

COMMUNITY PRESBYTERIAN CHURCH OF
LAC DU FLAMBEAU
April 2025 NEWSLETTER
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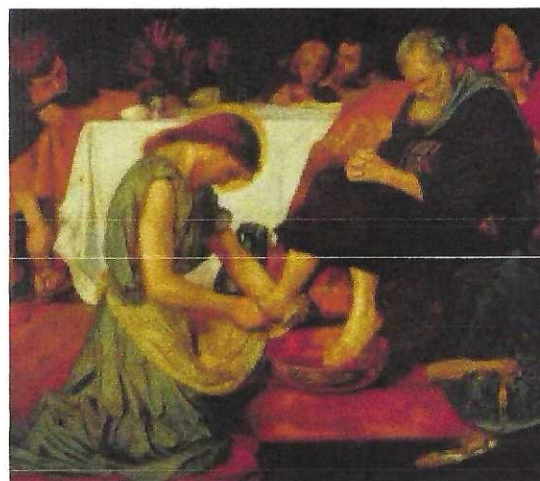
Our Mission Statement:

As people of God and servants of our Lord Jesus Christ, we believe our Mission to be the building of a strong fellowship, ministering to the Spiritual and physical needs of the church, the community, and the world fulfilling our Lord's command to "Love our neighbors."



About PC(USA)

Maundy Thursday begins the Three Days (or Triduum), remembering the new commandment that Christ gave us in word and deed as he taught us how to love one another, washing our feet as a servant. We also celebrate the Lord's Supper, remembering the meal Christ shared with his disciples before his death.



Ford Madox Brown, Jesus Washing Peter's Feet, 1856.

Historically, this was the traditional day in which those who had undergone a period of public penance under church discipline would be restored to full communion.

A new commandment

An excerpt from the Companion to the Book of Common Worship (Geneva Press, 2003, 113-116, 131-132)

The name is taken from the first words sung at the ceremony of the washing of the feet, "I give you a new commandment" (John 13:34); also from the commandment of Christ that we should imitate his loving humility in the washing of the feet (John 13:14-17). The term *mandatum* (maundy), therefore, was applied to the rite of the footwashing on this day.

The opening service of the Triduum is not inherently mournful. The penitential acts of Maundy Thursday have celebratory aspects as well: restoration through the bold declaration of pardon; the act of

footwashing connoting humility and intimacy; the celebration of the Lord's Supper embodying the mystery of Christ's enduring redemptive presence. Maundy Thursday's acts provide the paradox of a celebratively somber and solemnly celebrative service.

Footwashing. A powerful symbolic response to the Word, representing the way of humility and servanthood to which we are called by Christ, is the act of footwashing, practiced within the church since at least the fifth century. The practice of footwashing in first-century Palestine may have been as common as when today a host helps guests take off their coats, a waiter seats diners, or a driver holds the taxi door open for passengers. Hospitality underlies all such welcoming gestures. ...

What is startling if not jolting about the footwashing story in John is not the act of footwashing, but the identity of the servant who washed others' feet — Jesus, God-with-us, the least likely person. Following the footwashing, Jesus took on himself the humiliation of the cross, the ultimate symbol of his selfless love for others. ...

In the priesthood of all believers (not hierarchies of power), *all* members of the body of Christ can “kneel” before each other and wash one another's feet as did our Lord and Savior himself — neighbor to neighbor, perhaps even stranger to stranger. More important, as the priesthood of all believers, our corporate kneeling before others for the earthly task of footwashing symbolizes our servanthood within and beyond the body of Christ.

The Lord's Supper. Though on this night we remember and celebrate the final supper Jesus shared with his disciples in the context of Passover, we are neither celebrating a Seder (“order of service”), nor reenacting the Last Supper, but sharing with our risen Lord a foretaste of the heavenly banquet. ...

The term “last supper” suggests that it was only one of many meals

shared by Jesus and his disciples, and not *the* meal. The Eucharist is rooted not only in the Last Supper but also in Jesus' eating with sinners, and in his feeding the crowd with the loaves and fishes, and it foreshadows the meals after his resurrection. All together they constitute the multiple meanings of the Lord's Supper. To reduce the Lord's Supper to the Last Supper is to cut off the Sacrament from its eschatological significance (that is, as it relates to the unfolding of God's purpose and in the ultimate destiny of humankind and the world).

Stripping of the Church. The final act of this service is the evocative stripping of the worship space. This is most effectively done in absolute silence, and in an unhurried, orderly fashion. Designate several people to extinguish the candles, strip the Lord's table of all cloths and vessels, and remove all textile hangings, candles and candelabra, flowers, and so forth, carrying all the items out of the room. The stark, bare, unadorned church now reflects Jesus' abandonment during the night in Gethsemane. The visual aspect of the transformed worship space gives people a dramatic depiction of Christ's desolation. The church remains bare until the Easter Vigil when the process is reversed and the worship space is "dressed" again.

Ordinarily, neither a blessing is given nor a postlude played on this night, as the services for Maundy Thursday, Good Friday, and Holy Saturday (the Great Vigil of Easter) are actually one unified ritual. ... The church remains in semidarkness, and all depart in silence, thus making the transition from the eucharistic celebration to Jesus' crucifixion and death. Symbolically, Christ, stripped of his power and glory, is now in the hands of his captors.



Birthdays

Tyler Trobaugh April 16

ANNIVERSARIES

No known Anniversaries this month



Scripture readings for April 2025

April 6 – 5th Sunday in Lent

Isaiah 43:16-21 and Ps. 126; Phil.3:4b-14; John 12:1-8

April 13 – Palm/Passion Sunday (Holy Week Begins)

Palms: Luke 19:28-40 and Ps. 118:1-2, 19-29

Passion: Isa.50:4-9a and Ps. 31:9-16; Phil.2:5-11; Luke 22:14-23:56 or Luke 23:1-49

April 14 – Monday of Holy Week

Isa. 42:1-9 and Ps. 36:5-11; Heb.9:11-15; John 12:1-11

April 15 – Tuesday of Holy Week

Isa. 49:1-7 and Ps. 71:1-14; 1 Cor. 1:18-31; John 12:20-36

April 16 – Wednesday of Holy Week

Isa. 50:4-9a and Ps. 70; Heb. 12:1-13; John 13:21-32

April 17 – Maundy Thursday

Ex. 12:1-4(5-10) 11-14 and Ps. 116:1-2, 12-19; 1 Cor. 11:23-26; John 13:1-17. 31b-35

April 18 - Good Friday

Isa.52:13-53:12 and Ps. 22; Heb. 10:16-25 or Heb.4:14-16; 5:7-9; John 18:1-19:42

April 20 – Resurrection of the Lord/Easter Day

Acts 10:34-43 or Isa.65:17-25 and Ps. 118:1-2, 14-24; 1 Cor. 15:19-26 or Acts 10:34-43; John 20:1-18 or Luke 24:1-12

Easter Evening: Isa.25:6-9 and Ps. 114; 1 Cor.5:6b-8; Luke 24:13-49

April 27 – 2nd Sunday of Easter

Acts 5:27-32 and Ps. 118:14-29 or Ps. 150 or 2 Kings 7:1-16 and Ps. 2; Rev.1:4-8; John 20:19-31



Special Days for April

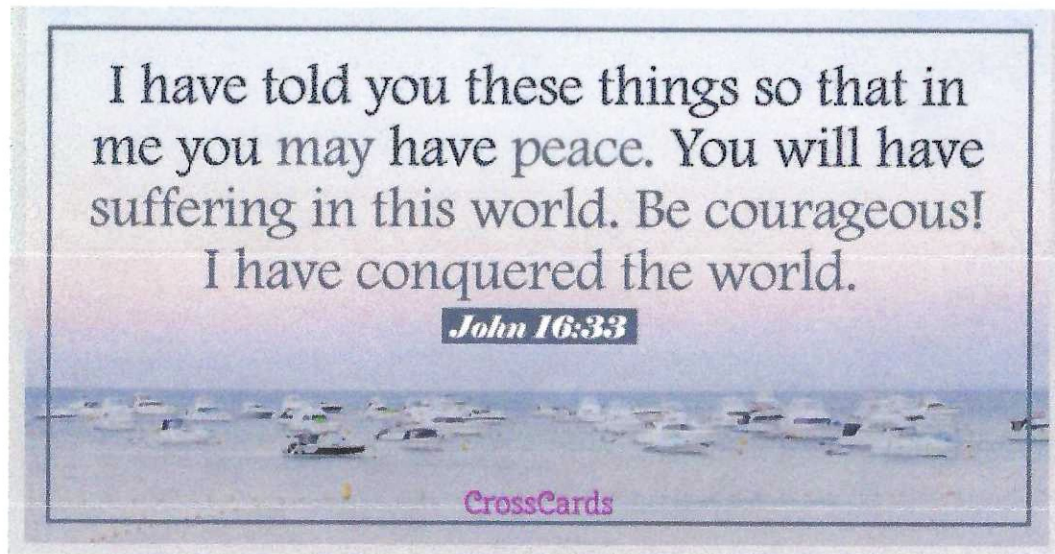
Holy Week	April 13-20
Palm/Passion Sunday	April 13
Maundy Thursday	April 17
Good Friday	April 18
Easter Sunday	April 20
Administrative Professionals Day	April 23

WE ARE IN NEED OF PEOPLE TO SIGN UP FOR:

USHERS

LITURGISTS

COFFEE HOUR HOSTS



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Articles are to be submitted by the last Sunday of the month.

If you are online, the following web addresses will provide you with news and information about the General Assembly, Synod of Lakes and Prairies, and the Presbytery of Northern Waters www.pcusa.org/crisis; outreach/evangelism; www.stopinfindout.org; northernwaters.net. We also have the Newsletter on our website: www.ldfchurch.com.

PASTOR: Terry Muck

CLERK OF SESSION: Mary Jane Stevens

TREASURER: Bill Raduege

THANKS TO The PEOPLE OF THE PAST,
THE PRESENT, AND YET TO BE

ELDERS:

Glenn Morrison

Owen Karlmann

Ralph Kerler

Jill Consie

Mary Jane Stevens

DEACONS:

Shirlee Gallagher – Moderator

Fran Raduege - Treasurer

Deb Wilke

Jan Garvey

Carol Gelwicks

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