:17-30
 [The Gospel is announced.] [The Gospel is proclaimed.]



Confession of Faith (The Nicene Creed)

I believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men and for our salvation came down from heaven

[Bow] **And was incarnate by the Holy Spirit of the Virgin Mary, And was made man;**

And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again according to the Scriptures; And ascended into heaven, And sits at the right hand of the Father; And He will come again with glory to judge both the living and the dead; Whose kingdom will have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceeds from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spoke by the Prophets. And I believe in one Holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life ✠ of the world to come. Amen!

[Be Seated]

Hymn of the Day O Lord We Praise Thee Burgundy Hymn 617

Sermon

[Rise] **Prayer of the Church**

Let us pray for the whole people of God in Christ Jesus and for all people according to their needs: [After each petition]:..., **Lord, in Your mercy: Hear our prayer.**
 [After the final prayer]:..., **one God, now and forever Amen.**

[Be Seated] Offerings

Choral Voluntary If Ye Love Me T. Tallis

[Rise] Offertory Hymn Create in Me a Clean Heart, O God

Cre-ate in me a clean heart, O God, and re - new a right
 spir-it with - in me. Cast me not a - way from Thy pres- ence, and
 take not Thy Ho - ly Spir - it from me. Re-store un-to me the joy of
 Thy sal-va - tion; and up - hold me with Thy free spir-it. A - men.

+ The Office of the Sacrament of the Altar +

Preface

The Lord be with you.

Lift up your hearts.

And with thy spir-it.

We lift them up un-to the Lord.

Let us give thanks unto the Lord, our God.

It is meet and right so to do.

Proper Preface for Passiontide, Sanctus

It is truly meet, right and salutary ever more praising You and saying:

Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;
 Heav'n and earth are full of Thy 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 that
 com-eth in the name of the Lord. Ho-san-na, Ho - san-na, Ho-san-na in the highest.

[Kneel] Lord's Prayer

[Pastor chants:] *Our Father who art in heaven; but deliver us from evil.*

For Thine is the kingdom and the power and the glo - ry for-

ev - er and ev - er. A - men.

Words of Institution, Pax Domini

The peace of the Lord be with you always!

A - men.

Agnus Dei

1-3. O Christ, Thou Lamb of God, that tak-est a-way the sin of the world,
 Stanzas 1 and 2 | Stanza 3
 have mer-cy up - on us. Grant us Thy Peace. A - - - men!

[Be Seated]

Distribution Hymn The Death of Jesus Burgundy Hymn 634

[Rise] **Eucharistic Benediction**

The Body and Blood of your Lord Jesus Christ strengthen and preserve you in body and soul to life everlasting! ✠ Depart in Peace! Amen!

Post Communion Rite

As often as you eat this bread and drink this cup:

Ye do show the Lord's death till He_ come.

Prayer of Thanksgiving ... now and forever.

A - men.

The Stripping of the Altar:

A Meditation on the Humiliation, Suffering and Death of Our Lord

[We remain standing; the altar is stripped for Good Friday; the candles are extinguished]

[The Eucharistic candles are extinguished.]

A. The Suffering - Psalm 22:1-10

My God, my God, why have you forsaken me, and are so far from my cry and from the words of my distresses? O my God, I cry in the daytime but you do not answer; by night as well, but I find no rest. Yet you are the Holy One, enthroned upon the praises of Israel. Our forefathers put their trust in you; they trusted, and you delivered them.

[The first candles are extinguished.]

They cried out to you and were delivered; they trusted in you and were not put to shame. But as for me, I am a worm and no man, scorned by all and despised by the people. All who see

me laugh me to scorn; they curl their lips and wag their heads saying: "He trusted in the Lord; let him deliver him; let him rescue him, if he delights in him."

[The second candles are extinguished.]

Yet you are he who took me out of the womb and kept me safe upon my mother's breast. I have been entrusted to you ever since I was born; you were my God when I was still in my mother's womb.

B. The Crucifixion - Psalm 22:11-20

Be not far from me, for trouble is near, and there is none to help. Many young bulls encircle me; strong bulls of Bashan surround me.

[The third candles are extinguished.]

They open wide their jaws at me, like a ravening and a roaring lion. I am poured out like water; all my bones are out of joint; my heart within my breast is melting wax. My mouth is dried out like a pot-herd; my tongue sticks to the roof of my mouth; and you have laid me in the dust of the grave. Packs of dogs close me in, and gangs of evildoers circle around me. They pierce my hands and my feet; I can count all my bones.

[The fourth candles are extinguished.]

They stare and gloat over me; they divide my garments among them; they cast lots for my clothing. Be not far away, O Lord; you are my strength, hasten to help me. Save me from the sword, my life from the power of the dog. Save me from the lion's mouth, my wretched body from the horns of wild bulls.

[The fifth candles are extinguished.]

C. The Crucifixion - Psalm 22:21-30

I will declare your Name to my brethren; in the midst of the congregation I will praise you. Praise the Lord, all you that fear him; stand in awe of him, O offspring of Israel; all you of Jacob's line give glory. For he has not despised or abhorred the affliction of the Afflicted One; and he has not hid his face from him, but has heard, when he cried to him. My praise is of him in the great assembly; I will perform my vows in the presence of those who worship him.

[The sixth candles are extinguished.]

The poor shall eat and be satisfied, and those who seek the Lord shall praise him; "May your heart live forever!" All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall bow before him. For kingship belongs to the Lord; he rules over the nations. To him alone all who sleep in the earth bow down in worship; all who go down to the dust fall before him. My soul shall live for him; my descendants shall serve him; they shall be known as the Lord's forever. They shall come and make known to a people yet unborn the saving deeds that he has done.

[The seventh candles are extinguished.]

[The congregation departs in devotional silence to reflect upon the Passion of our Lord.]

The Triduum recesses until tomorrow evening, Good Friday, at 7:00 pm

You may also choose to come to Redeemer Lutheran Church for one or more hours of the Tre Ore service tomorrow, 12 noon to 3 pm.

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Psalm Tone for Introit and Tract: from The Anglican Chant Psalter, copyright © 1987 by The Church Hymnal Corporation; used by permission.

Readings for Holy Thursday

The Old Testament Reading is Exodus 24:3-11

Moses came and told the people all the words of the LORD and all the rules. 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.

The Epistle is Hebrews 9:11-22

When Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive.

Therefore not even the first covenant was inaugurated without blood. For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, “This is the blood of the covenant that God commanded for you.” And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

The Gospel is Matthew 26:17-30

Now on the first day of Unleavened Bread the disciples came to Jesus, saying, “Where will you have us prepare for you to eat the Passover?” He said, “Go into the city to a certain man and say to him, ‘The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.’” And the disciples did as Jesus had directed them, and they prepared the Passover.

When it was evening, he reclined at table with the twelve. And as they were eating, he said, “Truly, I say to you, one of you will betray me.” And they were very sorrowful and began to say to him one after another, “Is it I, Lord?” He answered, “He who has dipped his hand in the dish with me will betray me. 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.” Judas, who would betray him, answered, “Is it I, Rabbi?” He said to him, “You have said so.”

Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

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

Hymns for Holy Thursday

LSB617 O Lord We Praise Thee German, 14th cent., st. 1; Martin Luther, sts. 2-3

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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 sorrow 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
That we follow Christ our Savior
And live together here in love and union
Nor despise this blessed 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!

LSB634 The Death of Jesus Christ, Our Lord

Haquin Spegel

1. The death of Jesus Christ, our Lord, We celebrate with one accord;
It is our comfort in distress, Our heart's sweet joy and happiness.
2. He blotted out with His own blood The judgment that against us stood;
For us He full atonement made, And all our debt He fully paid.
3. That this forever true shall be He gives a solemn guarantee:
In this His holy Supper here We taste His love so sweet, so near.
4. His Word proclaims and we believe That in this Supper we receive
His very body, as He said, His very blood for sinners shed.

5. We dare not ask how this can be, But simply hold the mystery
And trust this word where life begins; “Given and shed for all your sins.”
6. They who this word do not believe This food unworthily receive,
Salvation here will never find—May we this warning keep in mind!
7. But blest is each believing guest Who in these promises finds rest;
For Jesus shall in love remain With all who here His grace obtain.
8. Help us sincerely to believe That we may worthily receive
Your Supper and in You find rest. Amen! They who believe are blest.



What Doctor Luther Says:

About Prayer under Cross and Suffering

[Y]ou see the sufferings and cross of Christ depicted everywhere, so that we are well able to say with St. Paul that we know nothing except Jesus Christ and Him crucified (1 Cor. 2:2). And 1 Peter 1:11 correctly says that the Spirit of Christ in the prophets foretold those sufferings that are in Christ and the glories that should follow. Hence, because we remember Ps. 4 and ... many, seeking to understand it apart from the cross of Christ, had difficulty in explaining it, recall that he says, "When I called" (Ps. 4:1). By this very word he already confesses that he bears the suffering of Christ, for in fact, one who is not in need will not call. And he will not be in need unless he knows himself to be in trouble, whether that be trouble of affliction and pain alone, as in Christ and the perfected, or trouble of the conscience struggling in sins and remorse; hence Ps. 50:15 says: "Call upon me in the day of trouble." Therefore outside of the day of trouble you have no need of calling. Also Ps. 81:7: "You called on Me in the day of trouble, and I delivered you"; and Ps. 116:3-4: "I met with trouble and sorrow, and I called on the name of the Lord." Hence, since God is always to be called on, therefore one must always be in trouble. And if trouble does not find us, we ought to find it in conscience and contrition, as Ps. 4:4 says farther on: "Be sorry on your beds." Hence Rev. 3:17 rebukes the angel of Ladicea for having said, "I am rich, I have prospered, and I need nothing," and for not knowing that he was wretched and miserable and poor and blind and naked. For that reason the Lord well says (Matt. 5:4): "Blessed are those who mourn"; and Ps. 106:3: "Blessed are they who observe justice, who do righteousness at all times," neither neglecting judgment in prosperity nor righteousness in adversity. From this we draw the conclusion that wherever answer, deliverance, or salvation are mentioned in Scripture, there we must be quick to understand that cross and suffering are there before.

Luther's Works, 11:236-7.