

Abiding Peace Lutheran Church

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Serena Rice, *pastor* • Benjamin Schroeder, *music director*



Good Friday

April 3, 2026

7:30 p.m.

Welcome to Abiding Peace Lutheran Church!



Abiding Peace Lutheran Church makes Christ known by welcoming all people to a supportive and accepting place to grow in faith and community and to serve the Lord as people created by God, saved by Christ, and nurtured by the Holy Spirit. We are a Reconciling in Christ congregation, committed to the full inclusion and celebration of people of all sexualities, genders, and gender expressions, and to the work of racial equity.

In-person visitors are invited to share their contact information with the usher if they would like a follow-up with the pastor. Thank you for blessing us with your presence. We welcome children to worship and we encourage their participation, including their wiggles and child voices. There is a seating area at the back of the sanctuary with room for little ones to crawl around. If desired, there is also a nursery room available, accompanied by parents or guardians.

Offering: The Ministry of Abiding Peace is supported by the generous donations of our community. Please consider supporting our work through a variety of giving options, including donations through Venmo (search for @Abiding-Peace-BuddLake), online bill pay with your bank, mailing your offering envelope to the church, or plate giving.

Holy Communion: We commune at the altar rail. Please collect an individual cup from the usher when you come forward, or come forward at the end for the common cup. We offer either wine or juice and allergen-free bread. If you are unable to come forward to receive communion, the usher can bring communion to you. You are also welcome to come forward with arms crossed for a blessing.

Good Friday

We welcome all who worship together in-person and in spirit this evening. Tonight, we will be observing a variation of an ancient form of Good Friday worship known as a Tenebrae Service. The word "tenebrae" is a Latin word meaning "shadows." During this ancient service a candle was extinguished after the reading of each Scripture passage—symbolic of the isolation and suffering of our Lord, and of the extinguishing of his light and life on the cross.

In our worship this evening we continue this tradition with an adaptation of the ancient service. In Matthew's passion account, Jesus refuses to engage the abuses of power and violence on their own terms, instead letting his silence expose their venom. The story calls us into prayers that connect Christ's ordeal and wisdom to the ways we need to be transformed. Christ's seven last words, reported in the gospels of Matthew, Luke, and John, call us to experience the suffering and death of Jesus enriched by the multiple perspectives of these accounts. We hear not a chronological history of the crucifixion, but an encounter with the pain and promise, the forsaking and the forgiveness that are all part of this central story of our faith. As each of the seven readings and meditations are completed, the church is progressively darkened to symbolize Christ's journey toward the darkness of the tomb. We know that this story does not end in death, but this night's solemn reflections call us to pause before rushing to the joy of resurrection. The cross has something to teach us. The cross reminds us that we cannot distance ourselves from suffering—our own, that of others, or that of Christ. We are connected to Christ's death as well as his resurrection. We discover hope by moving through pain, not by avoiding it. Standing with the disciples at the foot of the cross, tonight, we are invited to commit ourselves to faithfulness to Jesus' way. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life.

Our Lenten journey has called us to join Jesus on the Palm Sunday Path. By confronting his willingness to challenge human authorities, we see more clearly how his way exposes and condemns their abuses. By walking in his footsteps, we have been challenged to join him in rejecting the status quo in order to transform the world. On this night, of all nights, we see that ours is not a pacifying faith. The cross embodies the reaction of worldly powers to God's revelation. Jesus's open arms on that cross teach us what he is willing to endure to reshape the world according to the law of love.

CHOIR ANTHEM

Were You There
Traditional lyrics

African American spiritual
arr. David N. Johnson

Accompanist: Serena Rice, flute

Please stand, as you are able.

THE INVOCATION

P We begin this Good Friday service in the name of the ☩ Father, and of the Son, and of the Holy Spirit.

C **Amen.**

THE PRAYER OF THE DAY

P Let us pray. Almighty God,

C **look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.**

THE SOLEMN REPROACHES

These prayers are an ancient Christian text, following the pattern of Psalm 78 revealing God's faithfulness in response to the people's rebellion.

A Thus says the Lord: "What have I done to you, O my people, how have I offended you? Answer me. For I have raised you up out of the prison of sin and death, and you have delivered up your Redeemer to be scourged. For I have redeemed you from the house of bondage, and you have nailed your Savior to the cross. O my people!"

C **Holy God, Holy and mighty God, Holy and merciful; God eternal, leave us not to bitter death. O Lord, have mercy!**

A Thus says the Lord: "What have I done to you, O my people, and wherein have I offended you? Answer me. For I have conquered all your foes, and you have given me over and delivered me to those who persecute me. For I have fed you with my Word and refreshed you with living water, and you have given me gall and vinegar to drink. O my people!"

C **Holy God, Holy and mighty God, Holy and merciful; God eternal, leave us not to bitter death. O Lord, have mercy!**

A Thus says the Lord: "What have I done to you, O my people, and wherein have I offended you? Answer me. What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? My people, is this how you thank your God? O my people!"

C **Holy God, Holy and mighty God, Holy and merciful; God eternal, leave us not to bitter death. O Lord, have mercy!**

OUR CONFESSION OF FAITH

Based on Isaiah 53:4–7, 12b

P Let us now confess our faith in the one whose death we remember this night, using words drawn from the 53rd chapter of Isaiah.

C **We believe that Jesus Christ has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, and by his stripes we are healed. All we like sheep have gone astray; we have turned, every one, 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 opened not his mouth; he was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so he opened not his mouth. And he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors. Amen.**

HYMN

When I Survey the Wondrous Cross **ELW 803**



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.

Text: Isaac Watts, 1674–1748

Music: HAMBURG, Lowell Mason, 1792–1872

Please be seated.

DANCE OF LAMENT

Performed by The Messengers Sacred Dancers

Chaconne (from “Melpomene” Suite)

Johann Kaspar Ferdinand Fischer

RESPONSIVE RETELLING OF MATTHEW’S PASSION

(based on Matthew 26:36–27:43)

(Matthew 26:36–46)

P Let us focus our eyes to see Jesus in the Garden. He wrestles in prayer with the cup that he must drink and then turns to find his friends sleeping. “Can you not stay awake with me one hour?” he asks. He knows that they need to pray for the strength to face the trial before them. But he also knows what it is to be willing in spirit while weak in body. He feels that weakness in his own flesh. He kneels in prayer again. “My Father, if this cannot pass unless I drink it, your will be done.” He prays and his friends sleep. He prays again. They are still asleep. He wakes them when there is no more time. His betrayer is at hand.

P Precious Savior,

***C* we see your struggle while those closest to you give in to weakness. Teach us to pray without ceasing, for ourselves and for those who need us. Amen.**

(Matthew 26:47–56)

P Let us focus our eyes to see Judas approaching Jesus. He brings with him an armed crowd and the leaders of the people: the familiar allegiance of violence and power. Yet, when Judas speaks, he calls Jesus “Rabbi” and greets him with a kiss. Jesus knows what is coming but still calls Judas “Friend,” granting permission for what must be done.

The aggression begins: the crowd lays hands on Jesus to arrest him, one of his disciples draws a sword and cuts off the ear of a slave (one who is not there by their own will). Jesus calls an end to the violence. He could call twelve armies of angels to his defense, but he will not. He is following a story that has already been written in the scriptures. What he will do is expose the hypocrisy of this arrest. They treat him like a bandit in the night, but never challenged him in the temple where he taught in the day. He is right, but violence does not repent and Jesus' friends flee.

P Precious Savior,

***C* we see you betrayed and arrested, submitting despite the injustice and the hosts you have at your command. Teach us to recognize the strength of finding power in truth, rather than in force. Amen.**

(Matthew 26:57–68)

P Let us focus our eyes to see Jesus before the religious elites. They are seeking evidence to accuse Jesus, but all of the testimony is false. Finally two witnesses twist his words: “He said he could destroy God’s temple and rebuild it in three days.” The high priest demands a response from Jesus, but Jesus stays silent. The high priest goads him: “I put you under oath before the living God, tell us if you are the Messiah, the Son of God.” Jesus quotes the words of the prophet Daniel, reminding them all that the “Son of Man” (the title Jesus has claimed throughout his ministry) will come in judgement of the world. This is enough. In a gleeful show of horror, the accuser tears his clothes and proclaims Jesus’s blasphemy from his own lips. He calls the crowd to judge Jesus and they call for his death, striking him, spitting on him, and mocking his claim to be a prophet.

P Precious Savior,

***C* we see you questioned by those who refuse to learn from you. Open our hearts to willingly listen to what you reveal about yourself, and about us as well. Amen.**

(Matthew 26: 58, 69–75)

P Let us focus our eyes to see Peter, following from a distance. While Jesus is led before the high priest, Peter warms himself at a fire in the courtyard. He is recognized by a serving woman, but he shrugs off her claim that he was with Jesus. “I don’t know what you are talking about.” He moves away but is recognized by another servant. Peter denies it this time with an oath. Time passes, but the questioning resumes. The bystanders recognize his accent as Galilean. Peter curses and swears “I do not know the man.” A rooster crows. Peter remembers his Lord’s prediction. He flees to weep uncontrollably.

P Precious Savior,

***C* we see how fear drives denial. Teach us to cling to truth rather than to false hopes of safety found in lies. Amen.**

(Matthew 27:1–10)

P Let us focus our eyes to see Jesus condemned by the chief priests and elders. They have him bound and led away to the governor to carry out the execution. Judas sees the result of his betrayal and is overcome with regret. He returns the 30 silver pieces to the chief priests and elders, asserting Jesus’ innocence. They deny the relevance of his claim to them. He throws the silver into the temple and leaves to hang himself. The concern of the chief priests is over what to do with the money. They cannot put blood money into the treasury, so they use it to buy a field for the burial of outsiders, in fulfillment of prophecy.

P Precious Savior,

***C* we see how regret cannot always cure wrongs, and how power often turns its back on those it has used. Teach us to act with responsibility, and to nurture compassion for the suffering we feel and the suffering we cause. Amen.**

(Matthew 27:11–14, 18)

P Let us focus our eyes to see Jesus before Pilate. The governor has the authority to have him killed, so he questions Jesus on the treasonous charge that would bear that penalty: “Are you the king of the Jews?” Jesus will only reply “that’s what you say.” He does not answer a word to the testimony brought against him by the elders, and Pilate discerns that he has been handed over due to jealousy.

P Precious Savior,

***C* we see how justice is too often twisted by misinformation and false motives. Teach us to listen without accusing, especially when we hold the power. Amen.**

(Matthew 27:15–26)

P Let us focus our eyes to see Pilate turn to the crowd gathered for the festival custom. He asks them which prisoner they want released to them: Barabbas or Jesus who is called Christ. He is seeking to deflect responsibility, but his wife’s message emphasizes his role, warning him to leave the righteous man alone. It is too late. The leaders have convinced the crowd to call for Barabbas. Pilate asks what he should do with Jesus. “Crucify him!” they cry. Pilate asks for a reason: “What wrong has he done?” There is no reason; there are only their shouts of “Crucify him.” Pilate publicly washes his hands of the guilt: “I’m innocent of this man’s blood.” The crowd welcomes the guilt for themselves and Pilate goes along. He releases Barabbas and has Jesus whipped, then sent to die.

P Precious Savior,

***C* we see you treated as a problem to be deflected or destroyed. Give us the strength to fight for what is right even when we are pressured and opposed. Amen.**

(Matthew 27:27–31)

P Let us focus our eyes to see Jesus taunted and abused. A company of soldiers gather around him. They dress him with false honor, including a crown of thorns, and bow to him in mockery, hailing “the King of the Jews.” Then they spit on him, beat him on the head, strip him of his mocking finery, and lead him away to death.

P Precious Savior,

***C* we see you suffer injury and insult in silence. Cleanse us from the instinct to make ourselves feel powerful by making others small. Amen.**

(Matthew 27:32–43)

P Let us focus our eyes to see Jesus led to his crucifixion. A foreigner is conscripted to carry his cross to Golgotha, the place of the Skull. The soldiers continue their insolence even while guarding his slow death: giving him wine mixed with vinegar; dividing up his clothes; hanging his charge above his head, “This is Jesus, the king of the Jews.” Passersby mock him, calling him to save himself. Those who orchestrated his death join in the abuse. “He saved others, but he cannot save himself.... If he came down from the cross, then we would believe in him.... He trusts in God, so let God deliver him.” In response to all the abuse and mockery Jesus is silent.

P Precious Savior,

***C* we see the spite of those who do not want their expectations and comfort to be challenged. Soften our hearts to believe in a power that comes not from acts of might, but from self-giving love. Amen.**

THE FIRST WORD

Luke 23:32–34

A Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, “Father, forgive them; for they do not know what they are doing.” And they cast lots to divide his clothing.


First candle is snuffed. Silence for personal reflection and prayer.

P We pray,

***C* Forgive us, dear Lord, for our many sins. Those that trouble our hearts, and those that are known only to you. Amen.**

HYMN

Jesus, in Thy Dying Woes (vs. 1–2) **LBW 112**



1 Je - sus, in thy dy - ing woes, e - ven while thy life - blood flows,
2 Sav - ior, for our par - don sue when our sins thy pangs re - new,

Text: Thomas B. Pollock, 1836–1896

Music: ACK, VAD ÄR DOCK LIVET HÄR, Koralpsalmboken, Stockholm, 1697



crav - ing par - don for thy foes:
for we know not what we do: hear us, ho - ly Je - sus.

THE SECOND WORD

Luke 23:39–43

A One of the criminals who were hung there kept deriding him and saying, “Are you not the Messiah? Save yourself and us!” But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.” Then he said, “Jesus, remember me when you come into your kingdom.” He replied, “Truly I tell you, today you will be with me in Paradise.”

Second candle is snuffed. Silence for personal reflection and prayer.

P We pray,

C Lord Jesus, grant us faith, that we too may be with you in paradise when you call us from this life. Amen.

HYMN

Jesus, in Thy Dying Woes (vs. 4, 6) **LBW 112**

4. Jesus, pitying the sighs
of the thief, who near thee dies,
promising him paradise:
hear us, holy Jesus.

6. May our hearts to thee incline,
looking from our cross to thine.
Cheer our souls with hope divine:
hear us, holy Jesus.

THE THIRD WORD

John 19:25b–27

A 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.

Third candle is snuffed. Silence for personal reflection and prayer.

P We pray,

C **Compassionate Savior, provide your tender care for us in all our needs of body and soul. Amen.**

HYMN

Jesus, in Thy Dying Woes (vs. 7, 9) **LBW 112**

7. Jesus, loving to the end
her whose heart thy sorrows rend,
and thy dearest human friend:
hear us, holy Jesus.

9. May we all thy loved ones be,
all one holy family,
loving for the love of thee:
hear us, holy Jesus.

THE FOURTH WORD

Matthew 27:45–46

A From noon on, darkness came over the whole land until three in the afternoon. 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?"

Fourth candle is snuffed. Silence for personal reflection and prayer.

P We pray,

C **Lord Jesus, grant that the message of your suffering may keep us confident of your loving presence among us through all of life's sorrows. Amen.**

HYMN

Jesus, in Thy Dying Woes (vs. 10, 12) **LBW 112**

10. Jesus, whelmed in fears unknown,
with our evil left alone, while no
light from heav'n is shown:
hear us, holy Jesus.

12. Though no Father seem to hear,
though no light our spirits
cheer,
may we know that God is near:
hear us, holy Jesus.

THE FIFTH WORD

John 19:28–29

A 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.

Fifth candle is snuffed. Silence for personal reflection and prayer.

P We pray,

***C* O perfect Savior, when we see such great evidence of sin in our lives, fill us with faith that you have done all things perfectly, and that you have kept the Father's will for us. Amen.**

HYMN

Jesus, in Thy Dying Woes (vs. 13, 15) **LBW 112**

13. Jesus, in thy thirst and pain,
while thy wounds thy lifeblood
drain,
thirsting more our love to gain:
hear us, holy Jesus.

15. May we thirst thy love to know;
lead us in our sin and woe
where the healing waters flow:
hear us, holy Jesus.

THE SIXTH WORD

John 19:30

A When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Sixth candle is snuffed. Silence for personal reflection and prayer.

P We pray,

***C* O victorious Savior, remove all our fears, since you have accomplished everything in order to give to us the victory over sin, death, and hell. Amen.**

HYMN

Jesus, in Thy Dying Woes (vs. 16–17) **LBW 112**

16. Jesus, all our ransom paid,
all thy Father's will obeyed;
by thy sufferings perfect made:
hear us, holy Jesus.

17. Save us in our soul's distress;
be our help to cheer and bless,
while we grow in holiness:
hear us, holy Jesus.

THE SEVENTH WORD

Luke 23:45b–47

A And the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent."

Seventh candle is snuffed. Silence for personal reflection and prayer.

P We pray,

***C* Lord Jesus, through life may we rest in your hand, and in death may we commit ourselves also to your care. We trust that it was for our eternal life that you died. Amen.**

HYMN

Jesus, in Thy Dying Woes (vs. 19, 21) **LBW 112**

19. Jesus, all thy labor vast,
all thy woe and conflict past;
yielding up thy soul at last:
hear us, holy Jesus.

21. May thy life and death supply
grace to live and grace to die,
grace to reach the home on high:
hear us, holy Jesus.

THE LORD'S PRAYER

To be spoken in a whisper.

***C* 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 trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

PROCESSION OF THE CROSS

A cross is carried in procession through the church and placed before the assembly. The assembly stands and faces the cross as it is brought forward. The following dialogue is spoken, the assembly echoing the leader, at the beginning, mid-point, and end of the procession.

P Behold, the life-giving cross, on which was hung the Savior of the whole world.

***C* Oh, come, let us worship him.**

P Behold, the life-giving cross, on which was hung the Savior of the whole world.

***C* Oh, come, let us worship him.**

P Behold, the life-giving cross, on which was hung the Savior of the whole world.

***C* Oh, come, let us worship him.**

P You have prepared a cross for our Savior.

***C* Holy God, holy and mighty, holy and immortal, have mercy on us.**

P We adore you, O Christ, and we bless you.

***C* By your holy cross you have redeemed the world.**

During this time of meditation, worshipers may come to the cross to make a sign of reverence. Reverencing the cross may include actions such as pausing before the cross, bowing, kneeling before it in prayer, or touching it. In recognition of our Lenten Journey on the Palm Sunday Path, you may also lay a palm at the foot of the cross, representing your commitment to continue walking in the way of Christ that confronts forces of coercive power and abuse by advocating the world-changing way of Love.

MEDITATION

Meditation on HAMBURG

attr. Lowell Mason
arr. David Paxton

READING

Matthew 27:57–61

P When it was evening, there came a rich man from Arimathea named Joseph, who also was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

Christ has gone to the grave. We now end our worship in silence.



ASSISTANTS SERVING IN WORSHIP

- Greeter:
 - Assistant Minister: Roy Persson
 - Soloist: Linda Langsam
- Livestream Assistant: Tyler Rice
- Lights: Ben Schroeder & Tyler Rice
 - Crucifer: Maddox Rice

ART and LITURGY

Art: Photo by Julian Zwengel on Unsplash. Public Domain.

Liturgy Music: Evangelical Lutheran Worship, setting 5. All liturgy and worship hymns are reprinted under One License.net #A-700457 and CCLI #2840035