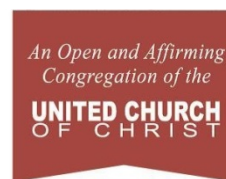




38 South Winooski Avenue
Burlington, Vermont



April 9, 2020, 7:00 p.m.
Maundy Thursday

PRELUDE

Adagio

W.A. Mozart

CALL TO WORSHIP AND INVOCATION

Leader: Jesus said: "I am the light of the world."

All: "Anyone who follows me will not walk in darkness but will have the light of life."

Leader: If I say, "Surely the darkness will cover me, and the light around me turn to night," darkness is not dark to you, O God.

All: The night is as bright as the day; darkness and light to you are both alike.

Leader: Let us pray:

OPENING HYMN

The Time Was Early Evening

NCH 344

WORDS OF WELCOME

INTROIT

Amazing Grace

African American Chant

SERVICE OF ASSURANCE AND HOLY COMMUNION

READINGS AND EXTINGUISHING OF LIGHTS

Recalling the desertion of Christ by the disciples, after each of the following readings, the reader will extinguish a candle, leaving only the central candle, the Christ candle, to shine in solitude.

After the tolling of the bells, the Christ candle will also be extinguished, and the Bible will be closed, to signify Christ's impending death. After the Lord's Prayer, it will be re-lighted, to stand as a symbolic promise of the resurrection.

First Reading Matthew 26:20-25, *The Shadow of Betrayal* Karl Doerner

Second Reading Matthew 26:31-35, *The Shadow of Desertion* Dawn Plante

Third Reading Mark 14:32-34, 37-39 *The Unshared Vigil* Caroline Crawford

Fourth Reading Luke 22:40-44, *The Agony of Soul* Danielle Rochford

MUSICAL MEDITATION	<i>Jesus Walked the Lonesome Valley</i>	<i>American Folk</i>
Fifth Reading	John 17:1-6, <i>The Hour is Come</i>	Rob Backus
Sixth Reading	John 17:17-18, 20-22, <i>That They May All Be One</i>	Susan Saunders
Seventh Reading	Matthew 26:47-52, <i>The Shadow of Revenge</i>	Elise Polli
Eighth Reading	Luke 23:13-21, <i>The Shadow of Trial</i>	Steve Hyde

*HYMN	<i>Were You There?</i>	<i>African American Traditional</i>
	<i>Were you there when they gathered for the meal? Sometimes it causes me to tremble.</i>	
	<i>Were you there when they crucified my Lord? Sometimes it causes me to tremble.</i>	
	<i>Were you there when they nailed him to the tree? Sometimes it causes me to tremble</i>	
Ninth Reading	John 18:25-27, <i>A Prophecy Fulfilled</i>	Charlotte Safran
Tenth Reading	Mark 15:16-20, <i>The Shadow of Mockery</i>	Anna Bushey
Eleventh Reading	Mark 15:33-36, <i>The Shadow of Death</i>	Louise Brewster

MUSICAL MEDITATION	<i>After the Dream, By Fauré</i>	<i>Ana Ruesink</i>
Final Reading	John 1:1-4, 14, 10, 12, 3:19, <i>The Word Was God</i>	
Tolling the Bell		Judy Doerner
	<i>In remembrance of the number of times Roman prisoners were often beaten, and in remembrance of all the prisoners and victims of violence, we will toll the bell 39 times, after which there will be a period of silence, followed by the Lord's Prayer.</i>	

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, forever. Amen.

WATER BLESSING

Remember, as you leave this spirit of worship, to bless yourselves, knowing you have been loved, served, in order to do the same.

DEPART IN SILENCE

Of all the weeks in the Christian year, this week poses some of the most painful problems for us in relationship with our Jewish brothers and sisters. The gospels appear to place responsibility for

Jesus' death on "The Jews." It is important to remember that Jesus himself was a Jew and that the story we tell is of an *internal* conflict within the Jewish community in the context of occupation by Rome. This is not an account of Jews betraying Jesus but of how religious people in general, *including Christians*, are threatened by what Jesus says and does, and want to deny him and be rid of him.

In short, the Jews in our Gospels are *you and me*, or those parts of all of us, who out of self-protection, hard-heartedness, or fear of change or surrender, turn our backs on God. Indeed, Good Friday is the day of death. It is the day that shows us what breaks God's heart – violence, suffering, separation, death.

Yet the three days of Easter, counted from sunset to sunset, are also days waiting, and resurrection. We pray, hold silence, and remember an ancient story contained not *just* in scripture, but also in our hearts, and in all the violence that has been carried out in the name of Christ. As we do so, however, we also prepare ourselves for Easter Sunday, when we celebrate and proclaim the good news that is the very heart of the gospel:

*God can transform our deepest darkness
No one suffers alone
Violence does not have the final word
And death has been put to death!*