



## THE SIXTH SUNDAY AFTER TRINITY

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**WELCOME IN THE NAME OF OUR  
BLESSED LORD!** We are pleased you are here,

gathered around the Gospel in Preaching and the Sacraments! **GUESTS** – If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

**CONFESSIONAL STATEMENT:** Concordia Lutheran Church confesses all the Holy Scriptures, the Old and New Testaments, to be the inspired word of God without any errors. We also hold, without any reservation, to the teachings of the Evangelical-Lutheran Confessions contained in the 1580 Book of Concord. We confess these teachings to be the correct interpretation of Scripture and a true explanation of the one, holy, catholic (universal) and apostolic faith.

**PASTORAL CARE AND GUESTS AT THE LORD'S SUPPER:** Scripture and our Confessions teach that the Lord's Supper "is the true Body and Blood of our Lord Jesus Christ, under the bread and wine" (Small Catechism). We are concerned about the spiritual welfare of all who commune at the Lord's Table. *If you are a guest and desire to commune, please speak to the pastor before the service.* Our altar is open to those who confess oneness with us in doctrine, are active members of sister churches of the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod, and are not under church discipline in another congregation. In Christ, Pastor Lawson

† In the Name of Jesus †

Prayer before Worship: Lord God, heavenly Father, we confess that we are poor wretched sinners, and that there is no good in us; our hearts, flesh and blood being so corrupted by sin that we are never in this life without sinful lusts and desires. Therefore we beseech You, dear Father, forgive us these sins, and let Your Holy Spirit so cleanse our hearts that we may desire

JULY 16, 2023 † 9:00 A. M.

and love Your Word, abide by it, and thus by Your grace be forever saved; through our Lord Jesus Christ, Your Son, who lives and reigns with You and the Holy Spirit, one true God, now and forever. Amen.

The Divine Service: Rite Two  
*Evangelical Lutheran Hymnary: p. 60*

The Office of Preparation  
(Confession & Holy Absolution)

Hymn of Invocation: 27, *O Holy Spirit, Enter In, sts. 1-3*

**C:** O Holy Spirit, enter in And in our hearts Thy work begin,  
Thy temple deign to make us.  
Sun of the soul, Thou Light divine, Around and in us brightly shine,  
To joy and gladness wake us.  
That we To Thee Truly living, To Thee giving Prayer unceasing,  
Still may be in love increasing.

Give to Thy Word impressive pow'r That in our hearts from this good hour  
As fire it may be glowing,  
That we confess the Father, Son, and And Thee the Spirit, Three in One,  
Thy glory ever showing.  
O stay And sway Our souls ever, That they never May forsake Thee,  
But by faith their refuge make Thee.

Thou Fountain whence all wisdom flows, Which God on pious hearts bestows,  
Grant us Thy consolation.  
That in our pure faith's unity We faithful witnesses may be,  
Of grace that brings salvation.  
Hear us, Cheer us By Thy teaching; Let our preaching And our labor  
Praise Thee, Lord, and bless our neighbor.

*At the Invocation and Absolution all may make the sign of the †  
in remembrance of their Baptism.*

The Invocation: p. 60-61

**P:** In the Name of the Father and of the Son † and of the Holy Spirit.

**C:** Amen.

The Confession of Sin (form I): pp. 60-62

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

**P:** Our help is in the name of the Lord.

**C: Who made heaven and earth.**

**P:** I said, I will confess my transgressions to the Lord;

**C: And You forgave the iniquity of my sin.**

**P:** Let us bow before the Lord and confess our sins.

**C: O almighty God, merciful Father, I, a poor, miserable sinner, confess to You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them, and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.**

**P:** I ask each of you, in the presence of God who searches the heart: Do you confess that you have sinned, and do you repent of your sins?

**C: I do.**

**P:** Do you believe that Jesus Christ has redeemed you from all your sins, and do you desire forgiveness in His name?

**C: I do.**

**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 to all of you, and in the stead and by the command of our Lord Jesus Christ I forgive you all your sins, in the name of the Father and of the † Son and of the Holy Spirit.

May He comfort your heart by His holy Absolution,  
and strengthen you by His Sacraments,  
that your joy may be full.

Peace be with you!

**C: Amen.**

## The Liturgy of the Word

Introit

Tone 2



Antiphon (**Pastor**) The Lord is the Strength `of His people:/ He is the saving Strength of `His anointed.

Save Your people and bless Your `inheritance:/ Shepherd them also and lift them `up forever.

Psalm (**All**) **To You I will cry, O Lord my Rock; do not be `silent to me:/ Lest, if You are silent to me, I become like those who go `down to the pit.**

**Hear the voice of my supplications when `I cry to You:/ When I lift up my hands toward Your holy `sanctuary.**

**The Lord is my `strength and my shield:/ My heart trusted in Him, `and I am helped.**

Gloria Patri (**All**) **Glory be to the Father `and to the Son:/ and to `the Holy Ghost.**

**As it was in the be`ginning, is now:/ and ever shall be, forever`more. Amen.**

Antiphon (**All**) The Lord is the Strength `of His people:/ He is the saving Strength of `His anointed.

Antiphon (**Pastor**) The Lord is the Strength `of His people:/ He is the saving Strength of `His anointed.

Save Your people and bless Your `inheritance:/ Shepherd them also and lift them `up forever.

The Kyrie Eleison (form I): p. 63

**C: Lord, have mercy upon us.**

**Christ, have mercy upon us.**

**Lord, have mercy upon us.**

Gloria in Excelsis: pp. 64-66

**P:** Glory be to God on high:

**C:** And on earth peace, good will toward men.

**We praise You, we bless You, we worship You,**

**we glorify You, we give thanks to You, for Your great glory.**

**O Lord God, heav`nly King,**

**God the Father Almighty.**

**O Lord, the only-begotten Son, Jesus Christ;**

**O Lord God, Lamb of God, Son of the Father,**

**You take away the sin of the world, have mercy upon us.**

**You take away the sin of the world, receive our prayer.**

**You are seated at the right hand of God the Father, have mercy upon us.**

**For You only are holy. You only are the Lord. You only, O Christ, with the Holy Spirit, are most high in the glory of God the Father. Amen.**

The Salutation: p. 66

**P:** The Lord be with you.

**C: And with your spirit.**

Collect for the Day: p. 66

**P:** Lord of all power and might, Author and Giver of all good things: Graft in our hearts the love of Your name, increase in us true religion, nourish us with all goodness, and of Your great mercy keep us in Your grace; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one true God, now and forever.

**C: Amen.**

Old Testament: *Exodus 20:1-17*

**P:** *In those days* God spoke all these words, saying: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me. You shall not make for yourself a carved image – any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; You shall not bow down to them nor serve them. For I, the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments. You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain. Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it. Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.”

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



**Of ev'ry tribe and nation.**

**With one accord, O God, we pray: Grant us Thy Holy Spirit.  
Look Thou on our infirmity Through Jesus' blood and merit.  
Grantly us to grow in grace each day By holy baptism that we may  
Eternal life inherit.**

Alleluia Verse

**P:** Alleluia! Alleluia! In You, O Lord, I put my trust; Let me never be ashamed; deliver me in Your righteousness. Bow down thine ear to me; deliver me speedily. Alleluia!

**C: Alleluia! Alleluia! Alleluia!**

Holy Gospel: *St. Matthew 5:17-26*

**P:** The Holy Gospel according to † St. Matthew, the 5<sup>th</sup> chapter:

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

**P:** *At that time Jesus said:* “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven. You have heard that it was said to those of old, ‘You shall not murder, and whoever murders will be in danger of the judgment.’ But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire. Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.”

**P:** This is the † Holy Gospel.

**C: Praise be to You, O Christ.**

*At the words “And was incarnate by the Holy Spirit of the Virgin Mary  
And was made man” all **may** bow out of reverence for Christ's Incarnation.*

Nicene Creed: p. 69

**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 is seated at the right hand of the Father;  
And He shall come again with glory  
to judge both the living and the dead;  
Whose kingdom shall 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 worshiped  
and glorified,  
Who spoke by the Prophets.  
And I believe 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.**

Chief Hymn: 430, *By Adam's Fall Is All Forlorn*

**C: By Adam's fall is all forlorn Man's nature and his thinking,  
The poison's there when we are born In sin yet deeper sinking.**



**But God's own Son, The ransom won, Freed us from condemnation,  
Which Satan's lust On Eve did thrust And brought mankind damnation.**

**Now since the serpent Eve beguiled That she so low had fallen  
From God's true Word, which she defiled, And made us all death's bondsmen;  
Therefore the need Was great indeed, That God should mercy show us  
Through His dear Son, On mercy's throne, And so to life restore us.**

**By Adam's sin we all have sinned And earn but condemnation;  
So now in Christ we live again Through free and full salvation.  
Like as we all Through Adam's fall Eternal death do merit,  
So now has God Through Christ's dear blood Renewed what was corrupted.**

**Since God gave us His only Son While we were yet His foemen,  
Who, when His work of love was done, Ascended into heaven;  
Therefore we gain Not death and pain But liberty as spoken;  
And trusting sure His Word so pure, By death no more we're broken.**

**He is the Way, the Light, the Door, The Truth and Life from heaven,  
His Father's Counsel and His Word, Which unto us is given.  
To us He sends True confidence That now, in Him relying,  
No power of man Can from His hand His children e'er be prying.**

**Now man is godless and corrupt; His confidence must waver  
If he in any man should trust And not in God his Savior;  
Then he shall tend To sorrow's end, Be lost without salvation;  
For who would hold To Satan bold Is brought to condemnation.**

**Who hopes in God and trusts in Him Shall never be confounded;  
He builds upon the Rock wherein True strength is ever founded.  
Though grief and care Be everywhere – The child of God so lonely –  
Ye he stands sure And shall endure Who trusts in God's Word only.**

**I pray now, heartily, O Lord, That you would never leave me  
Nor take from me Your holy Word Lest sin and Satan grieve me.  
My sin and shame In Your dear name Are washed and cleansed forever.  
In You I must Put all my trust, Then death shall hurt me never.**

**Your Word, a Lamp unto my feet, A Light, it leads me always.  
Your truth with joy I gladly greet, To guide me on my pathway.  
In us shall rise For Paradise This Morning Star for one and all.  
His Holy Dove Grants us in love The hope of life eternal.**

Sermon: **P: Christ is in our midst. C: He is and ever shall be.**

Offertory: pp. 70-71

**C: Create in me a clean heart, O God, and renew a right spirit within me.  
Cast me not away from Your presence, and take not Your Holy Spirit from me.  
Restore unto me the joy of Your salvation, and uphold me with Your free Spirit.  
Amen.**

The Intercessions: *each petition concludes:* Lord, in Your mercy: **Hear our prayer.**

Hymn of Preparation: 492, *The Law of God Is Good and Wise (tune: 589)*

**C: The Law of God is good and wise And sets His will before our eyes,  
Shows us the way of righteousness, And dooms to death when we transgress.**

**Its light of holiness imparts The knowledge of our sinful hearts  
That we may see our lost estate And seek deliv'rance ere too late.**

**To those who help in Christ have found And would in works of love abound  
It shows what deeds are His delight And should be done as good and right.**

**When men the offered help disdain And wilfully in sin remain,  
Its terror in their ears resounds And keeps their wickedness in bounds.**

**The Law is good; but since the Fall Its holiness condemns us all;  
It dooms us for our sin to die And has no pow'r to justify.**

**To Jesus we for refuge flee, Who from the curse has set us free,  
And humbly worship at His throne Saved by His grace through faith alone.**

## The Liturgy of the Holy Communion

The Preface: p. 72

**P:** The Lord be with you.

**C:** **And with your spirit.**

**P:** Lift up your hearts.

**C:** **We lift them up unto the Lord.**

**P:** Let us give thanks to the Lord, our God.

**C:** **It is good and right so to do.**

The Proper Preface & Sanctus: pp. 73-76

**P:** It is truly good, 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, who on this day overcame death and the grave and by His glorious resurrection opened to us the way of everlasting life. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

**C:**     **Holy, holy, holy, Lord God of Sabaoth;  
Heav'n and earth are full of Your glory.  
Hosanna, hosanna, hosanna in the highest.  
          Blessed is He, blessed is He, blessed is He  
          who come in the name of the Lord.  
Hosanna, hosanna, hosanna in the highest.**

The Lord's Prayer: pp. 77-78

**P:**     Our Father who art in heaven,  
          Hallowed by 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;

**C:**     **For Thine is the kingdom and the pow'r and the glory forever and ever. Amen.**

The Words of Institution: pp. 78-79

*When the Pastor turns and elevates the Host and Cup, the congregation **may** bow as an act of reverent worship toward the Most Holy Body and Blood of Christ.*

The Pax Domini (The Peace of the Lord): p. 79

**P:** The peace of the Lord be with you always.

**C: Amen.**

The Agnus Dei: pp. 79-80

**C: O Christ, the Lamb of God, You take away the sin of the world,  
have mercy upon us.**

**O Christ, the Lamb of God, You take away the sin of the world,  
have mercy upon us.**

**O Christ, the Lamb of God, You take away the sin of the world,  
grant us Your peace. Amen.**

The Distribution of the Holy Communion

*Prayers for “**Before Holy Communion**” and  
for “**After Holy Communion**” are found on page 40 in ELH.*

The Nunc Dimittis: pp. 81-82

**C: Lord, now You let Your servant depart in peace according to Your word.  
For my eyes have seen Your salvation, which You have prepared before the face  
of all people, a Light to lighten the Gentiles and the glory of Your people  
Israel.**

**Glory be the Father and to the Son and to the Holy Ghost;  
as it was in the beginning, is now, and ever shall be, forevermore. Amen.**

The Collect of Thanksgiving

**P:** O give thanks unto the Lord for He is good.

**C: And His mercy endures forever.**

**P:** We give thanks to You, almighty God, that You have refreshed us through these salutary gifts, and we implore You that of Your mercy You would strengthen us through them 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 true God, now and forever.

**C: Amen.**

The Salutation: p. 84

**P:** The Lord be with you.

**C:** **And with your spirit.**

The Benedicamus: p. 84

**P:** Let us bless the Lord.

**C:** **Thanks be to God.**

The Benediction: p. 84

**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:** **Amen. Amen. Amen.**

Dismissal Hymn: *All Christians Who Have Been Baptized – Paul Gerhardt (Tune: 378)*

**C:** **All Christians who have been baptized, Who know the God of heaven,  
And in whose daily life is prized The name of Christ once given:  
Consider now what God has done, The gifts He gives to everyone  
Baptized into Christ Jesus!**

**You were before your day of birth, Indeed, from your conception,  
Condemned and lost with all the earth, None good, without exception.  
For like your parents' flesh and blood, Turned inward from the highest good,  
You constantly denied Him.**

**But all of that was washed away – Immersed and drowned forever.  
The water of Your Baptism day Restored again whatever  
Old Adam and his sin destroyed And all our sinful selves employed  
According to our nature.**

**In Baptism we now put on Christ – Our Shame is fully covered  
With all that He once sacrificed And freely for us suffered.  
For here the flood of His own blood Now makes us holy, right, and good  
Before our heav'nly Father.**

**O Christ, firmly hold this gift And give God thanks forever!  
It gives the power to uplift In all that you endeavor.**

**When nothing else revives your soul, Your Baptism stands and makes you whole  
And then in death completes you.**

**So use it well! You are made new – In Christ a new creation!  
As faithful Christians, live and do Within your own vocation,  
Until that day when you possess His glorious robe of righteousness  
Bestowed on you forever!**

## ***Our Life Together***

**Pastor is available** for spiritual counselling, to answer questions, or just to chat. He is also available for individual confession to receive a personalized absolution and greatly encourages this practice for the health of your conscience. Unless occupied off sight, he is ordinarily at Concordia on Mondays & Wednesdays

**Quarterly Voters Meeting:** Please talk among yourselves and let Pastor know when would be a good Sunday to schedule a voters meeting for this summer.

**Pastor Out of Town:** Pastor will be in Mankato, MN Tuesday to Thursday this week to work on a recording project for the *Johannes Bugenhagen Liturgical Institute*. Next week he will be in Mount Angel, OR at the Abbey there for the *Bach Fest* Wednesday through Friday.

**Bible Studies:** The study today *will* finish up our look at *Popular Culture and the Life of the Church*, based on the two Epistles of the Apostle Peter and drawing in other sections of the Sacred Scriptures. There will be no Thursday study this week or next as Pastor will be out of town both days. When we resume we will be getting into 1 Samuel 7. *Everyone in the parish is encouraged to attend one or both studies!*

**Month of Hope:** July is the *Month of Hope*. Take your car over to the Nazarene Church on Saturday (2168 Belmont Drive) to have it washed, and make a donation to the clinic's Hood River sight. Let your friends and neighbors know. For more information you may speak with our congregational liason, Kristen Lawson.

**Synodical Literature:** Please look on the table in the Narthex for any literature from our synod that you have not received and take a copy. There are still a copy or two of the latest *Lutheran Sentinel* available, as well as articles from the *Apologetics & Worldview Center*.

## Feasts, Commemorations, and Events

**Monday:** Pastor at Concordia

**Tuesday:** Pastor traveling to Mankato, MN

**Wednesday:** Pastor in MN.

**Thursday:** No Bible Study; Pastor traveling back from MN

**Friday:** Pastor at Bethany

**Saturday:** Pastor's Day Off

**Next Sunday:** *The 7<sup>th</sup> Sunday After Trinity*

Concordia Service of the Word, 9:00am

Bethany Holy Communion, 11:00am;

Potluck and Semi-Annual Voters' Meeting at Bethany, 12:30pm



**Hymn for Trinity 6:** “By Adam’s sin we all have sinned And earn but condemnation; So now in Christ we live again Through free and full salvation.” This week’s CHIEF HYMN *By Adam’s Fall Is All Forlorn* (ELH 430) has the distinction of being the only hymn quoted in the Lutheran Book of Concord – in article 1 (on Original Sin), paragraph 8 of the Epitome (“Brief Summary”) of the Formula of Concord. This is all the more impressive because its author,

Lazarus Spengler (1479-1534) was a layman. Spengler was the city clerk and one of the leaders of the Reformation in the city of Nürnberg. He is known, among other things, for designing Luther’s famous seal (the “Luther Rose”) after Luther’s specifications. He was one of those named in Pope Leo X’s 1520 Decree of Excommunication against Luther and his friends. A trusted friend and counselor of Luther’s, Spengler was a defender of strict Lutheranism, and was involved in the negotiations at the Diet of Augsburg in 1530 where the Lutherans presented their Confession. *By Adam’s Fall* is one of two hymns ascribed to Spengler and is better known by its brief paraphrase *All Mankind Fell in Adam’s Fall* (TLH 369). In fact, our ELH is the only English hymnal that contains Spengler’s full text. It is one of the most characteristic hymns of the time, conceived in the spirit of deep and intense piety. Based on Romans 5, this hymn is eminently Scriptural as it contrasts Adam’s failure with Jesus’ victory. It sets forth, in rhyme, the entire Reformation teaching on Law & Gospel, sin and grace.

## Explaining the Divine Service

### Communing with God: The Consecration, Part 1

Following the Lord's Prayer, the Pastor next chants the Words of Institution, also known as the *Verba* – the “Words” (*verba* is the plural of the Latin word *verbum* which means “word”). These are the words by which the bread and wine of the Supper are made the very Body and Blood of Christ.

This is the goal toward which the entire Divine Service has been pushing from the start. This is what the congregation has been preparing for. At this point the congregation stands on the second peak of the mountain. The words of the *Sanctus: Blessed is He who comes in the Name of the Lord* are about to be realized. The crucified and risen Lord Jesus Christ is going to unite Himself – Body and Blood, soul and divinity – to earthly bread and wine. He does so, that His people may, with their mouths, eat and drink His Body and Blood and thus receive the very forgiveness and life that He promised to give when He instituted this Supper on night of His betrayal.

What is present upon the church's altar following the recitation of *The Words* is the very same Body and Blood conceived and born of Mary, that was crucified, died and was buried, and that rose from the dead the third day, ascended into heaven, and that sits at the right hand of God the Father almighty. More than a simple “what” is present on the altar. A “Who” is present there.

Jesus Christ, the Son of God and Son of Man, the Lord of the church, the King of kings and Lord of lords, our holy God and our human Brother is truly and substantially present upon the altar in, with and under bread and wine. He is present there to be taken in by way of the mouth for the forgiveness of sins, life and salvation. By means of the oral eating and drinking of Christ's Body and Blood the communicant is truly and really united physically and spiritually with God Himself. This is the most intimate communion with God.

The Words of Institution are as follows:

Our Lord Jesus Christ, on the same night in which He was betrayed, took bread; and when He had given thanks, He broke it and gave it to His disciples, saying, “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, gave thanks, and gave it to them, saying, “Drink of it, all of you; this cup is the New Testament in My



blood, which is shed for you for the remission of sins. This do, as often as you drink it, in remembrance of Me. (hymnary, pp. 78-79)

These words are a harmony of Mt 26:26-28, Mk 14:22-24, Lk 22:19-20, and 1 Cor. 11:23-25. Everything that God has revealed to us about what the Lord's Supper is, what it is for (namely, for eating and drinking), and what the benefit of it is, is contained in these words.

The catechism briefly and correctly teaches: *The Sacrament of the Altar is the true Body and Blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.* Lutherans speak of the *real presence* in the Lord's Supper. The bread IS the true Body of Christ and the wine IS the true Blood of Christ. According to 1 Cor. 10:16, there is *communion* between the bread and Christ's Body, and between the wine and Christ's Blood. *Communion* between the bread/Body, wine/Blood means that each retains its distinct identity, and yet they are joined together so closely that they cannot be separated.

The bread and wine are not empty shells. They are not pictures or symbols of Christ's Body and Blood which are far away from us in heaven as Baptists, Evangelicals, and all Reformed Christian Churches teach. Nor is the substance of the bread and wine *transubstantiated*, or "changed into" the Body and Blood of Christ.

The Roman Church teaches that the substance of the bread and wine disappear and we are left with only the Body and Blood of Christ. In other words, we are left with something that looks like bread and tastes like bread, but it's not bread. It's only the Body of Christ (same for the wine).

I suppose what Rome teaches is better than the teaching of the Evangelicals and Reformed. At least the Roman Church confesses that the Lord's Supper is the true Body and Blood of Christ. And after all, we receive the forgiveness of sins from Christ's Body and Blood, not from bread and wine. Nevertheless, *transubstantiation* is still false. It is an attempt to use philosophical categories to understand and explain how the incomprehensible can be possible. If we stick to the clear and simple words of our Lord, the bread is real bread and the wine is real wine. It's bread which IS the Body of Christ and wine which IS the Blood of Christ.

Lutherans like to use the terms *in, with, and under*: the Body and Blood of Christ are present *in, with, and under* the bread and wine. These terms indicate that the reality of the Lord's Supper is hidden. It's unseen by the naked human eye. We can't "see" Christ's Body. It's hidden *in* and *under* the bread. We can't see it, but it's there because Jesus says it's there: *This is My Body*. We know that we receive Christ's body *with* the bread even though we can't see or taste His Body. We know

that, because Jesus says so. The terms *in*, *with* and *under* are useful as far as they go, but they have their limits. It's best to simply stick with the word *is* and not go too far beyond that.

We certainly can't figure out *how* the bread and wine of the Supper can be Christ's Body and Blood. Christians have gotten themselves in a lot of trouble over the centuries trying to answer the question *how can this be?* Trying to answer *how* has led both Rome and the Reformed into their errors. We don't know how! It's a mystery! God hasn't told us how it can be. He has only told us that it *is*: *This is My Body; This is My Blood*. We can't figure it out. It doesn't conform to our limited reason and understanding. But then, if we could "figure out" God's Supper, it probably wouldn't be worth receiving.

To be continued ...

**Trinity 5:** Whether it be the evils of abortion or the assaults on biblical marriage, it becomes easier to attack people rather than confront the evil. We end up fighting evil with evil. But the way of Christ is different. "Bless those who persecute you; bless and do not curse them" (Romans 12:14). "Do not be overcome by evil, but overcome evil with good" (12:21).

**Prayer:** *Jesus, help us boldly confront evil and compassionately deal with those caught up in it. Amen.*

**Life Thoughts in the Church Year/One Year Lectionary – Lutherans For Life**