



DANVILLE

Congregational Church
United Church of Christ



Revealed Through Nonviolence by Rev. Lauren Wright Pittman

Maundy Thursday

April 2, 2026

OUR PURPOSE

Love God • Love Each Other • Be God's Love in the World

Danville Congregational Church acknowledges that the land this house of worship sits upon is the traditional, unceded land of the Ohlone and Bay Miwok people. We offer this land acknowledgment as a sign of respect, with the knowledge that this land was sacred before we ever arrived.

At Danville Congregational Church, we welcome you to a progressive spiritual community that is open and affirming, celebrates differences, and encourages alternate views. We explore the Bible with curiosity and enthusiasm, taking it seriously but not literally. Taking Christ's call passionately to love our neighbor, we extend our faith into action for the betterment of all. Wherever you are on life's journey, we offer you a place of peace and hope.

Danville Congregational Church is an Open and Affirming church, welcoming all of God's people—of diverse race, gender, sexual orientation, family status, economic condition, and physical, mental, and emotional ability.

A NOTE TO WORSHIPERS

Please take note of the emergency exits around you and locate the nearest one to you.

At DCC, wearing a mask during worship or inside the building is optional; please do whatever is comfortable for you. Please be aware of others' personal space and space yourselves out in the sanctuary accordingly. Please invite consent before shaking hands and hugging. The left-hand section of pews as you enter the sanctuary has been designated for those who are free of scents and perfumes.

Please silence your cell phone when you enter the sanctuary.

If you would like to use one of our listening assistance devices, please see the sound technician in the back of the sanctuary.

First-time guest? Welcome to Danville Congregational Church!

We are glad you have joined us today. We would love to share with you what is happening here. Please leave your information – name, email/phone in the Blue Pew Pad that is passed around early in the service. If you are interested in learning more about DCC, please see one of the pastors after worship in the narthex (lobby) or contact Joyce Klassen (joyce.klassen@comcast.net) our Welcome Commissioner. We look forward to connecting with you!

*The DCC sanctuary is available for meditation and quiet prayer
during the week during normal business hours.
Please feel free to come by any time—enter through the office.*

WE GATHER TO WORSHIP GOD



Liturgy by Dr. Cláudio Carvalhaes | A Sanctified Art LLC | sanctifiedart.org

PRELUDE

Cantus Arcticus
(Concerto for Birds and Orchestra)
II. Melancholy

Einojuhani Rautavaara

CALL TO WORSHIP

As we prepare our hearts for worship, keep silent and listen to the birds.

WELCOME

Rev. Lauren Jewett

*GATHERING SONG

As the Deer

See pages 4–5.

**All are invited to rise in body, mind, or spirit.*

CALL TO CONFESSION

Rev. Todd Atkins-Whitley

One: God of love, we come to you feeling a thousand feelings.
There is too much going on, and we don't know how to handle it all.
We don't even know how to put words to all that we are going through.

All: Hear our prayers.

One: God of love, we come to you wanting total control over our lives,
the stories we live, the people around us, and our own desires.

All: Hear our prayers.

One: God of love, we also come to you feeling numb.

All: Hear our prayers.

One: God of love, we come to you in silence.

All: Hear our prayers.

One: God of love, we come to you because you are the source of life.

All: Hear our prayers.

ASSURANCE OF PARDON/TIME OF SILENCE

Pastor Lauren

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As the Deer

D A Bm Dsus D

As the deer pants for the wa-ter, so my

G A7sus A7 D G A7 D A

soul longs af-ter you. You a-lone are my

Bm Dsus D G Asus A7 D

heart's de-sire, and I long to wor-ship you.

Bm Bm/A G D/F# G Bm

You a-lone are my strength, my shield; to you a-lone

This praise chorus begins as a paraphrase of Psalm 42:1 and later incorporates parts of Psalm 28:7. In some early Christian communities, people chanted or sang Psalm 42 on their way to be baptized, and many early Christian baptisteries were decorated with deer drinking water.

AS THE DEER
Irregular

TEXT and MUSIC: Martin J. Nyström, 1984
Text and Music © 1984 Universal Music - Brentwood Benson Publishing

Em F#sus F# D A

may my spir - it yield. You a - lone are my

Bm Dsus D G A7sus A7 D

heart's de - sire, and I long to wor - ship you.

MOVEMENT ONE | BETRAYAL AND ARREST OF JESUS

SCRIPTURE READING

[Luke 22:47–53](#)

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him, but Jesus said to him, “Judas, is it with a kiss that you are betraying the Son of Man?” When those who were around him saw what was coming, they asked, “Lord, should we strike with the sword?” Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, “No more of this!” And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, “Have you come out with swords and clubs as though I were a rebel? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour and the power of darkness!”

REFLECTION ON SCRIPTURE

Pastor Todd

TIME OF SILENCE

MOVEMENT TWO | JESUS WASHES THE DISCIPLES' FEET

SCRIPTURE READING

[John 13:1-35](#)

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already decided that Judas son of Simon Iscariot would betray Jesus. And during supper Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God, got up from supper, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had reclined again, he said to them, "Do you know what I have done to you? You call me Teacher and Lord, and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, slaves are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, 'The one who ate my bread has lifted his heel against me.' I tell you this now, before it occurs, so that when it does occur you may believe that I am he. Very truly, I tell you, whoever receives one whom I send receives me, and whoever receives me receives him who sent me."

After saying this Jesus was troubled in spirit and declared, "Very truly, I tell you, one of you will betray me." The disciples looked at one another, uncertain of whom he was speaking. One of his disciples—the one whom Jesus loved—was reclining close to his heart; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, "Lord, who is it?" Jesus answered, "It is the one to whom I give this piece of bread when I have dipped it in the dish." So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. After he received the piece of bread, Satan entered into him. Jesus said to him, "Do quickly what you are going to do." Now no one knew why he said this to him. Some thought that, because Judas had the common purse, Jesus was telling him, "Buy what we need for the festival," or that he should give something to the poor. So, after receiving the piece of bread, he immediately went out. And it was night.

When he had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me, and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.”

REFLECTION ON SCRIPTURE

Pastor Lauren

HANDWASHING

Spiegel im Spiegel
David Brown, viola

Arvo Pärt

TIME OF SILENCE

MOVEMENT THREE | HOLY COMMUNION

COMMUNION SONG

Spirit of the Living God

See next page.

SUMSUM CORDA

Pastor Todd

One: The Lord be with you.

All: And also with you.

One: Lift up your hearts.

All: We lift them up to the Lord.

One: Let us give thanks to the Lord our God.

All: It is right to give God thanks and praise.

GREAT PRAYER OF THANKSGIVING

Pastor Todd and Pastor Lauren

INVITATION TO THE TABLE

Pastor Lauren

SHARING THE BREAD AND CUP

Pastor Todd and Pastor Lauren

Spirit of the Living God

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Daniel Iverson, 1926

Acts 11:15; 2 Cor. 3:1-6; Gal. 5:25

F Gm D Gm F Dm C F

Spir - it of the liv - ing God, fall a - fresh on me;

Detailed description: This system contains the first two lines of the hymn. The top staff is in treble clef with a key signature of one flat (Bb) and a 4/4 time signature. The bottom staff is in bass clef. The melody in the top staff begins with a quarter rest, followed by a quarter note G4, a quarter note A4, and a quarter note Bb4. The lyrics 'Spir - it of the liv - ing God, fall a - fresh on me;' are written below the notes. Chord symbols are placed above the staff: F, Gm, D, Gm, F, Dm, C, and F.

F Gm D Gm F Bb/C C7 F

Spir - it of the liv - ing God, fall a - fresh on me.

Detailed description: This system contains the second two lines of the hymn. The top staff continues the melody from the first system. The lyrics 'Spir - it of the liv - ing God, fall a - fresh on me.' are written below. Chord symbols are placed above the staff: F, Gm, D, Gm, F, Bb/C, C7, and F.

Bb F G7 C

Melt me, mold me, fill me, use me.

Detailed description: This system contains the third line of the hymn. The top staff continues the melody. The lyrics 'Melt me, mold me, fill me, use me.' are written below. Chord symbols are placed above the staff: Bb, F, G7, and C.

F Gm D Gm F Dm C7 F

Spir - it of the liv - ing God, fall a - fresh on me.

Detailed description: This system contains the fourth line of the hymn. The top staff continues the melody. The lyrics 'Spir - it of the liv - ing God, fall a - fresh on me.' are written below. Chord symbols are placed above the staff: F, Gm, D, Gm, F, Dm, C7, and F.

Tune: IVERSON 7.5.7.5.8.7.5.
Daniel Iverson, 1926

Presbyterian minister Daniel Iverson was inspired to write this chorus one evening while attending revival services led by the George T. Stephens Evangelistic Fanny in Orlando, Florida, in 1926. It became widely popular at similar meetings before it was published several years later.



1 God, be the love to search and keep me; God, be the prayer to
 2 Bind to my-self the Name of Ho - ly, great cloud of wit - ness-
 3 Bright-ness of sun and glow of moon-light, flash - ing of light-ning,
 4 Walk - ing be-hind to hem my jour - ney, go - ing a - head to
 5 Christ in the eyes of all who see me, Christ in the ears that



move my voice; God, be the strength to now up - hold me:
 es en - fold; proph - ets, a - pos - tles, an - gels wit - ness:
 strength of wind, depth of the sea to soil of plan - et:
 light my way, and from be - neath, a - bove, and all ways:
 hear my voice, Christ in the hearts of all who know me:



O Christ, sur-round me; O Christ, sur-round me.

This hymn is a 21st-century adaptation of the traditional Celtic prayer style known as a *lorica* (Latin for "armor" or "breastplate"). Many such petitions for God's presence and protection were never written down, but this one is based on an example attributed to St. Patrick.

TEXT and MUSIC: Richard Bruxvoort Colligan, 2004
 Text and Music © 2004 This Here Music, Wordmaking.net

GREEN TYLER
 9.8.9.5.5

SENDING PRAYER

Pastor Todd

BENEDICTION

Pastor Lauren

Depart in silence.

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WORSHIP NOTES



Revealed through Nonviolence by Lauren Wright Pittman
Inspired by Luke 22:47-53; Luke 23:33-38, 44-46

Creating this image was overwhelming. I sought to capture Jesus' nonviolent response to relentless violence. As I considered each moment of his journey to the cross, I felt despondent. I know how hard it is to resist the reactive urge that courses through me even experiencing mild forms of violence. How much more difficult then for Jesus to endure such dehumanizing acts? Was he stripped so completely of his humanity that only divinity remained—and even that restrained from retribution?

Begin at the center with Judas's kiss—intimate, subversively violent. Follow the sword behind Judas to the top left: a disciple fiercely defends Jesus, while to his right, the high priest's slave screams after his ear is cut. Jesus reproves the violence and heals the servant. Moving clockwise, a man—representing the chief priests and temple police—points an accusatory finger, wielding the authority to kill an innocent man. To his right, a man crafts Jesus' cross, quietly sustaining the violence of the status quo. Below him, an opportunist casts lots for Jesus' clothes, while a leader laughs at the impossibility that the Messiah will save himself. Finally, in the bottom left, a man offers Jesus sour wine in a moment of deep thirst—physical and spiritual.

At the heart of it all is Jesus, tearful, looking at us. His halo shines, revealing the many faces of violence around him. From the foundation of his steady posture grows an olive tree. Its branches extend beyond his clothing, reaching out to embrace those around him. Through his nonviolent stance, the truth of a violent world is revealed. And in that truth, the good news of peace finds soil in which to take root, to grow, and to flourish.



Rev. Lauren Wright Pittman (she/her) is an artist, graphic designer, and theologian. She uses paint, metallic inks, linoleum carving tools, and her trusty Apple pencil to image the layered complexity she experiences in scripture texts. Visual exploration offers her a holy space to ask questions, find her voice, take risks, and make bold statements.

HELPING WITH TODAY'S SERVICE

Sound Tech: Steve Bridgeman
Tech Minister: Amy Furber-Dobson

If You Hear Nothing Else, Then Hear This:

You can make a fool of yourself.
You can bet on the wrong thing,
lose it all, unravel people's trust.
You can laugh at a funeral,
curse in a church, say the wrong thing
at the wrong time, *every time*.
You can lose yourself in a bottle,
a relationship, a false sense of security.
You can uncover prejudice
and wrestle with the shame of it all.
You can withhold an apology,
blame it on someone else,
tell yourself it's not your fault.
You can trade in love
for a bag of coins.
And even then,
even still,
even now,
Jesus will love you enough to
wash your feet.
If you hear nothing else in the gospel,
hear this.

Love & Love & Love Again

If you back a cat into a corner
she'll arch her back,
show her teeth,
hiss in your direction.
If you back a human into a corner,
we'll raise our fists,
raise our voices,
throw words of hate in your direction.
But when we backed Jesus into a corner,
he said, *Forgive them, for they know not what they do*.
He turned and looked at Peter, love in his eyes.
He offered grace to the criminal hanging beside him.
When we backed Jesus into a corner,
he loved and loved and loved again.

In this war-torn world,
we could do the same.
We could ground the bomber planes,
empty the gun cartridges,
unclench our fists, soften our jaws.
They say it can't be done,
but don't believe them.
In this war-torn world, we could try—
love and love and love again.

Ministers—The Entire Congregation

Church Staff

The Rev. Todd Atkins-Whitley, *Senior Pastor*
The Rev. Lauren Jewett, *Minister of Youth & Community Engagement*
John Kendall Bailey, *Music Director*
Anne-Marie Vanniasinkam, *Office & Communications Manager*

The **DCC Prayer Team** prays daily for those in need of prayers.
If you would like to submit a prayer request for yourself or someone else,
contact a pastor or send an email to **prayers@danvillechurch.org**.
All requests are kept confidential unless specified otherwise.

Preschool Staff

Maria Arroyo, *Dayspring Preschool Director*
Stacey Perez, *Administrative Assistant*
www.dayspringpreschool.org



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Danville Congregational Church

United Church of Christ

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