

MAUNDY THURSDAY
APRIL 17, 2025
7:00 p.m.

The LORD'S Prayer

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AS WE GATHER

On Thursday of Holy Week the church begins marking the final acts of our Lord's Passion. This is a time of rich grace in which we observe God's salvation being accomplished through Jesus.

Tonight's service begins with an extended time of confession reminding us of our mortality and need for salvation. The absolution which follows closes the Lenten season with a powerful statement of God's forgiveness – given through the pastor as from God himself.

This year's Service of the Word concludes our Lenten midweek focus on the Lord's Prayer. Tonight's petition is: "but deliver us from evil."

Upon hearing the Word of God read and proclaimed, we will celebrate Holy Communion together on this night when the Supper was instituted. Our worship concludes as the altar is stripped – an action meant to demonstrate the depth of Christ's servanthood as he journeys toward the cross.

PRELUDE

My Song Is Love Unknown (Rhosymedre)

Setting: R. Vaughn Williams

ENTRANCE HYMN (Stand) *When I Survey the Wondrous Cross*

LSB 425

- 1 When I survey the wondrous cross
 On which the Prince of Glory died,
 My richest gain I count but loss
 And pour contempt on all my pride.**
- 2 Forbid it, Lord, that I should boast
 Save in the death of Christ, my God;
 All the vain things that charm me most,
 I sacrifice them to His blood.**
- 3 See, from His head, His hands, His feet
 Sorrow and love flow mingled down!
 Did e'er such love and sorrow meet
 Or thorns compose so rich a crown?**

**4 Were the whole realm of nature mine,
 That were a tribute far too small;
 Love so amazing, so divine,
 Demands my soul, my life, my all!**

CORPORATE CONFESSION AND ABSOLUTION

LSB 290

Exhortation

LSB 290

I will go to the altar of God,

to God my exceeding joy.

Our help is in the name of the Lord,

who made heaven and earth.

Confessional Address

Beloved in the Lord, it is our intention to receive the Holy
Supper of our Lord Jesus Christ,...

May the almighty and merciful God and Father of our Lord
Jesus Christ, by His Holy Spirit, accomplish this in us.

Amen.

Having heard the Word of God, let us confess our sins to Him,
imploing Him for the sake of His Son Jesus Christ to grant
us forgiveness.

Kneel/Stand

Confession of Sins

LSB 291

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

God be merciful to you and strengthen your faith.

Amen.

Do you believe that the forgiveness I speak is not my forgiveness but God's?

Yes.

Let it be done for you as you believe.

Absolution

LSB 291

In the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

Amen.

Blessing

Now may the God of peace Himself sanctify you completely, and may your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; He will surely do it. Go in ✠ peace.

Amen.

PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. 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.

OLD TESTAMENT READING (Be seated)

Exodus 12:1-14

The LORD said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest

neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD’s Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

“This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast.”

This is the Word of the Lord.

Thanks be to God.

JUBILATION CHOIR

A Prayer of St. Richard of Chichester

Setting: Leonard J. White

O holy Jesus, most merciful redeemer, friend and brother,
may I know thee more clearly, love thee more dearly,
and follow thee more nearly. Amen

Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you. Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. To him be the dominion forever and ever. Amen.

This is the Word of the Lord.

Thanks be to God.

GOSPEL VERSE (Stand)

from One and All Rejoice

**O come, let us fix our eyes on Jesus,
the founder and perfecter of our faith,
who for the joy that was set before Him endured the cross,
despising the shame,
and is seated at the right hand of the throne of God.**

GOSPEL READING

Luke 22:1-23

The Holy Gospel according to St. Luke, the 22nd chapter.

Glory to You, O Lord.

Now the Feast of Unleavened Bread drew near, which is called the Passover. And the chief priests and the scribes were seeking how to put him to death, for they feared the people.

Then Satan entered into Judas called Iscariot, who was of the number of the twelve. He went away and conferred with the chief priests and officers how he might betray him to them. And they were glad, and agreed to give him money. So he consented and sought an opportunity to betray him to them in the absence of a crowd.

Then came the day of Unleavened Bread, on which the

Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." They said to him, "Where will you have us prepare it?" He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters and tell the master of the house, 'The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?' And he will show you a large upper room furnished; prepare it there." And they went and found it just as he had told them, and they prepared the Passover.

And when the hour came, he reclined at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God." And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood. But behold, the hand of him who betrays me is with me on the table. For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!" And they began to question one another, which of them it could be who was going to do this.

This is the Gospel of the Lord.

Praise to You, O Christ.

SERMON (Be seated)

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

Tonight we conclude our Lenten midweek focus on the Lord's Prayer. The prayer's last petition is "deliver us from evil," and that will our starting point for the sermon.

Let's begin by pointing out that many Christians think the word "evil" should be translated as "the evil one" instead. The debate comes because the form of the word in the Greek could either be masculine or neuter, and this makes its exact meaning unclear.

In such cases we normally look at the context or similar uses for further clarity. In the New Testament we can find other uses of the word where "evil one" is certainly the best translation. One of these is the parable in Matthew 13 where Jesus tells of the "evil one" snatching away the seed of the word that has been sown in some people's hearts (13:19).

But there are even more uses in the scriptures where the word simply means "evil." In Matthew chapter five – the chapter right before Jesus' prayer is given – Jesus uses this word four times.

And although none of these uses have the same ending as our text, each one clearly refers to the general type of evil.

Furthermore, the moral nature of Jesus' sermon in these chapters points more to an Old Testament-type usage, where the idea of evil as a concept is much more prominent than evil personified.

An example of such usage in the Old Testament includes its earliest mention, where the Garden of Eden is said to include the "tree of the knowledge of good and evil" (2:9).

Martin Luther knew of this translation challenge and mentioned it in his Large Catechism. There he says: "In the Greek this petition reads: 'Deliver us from the Evil One.'" And this certainly sounds like Luther is taking a stand on the translation. But then he goes on to say: "The petition seems to be speaking of the devil as the sum of all evil in order that the entire substance of our prayer may be directed against our arch-enemy."

In the Small Catechism's explanation of this petition, Luther speaks of evil only in the more general sense. He does this as he says: "We pray in this petition, in summary, that our Father in heaven would rescue us from every evil of body and soul, possessions and reputation."

Here Luther is more concerned with making us aware of how much evil there is in the world and how much it affects us. He does this by mentioning "every evil" and telling how these evils

are found in “body and soul, possessions and reputation.” And these words should move us beyond debate about translation and get us thinking instead about how all these evils affect us.

When Luther says that evil is found in our bodies, he’s no doubt thinking about our sinful nature – that part of us which is inclined toward sinful choices. This is the sinful nature we are all born with, and which continues to raise its ugly head even after we are saved from sin and filled with the Holy Spirit.

But Luther no doubt has more than this in mind as well. We see this in the Large Catechism where he says: “this petition includes all the evil that may befall us under the devil’s kingdom: poverty, shame, death, and, in short, all the tragic misery and heartache of which there is so incalculably much on earth.”

Here we should recall that the word “evil” refers to more than just that which is immoral and opposed to God. At its root, evil can simply mean “bad” – as in any bad thing that happens to us. And this understanding reflects the fact that all suffering and pain are unnatural in the sense that God did not intend these for people but that they come, instead, from sin’s entry into the world.

This is why Luther speaks not just of the evils of the body but also of possessions and reputation. Our possessions are not evil in themselves, but they often reflect evil because of the bad things they cause. Possessions, like a house for example, can drain us of other needed resources or be the source of bad feelings or pain. So also our reputation can be a source of great pain too, since a bad reputation follows us around and affects our goals and relationships.

Of all the evil that affects us, however, the evil that affects our souls is the most dangerous of all. And here Luther has in mind both the assaulting of our spirits and the imperiling of our eternal salvation. We see this in the conclusion of the explanation which leads us to pray that “when our last hour comes” God would “give us a blessed end and graciously take us from this valley of sorrow to himself in heaven.”

Luther’s “valley of sorrow,” by the way, is the traditional “vale of tears” phrase which the church has often used as shorthand for

the trials and tribulations of this world. The phrase has its origin in Psalm 84, where it translates the desert location “Baca” in the verse: “as they go through the valley of Baca.”

All of this teaching on the great prayer of our Lord Jesus is important enough on its own. But tonight it comes into particular focus as we begin our reading of Jesus’ Passion. And this year’s account from St. Luke brings extra urgency to this focus as it explains how Jesus’ Passion got started. For Luke tells us: “*Then Satan entered into Judas.*” And here we are confronted with not only a sad and chilling moment but also a horrible prospect. For if Satan can enter Judas, what does this mean for us?

Matthew and Mark, when they get to this point in their Gospels, tell us only that Judas went to the authorities on his own and offered to betray Jesus. This sounds like it might be Judas’ idea alone.

But St. John gives a little more detail. He explains that “*the devil had already put it into the heart of Judas Iscariot to betray him*” (Jn 13:2). And this statement sheds important light on what Luke meant with his statement. For it tells us how the devil operates. And it also makes clear that the devil’s power is limited.

The Lutheran Study Bible summarizes all this by saying: “Judas is responsible for his actions, but Satan is a motivator.” And certainly this reflects the Bible’s understanding about the devil’s limits and strategy. For the devil is always lying and giving false promises. He deceived Adam and Eve in the Garden, and Jesus calls him “*the father of lies*” (Jn 8:44). But the devil can never hurt us himself. He can only try to persuade us to do things which lead to hurt.

John gives further insight into all of this when he speaks of the devil’s specific strategy with Judas. In chapter twelve we learn that Judas was already a “thief” and that “*having charge of the moneybag he used to help himself to what was put into it*” (12:6). Here we see that Judas had already engaged in evil and developed a weakness that the devil could exploit. Over the course of time the devil’s false promises had entered Judas’ heart and become the message that drove him.

The Evil One, despite his limitations and ultimate defeat by Jesus, is still a formidable foe. St. Peter, in today's second reading, calls him our "adversary" – a word that reflects the name "Satan." And Peter adds that he "*prowls around like a roaring lion, seeking someone to devour.*"

Once Peter has said this, he then calls us to resistance, saying: "*Resist him, firm in your faith.*" And after this call, he makes two points meant to encourage us in our resistance.

His first point is that our fellow Christians are also suffering evil assaults. Peter tells us this so that we understand that no Christian escapes suffering but that none suffers alone either. Over the course of his letter Peter mentions some of these sufferings – things such persecution, poverty and hatred – all endured because of faith.

Peter's second point is that God will eventually help his people and that this help will come as God "*will himself restore, confirm, strengthen, and establish you.*" This is a wonderful promise from God, and one that comes because he is "*the God of all grace, who has called you to his eternal glory in Christ.*"

On this night of Maundy Thursday, we give thanks to God for carrying out this promise to us in one particularly powerful and meaningful way – through his gift of Holy Communion. Holy Communion, also known as the Lord's Supper, the Sacrament of the Altar, and the Eucharist, restores, confirms, strengthens and establishes us in our relationship with God. It forgives our sins, strengthens our faith, and brings us closer to God and to one another.

And Holy Communion reminds us, too, that our Lord's Passion may have been initiated and carried along by forces of evil, but it was accepted and endured by him with love. For Jesus went to the cross willingly.

And not only did he go willingly, but he also went purposefully. For he knew that God was able to use it to accomplish his purposes.

The purpose of our Lord's Passion was to save people from their sins and to open the kingdom of heaven to all believers. And this Jesus has accomplished for us.

We remember this every time we receive the Lord's Supper and hear that his body and blood were given "for you." Jesus had every one of us in mind when he offered himself for our salvation.

The Lord Jesus has given us a wonderful supper. And he has given us a wonderful prayer as well. These sustain us along life's path and lead us in the direction we should go.

To close this evening's sermon, let me read a hymn stanza based on that final petition of Jesus' prayer.

"From evil, Lord, deliver us; The times and days are perilous. Redeem us from eternal death.

And, when we yield our dying breath, Console us, grant us calm release, and take our souls to you in peace."

May it be so. In the name of Jesus. Amen.

HYMN (Stand) My Faith Looks Up to Thee LSB 702

- 1 My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine.
Now hear me while I pray;
Take all my guilt away;
O let me from this day
Be wholly Thine!**
- 2 May Thy rich grace impart
Strength to my fainting heart;
My zeal inspire!
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
A living fire!**

- 3 While life's dark maze I tread
 And griefs around me spread,
 Be Thou my guide;
 Bid darkness turn to day,
 Wipe sorrow's tears away,
 Nor let me ever stray
 From Thee aside.
- 4 When ends life's transient dream,
 When death's cold, sullen stream
 Shall o'er me roll,
 Blest Savior, then, in love,
 Fear and distrust remove;
 O bear me safe above,
 A ransomed soul!

NICENE CREED

Hymnal, back cover

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.

And He will come again with glory to judge both the living
and the dead,

whose kingdom will have no end.

And I believe in the Holy Spirit,

the Lord and giver of life,

who proceeds from the Father and the Son,

who with the Father and the Son together is worshiped and
glorified,

who spoke by the prophets.

And I believe in one holy Christian and apostolic Church,

I acknowledge one Baptism for the remission of sins,

and I look for the resurrection of the dead

and the life ✝ of the world to come. Amen.

OFFERING

*Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. **Fellowship Cards** help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.*

PRAYERS OF THE CHURCH (Kneel)

Let us pray for the whole Church of God in Christ Jesus and for
all people according to their needs.

Blessed Lord, You have opened to us the way of salvation through
Your Son, Jesus Christ. Grant that we, who have been
washed in His font and cleansed by His blood, would
confidently enter His sanctuary and at last enter His
heavenly kingdom. Lord, in Your mercy, **hear our prayer.**

Blessed Lord, give us a heart of mercy to love all people and serve
them as Christ has loved and served us. Bless Your Church
and provide her with faithful pastors and church workers, so
that we may keep the faith and not be led astray by every
wind of change. Lord, in Your mercy, **hear our prayer.**

Blessed Lord, give to the leaders of the world wisdom and courage that they may serve You in the punishment of wrong, the promotion of good and the protection of the weak. And lead us all to care for one another, that we would not dishonor Your sacred gift of life. Lord, in Your mercy, **hear our prayer.**

Blessed Lord, give healing to the sick, relief to the suffering, comfort to the grieving and peace to the dying, all according to your love and grace. We lift before You especially all those who have requested our prayers (including...) and those we name in our hearts at this time... By your acts of grace bring all things to their perfect healing and fulfillment in Christ. Lord, in Your mercy, **hear our prayer.**

Blessed Lord, You have written Your Law on our hearts and blotted out our sin through Your Gospel. Renew our hearts by the forgiveness of our sins and receive us at Your table to share the feast of the New Testament. Lord, in Your mercy, **hear our prayer.**

O Lord, heavenly Father, we gratefully remember the sufferings and death of Your dear Son, Jesus Christ, for our salvation. Rejoicing in His victorious resurrection from the dead, we draw strength from His ascension before You, where He ever stands for us as our own High Priest. Gather us together from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers, deliver and preserve us, for to You alone we give all glory, honor and worship, Father, Son and Holy Spirit, one God, now and forever. **Amen.**



SERVICE OF THE SACRAMENT

PREFACE TO HOLY COMMUNION

The Lord be with you.
And with thy spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto the Lord, our God.

It is meet and right so to do.

It is truly good right and salutary...evermore praising You and saying:

SANCTUS

Holy, holy, holy Lord God of Sabaoth;

heav'n and earth are full of Thy glory.

Hosanna, hosanna, hosanna in the highest.

Blessed is He, blessed is He, blessed is He that cometh in the name of the Lord.

Hosanna, hosanna, hosanna in the highest.

THE LORD'S PRAYER

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

PAX DOMINI

The peace of the Lord be with you always.

Amen.

AGNUS DEI

**O Christ, Thou Lamb of God, that takest away the sin of the world,
have mercy upon us.**

**O Christ, Thou Lamb of God, that takest away the sin of the world,
have mercy upon us.**

**O Christ, Thou Lamb of God, that takest away the sin of the world,
grant us Thy peace. Amen.**

DISTRIBUTION (Be seated)

Those wishing to commune at the foot of the steps should come forward first.

*Those wishing to commune at the altar rail should come forward after these,
front rows first, from both sides of the aisle. After receiving, all should return to
their seats. A common dismissal will be given at the end.*

COMMUNION HYMN *What Is This Bread*

LSB 629

- 1 What is this bread?
Christ's body risen from the dead:
 This bread we break,
 This life we take,
Was crushed to pay for our release.
O taste and see—the Lord is peace.**
- 2 What is this wine?
The blood of Jesus shed for mine;
 The cup of grace
 Brings His embrace
Of life and love until I sing!
O taste and see—the Lord is King.**
- 3 So who am I,
That I should live and He should die
 Under the rod?
 My God, my God,
Why have You not forsaken me?
O taste and see—the Lord is free.**

- 4 Yet is God here?
Oh, yes! By Word and promise clear,
In mouth and soul
He makes us whole—
Christ, truly present in this meal.
O taste and see—the Lord is real.
- 5 Is this for me?
I am forgiven and set free!
I do believe
That I receive
His very body and His blood.
O taste and see—the Lord is good.

PRAYER (Stand)

THE STRIPPING OF THE ALTAR (Be seated)

Choral Dorian
Jehan Alain

+ We leave in silence +

THOSE SERVING IN OUR MIDST:

Greeter: Lynn Jacquez
Comm. assist: Dan Buuck
Reader: Dan Buuck
Acolyte: Andreas Buuck



Friday, April 18	Good Friday Evening Worship – 7:00 p.m.
Saturday, April 19	Easter Vigil Worship– 7:00 p.m.
Sunday, April 20	Easter Worship – 8:00 and 10:30 a.m. 12:15 Worship in Mandarin 中国崇拜
Special for Easter:	Easter Breakfast between 9 and 10:30 a.m. Children’s Easter Egg Hunt – 10:00 a.m.

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**ST. PAUL'S LUTHERAN CHURCH
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FALLS CHURCH, VIRGINIA 22043**

A member congregation of the Lutheran Church–Missouri Synod

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The Rev. Xinhong “Chris” Yang, Associate and Chinese Pastor

The. Rev. Wayne Lehrer, Pastor Emeritus

Kantor Aaron Jansen, Dir. of Parish Music

Jill Cha, Preschool Director

Tawni Harrell, Director of Youth

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