

MAUNDY THURSDAY

REMEMBRANCE | REFLECTION | RENEWAL

AT LEXINGTON PRESBYTERIAN CHURCH

MARCH 28, 2024



LEXINGTON
PRESBYTERIAN CHURCH

WELCOME

Thank you for joining us for worship this evening. We invite you to experience the meaning of the Gospel through this service, which reflects both ancient and modern elements of Christian worship. When we gather as a worshiping community, we enter into a dialogue with the living God. God calls us into worship, we rejoice in the hope of the gospel, confess our sins, lament the brokenness of our world, give our offerings, and hear God's Word read and preached. We hope that by worshiping with us you will experience joy and hope from a community of people who love Jesus.

At Lexington Presbyterian Church for God's glory, we are making disciples of Jesus as we worship, love, and serve.

Complete our Connect Card at lexpreschurch.com/connect to join us on mission!

General inquiries: hello@lexpreschurch.com

Welcome

“Maundy” comes from the Latin Mandatum or “mandate,” remembering the command that the Lord Jesus Christ gave to His disciples in the Upper Room shortly before His passion, suffering, and crucifixion: “A new commandment (mandate) I give to you, that you love one another: just as I have loved you, you also are to love one another” (John 13:35). On this evening, each year during Holy Week, Christians throughout the world gather to remember Christ’s love for His Church, to reflect upon His sacrifice done with infinite love, and to renew their vows to love one another as a witness to the world.

Quiet Preparation

Remembrance: In the Upper Room

First Reading | John 13:1-35 | Pew Bible p. 900

Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. He came to Simon Peter, who said to him, “Lord, do you wash my feet?” Jesus answered him, “What I am doing you do not understand now, but afterward you will understand.” Peter said to him, “You shall never wash my feet.” Jesus answered him, “If I do not wash you, you have no share with me.” Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” Jesus said to him, “The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you.” For he knew who was to betray him; that was why he said, “Not all of you are clean.”

When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them. I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, ‘He who ate my bread has lifted his heel against me.’ I am telling you this now, before it takes place, that when it does take place you may believe that I am he. Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me.”

After saying these things, Jesus was troubled in his spirit, and testified, “Truly, truly, I say to you, one of you will betray me.” The disciples looked at one another, uncertain of whom he spoke. One of his disciples, whom Jesus loved, was reclining at table at Jesus' side, so Simon Peter motioned to him to ask Jesus of whom he was speaking. So that disciple, leaning back against Jesus, said to him, “Lord, who is it?” Jesus answered, “It is he to whom I will give this morsel of bread when I have dipped it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” Now no one at the table knew why he said this to him. Some thought that, because Judas had the moneybag, Jesus was telling him, “Buy what we need for the feast,” or that he should give something to the poor. So, after receiving the morsel of bread, he immediately went out. And it was night.

When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.”

Silent Prayer

How Deep the Father's Love for Us

1. How deep the Fa - ther's love for us, how vast be - yond all meas - ure That
 2. Be - hold the Man up - on a cross, my sin up - on His shoul - ders. A -
 3. I will not boast in an - y - thing: no gifts, no pow'r, no wis - dom. But

He should give His on - ly Son to make a wretch His treas - ure. How
 shamed, I hear my mock - ing voice call out a - mong the scof - fers. It
 I will boast in Je - sus Christ: His death and res - ur - rec - tion. Why

great the pain of sear - ing loss. The Fa - ther turns His face a - way As
 was my sin that held Him there un - til it was ac - com - plished; His
 should I gain from His re - ward? I can - not give an an - swer. But

wounds which mar the Cho - sen One bring man - y sons to glo - ry.
 dy - ing breath has brought me life. I know that it is fin - ished.
 this I know with all my heart: His wounds have paid my ran - som.

Words and Music: Stuart Townend 1995

CCLI #: 668805

Remembrance: at the Table Where the Revelation of Betrayal was Announced

Surely He Has Borne Our Griefs | Choir Anthem

Surely He has borne our griefs!
Surely He has born our griefs and
carried our sorrows, carried our sorrows!
Surely He was wounded for us,
bruised for our iniquities, for our iniquities!
The chastisement of our peace fell upon Him,
and with His stripes we are healed,
with His stripes we are healed!

Surely He has borne our griefs and
carried our sorrows, carried our sorrows!
Surely He was wounded for us,
bruised for our iniquities, for our iniquities!
Like a lamb that is led to the slaughter,
and yet He opened not His mouth,
and yet He opened not His mouth!

Surely He has borne our griefs!
Surely He was wounded for us,
bruised for our iniquities, for our iniquities!

Ah, holy Jesus, how have You offended,
That mortal judgment has on You descended?
By foes derided, by Your own rejected, O most afflicted!

Surely He was wounded for us,
bruised for our iniquities, for our iniquities!

Text: Based on Isaiah 53:4-6

Words and Music by Lloyd Larson

CCLI #: 668805

Second Reading | Mark 14:12-25 | pew Bible pp. 850-851

And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where will you have us go and prepare for you to eat the Passover?” And he sent two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house, ‘The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?’ And he will show you a large upper room furnished and ready; there prepare for us.” And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.

And when it was evening, he came with the twelve. And as they were reclining at table and eating, Jesus said, “Truly, I say to you, one of you will betray me, one who is eating with me.” They began to be sorrowful and to say to him one after another, “Is it I?” He said to them, “It is one of the twelve, one who is dipping bread into the dish with me. For the 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.”

And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.” And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, “This is my blood of the covenant, which is poured out for many. Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”

Silent Prayer

Beneath the Cross of Jesus

1. Be - neath the cross of Je - sus I find a place to stand and
 2. Be - neath the cross of Je - sus, His fam - ily is my own. Once
 3. Be - neath the cross of Je - sus, the path be - fore the crown. We —

won - der at such mer - cy that calls me as I am. For
 strang - ers chas - ing self - ish dreams; Now, one through grace a - lone. How
 fol - low in His foot - steps where prom - ised hope is found. How

hands that should dis - card me hold wounds which tell me come. Be -
 could I now dis - ho - nor the ones that You have loved? Be -
 great the joy be - fore us to be His per - fect bride. Be -

neath the cross of Je - sus my un - wor - thy soul is won.
 neath the cross of Je - sus, see the chil - dren called by God.
 neath the cross of Je - sus, we will glad - ly live our lives.

Words & Music: Keith & Kristyn Getty

CCLI #: 668805

THE LORD'S SUPPER

Introduction to the Table

A few words on how we celebrate the Lord's Supper at LPC:

- We invite everyone to proceed down the middle aisle as the ushers dismiss your row and to individually, or as a family, go to one of the tables.
*If you are unable to go forward, we will bring the elements to you in your seat but please let us know with a wave of your hand! For those sitting in the transepts, please come to the tables first.
- We use real bread at the tables but there are gluten free wafers on the center table that you may pick up on your way to a table.
- We have both red wine and white grape juice in our trays. The red wine is in the tinted cup.
- If you are not partaking of the Supper, we encourage you to come forward and refrain from taking the elements, but to consider the death and resurrection of Jesus, and the welcome that is offered in the Gospel. There are cards on the tables where you will find printed prayers that offer honest words for those who are seeking truth.
- Please discard cups in the black trash cans placed at the front of the sanctuary.
- We encourage you to sing along with us as everyone proceeds forward and is served!

Words of Institution

Eating and Drinking Together

Remembrance: In the Garden

Third Reading | Matthew 26:36-46 | Pew Bible p. 832

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go over there and pray.” And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.” And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.” And he came to the disciples and found them sleeping. And he said to Peter, “So, could you not watch with me one hour? Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” Again, for the second time, he went away and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words again. Then he came to the disciples and said to them, “Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.”

Silent Prayer

O Sacred Head Now Wounded

1. O sa - cred Head, now wound - ed, with grief and shame weighed down; now
 2. What thou, my Lord, hast suf - fered was all for sin - ners' gain: mine,
 3. What lan - guage shall I bor - row to thank thee, dear - est Friend, for

scorn - ful - ly sur - round - ed with thorns, thine on - ly crown; O
 mine was the trans - gres - sion, but thine the dead - ly pain. Lo,
 this, thy dy - ing sor - row, thy pit - y with - out end? O

sa - cred Head, what glo - ry, what bliss till now was thine! Yet,
 here I fall, my Sav - ior! 'Tis I de - serve thy place; look
 make me thine for - ev - er, and should I faint - ing be, Lord,

though de - spised and go - ry, I joy to call thee mine,
 on me with thy fa - vor, vouch - safe to me thy grace.
 let me nev - er, nev - er out - live my love to thee.

Text: Bernard of Clairvaux (1091-1153), Tr. by Paul Gerhardt (1656), Tr. by James W. Alexander (1830)
 TUNE (PASSION CHORALE): Hans Leo Hassler (1601), Arr. by Johann Sebastian Bach (1729)

CCLI #: 668805

Reflection: a Time to Grieve

Fourth Reading | John 16:17-24 | Pew Bible pp. 902-903

So some of his disciples said to one another, “What is this that he says to us, ‘A little while, and you will not see me, and again a little while, and you will see me’; and, ‘because I am going to the Father’?” So they were saying, “What does he mean by ‘a little while’? We do not know what he is talking about.” Jesus knew that they wanted to ask him, so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and again a little while and you will see me’? Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy. When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

Homily | “From Grief to Joy”

Rev. Dr. Curt McDaniel

Homily Notes

In November 1918, Bevil Quiller-Couch was a 28-year-old major in the English Army artillery. As stated by historian and author Richard van Emden,¹ Bevil was deployed to France on August 17, 1914, to fight in the Great War. While in combat, he was wounded more than once, earning him the Military Cross in 1916 “for exceptional ability and energy.” He survived the war but not the ensuing pandemic that followed. On February 2, 1919, Bevil wrote to his fiancé that he was dealing with a small chill, something unusual to his experience, as his previous days in foxholes never found him suffering from ill health. Three days later, he became dangerously ill, and the following day, February 6, 1919, he was found dead. Ironically, he chose not to propose to his fiancé during the war, for fear of leaving her a young widow. In the days shortly after the ceasefire, he did ask her to be his wife. She accepted his proposal, but before they met again, the pandemic claimed his life. While World War I caused genuine, profound sorrow in many homes, Bevil's father, Sir Arthur Quiller-Couch ("Q"), the renowned English writer and critic, may have had the greatest impact. In his speech on November 11, 1923, Armistice Day remembrance in Cambridge, Q expressed the true disposition of the human soul over grief:

All the old statues of victory have wings, but grief has no wings. She is the unwelcomed lodger that squats on the hearthstone between us and the fire and will not move or be dislodged.²

In the timeline chronicling the final days of Christ's life in our observance of Holy Week, we come tonight to remember those moments when Christ gathered with His disciples in the Upper Room to have a final meal with them before He would be arrested, beaten, mocked, ridiculed, whipped, and crucified between two thieves.

You can see from this text that the disciples continued in their state of misunderstanding, and the more they realized that Christ would soon leave them, they were filled with a growing fear of the unknown and dread. I like C.S. Lewis' words in *Grief Observed*, “No one ever told me that grief felt so like fear.”³

This was a time in the disciples' minds when they were starting to realize that a major change was about to happen in their lives as Jesus states in 16:1-11:

- They will be put out of the synagogue.
- People will try to kill them.
- Jesus says He will leave them.

These ingredients make up a formula that is not good. These things are enough to put anyone in a state of despair and trouble.

There is little wonder when Jesus says to them in 16:6, "Because I have said these things, you are filled with grief." Does that describe your emotional and spiritual state tonight? Are you grieving some kind of loss in your life? Or, as you reflect on this holy night, does it strike you as a night of deep grieving and sorrow?

Jesus never minimized grief. It was and still is a powerful disposition in life. **For many of us at one point or another, it was or is a terrible bedfellow.** He told the disciples some very difficult words in 16:20, "I tell you the truth, you will weep and mourn while the world rejoices." All the hosts of evil, both satanic and human, wait in exhilarant expectation for this night to begin, for in a matter of hours they will combine forces and take Jesus into their custody to fulfill their evil bidding and plotting.

Do you feel sadness when you come to these moments in Jesus' final week? It is proper to take time to feel the deep grief that His disciples and others felt in the Upper Room (**have a moment of silent reflection now**).

But a moment later, Jesus gave these amazing words, "You will grieve, but your grief will turn to joy" (16:20).

There is grief in:

Separation, affliction, punishment, mocking, humiliation,
scorn, jeers, pain, whipping, crucifixion,
but all this grief will turn to joy!

Jesus' words are powerful in 16:22, "So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy." David's words in Psalm 30:5b echo the same thought: "Weeping may tarry for the night, but joy comes with the morning." Beth and I claimed that verse for our wedding ceremony with Isaiah 43:19, "Behold, I am doing a new thing."

Grief only lasts for a time. Joy is eternal. You may be grieving tonight over some kind of loss in your life, but joy is coming to you soon. You may feel like you are in a dark tunnel now, but light is at the end. That is God's promise for you today, fulfilled by Christ for you. Yes, you will grieve tonight in the Upper Room and in the Garden. But take heart, joy is coming on Resurrection Morning. And this joy will last forever.

Footnotes:

1. Richard van Emden, *The Quick and the Dead: Fallen Soldiers and Their Families in the Great War*. London: Bloomsbury Publishing, 2011, 249.
2. Ibid.
3. C.S. Lewis, *A Grief Observed*. Bantam Edition. New York: Bantam Books, 1976, 1.

Pastoral Prayer

Renewal: Our Savior's High Priestly Prayer

Fifth Reading | John 17:1-26 | Pew Bible p.903

When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

"I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you. For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. All mine are yours, and yours are mine, and I am glorified in them. And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be

sanctified in truth.

“I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”

Silent Prayer

It Is Finished

1. Hark, the voice of love and mer - cy, Sounds a - loud

2. It is fin - ished O what plea - sures do these charm -

3. Fin - ished all the types and sha - dows of the cer -

4. Tune your harps a - new ye ser - aphs; Join to sing

from Cal - va - ry. See it rends the rocks a - sun - der shakes the earth

- ing words af - ford. Heav'n - ly bles - sings with - out mea - sure, flow to us

- e - mon - ial law; Fin - ished all that God had prom - ised death and hell

the plea - sing theme; Saints on earth and all in hea - ven join to praise

and veils the sky. It is fin - ished, It is fin - ished, Hear the dy -

from Christ the Lord. It is fin - ished, It is fin - ished, saints the dy -

no more shall awe. It is fin - ished, It is fin - ished, saints from hence

Im - man - uel's name. Hal - le - lu - jah, Hal - le - lu - jah, Glo - ry to

ing Sav - ior cry. It is fin - ished, It is fin - ished, hear the dy -

ing words re - cord. It is fin - ished, It is fin - ished, saints the dy -

your com - fort draw. It is fin - ished, It is fin - ished, saints from hence

the bleed - ing Lamb. Hal - le - lu - jah, Hal - le - lu - jah, Glo - ry to

ing Sav - ior cry.

ing words re - cord.

your com - fort draw.

the bleed - ing Lamb.

Words: Jonathan Evans, 1784; Benjamin Francis, 1787
Music: Jeff Koonce, 2005

CCLI #: 668805

Sending

Benediction

Postlude

Those serving this evening

Audio Visual

Chris Hollis

Todd Shafer

Musicians

Angela Brant

Theron Drayton

Jeff Francis

Barb Howell

Ruth Ellen Lorick

Scott Lyle

Scripture Readers

First Reader: Doug Inman

Second Reader: Melody Shafer

Third Reader: Ann Sessions

Forth Reader: Curt McDaniel

Fifth Reader: Steve Baarendse

Lord's Supper Prep

John and Claudia Boazman

Please join us for the Community Good Friday Service
tomorrow, March 29th, 6:30-7:45 p.m. at the Icehouse
Amphitheater

Please join us for Easter Sunday services, March 31st
9 a.m. and 11 a.m.

NOTES:

LPC OFFICE
WILL BE
CLOSED
MONDAY,
APRIL 1ST

***No Midweek
Reset
Wednesday,
April 3rd***



LPC Missions Conference Highlighting Local Ministries

April 5-7, 2024

Friday Evening, April 5

Sub Sandwich Supper | Speaker - JP Sibley | Children's Program

Saturday, April 6

Onsite Visit Opportunities:

Bethel Christian Camp | LaVie Pregnancy Center | Chris Myers' Children's Place

Sunday Morning, April 7

Morning Breakout Sessions

Sunday Evening, April 7

Pizza Dinner | Speaker - Richard Pratt | Children's Program



Scan QR Code to Register

or open your browser to

lexpreschurch.com/missionsweekend

visit welcome desk or call church office for assistance

deadline to register is April 1st



INQUIRERS

CLASS

LEARN MORE ABOUT LPC'S
MISSION AND HOW YOU CAN BE PART
OF OUR COMMUNITY!

STARTING APRIL 28TH
DURING CE HOUR | 5 WEEKS



Register Here!

LPC'S 50TH ANNIVERSARY



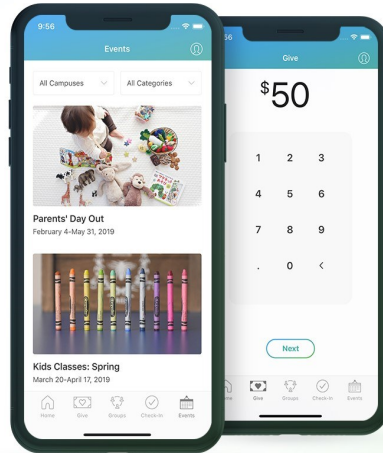
As we plan for LPC's 50th Anniversary celebration
this November, we need your help!

1. We want to make sure our invitation list is complete. If you know of a former member who has moved away, please email their name and current address to 50anniv@lexpreschurch.com.
2. A new church cookbook is in the works, and we want your favorite recipes to be included. Please submit a recipe to cookbook@lexpreschurch.com or use a Recipe Collection sheet (found by the coke machine). Be sure and print carefully in ink!



- Service Times
- Easy Giving
- Event Signups
- Community Connection
- Family Pre-Check

Download the app



We invite you to download our Church Center from your app store. Or visit lexpres.churchcenter.com.

Help your fellow members find you! Join the Directory in Church Center. In your profile, check the boxes to make your contact information visible to others in the Directory.

Need help? Visit the Church Center Help Desk in the Welcome Center.

Stewardship

- LPC fiscal budget year is July 1st to June 30th.
- The current budget was revised on January 1st, 2024.

Through the end of February, 2024:

Budget FYTD	\$820,389
Received FYTD	\$869,887
Expenditures FYTD	\$813,207

Connect Card

Thanks for joining us today!
We would love to come alongside
you in your walk with Jesus,
whether you're new to our
community or you've been here
awhile.

Visit lexpreschurch.com/connect
or scan the QR code to fill out
our Connect Card!

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camera and point it at the QR
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your screen.
2. Wait for the camera to
recognize and scan the QR code.
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notification when it pops up on
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