

THE AUSTRALIAN EVANGELICAL LUTHERAN CHURCH (AELC)

BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHNS AUBIGNY,
ST PAULS GREENWOOD, TRINITY MARBURG, TRINITY OAKY

1 April 2026

Maundy Thursday Service

A warm welcome to all those who are worshipping with us today!

Every covenant from God is inaugurated with His Word and sealed with blood—blood from oxen, bulls, goats, and even the Lamb of God Himself, Jesus Christ. Without the shedding of blood, there could be no forgiveness. Therefore, on this night inaugurating the feast of forgiveness for the whole church, Jesus speaks the words, “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” (Matthew 26:27–28).

In preparation of worship, please prepare by

- **Praying a prayer before worship found on page 308 in your LSB hymnbook**

Hymns (LSB): 575 617 639 433 625 886

Verse of the Day

Having loved his own who were in the world, he loved them to the end.

John 13:1b

Stand

Invocation

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

C Amen.

Matthew 28:19b; [18:20]

Hymn 575

Stand

Confession of Sins and Absolution

LSB 184-185

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

[Hebrews 10:22]

Kneel/Sit

P Our help is in the name of the Lord,

C who made heaven and earth.

Psalms 124:8

P I said, I will confess my transgressions to the Lord,

C and You forgave the guilt of my sin.

Psalm 32:5

P O almighty God, merciful Father,

C 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.

P 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.

C Amen.

Stand

Service of the Word

Introit & Glory to the Father

Psalm 116:12–19

¹²What shall I render to the Lord
for all his benefits to me?

¹³I will lift up the cup of salvation
and call on the name of the Lord,

¹⁴I will pay my vows to the Lord
in the presence of all his people.

¹⁵Precious in the sight of the Lord
is the death of his saints.

¹⁶O Lord, I am your servant;
I am your servant, the son of your maidservant.
You have loosed my bonds.

¹⁷I will offer to you the sacrifice of thanksgiving
and call on the name of the Lord.

¹⁸I will pay my vows to the Lord
in the presence of all his people,

¹⁹in the courts of the house of the Lord,
in your midst, O Jerusalem. Praise the Lord!

**Glory be to the Father and to the Son and to the Holy Spirit;
as it was in the beginning, is now, and will be forever. Amen.**

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

P [Christ] entered once for all into the holy places, by means of his own blood,
thus securing an eternal redemption.

Therefore he is the mediator of a new covenant,
so that those who are called may receive the promised eternal inheritance.

He sent redemption to his people;
he has commanded his covenant forever.

The pastor speaks the gradual, and the congregation responds:

The Lord Have Mercy (Kyrie)

Mark 10:47



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



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

Gloria in Excelsis

P Glory be to God on high

Luke 2:14; John 1:29

LSB SETTING 4, 204



C 1 To God on high be glo - ry And peace to all the earth;
 2 To You, O sole-be - got - ten, The Fa - ther's Son, we pray;
 3 For You a - lone are ho - ly; You on - ly are the Lord.



Good-will from God in heav - en Pro- claimed at Je-sus' birth!
 O Lamb of God, our Sav - ior, You take our sins a - way.
 For - ev - er and for - ev - er, Be wor-shiped and a - dored;



We praise and bless You, Fa - ther; Your ho - ly name, we sing—
 Have mer - cy on us, Je - sus; Re - ceive our heart - felt cry,
 You with the Ho - ly Spir - it A - lone are Lord Most High,



Our thanks for Your great glo - ry, Lord God, our heav'n-ly King.
 Where You in pow'r are seat-ed At God's right hand on high—
 In God the Fa - ther's glo - ry. "A - men!" our glad re - ply.

Text: Stephen P. Starke

Salutation and Collect of the Day

P The Lord be with you.

2 Timothy 4:22



C And with your spir - it.

P Let us pray:

The Collect

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.. Amen.

Sit

First Reading

Exodus 24:3–11

³Moses 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.” ⁴And 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. ⁵And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord. ⁶And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. ⁷Then 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.” ⁸And 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.”

⁹Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, ¹⁰and 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. ¹¹And 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.

Second Reading

Hebrews 9:11-22

¹¹When 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) ¹²he 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. ¹³For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, ¹⁴how 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.

¹⁵Therefore 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. ¹⁶For where a will is involved, the death of the one who made it must be established. ¹⁷For a will takes effect only at death, since it is not in force as long as the one who made it is alive. ¹⁸Therefore not even the first covenant was inaugurated without blood.

¹⁹For 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, ²⁰saying, “This is the blood of the covenant that God commanded for you.” ²¹And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. ²²Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

P This is the Word of the Lord.

C Thanks be to God.

Stand

Alleluia



C Al-le - lu - ia. Al-le - lu - ia. Al-le - lu - ia.

In Lent:

434 Lamb of God, Pure and Holy

st. 1



1 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,



Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.



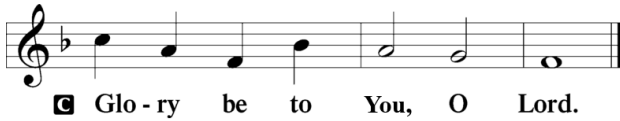
All sins Thou bor - est for us, Else had de - spair reigned o'er us:



Have mer - cy on us, O Je - sus! O Je - sus!

Holy Gospel

P The Holy Gospel according to **Matthew 26:17-30.**



¹⁷Now 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?”
¹⁸He 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.’”
¹⁹And the disciples did as Jesus had directed them, and they prepared the Passover.

²⁰When it was evening, he reclined at table with the twelve. ²¹And as they were eating, he said, “Truly, I say to you, one of you will betray me.”
²²And they were very sorrowful and began to say to him one after another, “Is it I, Lord?” ²³He answered, “He who has dipped his hand in the dish with me will betray me. ²⁴The 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.” ²⁵Judas, who would betray him, answered, “Is it I, Rabbi?” He said to him, “You have said so.”

²⁶Now 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.”
²⁷And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, ²⁸for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹I 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.”

³⁰And when they had sung a hymn, they went out to the Mount of Olives.

P This is the Gospel of the Lord.



Nicene Creed

C 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
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.
He will come again with glory to judge 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 together with the Father and the Son 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 forgiveness of sins,
and I look for the resurrection of the dead
and the life of the world to come. Amen.**

Christian: the ancient text reads “catholic,” meaning the whole Church as it confesses the wholeness of Christian doctrine.

Sit

Hymn 617

Sermon (*the congregation stands to hear the text and then sits*)

THE LORD’S SUPPER

Sermon for Maundy Thursday, 2026

Matthew 26:26-29

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

The text for our sermon tonight is part of the Gospel from before, Matthew 26:26-29:
Lord God, heavenly Father, sanctify us through Your truth, Your Word is truth. Amen.

Dear friends in Christ,

Maundy Thursday is a special night of Holy Week in which we take ourselves back to that upper room, to the original scene of the Last Supper. In his account of the Last Supper, Luke recorded how Jesus said, “*I have earnestly desired to eat this Passover with you before I suffer*” (Luke 22:15). Even though He knew He stood on the precipice of His death, nevertheless, Jesus had eagerly looked forward to celebrating the Passover with His disciples.

For seven days, starting the day before Passover, Jews ate only unleavened bread to remember what the Israelites ate during their journey through the wilderness. This seven-day period was known as the *Feast of Unleavened Bread* (Ex. 12:15), while the *Passover* itself commemorated the eating of the lamb in Egypt, whose blood had been painted on the doorposts so that when the LORD saw the blood, He would pass over the door because those inside the house were under His protection.

This was the most sacred season of the year for the Old Testament church because this feast pointed *forward* to the coming of the Messiah, who would save His people from the bondage of sin. Surely, as the disciples ate this meal and remembered Israel’s history, they felt a connection to their *past*. They felt a connection to God, as His people. They felt a connection to one another, as this family history belonged to each of them. It was certainly a special night — the most special night of the year.

But just when the disciples thought it couldn’t get any better or more significant, Jesus made the occasion *even more special*. While they were eating, Jesus took the unleavened bread, and said in front of His disciples, “**Take, eat; this is My body.**”²⁷ **And He took a cup, and when He had given thanks He gave it to them, saying, “Drink of it, all of you,”²⁸ for this is My blood of the covenant, which is poured out for many for the forgiveness of sins.**”

Jesus’ words made it very clear that this New Testament Supper with His disciples *was something very special*. Taking the bread and the wine of the Passover, Jesus now instituted the New Testament sacrament of the Lord’s Supper. Now, instead of the lamb in the Passover, Christ Himself, in this sacrament, would give His body and blood — crucified the next day — in, with, and under the bread and wine, as the one true sacrifice for the forgiveness of sins, and not only for those disciples present at that time, *but for all believers of all time*. Already three years before, John the Baptist had pointed to Christ, saying, “*Look, the Lamb of God, who takes away the sin of the world!*” (John 1:29).

Tonight, we are going to celebrate this incredible supper, and it is very beneficial for us to spend some time reflecting on it.

First of all, through the Lord's Supper, Jesus invites us to look back by eating and drinking in remembrance of Him.

Each time we receive the Lord's Supper, we proclaim to both Christians and non-Christians that Christ has given His body and shed His blood to redeem all mankind. We remember His death, that pivotal, crucial event upon which the salvation of every man, woman, and child depends. The Lord's Supper reminds us of Jesus' death and bestows the *benefits* of His death. Our Lutheran Confessions state, "*To remember Christ is to remember His benefits. It means to realise that they are truly offered to us. It is not enough only to remember history*" (AC XXIV 31-32).

Jesus also wants us to look in and examine ourselves.

With the stethoscope of God's Law on our hearts, we are to examine ourselves to see, as Luther so clearly says in his *Small Catechism*, whether *we are sorry for our sins*, whether *we believe in our Saviour Jesus Christ and in His words in the Sacrament*, and whether *we plan, with the help of the Holy Spirit, to change our sinful lives*.¹ We need this self-examination because we are all guilty of sinning against God and deserving of His punishment. We'll dig deeper into this shortly.

Again, as we come to this table tonight, Jesus wants us to look around and appreciate the blessing of unity we have with those who stand or kneel at our side, receiving His body and His blood.

This is of great significance and perhaps attracts the most debate about the Lord's Supper among families and fellow churchgoers across Christian denominations.

So, tonight, let's look at who should be taking the Lord's Supper. And to answer this question of "who", it is good to remember that in the Lord's Supper, there are horizontal and vertical relationships to consider.

What do we mean by these two relationships?

Many people like to think only of the vertical relationship with God.

What is the vertical relationship? This meal is between God and the one communing. God offers it to those who repent of their sins and seek His forgiveness.

Returning to the topic of self-examination, we see in First Corinthians that Paul provides a couple of qualifications that make someone "worthy" to receive this holy meal. He writes, "*Whoever, therefore, eats the bread or drinks the cup of the Lord*

¹ The Small Catechism with Explanation. Question 303.

in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup” (1 Cor. 11:27-28).

We must understand what we are receiving. In the immediate context of the words, “*whoever... eats the bread or drinks the cup,*” this is referring to the body and blood of Christ. If anyone does not know the question of “what it is,” as Christ teaches, then they are made unworthy to receive it. Note how Paul states that anyone partaking of the Sacrament in an unworthy manner is guilty concerning the body and blood of Jesus, *not* the bread and wine.

The second qualification is that they must be repentant of their sins, seeking to be freed from their sins by the power of Christ given in the meal. That’s what Paul means when he says, “*let a person examine himself, then, and so eat of the bread and drink of the cup.*” Of course, communing worthily does not require a perfect, sinless life before reception of the Sacrament — if that were the case, none of us could commune! — but there must be a *desire* to receive the blessings of the Sacrament.

That’s “who” is made worthy to partake in this vertical relationship, but what about on the horizontal? Is this meal just a personal matter between God and me? Does it matter who I take it with?

I once heard someone say, “While the Lord’s Supper is always a personal matter, it is never a private matter.” That is to say, who I take the Lord’s Supper with, and what my relationship with them is, matters, and that is the horizontal relationship.

The Lord’s Supper has always been seen as “*a confession of unity in faith*”² between those who commune together at the Lord’s Table. In fact, for Christians in the time of the apostles, the Lord’s Supper was **the** highest form of unity, of fellowship. This was foremost in Paul’s mind when he said, “*Is not the cup of blessing that we bless the communion of the blood of Christ? Is not the bread that we break the communion of the body of Christ?*”¹⁷ *Because there is one bread, we, who are many, are one body. For we all partake of the one bread*” (1 Cor. 10:16-17).

The Lord’s Supper is a *corporate meal*. The verbs and pronouns Jesus used as He spoke the words of our text to the disciples in the upper room on the night of His betrayal were plural. So were the words St. Paul wrote to the whole church at Corinth when he learned of abuses in the celebration of the Lord’s Supper.³

² AELC Statement of Faith, p. 35.

³ 1 Corinthians 11:17ff

Now, here's a problem we've all had to face. Sometimes, members of other Christian churches join us for worship, especially during a baptism or confirmation service, and we celebrate together when they share a special day with the Lord and us. Usually, these visitors are from other Lutheran churches and openly accept the Biblical teaching of the real presence. So, it can be a little daunting when we have to kindly ask them not to commune with us. Why? Why shouldn't we commune together if we all believe the same thing? Here's why.

Unity of faith requires oneness in the Gospel, and confession of the truth of the Gospel in its *basic totality*. Or to put it another way, there may be full agreement on the teaching of the Lord's Supper, but what if the visitor to our church is a member of a church that does not insist that the 6 days of creation were days of 24 hours, or allows women to take leading roles in the congregation, or insist women wear hats, or are steeped in sinful unionism, or join in prayer fellowship, or even share the altar rail with other denominations that DO NOT confess the real presence. Even if an individual from another church rejects all this, the fact of the matter is that, if you are a member of such churches, their confession IS your confession because of your association with them. As Werner Elert, a German Lutheran theologian, once correctly remarked, "*By partaking of the Sacrament in a church, Christians declare that the confession of that church is their confession. Since people cannot at the same time hold two differing confessions, they cannot commune in two churches of different confessions. If they do this nevertheless, they deny their own confession, or have none at all.*"⁴

When we commune together, we are publicly acknowledging that we are in **full agreement** with one another ***in all areas of doctrine that the church in which we are communing teaches and confesses***. We do not accept that people may commune both at the altars of churches that uphold the pure marks of the church and at the altars of churches that disagree with the pure marks of the church.

Now, some people take offence at this, thinking we are judging them, but this is untrue! We in no way mean to imply that others who truly believe in Jesus as Saviour from sin, yet who are not members of an orthodox Lutheran church, are not Christian, or that they would be communing unworthily by communing with us, but communion is a confession of unity in faith.

⁴ Derived from Werner Elert, *Eucharist and Church Fellowship in the First Four Centuries*, page 182

This is really nothing new. Actually, some of you may remember that before the union of the ELCA and the UELCA into the LCA in 1966, these 2 synods were not in communicant fellowship with one another. But going way back further, even in the Early Church, only a handful of years after Christ's ascension, we see that Christians were divided into competing churches with differing doctrines. Some Christians were united in their adherence to the apostles' teaching that preserved the Word of Jesus. James, Peter, and John received Barnabas and Paul into their fellowship because they held the same teachings. This mutual recognition was necessary for joint preaching and missionary activity.⁵ While churches like the Nicolaitans, who did not hold to apostolic teachings, were not in fellowship with apostolic churches⁶, churches that acknowledged the apostles' teaching⁷, formed one fellowship throughout the civilised world and welcomed each other's members to the Lord's Supper.

The Lord's Supper was not instituted by Christ to be open but closed. True, for a time after Christ's resurrection, Christians continued to pray with the Jews in their synagogues and the temple, even though their leaders did not believe Jesus was the Christ and had been raised from the dead.⁸ However, the Lord's Supper was celebrated not in the temple but only in the homes of Christians that served as their churches. The Apostle Luke says how, "*Day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts*" (Acts 2:46). Unbelieving Jews were excluded from the Sacrament.

Thus, the celebration of the Lord's Supper is for those who are united with Christ and with each other. Receiving the Lord's Supper is more than an individual expression of belief. It is a special oneness among members of one body.

Finally, above all else, above looking back, above looking in, above looking around, as we come to this table and as we leave this table, our Saviour invites us to look forward. We are to look forward to that day when He will "**drink it new with (us) in (His) Father's kingdom.**"

As His own words and promises attest, Jesus is miraculously present in this meal tonight. He is here, attaching Himself as we said earlier, in, with, and under these earthly elements through His Word. As we receive His body and His blood, He's offering to us the forgiveness of sins that only comes through the Gospel.

⁵ Galatians 2:9

⁶ Revelation 2:6, 15; 1 John 2:19

⁷ Acts 2:42

⁸ Matthew 28:11-15; Acts 4:1 ff.

Enjoy this meal tonight. Hear the words spoken so many years ago, spoken again to you personally by your Saviour, “*Take and eat, this is My body, given for you. Take and drink, this is My blood, shed for you.*” Savour this meal tonight and every time you come to the Lord’s Supper. But do so knowing that our Saviour’s goal is not simply to dine with us as He did with His disciples at the Last Supper. No, He has given His body and blood so that we may have reservations with Him at a lasting supper — a lasting supper where He eats and drinks with us anew in the kingdom of God.

What that heavenly banquet exactly looks like, feels like, or tastes like, I don’t know. But it will be new. New in quality. New like something we’ve never experienced before. No longer shall we have to look in and examine ourselves for sin because we’ll be confirmed in holiness, wearing white robes of righteousness that were tailored by the blood of Jesus. No longer shall we have to look around and be saddened that we can’t share this feast with everybody, because in heaven, there will be perfect unity. No longer will Jesus be with us only in, with, and under the wine; He will be with us visibly, as we see our Saviour face-to-face. No longer shall we need to look ahead, because what is now in the future tense will then be present reality, a reality that is breathtaking, filled with overwhelming joy that will never end. It will be a lasting supper. “*Come, for everything is now ready*” (Luke 14:17). Amen.

The peace of God which passes all understanding, keep your hearts and minds in Christ Jesus. Amen.

Hymn & Offering *(the Offering may be received during or after the singing of the hymn)*
Hymn 639

Stand

Offertory

*LSB 192
 Psalm 51:10-12*

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 Your pres-ence, and take not Your Ho-ly Spir-it
 from me. Re-store un-to me the joy of Your sal-va-
 tion, and up-hold me with Your free spir-it. A-men.

Prayer of the Church for Maundy Thursday

[1 Timothy 2:1-4]

Everlasting Father, Your Son offered Himself through the eternal Spirit as a sacrifice without blemish. By this sacrifice, purify our conscience from dead works, that we may serve You always in newness and holiness of life.

O Lord, as Your people of old pledged to keep all that You had spoken, let us be found faithful in doctrine and practice. Break and hinder the counsels of those who hate Your Word and who, by corrupt teaching, would destroy it. Give Your Church faithful pastors and church workers. Enlighten them with the knowledge of Your glory, that they may know the riches of Your heavenly grace and, in peace and righteousness, serve You, the only God.

Almighty God and Father, be the source of strength and comfort in every home. Bless the children of our families, that every darkness would be lightened by Your Son's gracious visitation. Preserve them from dangers to body and soul, guide them by Your Word in wise paths, and keep them firm in the faith until life's end.

Amid plagues, enemies and a world filled with conflict and terror, give us wise leaders, O Lord, and preserve us from harm. Guide those who make and administer our laws to act prudently. Give to all judges knowledge to render justice with mercy. Bless all military, emergency and medical workers here and abroad.

Lord God of Israel, we rally to Your altar in the wilderness of this world. Hear our prayers for all those who are sick. Refresh them in their suffering, comfort them with Your Word and nourish them in body and soul.

Gracious Lord, Your Son gathered His disciples on the night He was betrayed, and He gathers us around His altar now to receive His body and blood. Forgive our sins by this Sacrament, and sanctify us to proclaim with boldness His death until He comes.

Holy God, we thank You that You have made us Your holy people, cleansed and redeemed by the blood of Your Son. Grant that we, Your priests serving under Christ, our High Priest, may now offer living sacrifices in prayer and good works.

Graciously receive our prayers, deliver and preserve us, for to You alone we give all glory, honour and worship, Father, Son and Holy Spirit, one God, now and forever. Amen.

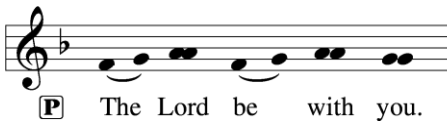
Hymn 433

Service of the Sacrament

Stand

Preface

*LSB 194
2 Timothy 4:22*

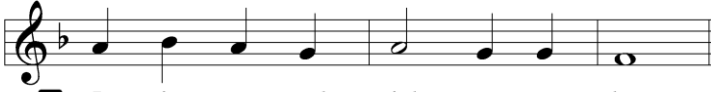


[Colossians 3:1]



P Let us give thanks un - to the Lord, our God.

[Psalm 136]



C It is meet and right so to do.

Proper Preface

P It is truly meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

Sanctus

LSB 195

Isaiah 6:3; Matthew 21:9



C Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;



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 that com - eth in the name of the Lord.



Ho - san - na, ho - san - na, ho - san - na in the high - est.

Lord's Prayer *(prayed together)*

LSB 196

Matthew 6:9-13

**Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses as we forgive those who trespass
against us;
and lead us not into temptation,
but deliver us from evil.
For Thine is the kingdom and the power and the glory forever
and ever. Amen.**

The Words of Our Lord

LSB 197

Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Corinthians 11:23-25

P Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He 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. This do, as often as you drink it, in remembrance of Me."

Pax Domini

LSB 197

John 20:19



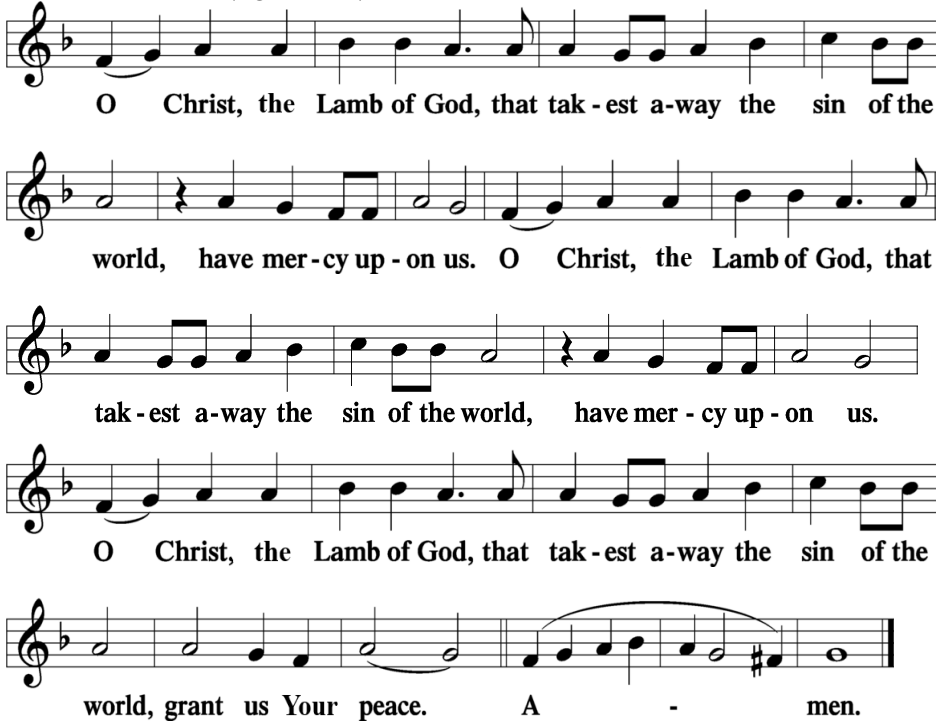
P The peace of the Lord be with you al - ways.



G A - men.

The Lamb of God (Agnus Dei)

LSB 198 John 1:29



O Christ, the Lamb of God, that tak-est a-way the sin of the
world, have mer-cy up-on us. O Christ, the Lamb of God, that
tak-est a-way the sin of the world, have mer-cy up-on us.
O Christ, the Lamb of God, that tak-est a-way the sin of the
world, grant us Your peace. A - men.

The Distribution

A Distribution Hymn 625 may be sung

The Lord's Supper has always been seen as a sign of unity between those who commune together at the Lord's Table (1 Cor. 10:17). When Christians partake of the Lord's Supper in a church body that has a confession of faith, they thereby declare that they believe that **they are one in faith with those who commune with them**. We ask visitors who are communicant members in a church not in fellowship with this congregation, or are unfamiliar with the AELC Statement of Faith **to refrain from communing today**. However, you are welcome to come forward for a blessing. Please show this by crossing your arms across your chest when you come to the communion rail.

After the Distribution, we stand

Nunc Dimittis

SERVICE SETTING 4 LSB 211

Luke 2:29-32

1 O Lord, now let Your ser - vant De -
2 All glo - ry to the Fa - ther, All
part in heav'n - ly peace, For I have seen the
glo - ry to the Son, All glo - ry to the
glo - ry Of Your re - deem - ing grace:
Spir - it, For - ev - er Three in One;
A light to lead the Gen - tiles Un -
For as in the be - gin - ning, Is
to Your ho - ly hill, The glo - ry of Your
now, shall ev - er be, God's tri - une name re -
peo - ple, Your cho - sen Is - ra - el.
sound - ing Through all e - ter - ni - ty.

Thanksgiving

LSB 200

Psalm 107:1

P O give thanks unto the Lord, for He is good,
G and His mercy endures for - ev - er.

Post-Communion Collect

P Let us pray.

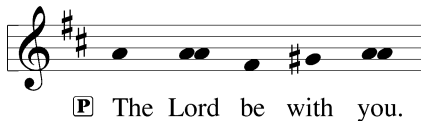
We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

O God the Father, the fountain and source of all goodness, who in loving-kindness sent Your only-begotten Son into the flesh, we thank You that for His sake You have given us pardon and peace in this Sacrament, and we ask You not to forsake Your children but always to rile our hearts and minds by Your Holy Spirit that we may be enabled constantly to serve You; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



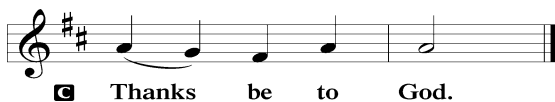
Salutation

LSB 201 2 Timothy 4:22



Benedicamus

*LSB 202
[Psalm 103:1]*



Benediction

LSB 202
Numbers 6:24-26

P The Lord bless you and keep you.

The Lord make His face shine upon you and be gracious unto you.

The Lord lift up His countenance upon you and give you peace.



C A - men, a - men, a - men.

Sit

Hymn 886

The Altar will now be stripped.

Acknowledgments

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Article: Passed Over

On the night our Saviour was betrayed, He was also falsely accused. His accusers couldn't find any evidence that would stand in court. They knew He hadn't committed any crime. The next morning, Pilate, the Roman governor, would reach the same conclusion: Jesus had done nothing wrong. His best judgment told him to let Jesus go, to overlook this incendiary incident and move on—that is, to give Jesus the pass Pilate believed he deserved. But Jesus' accusers, the Jewish leaders, wouldn't accept that. They couldn't overlook the upset they believed Jesus was causing their tidy little establishment. So Jesus would not receive a pass—and this was just as Jesus intended. He would not avoid condemnation, but He willingly took stripes for our sin to heal us (Is 53:5).

We who are baptised into Jesus' name are still accused, but through His accomplished victory for us, the Lord does not permit our accusations to stand. He found a way for us to be passed over from condemnation. We have now passed over from death to life (John 5:24). It is all because of the abundant gift of being passed over by the Lord, who gave us a new Passover. Usually, we don't like being passed over, but it's surprisingly true: being passed over is an abundant gift. Moreover, we are continuously kept in our passed-over state through the blessed gift that Christ, our Lord, established on this holy night.

The last thing our sin will permit is for us to be overlooked. Paul writes, "*Therefore, just as sin came into the world through one man, and death through sin, and so death*

spread to all men because all sinned" (Rom 5:12). Death is sometimes depicted in Scripture as a personified monster or false king. It hunts us down and demands that we be counted among the condemned. And there's no escaping it. It shows no mercy. It will find all of us. The world joins in the accusations against us: "You're not half the employee she is." "You're not the father you should be." "You're not committed enough to saving our planet." Finally, Satan continues to accuse us. He slanders and lies so that we believe him when he whispers, "You can't be forgiven! Not for that! That's exactly what God's commandment told you not to do!" Satan tells us that judgment is surely coming—no passing over us for condemnation. All too often, in our sinful weakness, we fall for the accusations against us.

The Apostle Luke, however, speaks words that signal a change: "*Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed*" (Luke 22:7). Luke has a sense of the dramatic. The Lord sends His disciples into Jerusalem to prepare in an upper room the meal that henceforth will counter all assaults against the people of God. The scene is magnificent: The Lamb of God, who takes away the sin of the world (John 1:29), who would be the last and greatest Lamb sacrificed, entered this most holy meal in remembrance of God's deliverance of His people from slavery. Little did the disciples know that through this meal, the holy church would receive God's gift: children of God would be passed over when judgment of sin and death would be handed down—and that gift would continue to give them that blessedness of being passed over.

The Lord always takes the initiative to save. He knows we cannot rescue ourselves from the accusations against us, so He prepared this holy and powerful meal, a rock-solid covenant, and He did it on the very night He stepped in to take sin's betrayal in our place. Against Jesus' sin, the world, and the devil accused: "You will not be passed over from death." So, in the greatest love the world has ever seen, He took our place, allowing Himself to be betrayed by Judas, arrested, and driven away by the mob, condemned and then crucified with the sins of the world upon Himself.

Usually, we don't like being passed over—whether it's for a promotion, being ignored by someone whose affection we crave, or being left off a guest list. Usually, it hurts to be passed over. But how agonising was it for Jesus not to be passed over? One of His closest companions, His very disciple, would betray Him with a kiss, and it was also this Judas who left the Upper Room before the Sacrament of the Altar was instituted by Christ. Judas, however, wouldn't be the last to contribute to the Lord not being passed over. Instead of staying awake with Him in prayer, His other disciples would sleep as He sweat blood, and when the time for the cross arrived, He would cry out to the Father, "*Why have You forsaken Me?*" (Matt. 27:46).

But before Good Friday came Maundy Thursday. And already on this night, the Lord would give to God's children there at the table with Him the victory He would confirm

the next day on the cross.

The Lord Jesus, celebrating the Passover meal with His disciples, took them back to the first Passover. They revisited what had happened in Egypt fifteen centuries earlier: God's final plague on the Egyptians, which finally freed Israel from slavery. In each Israelite home, a lamb was sacrificed. The blood of the lamb covered the doorframes of their houses (Ex. 12:22). That night, the angel of death struck down the firstborn in every Egyptian home, but the homes of the Israelites, where the blood was over the door, the angel passed over, causing no harm. That blood was already powerful, symbolising the future blood of the Messiah who was to come. The blood that caused God's people to be passed over was, in essence, the life within the blood that protected from death's condemnation (Lev. 17:11). Yet, all of this was temporary (Heb. 10:11).

Then Jesus introduced something new. He did something to make atonement everlasting. At each Passover meal, several cups of wine were shared around the table. On this night, when Jesus took the third cup—called the cup of redemption—He made a statement about this wine that had never been made before: *“This cup that is poured out for you is the new covenant in My blood”* (Luke 22:20). This wine was now also the way His redeemed would receive His blood, God's blood (Acts 20:28). Jesus offered the wine of the new covenant, which was also a communion in His blood (1 Cor 10:16). This cup, this promise, would unite His believing people to the blood that would be—the very next day—the atonement not only for our sins but for the sins of the world (1 John 2:2).

And with such a final will and testament, Christ's words—God's words—can never fail. They are absolute. They are enduring. They are always true. A new status now marks the baptised into Christ: they are passed over from judgment and condemnation to the forgiveness of sins, life, and salvation.

We have now entered a new status by the grace of God in Christ and through faith in His steadfast promise *“poured out for you.”* Whereas once upon a time, sin, the world, and the devil insisted we could never be passed over in the face of our great guilt, shame, and despair, Jesus became our sin (2 Cor. 5:21) and our curse (Gal. 3:13). By faith in Him, that attack and curse, which could never be passed over, became His and no longer ours. In love and mercy, Jesus made a way for His children never to stray from this salvation: a new Passover constantly received by His church. This is why we are now His new creation: His blood of the covenant runs through us.

It came, of course, at a cost beyond imagination. The loneliness and abandonment our Lord felt on the first Maundy Thursday must have been devastating, but even in the face of this, He gave this gracious command, *“Do this”* (Luke 22:19). The Lord Jesus knew exactly what we poor sinners need: constant reassurance throughout our lives that we have indeed been passed over from the bondage of sin and death. This new Passover—

the Lord’s Supper—is ours. And it has been given to us by Jesus, who, even on this night so terrifying for Him, gave us the best gift we could ever receive.

In Holy Scripture, Jesus is also a physician (Mark 2:17), most certainly the greatest one. But what will keep us eternally under His care? His medicine, of course. It is the medicine that keeps us forever passed over. St. Ambrose said, “Because I always sin, I always need to take the medicine” (AC XXIV 33). The medicine has been given to you; it is your medicine. It is your new Passover—so that from sin and death you are healed; you are passed over.

SERVICE TIMES

3 April Good Friday	5 April Easter Sunday	12 April 2 Easter
(Black or Bare)		
8.30am OAK HC 9.00am TMBA LR MS 9.00am GRN LR 10.30am AUB HC 9.00am LOWOOD LR	6.00am TMBA HC Easter Sunrise Service 8.30am OAK LR MS 9.00am GRN LR 10.00am AUB LR MS 9.00am MARBURG HC Pastor is away 6-18 April	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am LOWOOD LR MS

Good Friday
READINGS: Isaiah 52:13-53:12; Hebrews 4:14-16; 5:7-9; John 19:17-30
HYMNS: 448 452 447 (437 531) 554
Easter Sunday
READINGS: TMBA: Exodus 14:10-15:1 1 Corinthians 15:1-11; John 20:1-18 Acts 10:34-43; Colossians 3:1-4; Matthew 28:1-10
HYMNS: 457 467 475 560 710 484

Pastor Peter Ziebell: Ph. 0407583922 Email: paziebell@gmail.com

The Church Office of the AELC: Email: ddaclc@gmail.com

Congregation	Address	Giving
Bethlehem Toowoomba	41 Buckland Street, Harristown	BSB 638-070 Account 15877094
Our Saviour Lowood	63 Prospect Street, Lowood	BSB 633-108 Account 159171487
St Johns Aubigny	2 Aubigny Crosshill Road, Aubigny	BSB 014-675 Account 388228975
St Pauls Greenwood	617 Acland-Silverleigh Road, Greenwood	BSB 638-070 Account 6918247
Trinity Marburg	19 Edmund Street, Marburg	BSB 633-000 Account 146106893
Trinity Oakey	125 Hamlyn Road, Oakey	BSB 638-070 Account 7405138



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