

THE FIRST CONGREGATIONAL CHURCH

OF BURLINGTON, VERMONT, UNITED CHURCH OF CHRIST

www.firstchurchburlington.org

MAUNDY THURSDAY WORSHIP

APRIL 14, 2022

PRELUDE

Amy Shortt

CALL TO WORSHIP AND INVOCATION

Rev. Elissa Johnk

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

Abide with Me, Vv 1-3

NCH 99

WORDS OF WELCOME

*SONG OF PREPARATION

Ah, Holy Jesus, Vv 1-2

NCH 218

SERVICE OF ASSURANCE AND ANOINTING

RITE OF HOLY COMMUNION

*SONG OF THANKSGIVING

Ubi Caritas

TAIZE



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*

Theresa Mazza

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

Kirstin Worden

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

Cyndy Hall

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

James Lapierre

MUSICAL MEDITATION *Drive Out the Darkness, Dan Marotta*

Fifth Reading John 17:1-7, *The Hour is Come*

Nancy McClellan

Sixth Reading John 17:17-18, 20-22, *That They May All Be One*

Kay Ryder

Seventh Reading Mark 14:41-46, *The Kiss of Betrayal*

Eric Davis

*HYMN

O Sacred Neck, Now Wounded (See Insert)

Eighth Reading Luke 23:13-21, *The Shadow of Trial* Caroline Crawford
 Leader: [...] I will therefore have him flogged and release him.' Then they all shouted out together,
All: 'Away with this fellow! Release Barabbas for us!'
 Leader: (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,
All: 'Crucify, crucify him!'

Ninth Reading John 18:25-27, *A Prophecy Fulfilled* Amy Mellencamp
 Tenth Reading Mark 15:16-20, *The Shadow of Mockery* Tony Hall
 Eleventh Reading Jn 25; Mk 15:33-36, *The Shadow of Death* Bill Neil

MUSICAL MEDITATION *Jesus, Remember Me, Taize* Emy Berger, Flute

Final Reading John 1:1-4, 14, 10, 12, 3:19, *The Word Was God*

Tolling the Bell

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.

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.**

DEPART IN SILENCE

A Note on Holy Week

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!*

