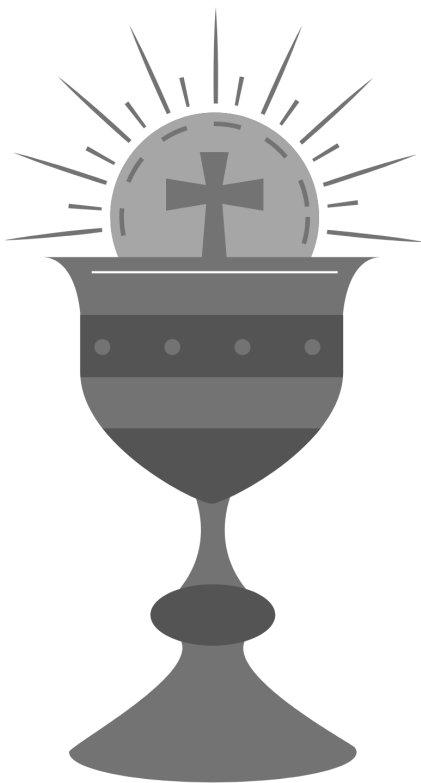
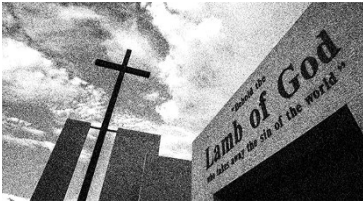

Maundy Thursday

March 28, 2024



HIS BODY BROKEN... HIS BLOOD SHED... FOR YOU.

LAMB OF GOD 
LUTHERAN CHURCH



Lamb of God Lutheran Church

Reaching Out. Reaching Up. Reaching Across.

Pastor Michael Koepke
Church Phone: 480-283-8329
Cell Phone: 623-419-4303

Pastor@MyLambofGod.org
MyLambofGod.org
599 E. Chandler Blvd., Phoenix, AZ 85048

COUNCIL MEMBER

EMAIL

PHONE

Scott Arthur	scottarthur70@gmail.com	480-695-1612
Vaughn Davis	vrDavis69@gmail.com	520-213-7266
Dave Hackett	daveht2k@yahoo.com	480-200-3265
Chris Muller	chris_muller@earthlink.net	425-681-7235
Dennis Niska	dennis.niska@gmail.com	630-605-8624

WELCOME

Thank you for joining us for worship this evening. In our service we gather before our almighty God to offer him our worship and praise. We also gather to strengthen ourselves through the study of God's holy and powerful Word.

HOLY COMMUNION

The Lord's Supper will be offered to our members during the service this evening. We ask that only members of Lamb of God come forward to receive the sacrament, since Lamb of God follows the historic Christian practice of close communion. Our pastor is eager to talk with anyone who would like to commune with us in the future!

PASTOR'S OFFICE HOURS

If you would like to meet with Pastor Koepke, please contact him to make an appointment. Our pastor is here to serve both Lamb of God members and our community.

CHILDREN'S ROOM

If you feel your child needs to be taken out of the service for a while, you may choose to use the children's room off the hallway near the mailboxes. We also ask everyone to reserve the back few rows for families with young children, making it easier to leave the church area if needed.



Maundy Thursday

MAUNDY THURSDAY derives its name from the words Jesus spoke to his disciples on this evening: *"A new command I give you: Love one another"* (John 13:34). The Latin word for command is *mandatum*, from which we get the word *Maundy*.

It was on this evening nearly two thousand years ago that Jesus and his disciples gathered together in a large upper room in Jerusalem to celebrate the **Passover**, the Feast of Unleavened Bread. This meal commemorated the deliverance of God's people from the clutches of slavery in Egypt. All the firstborn sons of Egypt died that night, but all Israel was saved. They were saved because the blood of the Passover Lamb they had sacrificed marked their doors. The angel of death saw the blood on their doorframes, and **passed over** their homes as he went throughout the land of Egypt killing the firstborn. Scripture tells us that this foreshadowed what Christ did for us. Christ's blood, which was shed on the cross and which we receive in his Holy Supper, covers us. God sees it, and his condemnation passes over us.

We will be reminded of a very basic truth of Scripture: *"Without the shedding of blood there is no forgiveness"* (Hebrews 9:22). Nowhere is this truth of Scripture more clearly illustrated than in the accounts of the first Passover, when the children of Israel were released from their bondage of slavery in Egypt through the blood of the Passover Lamb, and the final Passover, when Christ our Savior acted as the Lamb of God, who shed his blood for the sins of the world. This truth becomes especially significant for us this evening as we recall that it was on this Holy Thursday that Jesus first gave his disciples his true body and blood, given and shed for the forgiveness of sins, thereby instituting the Sacrament of Holy Communion. Tonight we celebrate that anniversary, as we once again receive Jesus' very own body and blood for the forgiveness of our sins and the promise of eternal life.

THE STRIPPING OF THE ALTAR

The post-communion portion of the service takes us from the upper room in Jerusalem where the disciples celebrated the Passover to the Garden of Gethsemane in preparation for Good Friday. The altar, which is one of the most prominent symbols of Christ in the church, is solemnly stripped of its vestments in memory of the abandonment of Jesus in Gethsemane. The service ends in silence. The congregation hears no closing blessing...yet.

In keeping with the solemnity of the day, there will be no post-service music.

Silence for meditation is appreciated.

God bless your worship.

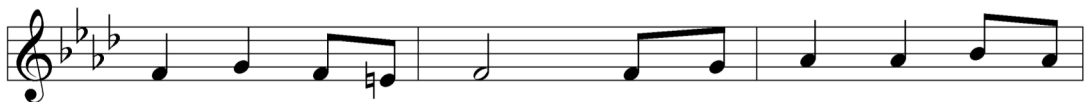
✠ Order of Service ✠

HYMN: When You Woke that Thursday Morning

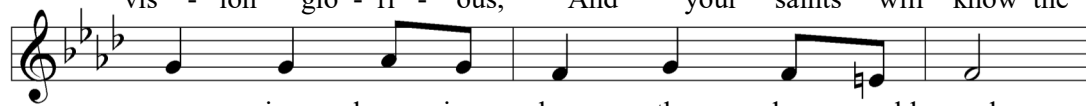
The hymn writer Jaroslav Vajda vividly recounts the events of Maundy Thursday as they may have looked from the perspective of our Savior.



1. When you woke that Thurs-day mor - ning Sav - ior
2. Nev - er so a - lone and lone - ly, long - ing
3. What was there that you could give them that would
4. One day all the Church will cap - ture that bright



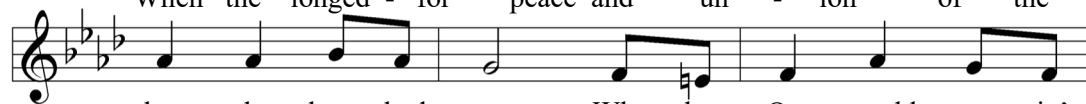
Teach - er, faith - ful Friend. Thoughts of self and safe - ty
 with tor - ment - ed heart To be with your dear ones
 nev - er be out - spent, What great gift that would out -
 vis - ion glo - ri - ous, And your saints will know the



scorn - ing, know - ing how the day would end;
 on - ly for a qui - et hour a - part;
 live them, what last will and tes - ta - ment?
 rap - ture that your heart de - sired for us,



Lamb of God, fore - told for ag - es, now at
 Sin - less Lamb and fall - en crea - tures, one last
 "Show me and the world you love me, know me
 When the longed - for peace and un - ion of the



last the hour had come When but One could pay sin's
 pas - chal meal to eat, One last les - son as their
 as the Lamb of God; Do this in re - mem - brance
 great - est and the least Meet in joy - ous, blest com -



wag - es: you as - sumed their dread - ful sum.
 teach - er, wash - ing your dis - ci - ples' feet.
 of me, eat this bod - y, drink this blood."
 mun - ion in your nev - er - end - ing feast.

INSTRUCTION FOR THE END OF LENT

M: In this Lenten season we have heard again how our Lord walked the path of suffering which led him to the cross for our salvation. We have also heard our Lord's call to intensify our struggle against sin, death, and the devil—all that keeps us from loving God and one another. This is the struggle to which we were committed at Baptism; God's forgiveness and the power of his Spirit to amend our lives continue with us because of his love for us in Jesus our Savior.

Within the family of the Church, God never wearies of giving peace and new life. In the absolution, we receive forgiveness as from God himself. This absolution we should not doubt but firmly believe that our sins are thus forgiven before God in heaven, for it comes to us in the name and by the command of our Lord.

We who receive God's love in Jesus Christ are called to love one another, to be servants to each other, as Jesus became our servant.

In Holy Communion the members of Christ's body participate most intimately in his love, receiving the Lord's gift of his body and blood for forgiveness and participating in that new covenant that makes us one with him and one another. The Lord's Supper is the promise of the great banquet we will share with all the faithful when our Lord returns, the joyous culmination of our reconciliation with God and each other.

CONFESSION AND ABSOLUTION

M: Let us confess our sins to God and ask for his forgiveness.

C: Almighty God, merciful Father, I confess to you that I have not loved you with all my heart. In what I have done and left undone, I have pursued my ways instead of your ways. I have not loved my brothers and sisters as myself. For this I deserve your punishment both now and in eternity. I am truly sorry for my sins. I repent of them. I beg for your mercy, O Lord.

Silence for meditation

M: Forgive us for the sake of Jesus Christ who suffered and died for us.

C: Cleanse me from my sins. Release me from my guilt. Grant me your Holy Spirit to amend my sinful life.

M: The almighty God has been merciful to us and has sent his Son to die for all. For his sake, God forgives our sins and calls us from darkness to his marvelous light.

Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son ☩ and of the Holy Spirit.

C: Amen.

EXHORTATION

M: Our Lord Jesus Christ has forgiven us and reconciled us to God and has promised us the power to forgive and love each other. Relying on his promise, therefore, be reconciled with one another.

C: Brothers and sisters, may the peace of Christ rule in our hearts, in our words, and in our actions.

PRAYER OF THE DAY

M: Let us pray.

Lord Jesus Christ, in the Sacrament of Holy Communion you give us your true body and blood as a remembrance of your suffering and death on the cross. Grant us so firmly to believe your words and promise that we may always partake of this Sacrament to our eternal good, for you live and reign with the Father and the Holy Spirit, one God, now and forever.

C: Amen.

✠ The Word ✠

FIRST LESSON: *Exodus 12:21-30*

Pharoah hungered for slave labor for Egypt. Israel was starving for salvation. The LORD satisfied that hunger through the Passover meal.

²¹Then Moses summoned all the elders of Israel and said to them, “Go at once and select the animals for your families and slaughter the Passover lamb. ²²Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning. ²³When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.

²⁴“Obey these instructions as a lasting ordinance for you and your descendants. ²⁵When you enter the land that the LORD will give you as he promised, observe this ceremony. ²⁶And when your children ask you, ‘What does this ceremony mean to you?’ ²⁷then tell them, ‘It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.’ ” Then the people bowed down and worshiped.

²⁸The Israelites did just what the LORD commanded Moses and Aaron.

²⁹At midnight the LORD struck down all the firstborn in Egypt, from the firstborn of Pharaoh,

who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. ³⁰Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

PSALM OF THE DAY: *Psalms 116*

L: Refrain

C: Refrain



The Leaders sing the verses.

L: How can I make a return for the goodness of God?
This saving cup I will bless and sing, and call the name of God!

C: Refrain

L: The dying of those who keep faith is precious to our God.
I am your servant called from your hands, you have set me free!

C: Refrain

L: To you I will offer my thanks and call upon your name.
You are my promise for all to see, I love your name, O God!

C: Refrain

SECOND LESSON: *1 Corinthians 10:16, 17*

We thirst for loving fellowship with God and one another. That thirst is quenched in the cup of thanksgiving.

¹⁶Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? ¹⁷Because there is one loaf, we, who are many, are one body, for we all share the one loaf.

HYMN: *Jesus Christ, Our Blessed Savior (CW 313 v.1, 2, 7, 8)*

Jesus Christ, our blessed Savior,
Turned away God's wrath forever;
By his bitter grief and woe
He saved us from the evil foe.

As his pledge of love undying,
He, this precious food supplying,
Gives his body with the bread
And with the wine the blood he shed.

Praise the Father, who from heaven
Unto us such food has given
And, to mend what we have done,
Gave into death his only Son.

If your heart this truth professes
And your mouth your sin confesses,
Surely you will be his guest
And at his banquet ever blest.

SERMON: *In a Quiet Room with Jesus, Luke 22:7-20*

⁷ Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed.

⁸ Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover."

⁹ "Where do you want us to prepare for it?" they asked.

¹⁰ He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, ¹¹ and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?'" ¹² He will show you a large room upstairs, all furnished. Make preparations there."

¹³ They left and found things just as Jesus had told them. So they prepared the Passover.

¹⁴ When the hour came, Jesus and his apostles reclined at the table. ¹⁵ And he said to them, “I have eagerly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.”

¹⁷ After taking the cup, he gave thanks and said, “Take this and divide it among you. ¹⁸ For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes.”

¹⁹ And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.”

²⁰ In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you

CONFESSION OF FAITH: *Nicene Creed*

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation, he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary, and became fully human. For our sake he was crucified under Pontius Pilate. He suffered death and was buried. On the third day he rose again in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy Christian and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.

✠ The Prayers ✠

THE PRAYER OF THE CHURCH

M: Lord Jesus, you are the Lamb of God, pictured in the ancient Passover feast, now giving to us your own body and your own blood in Holy Communion. Just as the Passover lambs assured the Israelites of God's promise to deliver them from death,

C: Strengthen our belief that the bread is your real body and the wine is your real blood, given to us for our forgiveness, life, and salvation.

M: Prepare us to receive this sacrament remembering your death and repenting of our sins.

C: Unite us by our oneness of faith throughout this congregation and our synod, and love us to the end that we may love others as you have loved us.

M: We rejoice in our fellow believers who have been instructed in your Word and confirmed in the Lutheran faith, who are now ready to receive Holy Communion.

C: Equip them with every spiritual blessing for doing your will.

M: We pray for those absent from the sacrament because of their own neglect.

C: Call them in your mercy to return and renew their faith.

M: Keep in your care those unable to receive the sacrament often because they are homebound, hospitalized, imprisoned, serving in the military, or otherwise separated from the fellowship of believers. Encourage them so that they do not lose hope.

C: Be gracious to us all and nourish us with this feast, that we remain faithful unto death, and become partakers of the wedding feast of the Lamb. Amen.

M: Hear us, Lord, as we bring you our private petitions.

Silent prayer

M: We bring these and all our petitions confidently in the name of Christ, who taught us to pray:

C: Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us. Lead us not into temptation, but deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.

✠ The Sacrament ✠

PREFACE

These are the most ancient and unaltered words of worship and praise that we have from the early Church, first recorded in AD 220. They are not required to celebrate the sacrament (as are the words of institution). However, by using the words of the preface, we stand at the end of two millennia of worshipers who have greeted each other before the Lord's Supper in this way.

M: The Lord be with you.

C: And also with you.

M: Lift up your hearts.

C: We lift them up unto the Lord.

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

C: It is good and right so to do.

M: It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who brought the gift of salvation to all people by his death on the tree of the cross, so that the devil, who overcame us by a tree, would in turn by a tree be overcome.

C: Amen.

WORDS OF INSTITUTION

M: Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks he broke it and gave it to his disciples, saying, "Take and eat; this is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks and gave it to them, saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.

C: Amen.

AGNUS DEI (LAMB OF GOD)

The song leader will sing the refrain first, then the congregation repeats the refrain and also sings it following the first verse, as indicated. After the second verse, we join to sing the final refrain twice, using the second ending the last time through.

L: Refrain



C: Refrain

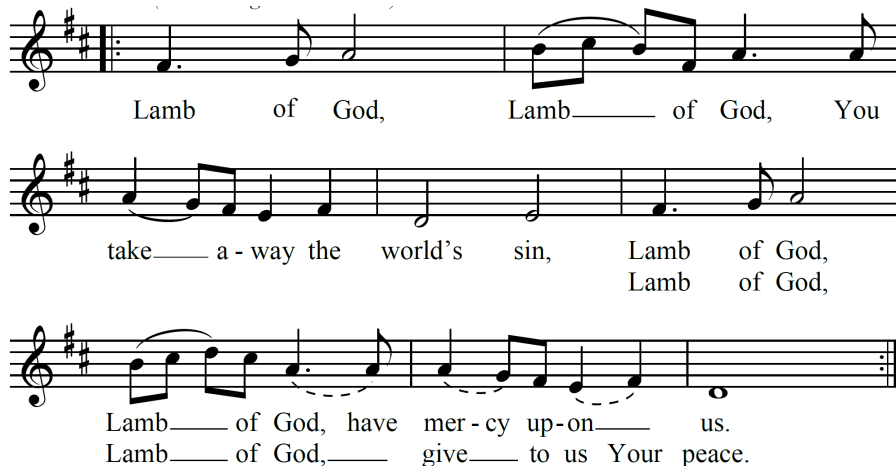


L: As high as the heav'ns are over the earth, so great is your love for us.
As far as the east is from the west, so far have you removed our sin.

C: Refrain

L: A Father's heart you turn to us, you hear us when we call,
Now, Lord, in compassion, lend your ear, you know our needs, O hear our prayer.

C: Final Refrain
(sing twice)



PRAYER OF PREPARATION

M: Let us pray.

Lord Jesus Christ,

C: we lift up our hearts with thanksgiving and praise. Through the blood of your covenant, you have made us worthy to receive your Holy Supper. In this sacrament, time and eternity meet as we celebrate a foretaste of the feast now enjoyed by all who are in heavenly glory. As we receive your true body and blood, we rejoice in our salvation through you, who with the Father and the Holy Spirit are one God, now and forever. Amen.

DISTRIBUTION

We ask that only members of Lamb of God come forward to receive the sacrament, since Lamb of God follows the historic Christian practice of close communion. Our pastor is eager to talk with anyone who would like to commune with us in the future!

NUNC DIMITTUS (SONG OF SIMEON)

The musical score for "Nunc Dimittus (Song of Simeon)" is written on four staves of music. The melody is in a simple, folk-like style, using a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The first staff begins with a C-clef and a key signature of one flat. The second staff continues the melody. The third staff includes a repeat sign (double bar line with two dots) before the final phrase. The fourth staff concludes the piece with a double bar line.

C: Lord, now you let your servant de - part in peace ac-cord-ing
to your word. For my eyes have seen your salvation, which you have pre-
pared be - fore the face of all people, a light to light - en the
Gen - tiles and the glo - ry of your peo-ple Is - ra - el.

CLOSING PRAYER

M: O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

STRIPPING OF THE ALTAR

Psalm 88 is sung a cappella by the minister. These words of gloom and despair give voice to the bitter anguish that overwhelmed Christ in the Garden of Gethsemane at the time of his betrayal and abandonment, right after he celebrated the Lord's Supper with his disciples. These dark words also impress upon us the great lengths to which our Savior's love for us drove him to go, as the weight of what he was about to suffer on Good Friday bore down upon him.

From the earliest days of the Christian church, the altar has been viewed as a symbol of Christ himself. During the singing of the psalm, therefore, the altar is solemnly stripped to symbolize how our Lord was abandoned by his disciples in the garden of Gethsemane. The stripping of the altar also symbolizes how our Lord was stripped of his clothes by the Roman soldiers before they crucified him (Matthew 27:28,35). These actions prepare us for Good Friday.

PSALM 88

After the completion of the psalm, there is no blessing and no post-service music. You may remain in your seat as long as you wish for prayer and meditation. When you are ready to leave the sanctuary, please leave in silence and do not converse with one another inside the sanctuary. There will not be a greeting line at the doorway.

O LORD, the God who saves me,
day and night I cry out before you.
May my prayer come before you;
turn your ear to my cry.
For my soul is full of trouble
and my life draws near the grave.
I am counted among those
who go down to the pit;
I am like a man without strength.

I am set apart with the dead,
like the slain who lie in the grave,
whom you remember no more,
who are cut off from your care.
You have put me in the lowest pit,
in the darkest depths.
Your wrath lies heavily upon me;
you have overwhelmed me
with all your waves.
You have taken from me my closest friends
and have made me repulsive to them.
I am confined and cannot escape;
my eyes are dim with grief.
I call to you, O LORD, every day;
I spread out my hands to you.
Do you show your wonders to the dead?
Do those who are dead rise up and praise you?
Is your love declared in the grave,
your faithfulness in Destruction?
Are your wonders known
in the place of darkness,
or your righteous deeds
in the land of oblivion?
But I cry to you for help, O LORD;
in the morning my prayer comes before you.
Why, O LORD, do you reject me
and hide your face from me?
From my youth I have been afflicted
and close to death;
I have suffered your terrors
and am in despair. Your wrath has swept over me;
your terrors have destroyed me.
All day long they surround me like a flood;
they have completely engulfed me.
You have taken my companions
and loved ones from me; the darkness is my closest friend.



Good Friday - March 29
7pm Service

— LET'S CELEBRATE —
EASTER
— TOGETHER —

Easter Sunday - March 31

- * 7:30am Outdoor Service
- * 8:30-9:30am Easter Breakfast
- * 9:30am Indoor Service

When You Woke That Thursday Morning,

Text: Jaroslav J. Vajda, 1919–2008 © 1991 Concordia Publishing House. All rights reserved. Used by permission.
Tune: public domain.

Psalm 116, The Name of God By David Haas © 1987 GIA Publications, Inc. All rights reserved.

Jesus Christ, Our Blessed Savior, Text, Tune, Setting: public domain.

Lamb of God by Kenneth T. Kosche © 1993 A.M.S.I., assigned 2001 to Lorenz Publishing Company, All rights reserved.

Music and liturgy reprinted under OneLicense.net A-717558 & CCLI 11355138

THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.®
Used by permission. All rights reserved worldwide.