

## Readings from The Large Catechism

of Dr. Martin Luther

### Maundy Thursday

LC Part 5, ¶¶ 1-7  
LC Part 5, ¶¶ 8-14  
LC Part 5, ¶¶ 47  
LC Part 5, ¶¶ 64-65



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#### The Sacrament of the Altar.

1] In the same manner as we have heard regarding Holy Baptism, we must speak also concerning the other Sacrament, namely, these three points: What is it? What are its benefits? and, Who is to receive it? And all these are established by the words by which Christ has instituted it, 2] and which every one who desires to be a Christian and go to the Sacrament should know. For it is not our intention to admit to it and to administer it to those who know not what they seek, or why they come. The words, however, are these:

3] Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is My body, which is given for you: this do in remembrance of Me.

After the same manner also He took the cup when He had supped, gave thanks, and gave it to them, saying, Drink ye all of it; this cup is the new testament in My blood, which is shed for you for the remission of sins: this do ye, as oft as ye drink it, in remembrance of Me.

4] Here also we do not wish to enter into controversy and contend with the traducers and blasphemers of this Sacrament, but to learn first (as we did regarding Baptism) what is of the greatest importance, namely, that the chief point is the Word and ordinance or command of God. For it has not been invented nor introduced by any man, but without any one's counsel and deliberation it has been instituted by Christ. 5] Therefore, just as the Ten Commandments, the Lord's Prayer, and the Creed retain their nature and worth, although you never keep, pray, or believe them, so also does this venerable Sacrament remain undisturbed, so that nothing is detracted or taken from it, even though we employ and dispense it unworthily. 6] What do you think God cares about what we do or believe, so that on that account He should suffer His ordinance to be changed? Why, in all worldly matters every thing remains as God has created and ordered it, no matter how we employ or use it. 7] This must always be urged, for thereby the prating of nearly all the fanatical spirits can be repelled. For they regard the Sacraments, aside from the Word of God, as something that we do.

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## What Is the Sacrament of the Altar

8] Answer: It is the true body and blood of our Lord Jesus Christ, in and under the bread and wine which we Christians are commanded by the Word of Christ to eat and to drink. 9] And as we have said of Baptism that it is not simple water, so here also we say the Sacrament is bread and wine, but not mere bread and wine, such as are ordinarily served at the table, but bread and wine comprehended in, and connected with, the Word of God.

10] It is the Word (I say) which makes and distinguishes this Sacrament, so that it is not mere bread and wine, but is, and is called, the body and blood of Christ. ... The Word must make a Sacrament of the element, else it remains a mere element. 11] Now, it is not the word or ordinance of a prince or emperor, but of the sublime Majesty, at whose feet all creatures should fall, and affirm it is as He says, and accept it with all reverence, fear, and humility.

12] With this Word you can strengthen your conscience and say: If a hundred thousand devils, together with all fanatics, should rush forward, crying, How can bread and wine be the body and blood of Christ? etc., I know that all spirits and scholars together are not as wise as is the Divine Majesty in His little finger. 13] Now here stands the Word of Christ: Take, eat; this is My body; Drink ye all of it; this is the new testament in My blood, etc. Here we abide, and would like to see those who will constitute themselves His masters, and make it different from what He has spoken. It is true, indeed, that if you take away the Word or regard it without the words, you have nothing but mere bread and wine. 14] But if the words remain with them, as they shall and must, then, in virtue of the same, it is truly the body and blood of Christ. For as the lips of Christ say and speak, so it is, as He can never lie or deceive.

47] ... Yea, just because He speaks the words, As oft as ye do it, it is nevertheless implied that we should do it often; and it is added for the reason that He wishes to have the Sacrament free, not limited to special times, like the Passover of the Jews, which they were obliged to eat only once a year, and that just upon the fourteenth day of the first full moon in the evening, and which they must not vary a day. As if He would say by these words: I institute a Passover or Supper for you which you shall enjoy not only once a year, just upon this evening, but often, when and where you will, according to every one's opportunity and necessity, bound to no place or appointed time;

64] [T]here is ... also a promise, as we heard above, which ought most strongly to incite and encourage us. For here stand the kind and precious words: This is My body, given for you. This is My blood, shed for you, for the remission of sins. 65] These words, I have said, are not preached to wood and stone, but to me and you; else He might just as well be silent and not institute a Sacrament. Therefore consider, and put yourself into this You, that He may not speak to you in vain.

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