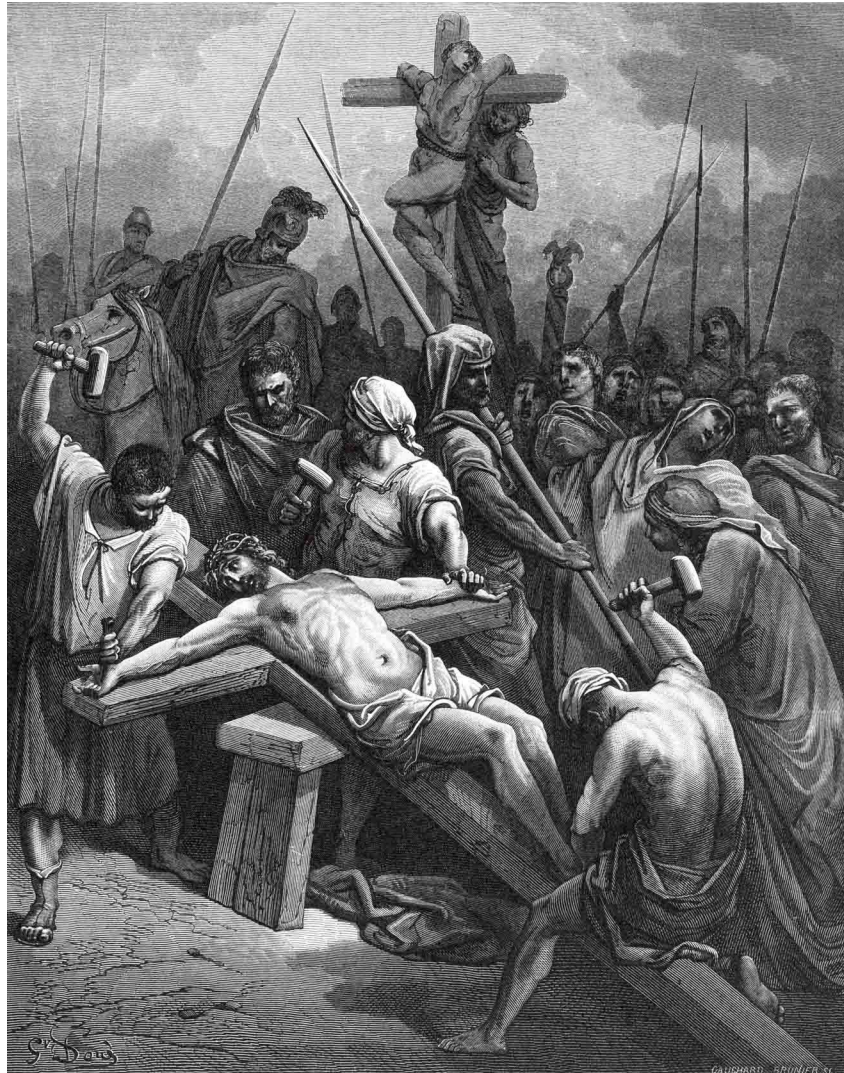


GOOD FRIDAY

Friday, April 15, 2022
7:00 p.m.



“Crucifixion of Jesus”
Gustave Doré (1832-1883)

WELCOME TO WORSHIP AT ST. MARK'S LUTHERAN CHURCH!

Plain text indicates a part of the liturgy led by a worship leader.

Bold text indicates the congregational response.

WE GATHER IN SILENCE

Today we spend time in worship contemplating the mystery of our redemption; Christ's crucifixion, death, and burial. The cross, though a shameful and brutal instrument of death, by God's grace, is the ultimate manifestation of the highest good: God's love for humanity.

Prayer of the Day

P Let us pray.

Almighty God, we ask you to look with mercy on your family for whom our Lord Jesus Christ was willing to be betrayed and 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, now and forever.

C **Amen**

LITURGY OF THE WORD

Lesson: Hosea 6:1-6

L A reading from Hosea.

"Come, let us return to the LORD; for it is he who has torn, and he will heal us; he has struck down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him. Let us know, let us press on to know the LORD; his appearing is as sure as the dawn; he will come to us like the showers, like the spring rains that water the earth." What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes away early. Therefore I have hewn them by the prophets, I have killed them by the words of my mouth, and my judgment goes forth as the light. For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.

L The word of the Lord.

C **Thanks be to God.**

Psalm: Psalm 22

- ¹My God, my God, why have you for- | saken me?
Why so far from saving me, so far from the words | of my groaning?
- ²My God, I cry out by day, but you | do not answer;
by night, but I | find no rest.
- ³Yet you are the | Holy One,
enthroned on the prais- | es of Israel.
- ⁴Our ancestors put their | trust in you,
they trusted, and you | rescued them.
- ⁷All who see me laugh | me to scorn;
they curl their lips; they | shake their heads.
- ⁸“Trust in the LORD; let the | LORD deliver;
let God rescue him if God so de- | lights in him.”
- ¹⁸They divide my gar- | ments among them;
for my clothing, | they cast lots.
- ¹⁹But you, O LORD, be not | far away;
O my help, hasten | to my aid.
- ²⁸For dominion belongs | to the LORD,
who rules o- | ver the nations.
- ²⁹Indeed, all who sleep in the earth shall bow | down in worship;
all who go down to the dust, though they be dead, shall kneel be- | fore the LORD.
- ³⁰Their descendants shall | serve the LORD,
whom they shall proclaim to genera- | tions to come.
- ³¹They shall proclaim God’s deliverance to a people | yet unborn,
saying to them, “The | LORD has acted!”

The Passion: John 18:1—19:42

P The Passion of our Lord Jesus Christ according to St. John.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons.

Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."



"The Betrayal of Christ"
Hendrik Goltzius (1558-1617)

Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man



"Christ Before Caiaphas"
Hendrik Goltzius (1558-1617)

were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"



"Christ Before Pilate"
Hendrik Goltzius (1558-1617)

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."



"Ecce Homo"
Hendrik Goltzius (1558-1617)

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the



"Christ Bearing the Cross"
Hendrik Goltzius (1558-1617)

emperor. Everyone who claims to be a king sets himself against the emperor.

"When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription,

because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written."

THE CONGREGATION STANDS.

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

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.

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



"Calvary"
Hendrik Goltzius (1558-1617)

WE PAUSE FOR SILENT MEDITATION.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."



"The Entombment"
Hendrik Goltzius (1558-1617)

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews.

Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

P This is the Passion of our Lord.

Hymn of the Day 351

O Sacred Head, Now Wounded

Bidding Prayer

P Let us pray, brothers and sisters, for the holy Church of God throughout the world, that God the almighty Father guide it and gather it together, so that we may worship him in peace and tranquility.

Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. Guide the work of the Church. Help it to persevere in faith, proclaim your name, and bring salvation to people everywhere. We ask this through Christ our Lord.

C **Amen**

- P Let us pray for Bishops Eaton and Humphrey, for Pastor Armentrout and all pastors and ministers, for Kathy Bryant, Jacob Gordon, and all servants of the Church, and for all the people of God.

Almighty and eternal God, your Spirit guides the Church and makes it holy. Strengthen and uphold our pastors and our leaders; keep them in health and safety for the good of the Church, and help each of us to do faithfully the work to which you have called us. We ask this through Christ our Lord.

C Amen

- P Let us pray for those preparing for Baptism, that God make them responsive to his love, and give them new life in Jesus Christ.

Almighty and eternal God, you continually bless the Church with new members. Increase the faith and understanding of those preparing for Baptism. Give them a new birth as your children, and keep them in the faith and communion of your holy Church. We ask this through Christ our Lord.

C Amen

- P Let us pray for all our brothers and sisters who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who know Christ as Lord.

Almighty and eternal God, you give your Church its unity. Look with favor on all who follow Jesus your Son. We are all consecrated to you by our Baptism; make us one in the fullness of faith, and keep us one in the fellowship of love. We ask this through Christ our Lord.

C Amen

- P Let us pray that God, the almighty and merciful Father, may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.

Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart. Hear the prayers of all who call on you in any trouble, that they may have the joy of receiving your help in their need. We ask this through Christ our Lord.

C Amen

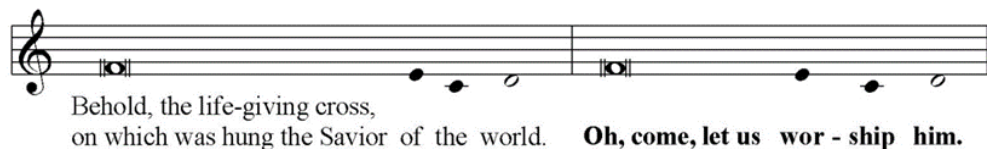
The Lord's Prayer

- P Lord, remember us in your kingdom and teach us to pray:

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

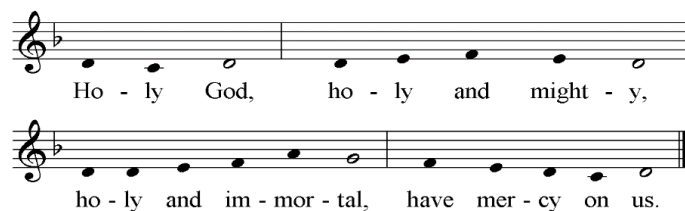
ADORATION OF THE CRUCIFIED

The following dialogue is sung three times, the assembly echoing the leader each time. We sit.



The cantor sings the Solemn Reproaches of the Cross. We respond by singing the Trisagion ("Holy God") after each reproach.

- L O my people, O my church, what have I done to you? How have I offended you? Answer me! I led you out of slavery into freedom, and delivered you through the waters of rebirth, but you have prepared a cross for your Savior.

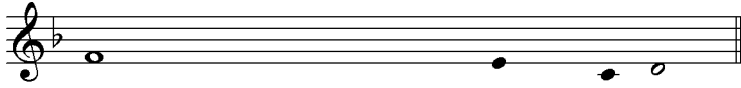


- L O my people, O my church, what more could I have done for you? Answer me! Forty years I led you through the desert, feeding you with manna on the way; I saved you from the time of trial and gave you my body, the bread of heaven, but you have prepared a cross for your Savior.
- C **Holy God, holy and mighty, holy and immortal, have mercy on us.**
- L O my people, O my church, what more could I have done for you? Answer me! I led you on your way in a pillar of cloud and fire, but you led me to the judgment hall of Pilate; I guided you with the light of the Holy Spirit, 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? Answer me! I planted you as my fairest vine, but you have brought forth bitter fruit; I made you branches of the vine and never left your side, 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? Answer me! I poured out saving water from the rock, but you gave me vinegar to drink; I poured out my life and gave you the new covenant in my blood, 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? Answer me! I gave you a royal scepter, but you gave me a crown of thorns; I gave you the kingdom and crowned you with eternal life, 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? Answer me! I struck down your enemies, but you struck my head with a reed; I gave you my peace, but you draw the sword 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? Answer me! I opened the waters to lead you to the promised land, but you opened my side with a spear; I washed your feet as a sign of my love, 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? Answer me! I lifted you up to the heights, but you lifted me high on a cross; I raised you from death and prepared for you the tree of life, 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? Answer me! I grafted you into my people 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? Answer me! I came to you in the least of your brothers and sisters, but I was hungry and you gave me no food, thirsty and you gave me no drink, a stranger and you did not welcome me, 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.**
- L We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world.
May God be merciful and bless us; may the light of God's face shine upon us.
Let your way be known upon earth, your saving health among all nations.
- L We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world.
Let the peoples praise you, O God; let all the peoples praise you.
May God give us blessing, and may all the ends of the earth stand in awe.

L We glory in your cross, O Lord, and we praise your holy resurrection,
for by your cross joy has come into the world.

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



By your holy cross you have re-deemed the world.

We stand and sing the Hymn of the Triumph of the Cross.

Hymn of Triumph 342

There in God's Garden

The liturgy for Good Friday is now concluded. We are free to leave in silence.

*As we exit the nave, we are welcome to make a sign of reverence
before the large wooden cross such as
pausing or bowing in prayer.*

The Liturgy of the Three Days Concludes

Holy Saturday
April 16
8:00 p.m.

Worship with the Service of Light, Service of Readings,
Affirmation of Baptism and Celebration of Holy Communion

EASTER SUNDAY SCHEDULE

7:30 A.M.	Worship with Holy Communion (In the Columbarium—weather permitting)
8:30 A.M.	Breakfast
11:00 A.M.	Easter Festival Worship with Holy Communion



Ministers and Staff

Ministers: Congregation of St. Mark's Lutheran Church

Secretary / Financial Administrator: Kathy Bryant

Organist / Choir Director: Jacob Gordon

Pastor: James Armentrout

1008 FRANKLIN ROAD SOUTHWEST, ROANOKE, VIRGINIA 24016

Phone: (540) 344-9051

E-mail: office@stmarksroanoke.org

Web: www.stmarksroanoke.org

Facebook: St. Mark's Lutheran Roanoke