



FIRST CONGREGATIONAL CHURCH  
UNITED CHURCH OF CHRIST



WORSHIP AT NOON  
MARCH 29, 2024  
GOOD FRIDAY

## 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. John Girard, *liturgist*

The Rev. Joanna Samuelson, *liturgist*

Joshua Stafford, *director*

Pat Patterson, *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)*

*There is no Prelude on this solemn day. The Church is stripped of adornments and the organs are silent.*

*Please stand as you are able as the Ministers enter in silence and proceed to the Chancel.*

*All remain standing for silent prayer.*

### \*INVOCATION

The Rev. Dr. Timothy C. Ahrens

Leader: Blessed be our God.

**People: Forever and ever. Amen.**

Leader: Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever.

**People: Amen.**

### THE HEBREW SCRIPTURE

Isaiah 52:13-53:12

The Rev. Joanna Samuelson

Leader: A reading from the book of Isaiah, the fifty-second chapter.

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? 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, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was

oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, 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 with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Leader: The Word of God for the People of God.

**People: Thanks be to God.**

ANTHEM

"*Crux fidelis*"

attr. Dom João IV of Portugal (1604-1656)

Venantius Honorius Fortunatus, 569

*Crux fidelis, inter omnes, arbor una nobilis:  
nulla silva talem profert, fronde, flore, germine:  
Dulce lignum, dulces clavos, dulce pondus sustinet.*

Faithful Cross, above all other, one and only noble tree:  
none in foliage, none in blossom, none in fruit thy peer may be:  
Sweet the wood and sweet the iron, sweet the weight that hangs on thee.

THE EPISTLE

Hebrews 10:16-25

The Rev. John Girard

Leader: A reading from the letter of Paul to the Hebrews.

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Leader: The Word of God for the People of God.

**People: Thanks be to God.**

\*HYMN

"There is a green hill far away"

Horsley, William Horsley, 1844

Cecil Frances Alexander, 1848

*The Choir sings vv. 1-2 alone.  
The People join in singing vv. 3-4.*

1. There is a green hill far a - way, out - side a ci - ty wall,  
2. We may not know, we can - not tell, what pains he had to bear,  
3. He died that we might be for - given, he died to make us good,  
4. O dear - ly, dear - ly has he loved! And we must love him too,  
where our dear Lord was cru - ci - fied who died to save us all.  
but we be - lieve it was for us he hung and suf - fered there.  
that we might go at last to heaven, saved by his pre - cious blood.  
and trust in his re - deem - ing blood, and try his works to do.

*Please be seated for the first part of the Passion.*

Leader: The Passion of our Lord Jesus Christ according to John.

Rev. Girard

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 guards 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. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." (This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me.") Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" So the soldiers, their officer, and the Judean guards arrested Jesus and bound him.

Rev. Samuelson

First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Judean leaders that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the guards had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Judeans come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the guards standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Rev. Ahrens

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Judean leaders replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Judeans?" Jesus answered, "Do you ask this on your

own, or did others tell you about me?" Pilate replied, "I am not a Judean, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Judeans. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?" After he had said this, he went out to the Judean leaders again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Judeans?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Judeans!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the guards saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Judean leaders answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Rev. Girard

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Judean leaders cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Judean leaders, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

*All stand.*

Rev. Samuelson

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Judeans." Many of the Judeans read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Judeans said to Pilate, "Do not write, 'The King of the Judeans,' but, 'This man said, I am King of the Judeans.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; (now the tunic was seamless, woven in one piece from the top). So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." (This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots.") And that is what

the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

*All are seated.  
Here a period of silence is observed.*

Rev. Ahrens

Since it was the day of Preparation, the Judean leaders did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced." After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Judean leaders, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

MEDITATION

"Jesus and the Way of the Cross"  
*Eighth in the Lenten sermon series, "Jesus"*

Rev. Ahrens

ANTHEM

"God so loved the world"

Bob Chilcott, 1999

John 3:16

God so loved the world that he gave his only begotten Son,  
that whoso believeth in him should not perish but have everlasting life.

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Church of Christ throughout the world;  
 For its unity in witness and service  
 For all ministers and the people whom they serve  
 For all Christians in this community  
 That God will confirm his Church in faith, increase it in love, and preserve it in peace.

*Silence*

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Joseph, the President of the United States  
 For the Congress and the Supreme Court  
 For the Members and Representatives of the United Nations  
 For all who serve the common good  
 That by God's help they may seek justice and truth, and live in peace and concord.

*Silence*

Rev. Girard

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Let us pray for the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom;

For continued faithfulness to God's covenant with them;  
 For their flourishing in peace as witnesses to God's sustaining love;  
 For safety from all malice and harm;  
 For the fullness of redemption for the sake of God's Name.  
 That unity and concord may exist between Jews and Christians, in obedience to God's will.

*Silence*

O God of Abraham, you planted your people Israel as the root and grafted Gentiles as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. Bless the children of your covenant, so that together we may attain the fullness of your blessing for the world. **Amen.**



Let us pray for all who suffer and are afflicted in body or in mind;  
For those who are hungry and homeless, destitute and oppressed  
For those who are ill or disabled, in body, mind, or spirit  
For those in loneliness, fear, and anguish  
For those who face temptation, doubt, and despair  
For those who are sorrowful and bereaved  
For those who are persecuted for the sake of Christ  
For prisoners, refugees, and captives  
For victims of war, genocide, and trafficking, and all those in mortal danger  
That God in his mercy will comfort and relieve them, and grant them the knowledge of his love,  
and stir up in us the will and patience to minister to their needs.

*Silence*

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. Amen.

Rev. Samuelson

Let us pray for those who have not embraced God's redemptive love;  
For those who have never heard the word of salvation  
For those who have lost their faith  
For those hardened by sin and indifference  
For the contemptuous and the scornful  
For those who are persecutors of Christ's disciples  
For those who in the name of Christ have persecuted others  
That God will open their hearts to the truth, and lead them to faith and obedience.

*Silence*

Merciful God, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you. **Amen.**

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

*Silence*

Rev. Girard

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

*As the hymn is sung, a wooden cross is brought into the church.*

\*HYMN

*Hamburg, Lowell Mason, 1824*

"Were you there?"

*Isaac Watts, 1707*

1 When I sur - vey the won - drous cross on which the  
2 For - bid it, Lord, that I should boast, save in the  
3 See, from his head, his hands, his feet, sor - row and  
4 Were the whole realm of na - ture mine, that were a

Prince of glo - ry died, my rich - est gain I  
death of Christ my God; all the vain things that  
love flow min - gled down; did e'er such love and  
pres - ent far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.  
charm me most, I sac - ri - fice them to his blood.  
sor - row meet, or thorns com - pose so rich a crown?  
so di - vine, de - mands my soul, my life, my all.

MEDITATION AT THE CROSS

*As the Choir sings the Reproaches,  
the People are invited to come forward and spend time at the Cross.  
You are welcome to touch, kiss, or acknowledge the Cross in any way you find fitting.*

THE REPROACHES

Tomás Luis de Victoria(1548-1611)

Oh, my people,  
what have I done to you?  
How have I offended you?  
Oh, answer me!

*Agios, o Theos.  
Agios Ischyros.  
Agios Athanatos,  
eleison hymas.*

Holy is God.  
Holy and strong.  
Holy and immortal One,  
have mercy on us.

I led you out of Egypt, from slavery to freedom, but you led your Savior to die on the cross.  
For forty years I led you safely through the desert.  
I fed you with manna from Heaven, and brought you to a land of plenty;  
but you led your Savior to die on the cross.  
What more could I have done for you? I planted you as my fairest vine,  
but you yielded only bitterness.  
When I was thirsty you gave me only vinegar to drink,  
and you pierced your Savior's side with a lance.  
For your sake I scourged your captors and their first born sons,  
but you brought your scourges down on me.  
I led you from slavery to freedom, and drowned your captors in the sea,  
but you handed me over to your high priests.  
I opened the sea before you, but you opened my side with a spear.  
I led you on your way in a pillar of fire, but you led me into Pilate's court.  
I bore you up with manna in the desert, but you struck me down and scourged me.  
I gave you saving water from the rock, but you gave me gall and vinegar to drink.  
For you I struck down the Kings of Canaan, but you struck my head with a reed.  
I gave you a royal scepter, but you gave me a crown of thorns.  
I raised you to the highest height of majesty, but you have raised me high on a cross.

\*HYMN

"Were you there?"

Were You There  
African-American Spiritual

1. Were you there when they cru - ci - fied my Lord? (Were you there?)  
2. Were you there when they nailed Him to the tree? (Were you there?)  
3. Were you there when they pierced Him in the side? (Were you there?)  
4. Were you there when they laid Him in the tomb? (Were you there?)

Were you there when they cru - ci - fied my Lord?  
Were you there when they nailed Him to the tree?  
Were you there when they pierced Him in the side? Oh!  
Were you there when they laid Him in the tomb?

Some-times it caus-es me to trem-ble, trem-ble, trem-ble.

Were you there when they cru - ci - fied my Lord? (Were you there?)  
Were you there when they nailed Him to the tree? (Were you there?)  
Were you there when they pierced Him in the side? (Were you there?)  
Were you there when they laid Him in the tomb? (Were you there?)

\*THE LORD'S PRAYER

Leader: And now, as our Savior Christ has taught us, we are bold to say:

**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.**

\*SOLEMN PRAYER

Rev. Ahrens

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and Holy Spirit you live and reign, one God, now and for ever. **Amen.**

*The People depart in silence.*

---

---

MISSION INVITATION

Donations for today's mission can be placed in the baskets located at each exit. Designated gifts go to **Amethyst House**, a long-term, gender-competent addiction and trauma treatment leader for homeless women and their families. To give online, please go to <https://www.first-church.org/give/>. Thank you for your generosity.

*Thank you for attending worship today. We hope that you have found peace and grace here and invite you to return often. If you would like more information or have any questions about First Church, please ask anyone wearing a name tag. We would be delighted to assist you.*

ON THE COVER

*Christ Suffered for Us*

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

Rightmost medallion in the lower band of the Jeffrey window

PERMISSIONS AND COPYRIGHTS

All music in the bulletin is reprinted and livestreamed under OneLicense.net #A-717661.

All rights reserved.

**EASTER WORSHIP SCHEDULE**

**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



*Bulletins are printed on recycled paper with a minimum 50% post-consumer content.  
All music in the bulletin is reprinted under OneLicense.net #A-717661. All rights reserved.  
Bulletins and audio podcasts of services are available on the website for each week:  
[www.first-church.org/Worship.aspx](http://www.first-church.org/Worship.aspx)*







FIRST CONGREGATIONAL CHURCH, UNITED CHURCH OF CHRIST

444 E Broad Street, Columbus, Ohio 43215

614-228-1741

*[www.first-church.org](http://www.first-church.org) | [home@first-church.org](mailto:home@first-church.org)*