

WELCOME TO
Old Zionsville United Church of Christ
5981 Fountain Road, P.O. Box 215
Old Zionsville, PA 18068

Church Office: 610-966-3601
Pastor: 610-393-3522 or 610-966-3436
Email: ozuccoffice@ptd.net
Web page: www.oldzionsucc.org

Rev. Lori Esslinger
David Carlson

Pastor
Organist
7:30 p.m.

April 7, 2021

**those who are able may stand*

Good Friday

"In the Dust of Death"

The Prelude: Please read Matthew 27:1-54

27 When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. **2** They bound him, led him away, and handed him over to Pilate the governor. **3** When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. **4** He said, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." **5** Throwing down the pieces of silver in the temple, he departed, and he went and hanged himself. **6** But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." **7** After conferring together, they used them to buy the potter's field as a place to bury foreigners. **8** For this reason that field has been called the Field of Blood to this day. **9** Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, **10** and they gave them for the potter's field, as the Lord commanded me." **11** Now Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" Jesus said, "You say so." **12** But when he was accused by the chief priests

and elders, he did not answer. **13** Then Pilate said to him, "Do you not hear how many accusations they make against you?" **14** But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. **15** Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. **16** At that time they had a notorious prisoner called Barabbas. **17** So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Barabbas or Jesus who is called the Messiah?" **18** For he realized that it was out of jealousy that they had handed him over. **19** While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." **20** Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. **21** The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." **22** Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" **23** Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!" **24** So when Pilate saw that he could do nothing but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." **25** Then the people as a whole answered, "His blood be on us and on our children!" **26** So he released Barabbas for them, and after flogging Jesus he handed him over to be crucified. **27** Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. **28** They stripped him and put a scarlet robe on him, **29** and after twisting some thorns into a crown they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" **30** They spat on him and took the reed and struck him on the head. **31** After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. **32** As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. **33** And when they came to a place called Golgotha (which means Place of a Skull), **34** they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. **35** And when

they had crucified him, they divided his clothes among themselves by casting lots; **36** then they sat down there and kept watch over him. **37** Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews." **38** Then two rebels were crucified with him, one on his right and one on his left. **39** Those who passed by derided him, shaking their heads **40** and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." **41** In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, **42** "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. **43** He trusts in God; let God deliver him now, if he wants to, for he said, 'I am God's Son.'" **44** The rebels who were crucified with him also taunted him in the same way. **45** From noon on, darkness came over the whole land until three in the afternoon. **46** And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" **47** When some of the bystanders heard it, they said, "This man is calling for Elijah." **48** At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. **49** But the others said, "Wait, let us see whether Elijah will come to save him." **50** Then Jesus cried again with a loud voice and breathed his last. **51** At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. **52** The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. **53** After his resurrection they came out of the tombs and entered the holy city and appeared to many. **54** Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

Words of Welcome (*remove the Bible from the Lectern*)

Invocation

One: On Good Friday, we place ourselves as far from You as possible and remember how we left You alone – yes You – who has never abandoned even the worst of us.

All: Hear our prayers of grief and regret

One: As You linger between palms and an empty tomb, we have done wrong to turn our backs on you. We ask forgiveness through our deeds, through generosity and action within our congregation and community.

All: Hear our prayers of grief and regret

One: We cannot rewrite the story, but we may add new chapters. We can strive to become people who would ask for your release, who would beg the authorities to grant you clemency, who would treat your teachings as the road map we've been searching for to lead us to radical compassion.

All: Hear our prayers of grief and regret

One: We can learn from this day. We must accept it as part of who we are and what we have done before we move on to new life. No one spoke for You. Now, we must speak for those who are despised. We must listen to those who have been suppressed.

All: God, hear these prayers of grief and regret. Let us go out and turn them into action! Amen

*Hymn: "Love Divine, All Loves Excelling" (all vs.) p.648

(remove the paraments from the chancel)

An Enlightening: Praying Hope into Despair

(remove the cross from the altar)

Drumming by Heather

Pastoral Prayer

God, we who have turned away from the pain of this day, who jump straight from the glory of palms to the celebration of resurrection, we must be called to remember. You are the grief. You are the loss that haunts us, not just on this day, but throughout our lives. You are in the faces of the parents whose children have been pulled from cars or out of their beds to be slain, and in the homes that have collapsed, caught fire, or washed away. You are in the fear walking through grocery store, movie theater, parade, and school, an eye out for a weapon that may transform normalcy into death. You are in the desperate families fleeing oppression, violence, and unrest, and you are in those who stay to fight (and yes, also in those who cower to survive). You are in women protecting their bodies, and in children for whom life is the ultimate struggle. You witness the mask worn by those

without privilege, the rage for those without representation, the guilt in those who know they can't or won't or haven't done enough. But You are also in the crumpled bills tucked into the hand of one with a damp cardboard sign. You are in the decision to use restorative justice over juvenile detention, in mental health services instead of mistrust. You are in the enthusiasm of the young who show up to vote, to protest, to bring the reckoning to the feet of the oppressors. You are in the small square plots of garden tucked between high rises, and in the hands of those who are turning back to simpler ways to live on this earth. You are in the stories of hope, even on this day. Even when you were denied and beaten, thrown to the bitter crowds, and left to die, still, you are present in our highest love for community and justice. You, who must have felt forsaken on that cross, have never turned your back on us. You are here when we seek you. You are here when we need you. You are here through whatever has happened and whatever may come. In a stable, or in the temple, in a ship in the storm, or reaching out to the lepers, in an upstairs room or a lonely garden or a prison cell – even when You are strung up, seemingly out of reach – You are here. We are not alone. We may call out, feel forsaken, burn with pain. We may be given more than any one person should have to handle, and still, we are held. Remember, though, this day and all days, to pause. There may be a cross you could carry, a verdict you could overthrow, a hand to hold. God is with us, in us, and acting through us, this day, and forevermore. Amen

Closing Hymn: "Let All Mortal Flesh Keep Silent" (vs. 1-3) insert
(*extinguish altar candles*)

Benediction (*The light of Christ goes out*)

If I could tell you one thing I have learned, it is to go when the wind is blowing just right, when the sun is out, when people are calling for you. Don't hesitate. Tomorrow might be grim. Tomorrow, death may call on you, on one you love, and you will regret that you did not feel the wind once more before you had to leave.

Ending song by David

Go out in silence

Return for Easter Services – Sunday 7:30am and 10:15am

~~~~~  
***In the Dust of Death: Service Prayers and Full Liturgy for Good Friday***  
were written by Maria Mankin.

Join us **Easter Sunday** – 7:30am Communion Worship  
8:30am Continental Breakfast  
9:00am Sunday School & Confirmation  
9:30am Egg Hunt  
10:15am Communion Worship

Don't miss **Holy Humor Sunday, April 16 at 10:15 a.m.!** We are inviting you to **dress down and be casual** in your attire.

**Grief Share Program** - Have you recently lost a loved one? We are meeting on **Tuesdays** in the downstairs social room **through the end of May at 1:00 p.m. in the afternoon.** Each session lasts about 1.5 hours. You may join in anytime. Please speak with Pastor Lori.

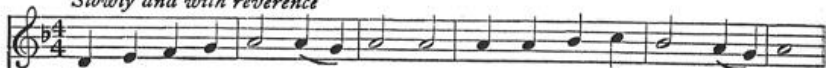
**New Member Classes** will be held on Sunday, April 30, 9:00-10:00 a.m. during the Sunday School hour and the same time on Sunday, May 7, 2023. We will receive new members on Sunday, May 14 during the 10:15 a.m. Worship Service – The Festival of the Christian Home. Please speak with Pastor Lori (610-393-3522 call or text) ahead of these dates so we can make sure the table is big enough to gather around.

## The Church of Christ

From the LITURGY OF ST. JAMES  
Tr. GERARD MOULTRIE, 1868

8. 7. 8. 7. 8. 7.

PICARDY  
French Traditional Carol

*Slowly and with reverence*

1. Let all mor-tal flesh keep si-lence, And with fear and trem-bling stand;
2. King of kings, yet born of Ma-ry, As of old on earth He stood,
3. Rank on rank the host of heav-en Spreads its van-guard on the way,
4. At His feet the six-winged ser-aph; Cher-u-bim, with sleep-less eye,



Pon-der noth-ing earth-ly-mind-ed, For with bless-ing in His hand,  
Lord of lords, in hu-man ves-ture—In the bod-y and the blood—  
As the Light of Light de-scend-eth From the realms of end-less day,  
Veil their fa-ces to the pres-ence, As with cease-less voice they cry,



Christ our God to earth de-scend-eth, Our full hom-age to de-mand.  
He will give to all the faith-ful His own self for heavenly food.  
That the powers of hell may van-ish As the dark-ness clears a-way.  
Al-le-lu-ia, Al-le-lu-ia, Al-le-lu-ia, Lord Most High! A-MEN.

