

Tenebrae of Good Friday

April 3, 2026

7:30 p.m.

Welcome to St. John

St. John Lutheran Church 1802 Skippack Pike, Blue Bell, PA 19422

www.stjohnbluebell.org www.facebook.com/stjohnbluebell

Nursery School website: www.stjohnsns.com

610-277-1086

Staff:

Pastor Rachel Manke

Lawrence Baker, Director of Music

Ray Hopkins, Director of Youth and Family

Ann Brennan, Visual Arts Program Coordinator

Carrie Engel, Nursery School Director

Katie Myers, Webmaster

Laura Smeltzer, Bookkeeper

Laura Soda, Church Office Assistant

pastorstjohnbluebell@gmail.com

lawrencebaker22@gmail.com

rayhopkins1802@gmail.com

annlb609@gmail.com

carrie@stjohnsns.com

stjohnbluebell@gmail.com

stjohn1802bookkeeper@gmail.com

stjohn1802@gmail.com

Our Council Members are listed on our website.

Celebrating 257 years of mission and ministry, 1769-2026.



**Evangelical Lutheran
Church in America**

God's work. Our hands.

Parents with young children: Please know that your children are welcome and cherished in worship! Wiggles and all! If you find a need to step out with them during worship, we have arranged a special Prayer Ground in the Great Room down the sanctuary stairs. The service is streamed onto a screen above that area so you can continue to worship.

This service is live-streamed on the church's YouTube page.

Copyright © 2026 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #SAS003832.

One License authorized user, number A-725585

New Revised Standard Version Bible, copyright ©2026, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Tenebrae, the Latin word meaning "shadows" or "darkness," is the name traditionally given to the last service on Wednesday, Thursday, and Friday of Holy Week. The dramatic feature of the service is the extinguishing of one candle following each of the parts of the Passion Account, until only one, the Christ Candle, remains. At the Service of Shadows, the Christ Candle is removed from view and the church is plunged into darkness. A loud sound is heard – indicating the death and burial of Jesus. The Christ Candle is restored to its place as a sign of the Resurrection. The ministers, choir, and congregation then silently leave the church building.

Order for Worship

Choral Prelude ~ "Jesus Died on Calvary's Mountain"

Chancel Choir

Jesus died on Calvary's mountain, long time ago.
And salvation's rolling fountain now freely flows.
Once his voice in tones of pity melted in woe,
and He wept o'er Judah's city long time ago.

On his head the dews of midnight fell, long ago;
now a crown of dazzling sunlight sits on his brow.
Jesus died, yet lives forever, no more to die,
bleeding Jesus, bleeding Savior, now reigns on high.

Children, let your lights be burning in hope of heaven,
waiting for the Lord's returning at dawn or even.
When he comes, a voice from heaven shall pierce the tomb,
"Come, ye blessed of my Father: children, come home."

Text: American folk hymn

Music: American folk hymn, setting K. Lee Scott

The assembly may rise.

Dialog for Good Friday

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

C: **O come, let us worship him.**

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

C: **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.**

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

C: **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.**

P: We adore you, O Christ, and we bless you;

C: **by your Holy Cross you have redeemed the world.**

Prayer of the Day

P: Let us pray.

Almighty God, 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.

C: **Amen.**

The assembly may be seated.

First Reading: Isaiah 52:13 - 53:12

A: The first reading is from Isaiah.

See, my servant shall prosper;

he shall be exalted and lifted up, and shall be very high.

Just as there were many who were astonished at him

--so marred was his appearance, beyond human semblance,
and his form beyond that of mortals--

so he shall startle many nations;

kings shall shut their mouths because of him;

for that which had not been told them they shall see,

and that which they had not heard they shall contemplate.

Who has believed what we have heard?

And to whom has the arm of the LORD been revealed?

For he grew up before him like a young plant

and like a root out of dry ground;

he had no form or majesty that we should look at him,

nothing in his appearance that we should desire him.

He was despised and rejected by others;

a man of suffering and acquainted with infirmity;

and as one from whom others hide their faces

he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases;

yet we accounted him stricken, struck down by God, and afflicted.
But he was wounded for our transgressions,
 crushed for our iniquities;
upon him was the punishment that made us whole,
 and by his bruises we are healed.
All we like sheep have gone astray;
we have all turned 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 did not open his mouth;
like a lamb that is led to the slaughter,
 and like a sheep that before its shearers is silent,
 so he did not open his mouth.
By a perversion of justice he was taken away.
 Who could have imagined his future?
For he was cut off from the land of the living,
 stricken for the transgression of my people.
They made his grave with the wicked
 and his tomb with the rich,
although he had done no violence,
 and there was no deceit in his mouth.
Yet it was the will of the LORD to crush him with pain.
When you make his life an offering for sin,
 he shall see his offspring, and shall prolong his days;
through him the will of the LORD shall prosper.
Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
 The righteous one, my servant, shall make many righteous,
 and he shall bear their iniquities.
Therefore I will allot him a portion with the great,
 and he shall divide the spoil with the strong;
because he poured out himself to death,
 and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

A: Word of God, Word of Life.

C: **Thanks be to God.**

Response to the Reading ~ “Sometimes Our Only Song Is Weeping”

Chancel Choir

Sometimes our only song is weeping; our only sound is gasping breath.
Sometimes it seems that God is sleeping while our brief lives are bound in death.
Who hears the song our sorrows swallow and offers hope to calm our fears?
When all our words seems frail and hollow, God heeds the prayers within our tears.

Sometimes we catch the faintest humming, a far-off tune our hearts know well.
Sometimes we sense the Spirit coming; our song returns, our voices swell.
The Spirit sings though we are shaken, and Christ has shared our heartfelt cries.
Restored, our weary souls awaken to join God's song that never dies.

Text: Adam M. L. Tice

Music: North American Traditional, arr. David Cherwien

Second Reading: Hebrews 4: 14-16; 5: 7-9

A: The second reading is from Hebrews.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

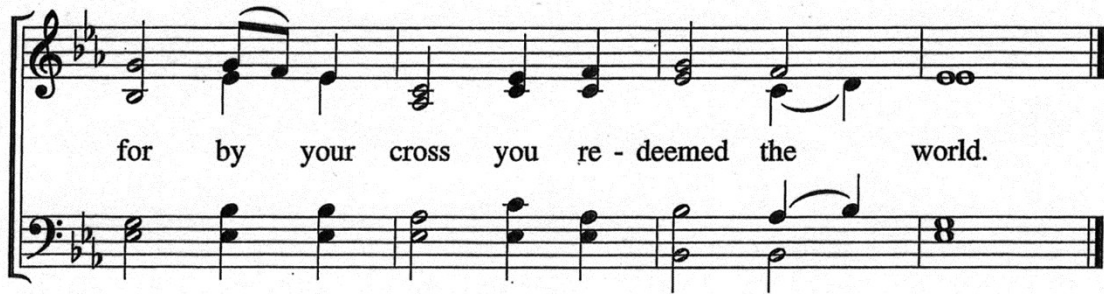
A: Word of God, Word of Life.

C: **Thanks be to God.**

Response to the Reading ~ “By Your Cross”

Chancel Choir

The image shows a musical score for a chancel choir. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "We a - dore you, O Je - sus Christ;". The music features a mix of quarter, eighth, and half notes, with some rests and ties. The lyrics are placed below the treble staff.



You are the source of all goodness. You are the source of all life.
Grace us with your holiness in the fullness of your love.

We adore you, O Jesus Christ; for by your cross you redeemed the world.

Gracious Jesus, through your life and death, you give life to all peoples.

Take from us all that keeps us unfree. Guide us in your ways, O Christ.

Let every spirit praise you, blest Three-in-One, blest Trinity.

Text: Stations of the Cross, trad. prayer.

Music: Suzanne Toolan

The assembly remains seated.

The Bidding Prayer

A: Let us pray, brothers and sisters, for the holy Church of God throughout the world.

Silent prayer.

P: Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. By your Holy Spirit guide the church and gather it throughout the world. Help it to persevere in faith, proclaim your name, and bring the good news of salvation in Christ to all people. We ask this through Christ our Lord.

C: **Amen.**

A: Let us pray for Yehiel, our presiding bishop, and Bryan, our synodical bishop; for Pastor Rachel and all pastors, seminarians, other ministers, and lay leaders; for all servants of the Church, and for all the people of God.

Silent prayer.

P: Almighty and eternal God, your Spirit guides the Church and makes it holy. Keep our church leaders 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.**

A: Let us pray for our sisters and brothers in other churches who share our faith in Jesus Christ.

Silent prayer.

P: Almighty and eternal God, you give your Church unity. Look with favor on all who follow Jesus your Son. Make all the baptized one in the fullness of faith and keep us united in the fellowship of love. We ask this through Christ our Lord.

C: Amen.

A: Let us pray for the Jewish people, the first to hear the Word of God.

Silent prayer.

P: Almighty and eternal God, long ago you gave your promise to Abraham and Sarah, and your teaching to Moses. Hear our prayers that the people you called and elected as your own may receive the fulfillment of the covenant's promises. We ask this through Christ our Lord.

C: Amen.

A: Let us pray for those who do not share our faith in Christ Jesus.

Silent prayer.

P: Almighty and eternal God, gather into your embrace all those who call out to you under different names. Bring an end to inter-religious strife and make us more faithful witnesses of the love made known to us in your Son. We ask this through Christ our Lord.

C: Amen.

A: Let us pray for those who do not believe in God.

Silent prayer.

P: Almighty and eternal God, you created humanity so that all might long to know you and find peace in you. Grant that all may recognize the signs of your love and grace in the world and in the lives of Christians, and gladly acknowledge you as the one true God. We ask this through Christ our Lord.

C: Amen.

A: Let us pray for God's creation.

Silent prayer.

P: Almighty and eternal God, you are the creator of a magnificent universe. Hold all the worlds in the arms of your care and bring all things to fulfillment in you. We ask this through Christ our Lord.

C: Amen.

A: Let us pray for those who serve in public office.

Silent prayer.

P: Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, give wisdom to those in authority, especially our President, Congress, judiciary, Governor and legislators; so that people everywhere may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord.

C: **Amen.**

A: Let us pray for those in the armed forces.

Silent prayer.

P: Almighty and eternal God, we commend to your gracious care and keeping all the men and women of our armed forces at home and abroad. Defend them day by day with your heavenly grace; strengthen them in their trials and temptations; give them courage to face the perils that surround them; and grant them a sense of your abiding presence wherever they may be. We ask this through Christ our Lord.

C: **Amen.**

A: Let us pray for the peace of God.

Silent prayer.

P: Almighty and eternal God, it is your will to hold both heaven and earth in a single peace. Let the design of your great love shine on the waste of our wraths and sorrows, and give peace to your church, peace among nations, peace in our homes, and peace in our hearts. We ask this through Christ our Lord.

C: **Amen.**

A: Let us pray for those in need.

Silent prayer.

P: Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart. Heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and deliver your world from falsehood, hunger, and disease. 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.

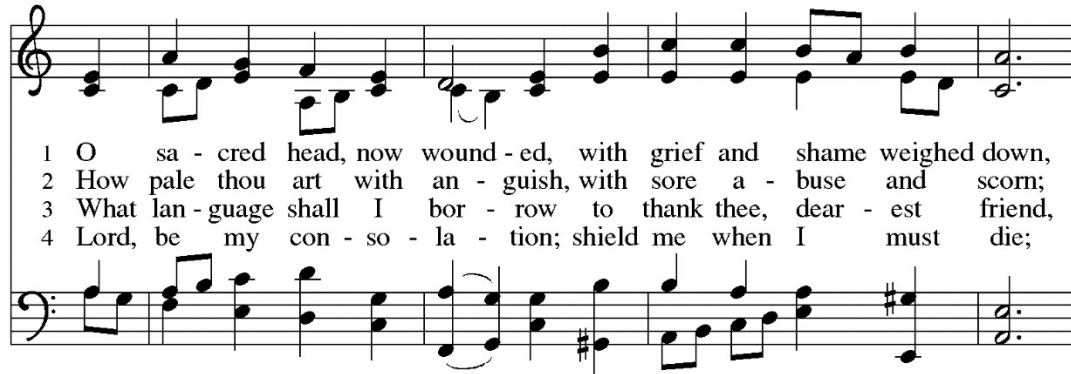
C: **Amen.**

A: Finally, let us pray for all those things for which our Lord would have us ask.

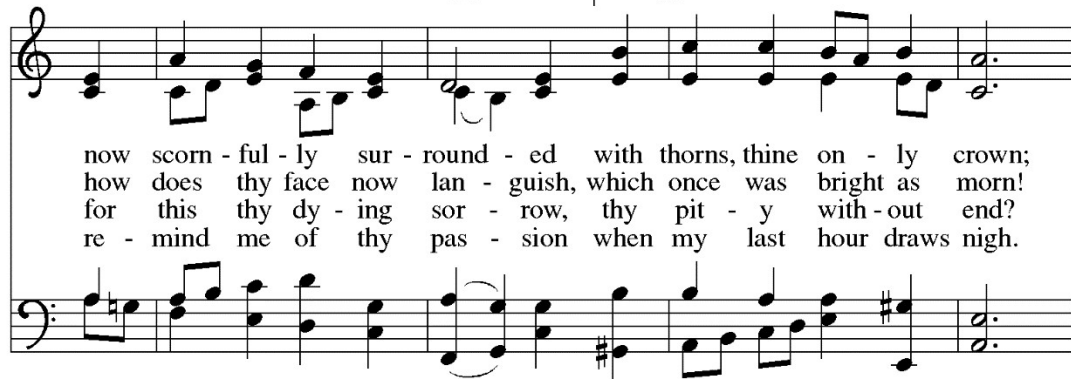
C: **Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

At the conclusion of the introduction, the assembly may rise for the Hymn of the Day.

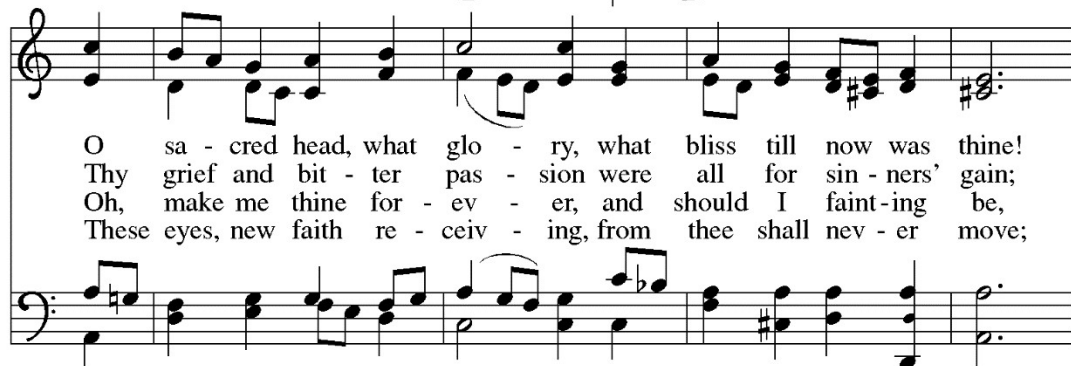
Hymn of the Day ~ “O Sacred Head, Now Wounded”



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
 2 How pale thou art with an - guish, with sore a - buse and scorn;
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,
 4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 how does thy face now lan - guish, which once was bright as morn!
 for this thy dy - ing sor - row, thy pit - y with - out end?
 re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
 Thy grief and bit - ter pas - sion were all for sin - ners' gain;
 Oh, make me thine for - ev - er, and should I faint - ing be,
 These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.
 Lord, let me nev - er, nev - er out - live my love to thee.
 for all who die be - liev - ing die safe - ly in thy love.

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;
 arr. Johann Sebastian Bach, 1685–1750

The assembly may be seated.

The Passion of Our Lord Jesus Christ, according to St. John

On Good Friday, the story of Jesus' passion—from his arrest to his burial—is read in its entirety from the Gospel of John. We have printed the readings in full in the back of the bulletin.

Reading, Part One: *In the Garden of Gethsemane*

John 18:1-11

Musical Reflection ~ “Jesus Walked This Lonesome Valley”

Chancel Choir

Jesus walked this lonesome valley; had to walk it by himself.
O, nobody else could walk it for him; He had to walk it by himself.

We must walk this lonesome valley; we have to walk it by ourselves;
O, nobody else can walk it for us; We have to walk it by ourselves.

You must go and stand your trial; you have to stand it by yourself.
O, nobody else can stand it for you; You have to stand it by yourself.

Text: *Traditional American folk hymn*

Music: arr. John Ferguson

The First Candle is Extinguished.

Reading, Part Two: *Jesus' Trial by the High Priest. Peter's Denial.*

John 18:12-27

Musical Reflection ~ “When We Are Tempted to Deny Your Son”

Chancel Choir

When we are tempted to deny your Son, because we fear the anger of the world,
and we are few who bear the insults hurled, your will, O God, be done.

When we are tempted to betray your Son, because he leads us in a harder way,
and makes demands we do not want to pay, your will, O God, be done.

When we forget the cross that held your Son, and would avoid the burden of this life,
the cry for justice and an end to strife, your will, O God, be done.

When doubt obscures the victory of your Son, and faith is weak and all resolve has fled,
help us to know him risen from the dead; your will, O God, be done.

Text: David W. Romig; Music: Zebulon M. Highben

The Second Candle is Extinguished.

Musical Reflection ~ "Ah, Holy Jesus"



ALL Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
 Men Who was the guilt - y? Who brought this up - on thee? A - las, my
 Women Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 Choir For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal
 ALL There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee have in hate pre - tend - ed? By foes de - rid - ed,
 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 sor - row, and thy life's ob - la - tion; thy death of an - guish
 dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.
 I it was de - nied thee; I cru - ci - fied thee.
 while we noth - ing heed - ed, God in - ter - ced - ed.
 and thy bit - ter pas - sion, for my sal - va - tion.
 and thy love un - swerv - ing, not my de - serv - ing.



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

The Third Candle is Extinguished.

Reading, Part Four: "Crucify Him"

John 19:1-16a

Musical Reflection ~ "When I Survey the Wondrous Cross"

Chancel Choir

When I survey the wondrous Cross, on which the Prince of Glory died,
my richest gain I count but loss, and pour contempt on all my pride.

Forbid it, Lord, that I should boast, save in the death of Christ, my God;
All the vain things that charm me most, I sacrifice them to his blood.

See, from his head, his hands, his feet, sorrow and love flow mingled down.
Did e'er such love and sorrow meet, or thorns compose so rich a crown?

Were the whole realm of nature mine, that were a present far too small;
Love so amazing, so divine, demands my life, my all.

Text: Isaac Watts, 1674-1748

Music: Hal H. Hopson

The Fourth Candle is Extinguished.

Reading, Part Five: *Jesus is Crucified*

John 19:16b-22

Musical Reflection ~ "Surely He Died on Calvary"

Chancel Choir

Calvary, Calvary, surely He died on Calvary.

Every time I think about Jesus, surely He died on Calvary.

Can't you hear the hammer ringing? Surely He died on Calvary.

Text and Music: American spiritual, arr. Joseph Jennings

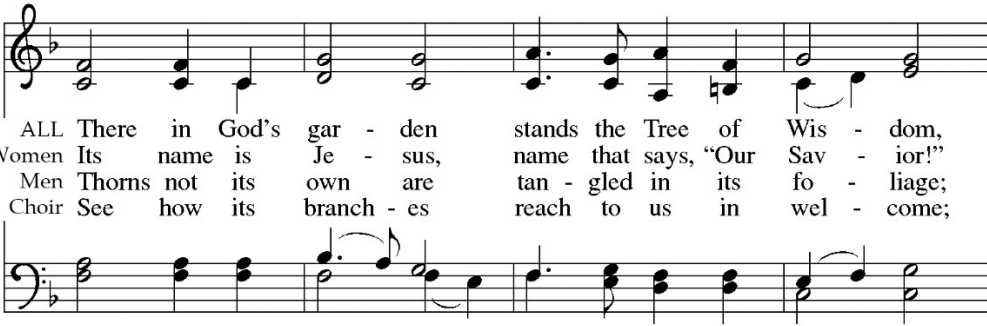
The Fifth Candle is Extinguished.

Reading, Part Six: *Jesus Gives Up His Spirit*

John 19:23-30

At the conclusion of the introduction, the assembly may rise for the hymn.

Musical Reflection ~ “There in God’s Garden”



ALL There in God's gar - den stands the Tree of Wis - dom,
 Women Its name is Je - sus, name that says, "Our Sav - ior!"
 Men Thorns not its own are tan - gled in its fo - liage;
 Choir See how its branch - es reach to us in wel - come;



whose leaves hold forth the heal - ing of the na - tions:
 There on its branch - es see the scars of suf - f'ring;
 our greed has starved it, our de - spite has choked it.
 hear what the Voice says, "Come to me, ye wea - ry!



Tree of all knowl - edge, Tree of all com -
 see there the ten - drills of our hu - man
 Yet, look! it lives! its grief has not de -
 Give me your sick - ness, give me all your



pas - sion, Tree of all beau - ty.
 self - hood feed on its life - blood.
 stroyed it nor fire con - sumed it.
 sor - row, I will give bless - ing."

ALL This is my ending,
 this my resurrection;
 into your hands, Lord,
 I commit my spirit.
 This have I searched for;
 now I can possess it.
 This ground is holy.

ALL All heav'n is singing,
 "Thanks to Christ whose passion
 offers in mercy
 healing, strength, and pardon.
 Peoples and nations,
 take it, take it freely!"
 Amen! My Master!

The Sixth Candle is Extinguished.

Reading, Part Seven: *The Burial of Jesus*

John 19:31-42

Musical Reflection ~ "Prayer to a Guardian Angel"

Chancel Choir

Come in the night, silent and still, Angel of light show the truth of love's will.
Dark is my soul and fearful my mind: help me the purest and gentlest way find.

Come in the dawn when all is lost, Angel of comfort take hold of my hand.
Lift me, enfold me, help me to see that all of your treasures give power to break free.

Come in the noon of bright sunlit days; Angel of joy give me right words to say.
Inspire my heart with truth from above; renew my life in the healing of perfect love.

Text: Andrew Hawes

Music: Patrick Hawes

We invite you to remain in prayer.
The final candle will be extinguished, and the
Sanctuary will go dark.

Serving this Evening

Pastor	Pastor Rachel Manke
Director of Music	Lawrence Baker
Lectors	Diane Stein and Steve Taylor
Oboe	Erin Banholzer
Cello	Linda Metzler
Acolyte	Danica Mitchell

Easter Morning Schedule

8:15 a.m.- Festive Eucharist w/ Handbell Choir

8:45 a.m.- Coffee Hour

10:30 a.m.- Festive Eucharist w/ Chancel Choir & Chamber Ensemble

THE PASSION ACCORDING TO ST. JOHN

After Jesus had spoken these words, he 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."

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 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?"

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."

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 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."

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.

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."

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.