



palm

sunday

april 13, 2025

8:15 & 11:00am

11:00am livestream

WELCOME

Thank you for joining us for worship this morning. 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 worshipping 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 worshipping 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

LORD'S DAY WORSHIP

* Congregation, please stand if able

Prelude

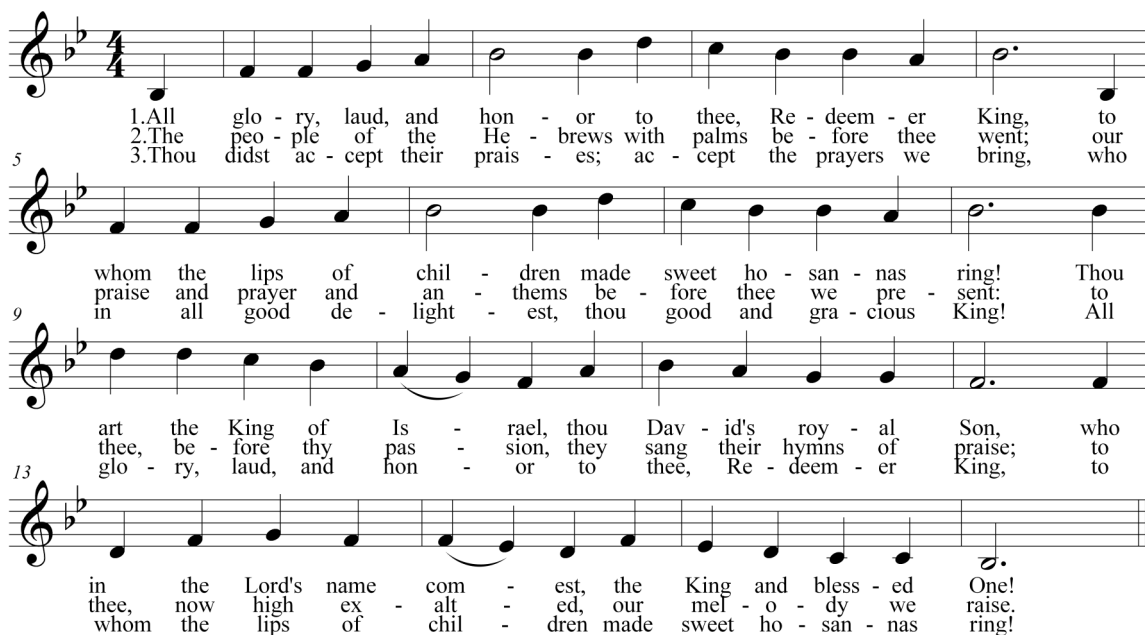
PRAISE

Updates | Following Christ Together

* **Call to Worship** | Zechariah 9:9

*Leader: Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he,
humble and mounted on a donkey,
on a colt, the foal of a donkey.*

* All Glory, Laud, and Honor



1. All glo - ry, laud, and hon - or to thee, Re - deem - er King, to
 2. The peo - ple of the He - brews with palms be - fore thee went; our
 3. Thou didst ac - cept their prais - es; ac - cept the prayers we bring, who

whom the lips of chil - dren made sweet ho - san - nas ring! Thou
 praise and prayer and an - thems be - fore thee we pre - sent: King! to
 in all good de - light - est, thou good and gra - cious King! All

art the King of Is - rael, thou Dav - id's roy - al Son, who
 thee, be - fore thy and pas - sion, they sang their hymns of praise; to
 glo - ry, laud, and hon - or to thee, Re - deem - er King, to

in the Lord's name com - est, the King and bless - ed One!
 thee, now high ex - alt - ed, our mel - o - dy we raise.
 whom the lips of chil - dren made sweet ho - san - nas ring!

Words: Theodulph of Orleans, ca. 820

Music: Melchior Teschner, ca. 1615

* Prayer of Invocation

Hosanna | Children Palm Processional [11 a.m. only]

Hosanna, Hosanna, Hosanna in the highest!

Hosanna, Hosanna, Hosanna in the highest! LORD, we lift up Your name,
With hearts full of praise;

Be exalted, O Lord my God! Hosanna in the highest!

Glory, glory, glory to the King of kings!

Glory, glory, glory to the King of kings!

LORD, we lift up Your name,

With hearts full of praise;

Be exalted, O Lord my God! Glory to the King of kings!

Hosanna in the highest!

Text and Music: Carl Tuttle CCLI #: 668805

* **Scripture Reading** | Luke 19:28-42 | Pew Bible pp. 878-879

And when he had said these things, he went on ahead, going up to Jerusalem. When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, saying, “Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’” So those who were sent went away and found it just as he had told them. And as they were untying the colt, its owners said to them, “Why are you untying the colt?” And they said, “The Lord has need of it.” And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. And as he rode along, they spread their cloaks on the road. As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” He answered, “I tell you, if these were silent, the very stones would cry out.”

And when he drew near and saw the city, he wept over it, saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.

Hail to the Lord's Anointed



Hail to the Lord's a - nointed great Da - vid's great-er Son! Hail in the



time ap - point-ed, His reign on earth be - gun! His reign on earth be-gun!



1. He comes to break op - pres-sion, to set the cap - tive free;
2. He comes with com - fort speed-y to those who suf - fer wrong;
3. To give them songs for sigh-ing, their dark-ness turned to light,
4. He shall come down like show-ers up - on the fruit - ful earth;
5. The tide of time shall nev - er his cov - e - nant re - move;



to take a - way trans-gres-sion and rule in eq - ui - ty. *(vss. 1, 3, 4, 5 to chorus)*
to help the poor and need-y, and bid the weak be strong.
whose souls, con - demned and dy - ing, were pre - cious in his sight.
love, joy, and hope, like flow-ers, spring in His path to birth.
his name shall stand for - ev - er, that name to us is Love.

Words: James Montgomery, 1821
Music: Sandra McCracken, 2012

Reception of New Members [11 a.m. only]

Communing Members by Baptism

Madeline McNesby

Communing Members by Affirmation of Faith

Evelyn Speares

Jeannie Parker

Tyler and Jaina Josephson

Brian Hersperger

RENEWAL

Call to Confession | Matthew 3:2

Leader: "Repent, for the kingdom of heaven is at hand."

Corporate Confession of Sin | From the Book of Common Worship

All: Almighty and most merciful Father,
we have erred and strayed from Your ways like lost sheep.
We have followed too much the devices and desires of our own hearts.
We have offended Your holy laws.
We have left undone those things which we ought to have done,
and we have done those things which we ought not to have done.
There is no health in us.
But You, O Lord, please have mercy on us,
as we are miserable offenders of Your ways.
Spare those, O God, who confess their faults and sins.
Restore those who bring godly sorrow before Your presence.
According to Your promises declared to us in Christ Jesus,
cleanse us from sin.
Give to us the Holy Spirit so that we may live a godly, righteous,
and fruitful life, to the glory of Your Name.
We ask this for Christ's sake, AMEN.

Silent Confession

*** Words of Comfort** | Galatians 2:20

Leader: I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

*** Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* I Will Praise Him Still

When the mor-ning falls on the farth - est hill I will sing His name I will
4
praise Him still. When dark tri - als come and my heart is filled with the
8
weight of _doubt, I will praise Him still. For the Lord, our God, He is_
12
strong to save from the arms of _death from the deep - est grave; And He
16
gave us life in His per-fect will, and by His good grace I will praise Him still.

The musical score is written on five staves in G major (one sharp). The first staff is in 4/4 time. The second staff begins with a 2/4 time signature, then changes to 4/4. The third staff begins with a 2/4 time signature, then changes to 4/4. The fourth staff begins with a 2/4 time signature, then changes to 4/4. The fifth staff begins with a 2/4 time signature, then changes to 4/4. The sixth staff begins with a 2/4 time signature, then changes to 4/4. The piece concludes with a double bar line.

Words and Music: Fernando Ortega, 1997

Friendship Register

Kindly remember to give your neighbor the Friendship Register. Once it reaches the end of the pew, then please pass it back. Making acquaintances with guests and fostering friendships within the larger church family is the goal of this register. Starting from the middle aisle, the register is located at the head of each pew. Please, make sure to write your name legibly.

Worship Through Giving

The offering is a way for members and friends of Lexington Presbyterian to present the substance of their whole lives to God. Please feel no pressure to give.

Ways to give:

- You may use the offering plates.
- Go to “Giving” on your Church Center mobile app or lexpres.churchcenter.com.
- Text2Give: text any dollar amount to 84321.

Lead on, O King Eternal | [8:15 a.m. only]

1. Lead on, O King e - ter - nal, The day of march has come; —
 2. Lead on, O King, e - ter - nal, Till sin's fierce war shall cease; —
 5 3. Lead on, O King, e - ter - nal, We fol - low, not with fears, —

— Hence - forth in fields of con - quest, Thy tents shall be our home. —
 — And ho - li - ness shall whis - per, The sweet a - men of peace. —
 9 For glad - ness breaks like morn - ing, Wher - e'er - Thy face ap - pears —

— Through days of prep - a - ra - tion, Thy grace has made us strong; —
 — For not with swords' loud clash - ing, Nor roll of stir - ring drums; —
 13 Thy cross is lift - ed o'er us, We jour - ney in its light —

— And now, O King e - ter - nal, We lift our bat - tle song. —
 — With deeds of love and mer - cy, The heaven - ly king - dom comes. —
 17 The crown a - waits the con - quest; Lead on, O God of might. —

— So lead on, O King, Lead on, O King, —

22 — Lead on, O King, Lead on. —

Words: Ernest W. Shurtleff, 1888
 Music: Jeff Pardo, 2005

Hosanna (Lord, We Lift up Your name) | Choir Anthem [11 a.m. only]

Hosanna, hosanna, hosanna in the highest!

Hosanna, hosanna, hosanna in the highest!

Lord, we lift up Your name

With hearts full of praise.

Be exalted, O Lord my God!

Hosanna in the highest!

Glory, glory, glory to the King of kings!

Glord, glory, glory to the King of kings!

Lord, we lift up Your name

With hearts full of praise.

Be exalted, O Lord my God!

Hosanna in the highest!

Hosanna! Hosanna!

Hosanna! Hosanna!

Hosanna! Hosanna!

Hosanna, hosanna, hosanna in the highest!

Hosanna, hosanna, hosanna in the highest!

Lord, we lift up Your name

With hearts full of praise.

Be exalted, O Lord my God!

Hosanna in the highest!

Hosanna in the highest!

Hosanna in the highest!

Hosanna!!

* The Doxology

Musical score for 'The Doxology' in G major and common time. The score consists of two systems of music, each with a vocal line and a bass line. The first system contains the first two lines of lyrics, and the second system contains the last two lines. The music is written in a simple, homophonic style with block chords and moving bass lines.

Praise God from whom all bless - ings flow; praise him all crea - tures here be - low; praise

5
him a - bove, ye heav'n - ly host: praise Fa - ther, Son, and Ho - ly Ghost. A - men.

Words: Thomas Ken, 1709
Music: Louis Bergeois, 1551

* Offertory Prayer

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | "Palm Branches and Bull Whips"

* Scripture Reading | Matthew 21:1-11 | p. 826

¹ Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, ² saying to them, "Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. ³ If anyone says anything to you, you shall say, 'The Lord needs them,' and he will send them at once." ⁴ This took place to fulfill what was spoken by the prophet, saying,

⁵ "Say to the daughter of Zion,
'Behold, your king is coming to you,
humble, and mounted on a donkey,
on a colt, the foal of a beast of burden.'"

⁶ The disciples went and did as Jesus had directed them. ⁷ They brought the donkey and the colt and put on them their cloaks, and he sat on them. ⁸ Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹ And the crowds that went before him and that followed him were shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" ¹⁰ And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" ¹¹ And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."

Communion Homily | All the World's a Stage: Theo-Drama in the Triumphal Entry

Rev. Dr. Curt McDaniel

Communion Homily Notes

The melancholic Jaques in Shakespeare's *As You Like It* is remembered for these infamous words:

All the world's a stage,
And all the men and women merely players:
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages. ¹

While Jaques saw the stages of human life as a masterpiece theater where people act out their destiny, in increasing ways more and more Bible teachers, scholars and theologians are seeing and realizing that the Bible's narrative of salvation and its portrayal of redemption is crafted and presented much like a grand play or drama. In this arrangement, time-and-space-history is likened to a stage—a divine theater—where the events, actions, movements, and characters perform their parts—with liberating power and salvific effects—according to the script of its Master Playwright, the Redeeming, Almighty God:

“The gospel—God’s gracious self-communication in Jesus Christ is intrinsically dramatic...Thinking of doctrine in dramatic rather than theoretical terms provides a wonderfully engaging and integrative model for understanding what it means to follow—with all our mind, heart, soul, and strength—the way, truth and life embodied and enacted in Jesus Christ...At the heart of Christianity lies a series of divine words and divine acts that culminate in Jesus Christ: the definitive divine Word/Act. The gospel—God’s self-giving in his Son through the Spirit—is intrinsically dramatic, a matter of signs and speeches, actions and sufferings.”²

Drama is viewed in this specific context *not* from the perspective of worldly entertainment or amusement but rather as the dynamic orchestration and accomplishment of a divine intent or plan, a staged presentation and portrayal of a sacred story. God *dramatically* accomplishes our salvation by performing mighty acts of power, brilliance and wonder. Theo-drama takes as its starting point *God’s* initiative in revealing redemptively (in the person of Christ) and in saving “dramatically”³ (through the powerful performance of Christ) so that people grasp in deeper ways how “God was reconciling the world to

Himself in Christ” (2 Corinthians 5:19). You see this spectacle of “God-drama” throughout the OT narratives, and especially in the Gospels, but most intensely as you enter the final days of Christ’s ministry, beginning with Palm Sunday. How does Jesus’ entry into Jerusalem show the plan and dramatic redemptive work of God?

1. **The Triumphal Entry stages Theo-Dramatic spotlight and completion to the OT prophetic story (God’s script),**

Matthew connects OT prophecy with Christ’s ministry events to emphasize God’s actions (Theo-Drama) in the redemptive timetable. Reading Matthew’s accounts convinces us to realize that as an evangelist he is wanting his readers to “connect the dots” in the OT revelation

Matthew 1:22-23 with Isaiah 7:14

Matthew 2:6 with Micah 5:2

Matthew 2:18 with Jeremiah 31:15

Matthew 4:15-16 with Isaiah 9:1, 2

Matthew 12:18-21 with Isaiah 42:1-4

Matthew 21:5 with Zechariah 9:9

2. **Theo-Drama in the gospel showcases the Triumphal Entry as the grand stage of redemption.**

In God’s plans (“script”), Jerusalem—especially Calvary—becomes the grand theater of history; God serves as the director and audience of this drama (in presenting this great story). Humanity is the cast of characters and Jesus is the central actor in performing redemption’s story: “In theo-drama it is God’s stage; the decisive content of the actions is what He does: God and man will never appear as equal partners. It is God who acts on man, for man and then together with man; the involvement of man in the divine action is part of God’s *action*, not a precondition of it. There is nothing ambiguous about what God does for man: it is simply good. Theo-drama is concerned with the good.”⁴

Kingdom roles performed by Jesus in this dramatic, holy week “spectacle:”

- *Prophet*: Cleansing of the Temple (21:12-13), withering of the fig tree (21:18-22), questions about Jesus’ authority (21:23-27).
- *Priest*: The supper (26:26-29), Gethsemane (26:36-42), the crucifixion and death (27:32-54).
- *King*: “Whose son is the Christ?” (22:42), before the Sanhedrin (26:57-68) and Pilate

(27:11-26), receiving mockery as a king (27:27-31).

3. The Triumphal Entry triggers the climatic Theo-Drama (God's actions and performance) in accomplishing redemption's plan.

When you see Scripture as a whole, and events like the Triumphal entry as a Theo-drama, you are attempting to reclaim the mystery and glory⁵ of biblical revelation and redemption by approaching and engaging the Scriptures from the standpoint of “a historical drama”⁶ in order to see the Trinity's performance of redemption on the stage of human history.

From this time to the resurrection, you see the dramatic action of Christ portrayed in these kingdom roles and the contrasting responses of humanity towards Him:

- The Drama of a Prophet: *Confrontation*.
 - ◇ The peoples' response: *Rejection*.
- The Drama of a Priest: *Prayer and Suffering*.
 - ◇ The peoples' response: *Rebuke*.
- The Drama of a King: *Authority*.
 - ◇ The peoples' response: *Rebellion*.

Personal Application: When you see the Palm Sunday and Easter narratives not simply as a historical account, but as a “Theo-Drama,” you are led and drawn into redemption's wonder by a holy, righteous, powerful, performing God who wants you to see, to experience and to *feel* the marvel and wonder of your salvation, *done for you in love*.

Reflection:

“The obtainable promises of the Gospel are secured through the *performance* of the Triune God not only in revealing a system of truth but also in accomplishing the plan of salvation through the person and work of Jesus Christ. *The gospel is not only spoken, but is also accomplished and performed*. Salvation is not simply revealed, but is also achieved. Justification is not only announced, but is also enacted.

Theo-drama presumes the infinite God entering human space to proclaim *and to perform*; to teach *and to toil*; to testify *and to triumph*; to instruct and *to intervene* as a part of a

glorious drama. At stake in the Theo-drama are God's communicative purposes in His redemptive plans (what He says He will do) and His necessary actions in accomplishing His saving plans (what He actually does) through the life and works of Christ, the God-Man."⁷

"In Theo-drama, the *passion* of God to condescend, to bless and to promise is given its rightful place. God does not simply want to "relate" to His redemptive flock or to sugar-coat them with superficial favors in exchange for a superficial loyalty in return. Instead, He pursues His people with a jealous intensity, fiercely avalanching a love-initiative that overwhelms them with kindness, goodness, blessing and favor. He conceives the Theo-drama, assembles the cast, constructs the stage and coordinates the scenes to tell His love story developed before the beginning of time."⁸

Study and Discussion Questions:

1. Have you ever been to a play or to a theatrical presentation? What was it like?
2. A growing number of Bible scholars and teachers are seeing how God's work of salvation functions closely like a dynamic drama, a "Theo-Drama," where God orchestrates and accomplishes salvation through a carefully planned "script" (history recorded in the Scriptures) that showcases Christ as the "lead actor" and humanity as the "cast of characters." Read the opening quote from my friend Dr. Kevin Vanhoozer. If you look at the final days of Christ's earthly ministry this way, how will it change your reading and study of the Scriptures, especially the life and passion of Christ?
3. Review the list of prophecies with the way Matthew presents as fulfillment below. How is "Theo-Drama" seen?

Matthew 1:22-23 with Isaiah 7:14

Matthew 4:15-16 with Isaiah 9:1, 2

Matthew 2:6 with Micah 5:2

Matthew 12:18-21 with Isaiah 42:1-4

Matthew 2:18 with Jeremiah 31:15

Matthew 21:5 with Zechariah 9:9

4. In the final days of Christ (many call this not only "Holy Week" but also "Passion Week"), Jesus fulfills the roles of prophet, priest and king. Review and discuss the following passages from a standpoint of "passion" or "Theo-drama":
 - *Prophet*: Cleansing of the Temple (21:12-13), withering of the fig tree (21:18-22),

questions about Jesus' authority (21:23-27).

- *Priest*: The supper (26:26-29), Gethsemane (26:36-42), the crucifixion and death (27:32-54).
 - *King*: “Whose son is the Christ?” (22:42), before the Sanhedrin (26:57-68) and Pilate (27:11-26), receiving mockery as a king (27:27-31).
5. When you see God's actions in this “Theo-Drama,” what does this suggest about His sovereignty? More specifically, His sovereignty in *your* salvation?
 6. In accomplishing your salvation in the “Theo-Drama,” Jesus “performs” the roles of prophet, priest and king. How significant is that to you?
 7. In the “Theo-Drama,” you are a part of the cast of characters that led Jesus to Calvary. What does this mean to you and in this same light, what is the significance of the resurrection for your life?

Footnotes:

1. William Shakespeare, *As You Like It*, II:7:146-150.
<https://www.folger.edu/explore/shakespeares-works/as-you-like-it/read/2/7/>
2. Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical-Linguistic Approach to Christian Theology*. Louisville: Westminster John Knox Press, 2005, xi, 16, 17.
3. I am using “dramatic” in its most historical usage: the unfolding of a master plan/plot that showcases an agent who accomplishes a great feat on a grand stage, bringing glory and honor in the performance.
4. Hans Urs Von Balthasar, *Theo-Drama: Theological Dramatic Theory*. Trans. Graham Harrison. 5 vols. San Francisco: Ignatius Press, 1978-1990. I:18.
5. Amos N. Wilder, *Theopoetic: Theology and the Religious Imagination*. Philadelphia: Fortress Press, 1976, 8 states, “The church today has widely lost and all but forgotten the experience of glory which lies at the heart of Christianity.”
6. Amos N. Wilder, *Early Christian Rhetoric: The Language of the Gospel*. Cambridge: Harvard University Press, 1971, 68.

- 7. H Curtis McDaniel, Fullness, Freedom, and Fire! Expository Preaching to a Post-Christian Conditioned Culture. Current unpublished homiletics textbook. Chapter 12, "Theo-Dramatic Hermeneutics," 3.
- 8. Ibid., 17-18, with reference appreciation to Vanhoozer, The Drama of Doctrine, 340.

*** Jesus, Cast Your Look on Me (vv. 1-3)**

1. Je - sus, cast a look on me,
 2. All that feeds my busy pride,
 3. Make me like a little child,

4
 Give me sweet sim - pli - ci - ty,
 Cast it ev - er - more a - side
 Of my strength and wis - dom spoiled

7
 Make me poor and keep me low,
 Bid my will to Thine sub - mit,
 See - ing on - ly in Thy light,

10
 Seek - ing on - ly thee to know.
 Lay me humb - ly at Thy feet.
 Walk - ing on - ly in Thy might.

Words: John Berridge, 1760
 Music: Matthew Perryman Jones, 2003

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!

Prayer of Thanksgiving and Consecration

Words of Institution

Eating and Drinking at the Table of the LORD

Jesus, Cast Your look on Me (vv. 4-5)

4. Lean - ing on thy lov - ing breast,
5. In this pos - ture let me live,
7. Where a wea - ry soul can rest
And hos - an - nas dai - ly give
10. Feel - ing well the peace of God,
In this tem - per let me die,
Flow - ing from his pre - cious blood.
And hos - an - nas ev - er cry!

Words: John Berridge, 1760
Music: Matthew Perryman Jones, 2003

* Sending

* Benediction | Romans 15:13

Leader: May the God of hope fill you with all joy and peace as you trust in Him, so that you may overflow with hope by the power of the Holy Spirit.

* Postlude

Serving This Morning:

Updates: Andrea Fuller

Liturgist and Pastoral Prayer: Owen McCullough

Readers: Ted Brewer, Sharon Hersperger

Musicians: Teresa Bost, Charles and Angela Brant, Jeff Francis, Don Parker, Josiah Rogers, and Brian Skelly

Audio/visual and livestream: John Parler, Jason Waers, Todd Shafer

Faith Promise Giving:

LPC fiscal budget year is July 1st to June 30th.

Through the end of February 2025:

General Fund transfer to missions \$86,664

Transfer from 2023/2024 surplus* \$44,702

Faith Promise Giving: \$69,691

Missions Disbursements \$122,268

* The Elders and Deacons transferred one-half of last year's operating surplus to missions.

Stewardship

Through the end of February, 2025:

Budget FYTD \$814,183

Received FYTD \$767,667

Expenditures FYTD \$697,764

If you left something at the church (coffee cup, umbrella, book, etc.), please check the Lost and Found area next to the Coke machine in the Tomlin Lobby.

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 a while.

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

If you're not familiar with QR codes, we're here to help!



1. Open your smartphone's camera and point it at the QR code so that it shows clearly on your screen.
2. Wait for the camera to recognize and scan the QR code.
3. Click the link banner or notification when it pops up on your screen. Our Connect Card will automatically load in your browser.

Women's Ministry website and Facebook group:

<https://lexpreschurch.com/womens-ministry/>

<https://www.facebook.com/groups/LPCWomen>

Youth Ministry Newsletter Subscription

Please, scan this QR Code with your phone camera.



Invite your family, friends
and neighbors
to our Holy Week events!

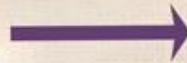
Pick up Invitation Cards
at back of Sanctuary
and Welcome Center locations



easter lilies

are available to purchase
for \$16 each
deadline is TODAY!

purchase online here
or use forms
on the welcome desk



BBQ Lunch

Sunday, April 27th | after 11:00 worship

Pulled pork, BBQ Chicken
and drinks provided

Please bring a side or dessert to share
Doug Inman & family will be honored

Sponsored by
LPC Men's Ministry

Chocolate!

*Ladies of LPC
bring your friends & family
for singing, games, fun
and prizes
and of course...
all the chocolate!*

April 26th at 11:00AM

Tomlin Hall
please register
by April 20th



 LPC Women's Ministry

Last
MIDWEEK
RESET
 April 30th



THE BLOOD CONNECTION

Your Community Blood Center

April 23, 2025
6:00 - 9:00pm
Mobile Blood Bus
Ages 16+
 (16 year olds
 need a parent present)



Make an Appointment



LUNCHEON

Sunday, May 4th | 12:30pm

Wayne & Amy Newsome
 our missionaries
 to Japan



Please register
 if you plan
 to attend



HEARTSAVER CPR/AED & FIRST AID

Saturday, May 3, 2025
 CPR/AED | 9:00am - 12:00pm
 First Aid | 1:00 - 3:00pm
 Tomlin Hall
 Cost - \$25 for adults 18+
 \$15 for age 12-17
 Max class size - 12
 Sign up for one or both



American Heart Association®



Scan Here to Register



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



Please upload family and individual photos to our secure directory. Take photos today at the photo booth in the Welcome Center.



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