

REFORMATION WORSHIP

The Westminster service follows the classical pattern of the major Protestant Reformers as they sought to return Christian worship to the pattern and elements of the immediate post-Apostolic church. The service consists of four major parts—the acts of entrance, the ministry of the Word, the ministry of prayer and the acts of commitment. Not only does the practice of “classic” worship place the focus on Almighty God himself and his majesty—as opposed to human personalities and entertainment—but the “means of Grace” (Word, prayer and sacraments) are central in the service.

GOOD FRIDAY EVENING SERVICE

Good Friday is the most solemn day in the year for the Christian. The Lord Jesus Christ hung upon the Cross from 9:00 A.M. until 3:00 P.M. to make atonement for the sins of his people. Let us use Good Friday evening carefully to honor our Crucified Savior and for the health of our souls by gathering at the Cross for worship and testimony at 7:00 P.M.

EASTER MORNING PRE-SERVICE FELLOWSHIP

There will be a pre-service time for fellowship on Easter morning with light refreshments beginning at 9:30 A.M. Sunday Bible School will not meet. Each household is asked to bring a finger food item. If it is raining on Easter morning, the event will not take place.

THE SESSION

George E. Close
Arthur E. Wahl

Sean W. T. McGowan, Moderator

Brett S. Doster

THE DIACONATE

Kerry S. Langston

Christopher J. Colson

Drew D. McLeod

OUR MINISTER

Sean W. T. McGowan, Pastor

The first fact in the history of Christendom is . . . the Resurrection. C. S. Lewis, *Miracles*

Westminster Presbyterian Church

MAUNDY THURSDAY
THE SERVICE OF HOLY COMMUNION
seven o’clock
April 2, 2026

Visitors will note that the service proceeds without announcement. Written direction is found in the bulletin for each component of the corporate expression of worship of the Almighty and Majestic Triune God. The service is planned in this manner so as to eliminate as much as possible interruptions of the flow of thought and expressions of reverent worship that is commensurate with the majesty of Almighty God. This worship begins with the prelude.

*Indicates the congregation standing, as one is able. +Latecomers may be seated.

“The LORD has laid on him the iniquity of us all” Isaiah 53:6 (ESV)

MAUNDY THURSDAY

The term “Maundy” is the Anglicized derivative of the Latin “mandatum” for command and is in reference to Jesus’ new command found in St. John 13:34 to “love one another,” given to his disciples in the Upper Room on the eve (Thursday) of his crucifixion. The Maundy Thursday Service of Holy Communion also recalls the Passover meal shared by the Lord Jesus and his apostles and the institution of the sacrament of the Lord’s Supper on the same occasion.

PARTICIPATION AT THE LORD’S TABLE

The Sacrament of the Lord’s Supper is for the redeemed People of God who have received by faith the unmerited righteousness of the Lord Jesus Christ and his atonement for their sin, do now repent of sin, desire to live a holy life, and are members in good standing of an evangelical church. Those without a personal saving relationship with Jesus Christ are to refrain from the sacrament and are implored now to receive the Lord Jesus Christ as their Savior by faith and repentance.

MAUNDY THURSDAY COMMUNION OFFERING

All loose cash received in the service will be given to the work of Calvary Home for Children of Anderson, SC. Calvary Home is a PCA led orphanage modeled after Palmer Home for Children. Calvary Home began in 2002 and can care for 24 children. Let us participate generously. Designations can be made on offering checks.

The Prelude

Balm in Gilead Early 19th century African-American spiritual
When Jesus Left His Father’s Throne Traditional English melody
Stricken, Smitten, and Afflicted *Geistliche Volkslieder*, Paderborn, 1850
O Taste and See Vaughan Williams

***The Psalter** – Psalm 103:1-4
Bless the LORD, O my soul, and all that is within me, bless his holy name!
Bless the LORD, O my soul, and forget not all his benefits,
Who forgives all your iniquity, who heals all your diseases,
Who redeems your life from the pit, who crowns you with steadfast love and mercy, (ESV)

***The Hymn** – “When I survey the wondrous cross” *Hamburg*
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.
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.
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?
Were the whole realm of nature mine, that were a present far too small; love so amazing, so divine, demands my soul, my life, my all. (by Isaac Watts, 1707)

***The Invocation and 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 debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen. (St. Matthew 6:9-13)

***The Response** (Sung by all) *Hamburg*
Father of heav’n, whose love profound a ransom for our souls has found, before your throne we humbly bend; to us your pard’ning love extend. ((by Edward Cooper, Fellow of All Souls College, Oxford, Anglican pastor, 1805, mod.)

+The Interlude – *Martyrdom* Wilson

***The Old Testament** – Isaiah 53 (Responsively)
Who has believed what they heard from us? And to whom has the arm of the LORD been revealed?
For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him.
He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.
Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.
But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.
All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.
By oppression and judgment, he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?
And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.
Yet it was the will of the LORD to crush him; and he has put him to grief; when his soul makes an offering for sin, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.
Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.
Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors. (ESV)

***The Hymn No. 257** – “Stricken, smitten, and afflicted” *O mein Jesu, ich muss sterben*

***The Westminster Larger Catechism**
Pastor: Q. 49 How did Christ humble himself in his death?
Congregation: A. Christ humbled himself in his death, in that having been betrayed by Judas, forsaken by his disciples, scorned and rejected by the world, condemned by Pilate, and tormented by his persecutors; having also conflicted with the terrors of death and the powers of darkness, felt and borne the weight of God’s wrath, he laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the cross. (Isa. 53:3-6, 10-12; Matt. 26:56; 27:4, 26, 46; Luke 18:32-33; 22:63-64; Phil. 2:8)

***The Hymn No. 248** – “Ah, holy Jesus, how hast thou offended” *Herzliebster Jesu*

The Epistle – St. John 13:1-8
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. 2 During supper, when the devil had already put it into the heart of Judas Iscariot, Simon’s son, to betray him, 3 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, 4 rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. 5 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. 6 He came to Simon Peter, who said to him, “Lord, do you wash my feet?” 7 Jesus answered him, “What I am doing you do not understand now, but afterward you will understand.” 8 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.” (ESV)

The Sermon – LOVE AND SERVE ONE ANOTHER Mr. McGowan

***The Communion Hymn – “According to thy gracious word”** *Land of Rest*
According to thy gracious word, in meek humility, this will I do, my dying Lord, I will remember thee.
Thy body, given for my sake, my bread from heav’n shall be; thy cup of blessing I will take, and thus remember thee.
When to the cross I turn mine eyes, and rest on Calvary, O Lamb of God, my sacrifice, I must remember thee.
Remember thee, and all thy pains, and all thy love to me: yea, while a breath, a pulse remains, will I remember thee.
And while these failing lips grow dumb, and mind and memory flee, when thou shalt in thy kingdom come, Jesus, remember me. (by James Montgomery, 1825)

***The Nicene Creed**
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 Ghost 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 sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost; The Lord and Giver of Life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshiped and glorified; Who spake by the prophets. And I believe one holy Catholic 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. (A.D. 325; believed to be the baptismal confession of the church at Antioch or Jerusalem or both at the time; the term “Catholic” is the Anglicization of the Latin for universal)

***The Gloria Patri** (Sung by all) *Greatorex*
Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen, Amen. (2nd cent.)

The Words of Institution – I Corinthians 11:23-29a
For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:
And when he had given thanks, he brake it, and said, “Take, eat: this is my body for you: this do in remembrance of me.”

After the same manner also he took the cup, when he had supped, saying, “This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.”
For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.
Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of *profaning* the body and blood of the Lord.
But let a man examine himself, and so let him eat of that bread, and drink of that cup.
For he that eateth and drinketh unworthily, eateth and drinketh *judgment* to himself.

The Sacrament of the Lord’s Supper

The Prayer of Great Thanksgiving

***The Parting Hymn - “Alone thou goest forth”** *St. Anne*
Alone thou goest forth, O Lord, in sacrifice to die; is this thy sorrow nought to us who pass unheeding by?
This is earth’s darkest hour, but thou dost light and life restore; then let all praise be given thee who livest evermore.
Give us compassion for thee, Lord, that, as we share this hour, thy cross may bring us to thy joy and resurrection power. (By Peter Abelard, c. 1100, tr. F. Bland Tucker, 1938)

***The Benediction**

***The Response** (Sung by all) *Wem in Leidenstagen*
Glory be to Jesus, who in bitter pains poured for me the lifeblood from his sacred veins! Grace and life eternal in that blood I find; blest be his compassion, infinitely kind! Lift we then our voices, swell the mighty flood, louder still and louder praise the Lamb of God! (Italian, 18th century, tr. Edward Caswall, 1857)

The Postlude – Olive’s BrowBradbury

THE WESTMINSTER STANDARDS

The Westminster Standards include the *Confession of Faith*, the *Larger Catechism* and the *Shorter Catechism*. They are part of the culmination of the English Reformation. By order of Parliament these documents were drafted by the Westminster Assembly as a revision of the doctrinal standards of the Church of England, the *Thirty-Nine Articles*. The Assembly first met on July 1, 1643, and consisted of 151 persons appointed by Parliament: ten land owners (Lords), twenty commoners (tradesmen) and 121 ministers and theologians (divines). They represented in fair proportion the current parties in the English church regarding church government: Episcopalians, Presbyterians, Independents and Erastians. However, this balance shifted to favor the Presbyterians as time passed. The Assembly members conducted 1,163 meetings until February 22, 1649. Their work has become the doctrinal standards of many Presbyterian and Reformed churches throughout the world including the Presbyterian Church in America (PCA).

CURSED

“His body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God . . .” (Deuteronomy 21:23, NKJV)

“Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, ‘Cursed is everyone who is hanged on a tree’—” (Galatians 3:13, NKJV)

My ordination hymn was “’Tis midnight, and on Olive’s Brow.” I love that hymn in spite of a line in it that bothers me. It declares that Jesus was “not forsaken by his God.” Some theologians say, “Jesus, in his humanity, felt forsaken on the cross, but he wasn’t really forsaken.” But if Jesus was not really forsaken on the cross, we are still in our sins. We have no redemption. We have no salvation. The whole point of the cross is that if Jesus was going to bear our sins and the sanctions of the covenant, then he had to experience utter and complete forsakenness by the Father . . .

. . . When Jesus took the curse upon himself, he so identified with our sin that he became a curse. God cut him off and justly so. This was an act of divine justice. At the moment that Christ took upon himself the sin of the world, he became the most grotesque, most obscene mass of sin in the history of the world. God is too holy to even look at iniquity. When Christ was hanging on the cross, the Father, as it were, turned his back on Christ. He removed his face. He turned out the lights. He cut off his Son. There was Jesus, who in human nature had been in a perfect, blessed relationship with God throughout his life. There was Jesus, the Son in whom the Father was well pleased. Now he hung in darkness, isolated from the Father, cut off from fellowship—fully receiving in himself the curse of God—not for his own sin but for the sin he willingly bore by imputation for our sake.

I have heard many sermons about the physical pain of death by crucifixion. I’ve heard graphic descriptions of the nails and the thorns. Surely the physical agony of crucifixion was a ghastly thing. But there were thousands who died in crosses and may have had more painful deaths than that of Christ. But only one person has ever received the full measure of the curse of God while on a cross. I doubt that Jesus was even aware of the nails and the spear—he was so overwhelmed by the outer darkness. On the cross Jesus was in the reality of hell. He was totally bereft of the grace and the presence of God, utterly separated from all blessedness of the Father. He became a curse for us so that we someday will be able to see the face of God. So that the light of his countenance might fall upon us, God turned his back on his Son . . .

Finally, Jesus cried, “It is finished!” (John 19:30). It was over. What was over? His life? The pain of nails? No. It was the forsakenness that ended. The curse was finished.

—The Rev. R. C. Sproul, D.D. (Free Uni., NL)

Founding pastor, St. Andrew’s Chapel (Ind.), Sanford, FL

Founder of Ligonier Ministries, author of over one hundred books
From *Saved from What?* (Crossway Books, 2002), as found in *Jesus, Keep Me Near The Cross* (Wheaton, IL: Crossway Books, 2009), pp. 94-95.

GOD NEVER FORGETS US

We are a forgetful people. We too often overlook the majesty of creation and how it directs our gaze to our sovereign, holy, and gracious Creator. We forget to give God glory for creating us and for sustaining us. We forget to thank Him for all blessings. We forget to pray to Him, and we forget to praise Him. We forget His steadfast and abounding love. We forget what Christ has done for us, in us, and through us. We forget Christ’s law-fulfilling life, and we forget His sacrificial, atoning death. We forget His resurrection, and we forget that we are awaiting resurrection. We forget that Christ is interceding for us at the right hand of the Father. We forget that Christ is coming back to judge the living and the dead. We forget that God is all-knowing and knows the intentions of our hearts. We forget the person and power of the Holy Spirit. We forget that the Holy Spirit dwells within us and that we are the temple of God. We forget that God is at work in us both to will and to work according to His good pleasure. We forget that God is working all things together for good for those who love Him and are called according to His purpose. We forget that we are united to Christ and that our salvation is secure in Christ. We forget that we are seated with Christ in the heavenly places. We forget that God will make all things new in the new heaven and new earth. We forget God’s promises. We forget the law. We forget the gospel. We forget God’s faithfulness. And yet, God never forgets us.

Throughout Scripture, our faithful, covenant Lord reminds us, “I will remember” (Gen. 9:1; Lev. 26:42; Ezek. 16:60). He will not forget us and His everlasting promises to us. And though we are prone to wander and forget God, God has promised that He will never allow us to forget Him in the end. In order to help us remember Him, our Lord has provided us with abundant means to remember Him. The Lord has given us His inspired, authoritative, and inerrant Word, and He has given us the ability to know it, to love it, and to hide it in our hearts. Moreover, the Lord has given us Himself in the person and work of Jesus Christ. As God incarnate, Christ is the eternal Word, the “radiance of the glory of God and the exact imprint of his nature” (Heb. 1:3). And foundational to knowing Christ is the work of the Holy Spirit who has made us know Christ by conquering, quickening, and liberating our hearts.

If God were to let us forget Him finally, there would be no inheritance for His Son. But because God remembers our sin no more in Christ, He will, for the sake of Christ, cause us to remember Him now and forever, for His glory and our eternal good.

—The Rev. Burk Parsons, D.Min. (Reformed)

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Editor of *Tabletalk* magazine of Ligonier Ministries

From the December 2016 issue of *Tabletalk*

J. C. RYLE ON HUMILITY

Humility is the highest grace that can adorn the Christian character. It is a true saying of an old divine, that “a man has just so much Christianity as he has humility.”

—Luke, 1858, vol. 1, p. 56