

Coffee to Go | Good Friday | Year C

SUMMARY KEYWORDS

Good Friday, Gospel of John, crucifixion, resurrection, blessing, Holy Saturday, liturgical seasons.

SPEAKERS

Blake Smith, Karin Peter

Karin Peter 00:27

Welcome to Coffee to Go where we center ourselves in the scriptures, seasons and holy days of the Christian tradition. I'm Karin Peter here with Blake Smith, and we welcome you on the journey. For this Good Friday, we are simply going to hear the rather lengthy scripture passage that lives in the Good Friday liturgy, and then we'll conclude with a prayer blessing.

Blake Smith 00:58

Well, we are again in the Gospel, according to John, this time in the 18th chapter and the 19th chapter. So as Karin has said, it's a bit lengthy, but we're going to start at the beginning of the 18th chapter and read through the 30th verse of the 19th chapter.

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?" And 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." And Jesus answered, "I told you that I am he. So if you are looking for me, let these people 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 the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who had 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 the 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?" And 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, and 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." And 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 does not belong to this world. If my kingdom belong to this world, my followers would be fighting me 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 to 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 rebel. Then Pilate took Jesus and flogged him. 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, "Behold 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 Caesar. Everyone who claims to be a king sets himself against Caesar." 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 priest answered, "We have no king but Caesar." 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.

Karin Peter 11:45

So having listened to the story from scripture, will end with a blessing by Elizabeth Ashman Riley. This blessing is called "death", and it's from a book called Rage Prayers. Holy one, the finality of death envelops us, even with our faith, our hope in something more. It knocks the air out of us as life is irrevocably changed. Death is cavernous, reverberating our grief and our gratitude for the end of suffering. We are asked to sit with our desperation, our desire to undo the loss, our relief for the end of suffering, our surprising happiness and the loneliness that surrounds us in death, our own, our loved ones. May we find you in the multifaceted nature of fear and hope, anger and joy to companion us and all we feel walking this unknowable path that we may not be alone.

Blake Smith 13:18

Well, thank you for joining us here at Coffee to Go for this Good Friday. We invite you to join us again tomorrow for a brief scripture reading and blessing on Holy Saturday, and also every time we come together for Coffee to Go, and the next part of our journey through the liturgical seasons and holy days of the Christian tradition.