



FIRST CONGREGATIONAL CHURCH
UNITED CHURCH OF CHRIST



WORSHIP AT SEVEN
MARCH 28, 2024
MAUNDY THURSDAY

WELCOME TO FIRST CHURCH!

If you are visiting today and looking for a church home, welcome! For more than 171 years our Covenant has been: We covenant with the Lord Jesus Christ and one another, and bind ourselves in the presence of God to live together in all God's ways as revealed to us by the Holy Spirit and holy scripture. The church acknowledges that all members have the right of individual interpretation of the principles of the Christian faith and respects them in their honest convictions. In accordance with the teaching of our Lord, the church recognizes two sacraments: Baptism and Holy Communion.

LEADERSHIP IN TODAY'S LITURGY

The Rev. Dr. Timothy C. Ahrens, *preacher*

The Rev. Joanna Samuelson, *liturgist*

Joshua Stafford, *director*

Peter Murray, *livestream ministry*

Enter to Worship – Depart to Serve. Please use this time for quiet preparation for worship.

'We have waited in silence on your loving-kindness, O God, in the midst of your temple.' (Psalm 48:9)

MAUNDY THURSDAY

The liturgy for the Three Days proclaims one dramatic story in three acts. The events of Maundy Thursday, Good Friday, and Easter Day are best understood as one service, unfolding over the course of three days. Through this profound and transforming experience at the heart of the Christian year, we are immersed in the holy mystery of Christ's death and resurrection and the great story of God's saving love.

Maundy Thursday (from *mandatum*, Latin for commandment) proclaims Jesus' new commandment to love one another as he has loved us. It celebrates Christ's example of humble service and self-offering, represented by the washing of feet (in some places) and the sharing of communion. The liturgy begins with an emphasis on confession and forgiveness, concluding the penitential season of Lent. *(Reprinted by permission from the Book of Common Worship, ©2018 Westminster John Knox Press. All rights reserved.)*

Ash Wednesday began with an extended confession of sin. Tonight's absolution and sharing of the peace thus conclude the time of repentance, and the last three days of Lent—Maundy Thursday, Good Friday, and Holy Saturday—are spent in the most intense meditation upon the mystery of redemption.

The Schedule

7 p.m. Holy Communion (Parish Hall)

7:30 p.m. The Office of Tenebrae (Sanctuary)

PRELUDE

WELCOME

The Rev. Dr. Timothy C. Ahrens

*ENTER TO WORSHIP

The Rev. Joanna Samuelson

Leader: The grace of our Savior Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.

People: And also with you.

Please stand as you are able. (indicates congregation standing)*

Leader: We are gathered in the presence of God, who asks us to choose between life and death,
between blessing and curse.

People: We are gathered like the people of Israel, who were challenged to choose the way of life.

Leader: Like them, we often follow the ways of death.

People: Yet, like them, we have the freedom each day to begin anew by the grace of God.

Leader: By our presence here, we are saying that we choose life.

All: Let us praise the God of love and life who has called us to this place. Amen.

*CONFESSION OF SIN AND ASSURANCE OF PARDON

Rev. Samuelson

Leader: God calls us in our lives to be like the grain of wheat which dies, which lets go of one form
in order to be transformed into new, and fuller life. And yet we often fear the risk and
change which new growth involves. Let us ponder for a moment the places where we may
be resisting God moving in our lives.

A brief period of silence follows.

Leader: When we resist your call to change our hearts and allow a deepening of relationship:

People: Lord, have mercy.

Leader: When we nurse our wounded hearts and withhold forgiveness which may transform
relationship:

People: Christ, have mercy.

Leader: When fear for our own security leads us to close our hearts from those who are in need:

People: Lord, have mercy.

All: The One who makes a covenant on our hearts is faithful, and forgives us our sins and failures. In Christ, God offers forgiving grace and welcome into a community of trust, abundance, and hope. Let us give thanks, for the mercy of God is from everlasting to everlasting. Amen.

*PASSING OF THE PEACE

Rev. Ahrens

Leader: The peace of the Lord be always with you.

People: And also with you.

Leader: Let us greet one another with a sign of Christ's peace.

SUNG MEDITATION
"Jesus, remember me"

Remember Me, Jacques Berthier, 1981
Taizé Community, 1981

Je - sus, re - mem - ber me when you come in - to your king - dom.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The musical score consists of two systems of music. Each system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature is two flats (B-flat and E-flat), and the time signature is 3/4. The lyrics are: "Je - sus, re - mem - ber me when you come in - to your king - dom." The first system ends with a double bar line, and the second system continues the melody and accompaniment.

MEDITATION ON THE LAST SUPPER

Rev. Ahrens

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.
Lead us not into temptation, but deliver us from evil,
for thine is the kingdom, and the power, and the glory forever. Amen.**

HOLY COMMUNION

Rev. Ahrens and Rev. Samuelson

MUSIC AT COMMUNION
"Bless the Lord, my soul"

Bless the Lord, Jacques Berthier, 1994
Taizé Community, 1984

Bless the Lord, my soul, and bless God's ho - ly name.

Bless the Lord, my soul, who leads me in - to life.

The musical score consists of two systems of music. Each system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature is two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are: "Bless the Lord, my soul, and bless God's ho - ly name." and "Bless the Lord, my soul, who leads me in - to life." The first system ends with a double bar line, and the second system continues the melody and accompaniment.

POSTCOMMUNION PRAYER

Rev. Samuelson

O God, by coming to your table we receive more gifts than we deserve. We give thanks for Jesus Christ, through whom we receive life and in whom we are bound in covenant. Renew us so we may willingly serve as Christ served. Amen.

SUNG MEDITATION

Stay With Me, Jacques Berthier, 1982

“Stay with me”

Taizé Community, 1982

Stay with me; re - main here with me; watch and
pray. Watch and pray.

The musical score is written in 4/4 time with a key signature of one flat (Bb). It consists of two systems of music. The first system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The vocal line begins with a half note chord (Bb2, D3), followed by quarter notes (E3, F3), a dotted quarter note (G3), and an eighth note (A3). The piano accompaniment consists of chords: Bb2-D3, Bb2-D3, Bb2-D3, and Bb2-D3. The second system also has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The vocal line starts with a half note chord (Bb2, D3), followed by a quarter note (E3), a quarter note (F3), and a quarter note (G3). The piano accompaniment consists of chords: Bb2-D3, Bb2-D3, Bb2-D3, and Bb2-D3.

PROCESSION INTO THE NAVE

As the meditation is sung, you are invited to follow the Christ Light into the Sanctuary.

THE OFFICE OF TENEBRAE

For centuries, the word Tenebrae (Latin for “darkness” or “shadows”) has been applied to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week. The purpose of the Tenebrae service is to recreate the betrayal, abandonment, and agony of the Passion. Texts are read and candles are extinguished to portray the darkness in life without the light of Christ, which is returned in glory on Easter Day.

FIRST READING: SHADOW OF BETRAYAL

Matthew 26:20–25

Martha Worth

When it was evening, Jesus took his place with the twelve; and while they were eating, he said, “Truly I tell you, one of you will betray me.” And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?” He answered, “The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.”

*HYMN

Wondrous Love, Walker's Southern Harmony, 1835

"What wondrous love is this"

American folk hymn, c. 1811



1 What won - drous love is this, O my soul, O my
 2 When I was sink - ing down, sink - ing down, sink - ing
 3 To God and to the Lamb, I will sing, I will
 4 And when from death I'm free, I'll sing on, I'll sing



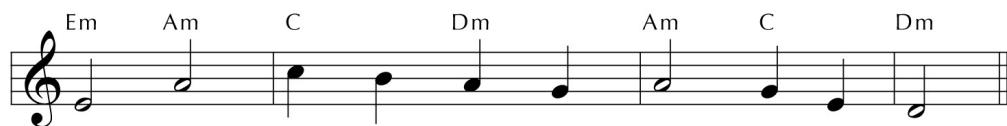
soul, what won - drous love is this, O my soul! What
 down, when I was sink - ing down, sink - ing down, when
 sing, to God and to the Lamb, I will sing; to
 on; and when from death I'm free, I'll sing on; and



won - drous love is this that caused the Lord of
 I was sink - ing down be - neath God's righ - teous
 God and to the Lamb who is the great I
 when from death I'm free, I'll sing and joy - ful



bliss to bear the dread - ful curse for my soul, for my
 frown, Christ laid a - side his crown for my soul, for my
 AM, while mil - lions join the theme, I will sing, I will
 be, and through e - ter - ni - ty, I'll sing on, I'll sing



soul, to bear the dread - ful curse for my soul!
 soul, Christ laid a - side his crown for my soul!
 sing; while mil - lions join the theme, I will sing!
 on; and through e - ter - ni - ty I'll sing on.

SECOND READING: SHADOW OF DESERTION

Matthew 26:31–35

Allison Lowery

Then Jesus said to them, "You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go ahead of you to Galilee." Peter said to him, "Though all become deserters because of you, I will never desert you." Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

MOTET

“Ave verum corpus”

William Byrd, 1605
attr. to Innocent VI, ca. 1260

*Ave verum Corpus, natum de Maria Virgine:
vere passum, immolatum in cruce pro homine:
cujus latus perforatum, unda fluxit sanguine:
esto nobis prægustatum in mortis examine.
O dulcis, O pie, O Jesu Fili Mariae, miserere mei. Amen.*

Hail, true Body, born of the Virgin Mary:
truly suffered, offered on the cross for man:
from whose pierced side came thereout blood:
be unto us a foretaste in the trial of death.
O sweet, O kind, O Jesus son of Mary, have mercy on me. Amen.

THIRD READING: AGONY OF THE SOUL

Luke 22:39-44

Fran Panek

Jesus came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, “Pray that you may not come into the time of trial.” Then he withdrew from them about a stone’s throw, knelt down, and prayed, “Father, if you are willing, remove this cup from me; yet, not my will but yours be done.” Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.

*HYMN

“O sacred head, now wounded”

Passion Chorale, Hans Leo Hassler, 1601
Latin, 12th or 13th cent.; trans. James Waddell Alexander, 1830

1 O sa - cred head, now wound-ed, with grief and shame weighed down;
 2 What thou, my Lord, hast suf - fered was all for sin - ners' gain:
 3 What lan - guage shall I bor - row to thank thee, dear-est friend,

now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.
 for this thy dy - ing sor - row, thy pit - y with - out end?

O sa - cred head, what glo - ry, what bliss till now was thine!
 Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;
 O make me thine for - ev - er; and should I faint - ing be,

Yet, though de - spised and gor - y, I joy to call thee mine.
 look on me with thy fa - vor, and grant to me thy grace.
 Lord, let me nev - er, nev - er out - live my love to thee.

FOURTH READING: UNSHARED VIGIL

Mark 14:32–41

Dayna McCrary

They went to a place called Gethsemane; and Jesus said to his disciples, “Sit here while I pray.” He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, “I am deeply grieved, even to death; remain here, and keep awake.” And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, “Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.” Jesus came and found them sleeping; and he said to Peter, “Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, “Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners.

*HYMN
 “Ah, holy Jesus”

Herzliebster Jesu, Johann Crüger, 1640
 Johann Heermann, 1630; trans. Robert Seymour Bridges, 1899

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed,
 2 Who was the guilt - y? Who brought this up - on thee?
 3 Lo, the Good Shep - herd for the sheep is of - fered;
 4 For me, kind Je - sus, was thine in - car - na - tion,
 5 There - fore, kind Je - sus, since I can - not pay thee,

that we to judge thee have in hate pre - tend - ed? By foes de -
 A - las, my trea - son, Je - sus, hath un - done thee. 'Twas I, Lord
 the slave hath sin - ned, and the Son hath suf - fered; for our a -
 thy mor - tal sor - row, and thy life's o - bla - tion, thy death of
 I do a - dore thee, and will ev - er pray thee, think on thy

rid - ed, by thine own re - ject - ed, O most af - flict - ed!
 Je - sus, I it was de - nied thee; I cru - ci - fied thee.
 tone - ment, while we noth - ing heed - ed, God in - ter - ced - ed.
 an - guish and thy bit - ter pas - sion, for my sal - va - tion.
 pit - y and thy love un - swerv - ing, not my de - serv - ing.

FIFTH READING: “FATHER, THE HOUR HAS COME” – JOHN 17:1–6

Lynn Wallich

After Jesus had spoken these words, he looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.”

MOTET

“*Christus factus est*”

Anton Bruckner, 1884

Philippians 2:8-9

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Christ was made for us obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name, which is above all names.

SIXTH READING: “THAT THEY MAY ALL BE ONE”

John 17:15–22

Brian Kemp

I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth. “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one.”

MOTET

“Into the woods my Master went”

Jane Hawes, 1995

Sidney Lanier, 1880

Into the woods my Master went,
clean forspent, forspent.

Into the woods my Master came,
forspent with death and shame.

But the olives they were not blind to him,
the little grey leaves were kind to him,
the thorn tree had a mind to him,
when into the woods he came.

Out of the woods my Master came
and he was well content.

Out of the woods my Master came,
content with death and shame.

When death and shame would woo him last,
from under the trees they drew him last,
‘twas on a tree they slew him last
when out of the woods he came.

SEVENTH READING: ARREST IN THE GARDEN

John 18:1–5

Allen Baker

After Jesus had spoken these words, he went out with his disciples across the Kidron Valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them.

*HYMN

“My song is love unknown”

Love Unknown, John Ireland, 1918

Samuel Crossman, 1664

*The Choir sings vv. 1-2 alone.
The People join in singing vv. 3-5.*

1 My song is love un - known, my Sav - ior's love to
2 He came from heav - en's throne sal - va - tion to be -
3 Some - times we strew his way, and his sweet prais - es
4 Un - heed - ing, we will have our dear Lord made a -
5 Here might I stay and sing, no sto - ry so di -

me, love to the love - less shown that they might love - ly
stow; the world that was his own would not its Sav - ior
sing, re - sound - ing all the day ho - san - nas to our
way, a mur - der - er to save, the prince of life to
vine: nev - er was love, dear King, nev - er was grief like

be. O who am I that for my sake my
know. But O my Friend, my Friend in - deed, who
King. Then "Cru - ci - fy!" is all our breath, and
slay. Yet stead - fast he to suf - fering goes, that
thine. This is my Friend, in whose sweet praise I

Lord should take frail flesh, and die?
at my need his life did spend!
for his death we thirst and cry.
he his foes from thence might free.
all my days could glad - ly spend.

Then the soldiers led Jesus into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

MOTET
The Lamb

John Tavener, 1982
William Blake, 1789

Little Lamb who made thee?
Dost thou know who made thee?
Gave thee life and bid thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing woolly bright;
Gave thee such a tender voice,
Making all the vales rejoice:
Little Lamb who made thee?
Dost thou know who made thee?

Little Lamb I'll tell thee,
Little Lamb I'll tell thee:
He is called by thy name,
For he calls himself a Lamb:
He is meek and he is mild,
He became a little child:
I a child and thou a lamb,
We are called by his name:
Little Lamb God bless thee.
Little Lamb God bless thee.

FINAL READING: THE WORD WAS GOD
John 1:1–5, 10–14

The Rev. Dr. Timothy C. Ahrens

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

THE LIGHT IS EXTINGUISHED

The Christ candle is extinguished and carried from the Sanctuary.

While in darkness, a bell sounds 39 times, marking the 39 lashes laid upon the body of Jesus.

Then the Christ candle is returned to its place.

The Three-Day Vigil (*Triduum*) has begun.

The liturgy continues on Good Friday, and concludes on Easter Day.

Please depart in silence after partial lighting has been restored.

ON THE COVER

He Gave Thanks

Artist Sketch for the Jeffrey Window, Nicola D'Ascenzo Studios, Philadelphia, PA, 1931

Second medallion from the right in the lower band of the Jeffrey window

HOLY WEEK SCHEDULE

Good Friday, March 29

Noon – Solemn Liturgy of the Day

in person and livestreamed

Easter Day, March 31

7 a.m. – Sunrise Service – Washington Gladden Social Justice Park

in person

8:45 a.m. – Holy Communion Services – Nave

in person and livestreamed

10:15 a.m. – Easter Egg Hunt – Playground

11 a.m. – Holy Communion Services – Nave

in person and livestreamed

CHURCH LEADERSHIP

Senior Minister: Rev. Dr. Timothy C. Ahrens, D.Min., M.Div.

Designated Minister: Rev. Joanna Samuelson, M.Div.

Minister of Music: Joshua Stafford, M.M.

Administrative Manager: Amy Wagner

Communications Manager: Melissa Kulwicki

Office Assistant: Pat Patterson

Business Administrator: Annette McCormick

Building and Grounds Superintendent: Quang Pham

Custodians: Alexis Wayne, Bill McCabe

Wedding Coordinators: Amy Wagner, Shelly Gies, Margaret Cipriani

Nursery Staff: Miranda Brooks, Shelly Gies, Celecia Smith

Commissioned Minister for Social Justice: Tom Brownfield

Commissioned Minister for Spiritual Formation and Direction: Jacquelyn Dean

Stephen Leader and Stephen Ministry Program Coordinator: Gary Glover

Stephen Leader and Stephen Ministry Training Coordinator: Wendy Kennedy

Stephen Leader and Stephen Ministry Referrals Coordinator: Susie Loik

Senior Deacon: Tom Kiesel

Deacons: Allen Baker, Heather Jones, Brian Kemp, Nan Kreimer, Allison Lowery Palmer, Dayna McCrary, Matt Myers, Fran Panek, Andy Smith Verhage, Thom Smith, Lynn Wallich, Martha Worth

CHURCH COUNCIL LEADERSHIP

Moderator: Gregory Halbe

Moderator-elect: Sarah Reed

Treasurer: James Velo

Treasurer-elect: Ramona Moenter

Secretary: Antoinette Koolemans-Beynen

Secretary-elect: Martha Wilson

Nominating Chair: Sarah Reed

COMMISSIONERS

Church Stewardship and Church Growth: Janice Taft

Church Stewardship and Church Growth-elect:

Church Vitality: Pat Patterson

Church Vitality-elect:

Communications and Technology Commission: Mike Kennedy

Communications and Technology Commission-elect: Stefan Duga

Faith Formation Commission: Mariner Taft

Faith Formation Commission-elect: Cami Curren

House & Grounds: Eric Klintworth

House & Grounds-elect:

Justice & Mercy: Janet Miller

Justice & Mercy-elect:

Music, Arts & Heritage: Jim Griffin

Music, Arts & Heritage-elect: Cheryl Hoskinson

Member-at-Large: Jacquelyn Dean

Personnel: David Hogrefe

Personnel-elect: Sandra Mathias

Youth Member-at-Large:

BOARD OF TRUSTEES

Chairperson: Frank Cook

Trustees: David Holt (Treasurer), Greg Halbe, Elizabeth Iannarino, Todd Jacobson, Victor John, Melody Leidheiser, Janet Miller, Judy Smith, (Secretary), Hugh Schultz

WELCOME STATEMENT

You are welcomed, affirmed, and loved here; our faith informs us that you are a child of a loving God. Your characteristics and gifts will enrich our congregation. In this community, you will be celebrated, embraced, and honored, no matter how you identify or how your identity may evolve. Wherever you are on your faith journey, we invite you to join us in our diverse yet united experience.

FIRST CHURCH IS A FAITH COMMUNITY

† Called together by God, the Creator and Sustainer of life, to worship, pray and serve;

† Led by Jesus Christ, our Teacher and Savior, to learn the faith and welcome all God's children;

† Empowered by the Holy Spirit to witness God's love and justice between ourselves, and throughout the world.

OPEN AND AFFIRMING STATEMENT

We, the members of First Congregational Church, United Church of Christ, Columbus, Ohio, welcome and affirm all. We believe we are all created in God's image and called to love our neighbors as Jesus loves us. We believe we are many members, but one body in Christ, called to unite all people in God's love. We are a community seeking God's presence and love in our lives. We seek to unite persons of all ages, races, nationalities, ethnicities, sexual orientations, sexes, gender identities and expressions, family structures, mental, intellectual and physical conditions, economic circumstances, political, theological and faith backgrounds. Together in our diversity, and being empowered and directed by the Holy Spirit, we will "do justice, love kindness, and walk humbly with our God." (Micah 6:8)

—Adopted September 8, 2002 by the congregation

Revisions adopted January 27, 2019 by the congregation

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www.first-church.org/Worship.aspx





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