



Grace Lutheran Church

Companion Congregation: Msindo Parish in Tanzania

Welcome to Worship

Good Friday

April 3, 2026

6:30 p.m.

Liturgical worship with organ

OUR STATEMENT OF MISSION

Grace Lutheran Church is a community of faith, centered in worship, held in grace, strengthened in love, sent forth in mission, in Jesus' name.

Grace Lutheran Church commits to welcoming and celebrating all people; those in the LGBTQIA+ community, Black, Indigenous, People of Color, and their allies.

We commit to the work of anti-racism, liberation, social and environmental justice for all of God's creation. We affirm the sacredness of all people, regardless of sexual orientation, gender identity, or gender expression.

We affirm the sacredness of all those who have experienced exclusion because of race, ability, age, culture, or nationality. We affirm the sacredness of those who wrestle with addiction, physical or mental health, imprisonment, socio-economic circumstances, or anything that too often divides us.

No matter the labels others may place upon you, or the labels you may place upon yourself, here at Grace you will find a home among friends in need of a Savior. You are welcome here.

Welcome! *If this is your first time worshipping at Grace Lutheran, we're glad you are here! You can learn more about our congregation*

- on our website at www.gracedm.org
- by asking a greeter or other members of the congregation
- picking up one of our brief brochures from the Visitor Center in the Gathering Hall, or newsletters in the Entryway.

Worship Online: During times when you cannot be with us in person, you can participate in worship on our website or Facebook page @gracelutherandm

*We worship together in many ways: Standing, sitting, singing, speaking, listening. You are invited to worship in as many (or few) ways as you are comfortable and able. **When following along in the bulletin, the congregation is invited to read the items in bold (often marked with a C:) aloud.***

Large print bulletins are available from the ushers.

Children belong and are welcome in worship! *Children's bulletins are available from the ushers, and activity bags are available outside the doors to the sanctuary. If needed, the **Kids Corner** in the Gathering Hall has puzzles, books, coloring pages and Mega-blocks! This space is intended to offer a place for children to be and play if they need to step out of worship and during fellowship times.*

Communion – We welcome all people to the Lord's table to receive Holy Communion. *Children ages 3 and above are welcome at the parents' discretion, after meeting for instruction with the pastor. Children not instructed are invited to come forward for a blessing. If you are not able to come forward to take communion, please notify an usher before the service. Then try to sit by the aisle and the pastor will commune you in your pew.*

If you are interested in finding out more about membership at Grace, please contact Pastor Mike at Mike@gracedm.org, 515-276-6873.

Enter in silence

Welcome

Candle Lighting

L: In the beginning, darkness covered the face of the deep. Then God said,

C: “Let there be light.”

L: And there was light. And every day since, the light has come and gone.

C: The sun has risen and set.

L: The moon has waxed and waned.

C: The light is still with us.

L: In the beginning was the Word, which brought all things into being. What has come into being through him is life,

C: the light of all people.

L: The light shined in the darkness,

C: and the darkness did not overtake it.

L: When God made the light, when the light of all people came into the world, God did not send away the dark.

C: The darkness remains.

L: God created the night for dreams and clarity,

C: an exhaling of the light.

L: Let us enter this holy darkness to bear witness to the light of the world who was extinguished by violence.

C: Let us worship our Incarnate God.

Gathering Hymn “Lamb of God, Pure and Sinless” ELW #357

First Reading: Arrest, Luke 22:47-53

⁴⁷While 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, ⁴⁸but Jesus said to him, “Judas, is it with a kiss that you are betraying the Son of Man?” ⁴⁹When those who were around him saw what was coming, they asked, “Lord, should we strike with the sword?” ⁵⁰Then one of them struck the slave of the high priest and cut off his right ear. ⁵¹But Jesus said, “No more of this!” And he touched his ear and healed him. ⁵²Then 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? ⁵³When 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!”

Special Music “Were You There” Vicar Lotegeluaki Lengai

Hymn “Ah, Holy Jesus” ELW #349

Welcome to our Tenebrae service this evening. The word “Tenebrae” means darkness in Latin, and this service of deepening darkness mirrors the darkness that came over the world at the crucifixion. As the service unfolds, candles will be extinguished as we remember the final hours of Jesus’ life and the reality of his death. When we extinguish the final candle, the Christ candle, we will experience the utter darkness which fell upon the world with Christ’s final breath. At the end of the service, we will depart in silence without a benediction, because until Easter Sunday, there is simply nothing more to say.

In his book *What Will You Do with King Jesus?* James A. Harnish writes, "Is it possible that our world still knows better how to deal with a bandit, a murderer, and insurrectionist than it knows what to do with the Prince of Peace? ... Is it possible that we would rather deal with raw power that rides on a stallion than with this one who comes on a donkey, with the weapons of love, patience, suffering, and peace? Given the choice, isn't it possible that we would take Barabbas, too?"

"What Will You Do with King Jesus? Pictures of the Kingdom of God in Matthew," by James A. Harnish, (The Upper Room, 1986)

Second Reading: Sentencing, Luke 23:13-25

¹³ Pilate then called together the chief priests, the leaders, and the people ¹⁴ and said to them, "You brought me this man as one who was inciting the people, and here I have examined him in your presence and have not found this man guilty of any of your charges against him. ¹⁵ Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. ¹⁶ I will therefore have him flogged and release him."^[a]

¹⁸ Then they all shouted out together, "Away with this fellow! Release Barabbas for us!" ¹⁹ (This was a man who had been put in prison for an insurrection that had taken place in the city and for murder.) ²⁰ Pilate, wanting to release Jesus, addressed them again, ²¹ but they kept shouting, "Crucify, crucify him!" ²² A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." ²³ But they kept urgently demanding with loud shouts that he should be crucified, and their voices prevailed. ²⁴ So Pilate gave his verdict that their demand should be granted. ²⁵ He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

Call to Confession

L: Friends, the passion narrative invites us to place ourselves in the story, to examine our own complicity in cycles of violence. And the good news is, we don't have to do this alone. The God who made us knows our hearts, knows our flaws, and knows all our best intentions. We don't have to hide. There's no need to save face. Let us simply turn to God in prayer with our whole hearts.

Prayer of Confession

L: Holy God, we can easily see ourselves in any number of the people surrounding Jesus in his final days. We are Judas, betraying what we hold most dear for status, wealth, and security. We are the soldiers, using our power to maintain the status quo which serves us. We are the disciples, brandishing our weapons to fight violence with violence, and we are the high priest's servant, victims of a world hell-bent on winning.

C: Prince of Peace, forgive us.

L: We are Herod, finding our entertainment at the expense of other people's dignity. We are Pilate, excusing ourselves from the blame that is rightfully ours. We are the crowd, foaming at the mouth and demanding blood, and we are Barabbas, our lives spared while others are crucified.

C: Prince of Peace, forgive us.

L: Forgive us, we pray, for the parts we have played. Set us free from the sin that chokes the world, threatening to extinguish all that is good and beautiful. Break the cycles of violence, step into the machinery of a world fueled by division and disrupt us.

C: Forgive us, Prince of Peace. Kyrie eleison. Have mercy on us. Amen.

Assurance of Pardon

L: Family of faith, the impossibly good news is that we are forgiven. No matter what we have or haven't done, our God is always waiting with open arms to receive us.

Hymn "When I Survey The Wondrous Cross" ELW #803

Third Reading: Crucifixion, Luke 23:33-38

³³ 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. ³⁴ Then Jesus said, "Father, forgive them, for they do not know what they are doing." And they cast lots to divide his clothing. ³⁵ And the people stood by watching, but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" ³⁶ The soldiers also mocked him, coming up and offering him sour wine ³⁷ and saying, "If you are the King of the Jews, save yourself!" ³⁸ There was also an inscription over him, "This is the King of the Jews."

Reflection

Hymn "My Song Is Love Unknown" ELW #343

Fourth Reading: Death, Luke 23:44-46

⁴⁴ It was now about noon, and darkness came over the whole land until three in the afternoon, ⁴⁵ while the sun's light failed, and the curtain of the temple was torn in two. ⁴⁶ Then Jesus, crying out with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.

Solemn Reproaches

L: Holy God, holy and mighty, holy and immortal, have mercy on us.

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

L: O my people, O my Church, what have I done to you? In what have I offended you? Answer me. I led you forth from the land of Egypt and delivered you by the waters of baptism, but you have prepared a cross for your Savior.

Historically, the Solemn Reproaches date back to at least the 9th century. Each reproach begins with Christ expressing a specific act of love or sacrifice he has made for humanity, followed by a question or lament about why he has been repaid with betrayal or rejection.

The texts often include references to Old Testament events, drawing parallels between God's actions for the Israelites and Christ's actions for humanity, underscoring the continuity of God's plan for all of our salvation.

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

L: O my people, O my Church, what more could I have done for you that I have not done? Answer me. I led you through the desert forty years and fed you with manna. I brought you through tribulation and gave you my body, the bread of heaven, but you have prepared a cross for your Savior.

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

L: O my people, O my Church, what more could I have done for you that I have not done? Answer me. I went before you in a pillar of cloud, but you led me to the judgment hall of Pilate, and you have prepared a cross for your Savior.

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

L: O my people, O my Church, what more could I have done for you that I have not done? Answer me. I scourged your enemies and brought you to a land of freedom, but you have scourged, mocked, and beaten me, and you have prepared a cross for your Savior.

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

L: O my people, O my Church, what more could I have done for you that I have not done? Answer me. I planted you as my chosen and fairest vineyard and made you branches of my vine; but you pierced my side with a spear, and you have prepared a cross for your Savior.

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

L: O my people, O my Church, what more could I have done for you that I have not done? Answer me. I gave you the water of salvation from the rock, but when I was thirsty you gave me vinegar to drink, and you have prepared a cross for your Savior.

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

L: O my people, O my Church, what more could I have done for you that I have not done? Answer me. I gave you a royal scepter, and bestowed on you the keys to the kingdom, but you have given me a crown of thorns and you have prepared a cross for your Savior.

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

L: O my people, O my Church, what more could I have done for you that I have not done? Answer me. I gave you my peace, which the world cannot give, but you draw the sword to strike in my name, and you have prepared a cross for your Savior.

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

L: O my people, O my Church, what more could I have done for you that I have not done? Answer me. I washed your feet as a sign of my love and offered you my body and blood, but you scatter and deny and abandon me, and you have prepared a cross for your Savior.

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

L: O my people, O my Church, what more could I have done for you that I have not done? Answer me. I prayed that all may be one in the Father and me, but you continue to quarrel and divide, casting lots for my clothing, and you have prepared a cross for your Savior.

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

L: O my people, O my Church, what more could I have done for you that I have not done? Answer me. I grafted you into the tree of my chosen Israel but you made them scapegoats for your own guilt, and you have prepared a cross for your Savior.

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

L: O my people, O my Church, what more could I have done for you that I have not done? Answer me. I came to you as the least of your brothers and sisters, but I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you did not welcome me. I was naked and you did not clothe me, sick and in prison and you did not visit me, and you have prepared a cross for your Savior.

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

Time of silence

L: We adore you, O Christ, and we bless you.

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

Closing Hymn

“They Crucified My Lord”

ELW #350

Depart in Silence

The Solemn Re-proaches serve as a powerful reminder of the depth of Christ’s love and the gravity of human sinfulness, aiming to inspire reflection, repentance, and gratitude among the faithful.

At the end of the service, worshipers may come to the large cross to make a sign of reverence. Reverencing the cross may include actions such as pausing before the cross, bowing, kneeling before it for prayer, or touching it.

Worship continues on **EASTER SUNDAY**
6:30 a.m. – Holy Communion
9:00 a.m. – Holy Communion
7:00 – 8:45 a.m. – Fellowship & Breakfast

Welcome to Grace!

Ministers —the people of Grace

Pastor –

The Rev. Michael Schmidtmike@gracedm.org

Vicar –

Lotegeluaki Lengai.....lotegeluaki@gracedm.org
(Loh-tay-gay-loo-wahk-ee Lain-guy)

Organist –

Rich Snyder.....rich@gracedm.org

Piano Accompanist, Music Ensemble Coordinator –

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Jessica Flannery.....jessica@gracedm.org

Property Manager –

Nichole Aubert.....nichole@gracedm.org

Custodian – Todd Haugen

Usher – Carter Woodruff

Greeter –

Lectors – Jenny Rehder, Kate Schaller

Tech Crew – Greg Boeschen, Jamie Briggs, Chuck Denton, Paul Nelson,
Jon Rissman, & Amy Schmelzer



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