

SAINT MARK'S LUTHERAN CHURCH



GOOD FRIDAY

APRIL 3, 2026

LITURGY AT SAINT MARK'S



Good Friday
April 3, 2026

All gather in silence.

At the appointed hour, the ministers enter. The assembly stands.

PRAYER OF THE DAY

The Lord be with you.
And also with you.

Let us pray.

A brief silence is kept before the prayer.

Merciful God,
Your Son was lifted up on the cross to draw all people to himself.
Grant that we who have been born out of his wounded side
may at all times find mercy in him, Jesus Christ, our Savior and Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and forever.
Amen.

HYMN

Go to Dark Gethsemane (st. 1-3)

1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;
 2 Fol - low to the judg - ment hall, view the Lord of life ar - rained;
 3 Cal - v'ry's mourn - ful moun - tain climb; there, a - dor - ing at his feet,
 4 Ear - ly has - ten to the tomb where they laid his breath - less clay;

your Re - deem - er's con - flict see. Watch with him one bit - ter hour;
 oh, the worm - wood and the gall! Oh, the pangs his soul sus - tained!
 mark that mir - a - cle of time, God's own sac - ri - fice com - plete.
 all is sol - i - tude and gloom. Who has tak - en him a - way?

turn not from his griefs a - way; learn from Je - sus Christ to pray.
 Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.
 "It is fin - ished!" hear him cry; learn from Je - sus Christ to die.
 Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

The assembly is seated.

PSALM 22

Read responsively by whole verse.

¹ My God, my God, why have you forsaken me?

Why so far from saving me, so far from the words of my groaning?

² **My God, I cry out by day, but you do not answer;
by night, but I find no rest.**

³ Yet you are the Holy One,
enthroned on the praises of Israel.

⁴ **Our ancestors put their trust in you,
they trusted, and you rescued them.**

⁵ They cried out to you and were delivered;
they trusted in you and were not put to shame.

⁶ **But as for me, I am a worm and not human,
scorned by all and despised by the people.**

⁷ All 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 delights in him.”**

⁹ Yet you are the one who drew me forth from the womb,
and kept me safe on my mother’s breast.

¹⁰ **I have been entrusted to you ever since I was born;
you were my God when I was still in my mother’s womb.**

¹¹ Be not far from me, for trouble is near,
and there is no one to help.

¹² **Many young bulls encircle me;
strong bulls of Bashan surround me.**

¹³ They open wide their jaws at me,
like a slashing and roaring lion.

¹⁴ **I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.**

¹⁵ My strength is dried up like a potsherd; my tongue sticks to the roof of my mouth;
and you have laid me in the dust of death.

¹⁶ **Packs of dogs close me in, a band of evildoers circles round me;
they pierce my hands and my feet.**

- ¹⁷ I can count all my bones
while they stare at me and gloat.
- ¹⁸ **They divide my garments among them;
for my clothing, they cast lots.**
- ¹⁹ But you, O Lord, be not far away;
O my help, hasten to my aid.
- ²⁰ **Deliver me from the sword,
my life from the power of the dog.**
- ²¹ Save me from the lion's mouth!
From the horns of wild bulls you have rescued me.
- ²² **I will declare your name to my people;
in the midst of the assembly I will praise you.**
- ²³ You who fear the Lord, give praise! All you of Jacob's line, give
glory.
Stand in awe of the Lord, all you offspring of Israel.
- ²⁴ **For the Lord does not despise nor abhor the poor in their poverty;
neither is the Lord's face hidden from them;
but when they cry out, the Lord hears them.**

The assembly stands.

GOSPEL ACCLAMATION

Look to Jesus,
**who for the sake of the joy that was set before him endured
the cross, disregarding its shame, and has taken his seat at the right
hand of the throne of God.**

The passion of our Lord Jesus Christ according to John.
Glory to you O Lord.

GOSPEL: John 18:1-19:42

Reading I: John 18:1-12

The betrayal and arrest of Jesus.

Jesus, having prayed this prayer, left with his disciples and crossed over the brook Kidron at a place where there was a garden. He and his disciples entered it.

Judas, his betrayer, knew the place because Jesus and his disciples went there often. So Judas led the way to the garden, and the Roman soldiers and police sent by the high priests and Pharisees followed. They arrived there with lanterns and torches and swords. Jesus, knowing by now everything that was imploding on him, went out and met them. He said, "Who are you after?" They answered, "Jesus the Nazarene." He said, "That's me." The soldiers recoiled, totally taken aback. Judas, his betrayer, stood out like a sore thumb. Jesus asked again, "Who are you after?" They answered, "Jesus the Nazarene." "I told you," said Jesus, "that's me. I'm the one. So if it's me you're after, let these others go." (This validated the words in his prayer, "I didn't lose one of those you gave.")

Just then Simon Peter, who was carrying a sword, pulled it from its sheath and struck the Chief Priest's servant, cutting off his right ear. Malchus was the servant's name. Jesus ordered Peter, "Put back your sword. Do you think for a minute I'm not going to drink this cup the Father gave me?"

Then the Roman soldiers under their commander, joined by the Temple police, seized Jesus and tied him up.

The assembly is seated.

HYMN

Stay With Me (sung three times)

The image shows a musical score for the hymn "Stay With Me". It consists of two systems of music, each with a treble and bass staff. The first system has the lyrics "Stay with me, re - main here with me, watch and" under the notes. The second system has the lyrics "pray. Watch and pray." under the notes. The music is in a simple, hymn-like style with a key signature of one flat and a common time signature.

Text: Taizé Community

Music: STAY WITH ME, Jacques Berthier, 1923–1994

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Reading II: John 18:15-38a

Peter denies Jesus; Jesus interrogated.

Simon Peter and another disciple followed Jesus. That other disciple was known to the Chief Priest, and so he went in with Jesus to the Chief Priest's courtyard. Peter had to stay outside. Then the other disciple went out, spoke to the doorkeeper, and got Peter in. The young woman who was the doorkeeper said to Peter, "Aren't you one of this man's disciples?" He said, "No, I'm not." The servants and police had made a fire because of the cold and were huddled there warming themselves. Peter stood with them, trying to get warm.

Annas interrogated Jesus regarding his disciples and his teaching. Jesus answered, "I've spoken openly in public. I've taught regularly in meeting places and the Temple, where the Jewish people all come together. Everything has been out in the open. I've said nothing in secret. So why are you treating me like a traitor?"

Question those who have been listening to me. They know well what I have said. My teachings have all been aboveboard.”

When he said this, one of the policemen standing there slapped Jesus across the face, saying, “How dare you speak to the Chief Priest like that!” Jesus replied, “If I’ve said something wrong, prove it. But if I’ve spoken the plain truth, why this slapping around?” Then Annas sent him, still tied up, to the Chief Priest Caiaphas.

Meanwhile, Simon Peter was back at the fire, still trying to get warm. The others there said to him, “Aren’t you one of his disciples?” He denied it, “Not me.” One of the Chief Priest’s servants, a relative of the man whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?” Again, Peter denied it. Just then a rooster crowed.

They led Jesus then from Caiaphas to the Roman governor’s palace. It was early morning. They themselves didn’t enter the palace because they didn’t want to be disqualified from eating the Passover. So Pilate came out to them and spoke. “What charge do you bring against this man?” They said, “If he hadn’t been doing something evil, do you think we’d be here bothering you?” Pilate said, “You take him. Judge him by your law.” The Jewish authorities said, “We’re not allowed to kill anyone.” (This would confirm Jesus’ word indicating the way he would die.)

Pilate went back into the palace and called for Jesus. He said, “Are you the ‘King of the Jews?’” Jesus answered, “Are you saying this on your own, or did others tell you this about me?” Pilate said, “Do I look like a Jew? Your people and your high priests turned you over to me. What did you do?” “My kingdom,” said Jesus, “doesn’t consist of what you see around you. If it did, my followers would fight so that I wouldn’t be handed over to the Jewish authorities. But I’m not that kind of king, not the world’s kind of king.” Then Pilate said, “So, are you a king or not?” Jesus answered, “You tell me. Because I am King, I was born and entered the world so that I could witness to the truth. Everyone who cares for truth, who has any feeling for the truth, recognizes my voice.” Pilate said, “What is truth?”

HYMN

Oh Sacred Head, Now Wounded

(st. 1 & 3)



1 O sa - cred head, now wound - ed, with grief and shame weighed down,

3 What lan - guage shall I bor - row to thank thee, dear - est friend,



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;

for this thy dy - ing sor - row, thy pit - y with - out end?



O sa - cred head, what glo - ry, what bliss till now was thine!

Oh, make me thine for - ev - er, and should I faint - ing be,



Yet, though de - spised and gor - y, I joy to call thee mine.

Lord, let me nev - er, nev - er out - live my love to thee.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite

Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612

Reading III: John 18:38b-19:16a

Jesus is sentenced to death.

Then Pilate went back out to the crowd and told them, “I find nothing wrong in this man. It’s your custom that I pardon one prisoner at Passover. Do you want me to pardon the ‘King of the Jews?’” They shouted back, “Not this one, but Barabbas!” Barabbas was a freedom fighter.

So Pilate took Jesus and had him whipped. The soldiers, having braided a crown from thorns, set it on his head, threw a purple robe over him, and approached him with, “Hail, King of the Jews!” Then they greeted him with slaps in the face. Pilate went back out again and said to them, “I present him to you, but I want you to know that I do not find him guilty of any crime.” Just then Jesus came out wearing the thorn crown and purple robe. Pilate announced, “Here he is: the Man.” When the high priests and police

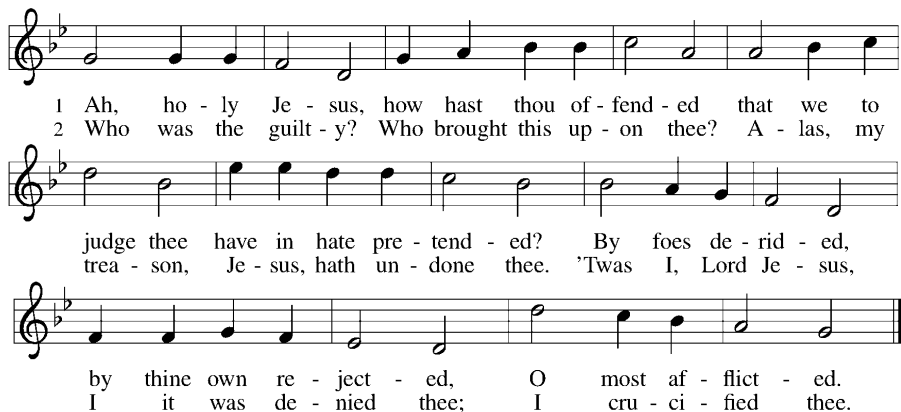
saw him, they shouted in a frenzy, “Crucify! Crucify!” Pilate told them, “You take him. You crucify him. I find nothing wrong with him.” The crowd answered, “We have a law, and by that law he must die because he claimed to be the Son of God.”

When Pilate heard this, he became even more scared. He went back into the palace and said to Jesus, “Where did you come from?” Jesus gave no answer. Pilate said, “You won’t talk? Don’t you know that I have the authority to pardon you, and the authority to crucify you?” Jesus said, “You haven’t a shred of authority over me except what has been given you from heaven. That’s why the one who betrayed me to you has committed a far greater fault.” At this, Pilate tried his best to pardon him, but the crowd shouted him down: “If you pardon this man, you’re no friend of Caesar’s. Anyone setting himself up as ‘king’ defies Caesar.”

When Pilate heard those words, he led Jesus outside. He sat down at the judgment seat in the area designated Stone Court (in Hebrew, Gabbatha). It was the preparation day for Passover. The hour was noon. Pilate said to the crowd, “Here is your king.” They shouted back, “Kill him! Kill him! Crucify him!” Pilate said, “I am to crucify your king?” The high priests answered, “We have no king except Caesar.” Pilate caved in to their demand. He turned him over to be crucified.

HYMN

Ah, Holy Jesus (st. 1 & 2)



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
judge thee have in hate pre - tend - ed? By foes de - rid - ed,
treason, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee; I cru - ci - fied thee.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

Reading IV: John 19:16b-30

Jesus is crucified and dies.

They took Jesus away. Carrying his cross, Jesus went out to the place called Skull Hill (the name in Hebrew is Golgotha), where they crucified him, and with him two others, one on each side, Jesus in the middle. Pilate wrote a sign and had it placed on the cross. It read: Jesus the Nazarene the King of the Jews. Many of the Judeans read the sign because the place where Jesus was crucified was right next to the city. It was written in Hebrew, Latin, and Greek. The Jewish high priests objected. "Don't write," they said to Pilate, "'The King of the Jews.' Make it, 'This man said, 'I am the King of the Jews.'" Pilate said, "What I've written, I've written."

When they crucified him, the Roman soldiers took his clothes and divided them up four ways, to each soldier a fourth. But his robe was seamless, a single piece of weaving, so they said to each other, "Let's not tear it up. Let's throw dice to see who gets it." This confirmed the Scripture that said, "They divided up my clothes among them and threw dice for my coat." (The soldiers validated the Scriptures!)

While the soldiers were looking after themselves, Jesus' mother, his aunt, Mary the wife of Clopas, and Mary Magdalene stood at the foot of the cross. Jesus saw his mother and the disciple he loved standing near her. He said to his mother, "Woman, here is your son." Then to the disciple, "Here is your mother." From that moment the disciple accepted her as his own mother.

Jesus, seeing that everything had been completed so that the Scripture record might also be complete, then said, "I'm thirsty." A jug of sour wine was standing by. Someone put a sponge soaked with the wine on a javelin and lifted it to his mouth. After he took the wine, Jesus said, "It's done . . . complete." Bowing his head, he offered up his spirit.

HYMN

O God of Love, O King of Peace (st. 1 & 2)

1 O God of love, O King of peace, make wars through -
 2 Re - mem - ber, Lord, your works of old, the won - ders

out the world to cease; our greed and sin - ful wrath re - strain.
 that our el - ders told; re - mem - ber not our sins' deep stain.

Give peace, O God, give peace a - gain.

Text: Henry W. Baker, 1821–1877
 Music: ERHALT UNS, HERR. J. Klug, *Geistliche Lieder*, 1543

Reading V: John 19:31-37

Jesus' side is pierced.

Then the Jewish authorities, since it was the day of Sabbath preparation, and so the bodies wouldn't stay on the crosses over the Sabbath (it was a high holy day that year), petitioned Pilate that their legs be broken to speed death, and the bodies taken down. So the soldiers came and broke the legs of the first man crucified with Jesus, and then the other. When they got to Jesus, they saw that he was already dead, so they didn't break his legs. One of the soldiers stabbed him in the side with his spear. Blood and water gushed out. The eyewitness to these things has presented an accurate report. He saw it himself and is telling the truth so that you, also, will believe. These things that happened confirmed the Scripture, "Not a bone in his body was broken," and the other Scripture that reads, "They will stare at the one they pierced."

HYMN

Were You There (st. 1, 3 & 5)



1 Were you there when they cru - ci - fied my Lord?
3 Were you there when they pierced him in the side?
5 Were you there when they laid him in the tomb?



Were you there when they cru - ci - fied my Lord?
Were you there when they pierced him in the side?
Were you there when they laid him in the tomb?

Refrain



Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.



Were you there when they cru - ci - fied my Lord?
Were you there when they pierced him in the side?
Were you there when they laid him in the tomb?

Text: African American spiritual
Music: WERE YOU THERE, African American spiritual

Reading VI: John 19:38-42

The burial of Jesus.

After all this, Joseph of Arimathea (he was a disciple of Jesus, but secretly, because he was intimidated by the temple authorities) petitioned Pilate to take the body of Jesus. Pilate gave permission. So Joseph came and took the body. Nicodemus, who had first come to Jesus at night, came now in broad daylight carrying a mixture of myrrh and aloes, about seventy-five pounds. They took Jesus' body and, following the Jewish burial custom, wrapped it in linen with the spices. There was a garden near the place he was crucified, and in the garden a new tomb in which no one had yet been placed. So, because it was Sabbath preparation and the tomb was convenient, they placed Jesus in it.

An extended period of silence is kept for reflection.

CHOIR ANTHEM

The assembly stands.

BIDDING PRAYER

On Good Friday, we join with those faithful few at the foot of the cross, and there we pray. Our prayer today begins with the Biding Prayer, an expansive prayer during which we experience how those brought to the foot of the cross expands through widening circles of care. We join together in prayer with those of every time and place. Each single assembly widens the circle of care as we open with prayer for the church throughout the world. Subsequent petitions pray for the leaders of the church and all the baptized; for those preparing for baptism; for religious people who are not Christian and those who do not believe in God; for nature itself, even "all the worlds"; for public officials; and for everyone in need.

*The assembly may respond **Amen** following each prayer.*

The Bidding Prayer concludes with the Lord's Prayer.

Finally, let us pray for all those things for which Jesus would have us ask.

LORD'S PRAYER

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

PROCESSION OF THE CROSS

The assembly turns to face the cross as it is brought forward and placed in front of the assembly.

The following versicle and response are spoken three times during the procession:

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

Oh, come, let us worship him.

When the procession has ended, this final response is said:

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

For by your cross you have redeemed the world.

PRAYER AROUND THE CROSS

The assembly is seated. The ministers and musicians leave in silence.

Silence is kept for meditation on the mystery of the crucified Savior, the mystery of redemption. You are welcome to come forward to the cross or to the altar rail during this time of prayer and may light candles as you feel called. You are invited to continue in prayer as the Spirit invites, staying in your seat or near the cross for as long as you like. As we end our prayer, we leave in silence.

Easter Vigil	April 4	7:00 pm
Easter Sunday	April 5	Eucharist at 8:30 & 10:45 am

• **Welcome to St. Mark's Lutheran Church** •

316 E 24th Ave., Spokane, WA 99203

509-747-6677

stmarks-spokane.org

Worship attendance cards are located in the pews.
After listing all attendees (members and visitors) the card may be placed in
the offering plate.

ST. MARK'S STAFF

Pastors	Edwin Weber Gretchen Olson
Parish Administrator	Jane Somers
Communication Coordinator	Loris Stupel
Office Coordinator	Susan Hagen
Volunteer Coordinator	Gina Bloom
Pastoral Assistant/Visitation	Tom Fallquist
Youth Program Leaders	Calvin Moore Rachel Peterson
Live Stream/Sound Coordinator	Randy Darst
Director of Alleluia Choir & Godly Play	Kendra Chapman
Director of Music/Organ	Carol Miyamoto
Director of Music/Choral	Ann Benson
Sexton	Gib Dominguez

Congregation Council

Council President: Ira Gardner, Jr.

Council Members: Ben Baker, Kate Bassett, Patti Berg, Sue Connelly, Janet Farness, Mary Hoenecke, Theron Miller, Michelle Phelan, Susan Pine, Michael Stolp, Jane Summers.

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