

WORSHIP



FIRST
PRESBYTERIAN
CHURCH of
RICHARDSON

GOOD FRIDAY | APRIL 3, 2026

Responding to God's love and grace, we WORSHIP with joy, NURTURE with faith, and SERVE others with love.

At First Presbyterian Church of Richardson, we believe that God's love is for everyone—without exception. We welcome all people to worship, serve, and grow with us, regardless of race, ethnicity, gender identity, sexual orientation, age, physical or mental ability, marital status, or economic circumstance. We affirm the worth and dignity of every person as a beloved child of God, created in God's image. As a church rooted in God's grace, we seek to live with open hearts and open minds. We commit to being a safe and affirming space for all, especially those who have been hurt or excluded by the church in the past. In our worship, our leadership, our fellowship, and our service—we welcome you. We see you. We honor your full humanity. You are welcome here. You are not alone. You are loved.



"Revealed through Nonviolence" by Lauren Wright Pittman

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.

We Gather Around the Word

OPENING VOLUNTARY

Improvisation on Lenten Melodies

Terry Metzger, Organist

*CALL TO WORSHIP *and* CANDLE LIGHTING

Rev. Alice Hernandez

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

“Let there be light.”

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

The sun has risen and set.

The moon has waxed and waned.

The light is still with us.

In the beginning was the Word, which brought all things into being.

What has come into being through him is life,

the light of all people.

The light shined in the darkness,

and the darkness did not overtake it.

When God made the light, when the light of all people came into the world,

God did not send away the dark.

The darkness remains.

God created the night for dreams and clarity,

an exhaling of the light.

Let us enter this holy darkness

to bear witness to the light of the world who was extinguished by violence.

Let us worship our Incarnate God.

FIRST READING | *Betrayal and Arrest*

Luke 22:47-53

NRSV NT Pg. 87

Holy Wisdom, Holy Word

Thanks be to God.

*HYMN | #204 "Stay With Me"

VISIO DIVINA

Rev. Alice Hernandez

SECOND READING | *Sentencing*

Luke 23:13-25

NRSV NT Pgs. 88-89

Holy Wisdom, Holy Word

Thanks be to God.

SOLEMN REPROACHES OF THE CROSS

Rev. Sarah Chancellor-Watson

**Please stand in body or spirit*

SUNG REFRAIN | #577 "Kyrie Eleison"

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

THIRD READING | *Crucifixion*

Luke 23:33-38

NRSV NT Pg. 89

Holy Wisdom, Holy Word
Thanks be to God.

REFLECTION

Rev. Sarah Chancellor-Watson

SOLO

"O Sacred Head Now Wounded"
For text reflection, please see Glory to God 221.
Aden Black, Solo; Terry Metzger, Organ

FOURTH READING | *Death*

Luke 23:44-46

NRSV NT Pg. 89

Holy Wisdom, Holy Word
Thanks be to God.

*HYMN | #215 "What Wondrous Love Is This?"

ANTHEM

"Were You There"
Arr. Raymond H. Haan
Aden Black, Solo; Amelia Hollis, Cello
The Sanctuary Choir, Amanda Hollis, Director
For text reflection, please see Glory to God 228.

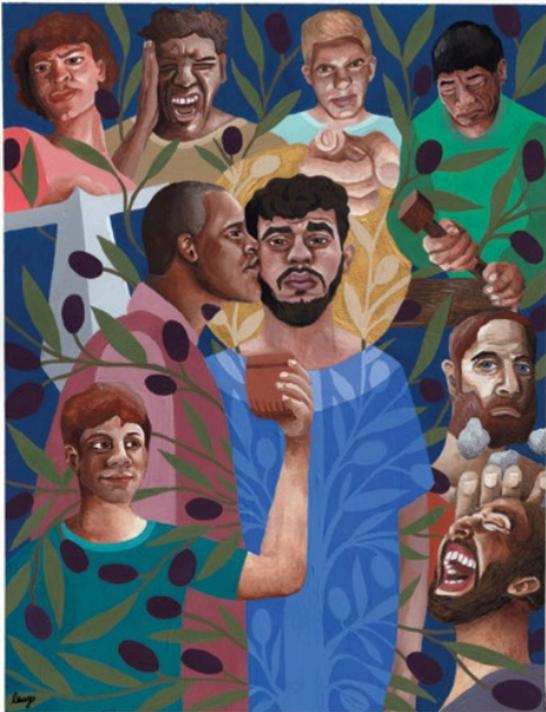
EXTINGUISHING THE LIGHT

DEPART IN SILENCE

*You are welcome to remain in worship with silent prayer and reflection for as long as you wish.
When you are ready you may depart in silence. Our worship continues on Easter morning...*

*Today's liturgy was adapted from liturgy written by
Rev. Sarah (Are) Speed | A Sanctified Art LLC | sanctifiedart.org*





Revealed through Nonviolence

by Lauren Wright Pittman

Inspired by Luke 22:47-53; Luke 23:33-38, 44-46
11"x14" Gouache & colored pencils on paper

Creating this image²² 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 Judas²³ 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

Look

Allow your eyes to follow the olive tree as it weaves through the composition and touches each figure. What meaning do you glean from the olive tree?

22 This composition is inspired by *Vivir en Comunción* ("Living in Communion") by Maximino Cerezo Barredo (1932-), a mural in La Paz, Granada, Spain. View the art here: [instagram.com/p/DLFqUWgxx-i/](https://www.instagram.com/p/DLFqUWgxx-i/)

23 The sword references Judas's backstabbing act of betrayal.