

The Kaiserslautern Lutheran

Nr. 5

Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr

May 2022

A review from Pastor Jensen Bright Valley of Love

Bright Valley of Love: The True Story of a Handicapped Child who Finds a Haven of Love in the Nightmare of Nazi Germany. By Edna Hong.

Postscript, Inc., 1976. Reprinted 2021 by Concordia Theological Seminary Press. 159 pages. Thank you to Deaconess Carolyn Brinkley for sending this book!

"Life unworthy of life," was not just a Nazi slogan. For many in the 20th century and even today, the diabolical idea that there is "life unworthy of life" is an outgrowth of an all-too-common materialistic worldview.

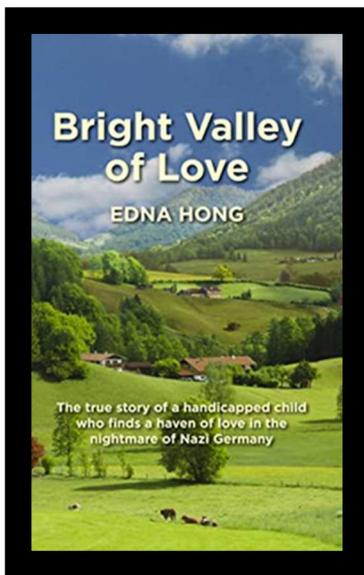
When people created by God are considered only according to what they can and do contribute to society, then society can and does just as well do away with those for whom care is difficult. In *Bright Valley of Love*, we meet many characters whom society regarded as unworthy of life, among them the main character Gunther (a real person), who was crippled since birth. His condition only worsened after the malnutrition caused by the First World War

(Gunther was born in 1914). At first Gunther was cared for by his grandmother, who worked everyday of her life and "believed that only people who did something useful like that had any right whatsoever to live in the world" (p. 9). "Life unworthy of life" was

not just part of an ideology floating around; it's how some people even looked at their own flesh and blood family members. Gunther became too much for his family to take care of, so they took him to a church home, the Bodelschwingh Foundation Bethel, near Bielefeld, Germany. There Gunther was finally surrounded by the love of others and the love of God, which would change his life forever.

In the second half of the nineteenth century there was an emphasis in Germany on "inner missions." An earlier zeal for foreign missions rooted in the Awakening Movement (the religious fervor in reaction against Rationalism) led people to realize there was also mission work to be done on the homefront. In 1848, Johann Hinrich Wichern's (1808–1881) call for home mission work was heeded. There was a renewed emphasis on proclamation of the Gospel and care for the poor and disabled within Germany itself. Deaconesses and other workers were trained to assist the poor and handicapped and institutions were established to meet the needs of the most dependent

members of society. One such institution was the Bodelschwingh Foundation Bethel, near Bielefeld, Germany, originally founded as a home for epileptics. Friedrich von Bodelschwingh the elder (1831–1910) ran the



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THE PASSION OF ST. JOHN

by J.S. Bach

On Sunday afternoon, April 3rd, the Jensens hosted a "listening party" of J. S. Bach's St. John Passion in preparation for Holy Week. The following program notes were presented by KELC's choir director, Mr. Brian Jefferies. After learning about the tradition of beginning with an invocation, ending with a benediction, and praying the Lord's Prayer when Jesus bowed His head, we decided to make that part of our tradition as well. Perhaps next year we will even include a short sermon!

The Passion of St. John is depictive of the infallible musical genius of Johann Sebastian Bach. Even before the choir begins to sing the opening chorale the orchestra tells you the whole story. Bach opens this Passion with an ingenious orchestral introduction. He uses a whole series of passages with chord combinations comprising semi-tones. This produces a discordant effect not at all common practice in those days and it drives forward like a perpetuum mobile - one can almost feel the inevitable suffering. Then the choir cries out: "Lord, Lord, Lord, Thee our Master!"

In the Passion of St. John and in numerous other religious works Bach

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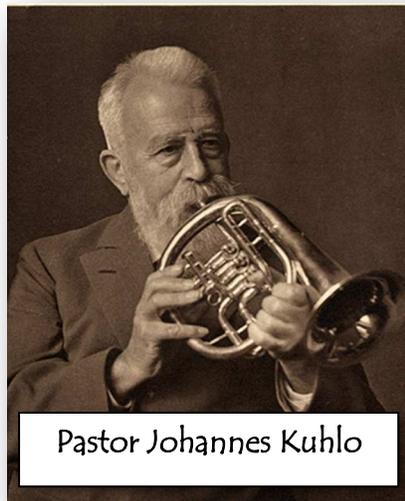
institution from 1872 until his death and is responsible for naming it “Bethel,” which in Hebrew means “House of God.” He was succeeded by his son, Friedrich von Bodelschwingh the younger (1877–1946), who influenced young Gunther from the start.

Throughout *Bright Valley of Love*, it is apparent how important music, hymnody, and the liturgical life of the church are for the residents of Bethel. One of the first characters we meet is the eccentric Pastor Kuhlo, ever-present with a horn to lead the children in song. Johannes Kuhlo (1856–1941) was a real man. He was the founder of the Brass Choir movement [*Posaunenchorbewegung*] in Germany, and his legacy lives on to this day. Our SELK sister congregation has a brass choir for special occasions and they use Kuhlo’s arrangements. As a personal connection, this same Pastor Kuhlo’s first call was to Hüllhorst, near Minden, Germany. There the young Pastor Kuhlo confirmed my grandmother’s grandfather, Heinrich Lücking (1869–1953) in 1883. A few years later my great-great grandfather immigrated to the United States and Pastor Kuhlo moved to Bethel.

There was also the comforting singing of deaconesses, which “made them more than social workers, more than nurses, in fact, made them more mothers than are some mothers” (p. 23). Those who were abandoned by family found a new family at Bethel, the family of the Church. Yet Gunther also learned to forgive his family for how unlovingly they treated him, including never visiting him as the other residents were visited by their families: “Not only had his fear of the future vanished, but the icicle of hate had melted. His disgust and hatred of his parents, his grandmother. His disgust and hatred of his crippled body” (p. 101). Instead Gunther developed “a strong sense of the family of God and the fellowship of Christ” (103).

Gunther’s first Sunday at Bethel, in August, 1921, transformed his life because it transformed his understanding of time: “Until he came to the valley of Bethel, time for Gunther had been a fog that stayed on and on and never lifted. No red-letter days. Sunday was no different than Monday. The half gloom of one day simply slipped through the gloom of night into the half gloom of another day . . . Before this

Sunday was over a most beautiful thing happened to Gunther. Time stopped flowing endlessly . . . For Gunther, time found a center on that Sunday.” From that Sunday on, Gunther’s life was the life of the church, centered on the Lord’s Day and transitioning from season to season in the church year. *Everyone* came together for Divine Service, whether handicapped, pastor, deaconess, or regular townfolk, and “it was the great tide of sound gathering from all those people and converging on his ears that made its impact that first Sunday in his life, the first real Sunday in his life” (p. 32). Church music changed Gunther’s understanding of life and gave him hope. Another way of putting it: “for him eternity entered into time on that day. From that day on Gunther’s self began to be drawn in a steady curve around a center” (p. 37). Gunther had been inspired by the “slow, stately, overpowering” music of “Jesus Priceless Treasure” (LSB 743) played at his friend’s funeral (p. 64).



Pastor Johannes Kuhlo

Lutheran hymnody is sprinkled throughout the book. Gunther’s body is crippled, but his mind is healthy and only gets better as his language develops, partly by learning hymns. All the children of Bethel learned to praise the Lord in song, but for Gunther “his mind could do what his canes could not. He *could* learn hymns” (p. 65). The children of Bethel visited a nearby farm to enjoy the fresh air and see the animals. Farmer Obermeier taught the children his favorite hymn by Matthias Claudius, “We Plough the Fields and Scatter.” During confirmation instruction the children learned that just because someone is afflicted in body and mind does not mean they are afflicted in spirit. In fact, those afflicted in body and

mind might just have a better understanding and love of God’s truth than those who are not (p. 92). The pastor taught the children that whatever the circumstances, a person’s chief task is to glorify God in spirit, mind, and body, which is why J. S. Bach wrote on every piece of music: “To God alone the glory” (p. 99). The hymn chosen for confirmation day “was a chorale by Paul Gerhardt, Germany’s greatest hymn writer, sung to the music of Johann Sebastian Bach, Germany’s greatest musician. What could be more personal than that hymn?” (p. 99–100). The hymn was “O Sacred Head Now Wounded” (LSB 449).

As Gunther learns what it means to be human, live in the family of God, and to praise God, the world takes a much different direction. In the chapter “The Ugliest of Times,” Gunther learns that many in the world and in Germany are angry with God for the circumstances in which they find themselves because of WWI and the worldwide Depression. It is Frau Julia, Pastor Bodelschwingh’s wife, who first tells Gunther that some were talking about “life unworthy of life,” but that Pastor Bodelschwingh was speaking out against “this new evil in the world” (p. 112). As people begin to talk about Hitler and who was right, the communists or the National Socialists, Pastor Bodelschwingh tells Gunther: “we must beware of kind and cultured men with high ideas—if in all their kindness and culture they do not have faith in the Lord God and his Son Jesus Christ, if they do not have his love in their hearts” (p. 118).

Early on the residents of Bethel knew the Nazis were betraying the church. Pastor Bodelschwingh was elected Bishop, but the government named another candidate in his place (p. 120). The Nuremberg Laws of 1935 opened the eyes of many residents against “the Lie” as they began to learn of official discrimination against Jews (p. 121). The rise of Nazism is described in terms of an epileptic seizure: “the body of the German nation was building up to a convulsion of demonic violence because of the demonic disorder in the minds of its leader . . . the convulsions would begin in just a few months” (pp. 121–122). The Blitzkrieg began in September, 1939, around the same time another war, a secret war, began to be waged against the mentally and physically impaired (p. 124). Those

determined "incurable" were murdered in a state-sanctioned program later known as "Aktion T4."

As part of "Aktion T4," those deemed "unworthy of life" were executed because of the Nazi fascination with "racial hygiene," which has its roots in earlier worldwide eugenics movements. The idea was that the men with the best genes were dying in war, and if something weren't done about it the weaker genes would gain dominance. Besides that, many also believed it was wrong for healthy Germans to starve while the disabled were still nourished. Starting in August, 1939, doctors and midwives were required to report all children born with physical defects. So-called "mercy killing" (*Gnadentod*) was extended to other ages and illnesses until the program officially ended in August, 1941. The projected goal of 70,000 "mercy killings" had been achieved. Even then, unofficial murders of the handicapped continued until the end of the war in 1945. The disregard for human life in all its forms sounds shocking to Christian ears, but it is the way sinful human nature operates apart from the Word of God.

Whether knowingly or unknowingly, many church institutions for the handicapped became complicit in Aktion T4 by reporting their severely handicapped patients to the government. Historically places of refuge for people with physical and mental disabilities, these institutions throughout Germany became targets for the murderous ambitions of those who reject God's gift of life. For example, in Neuendettelsau, where Wilhelm Loehe (1808–1872) had served as pastor and established care facilities for the infirm a century earlier, over 900 disabled people were murdered under Aktion T4.

The Bodelschwingh Foundation Bethel fared much better, though not without a fight. It was the personal efforts of Pastor Bodelschwingh that preserved the lives of the mentally and physically handicapped. On July 25, 1940, Pastor Bodelschwingh officially rejected any participation in the Aktion T4 program. The Bethel Institute would not inform the government of the nature of its residents' disabilities, which led

to extreme pressure and threats from the government. The pastor of a neighboring institution, Paul Gerhard Braune (1887–1954) had filled out the government questionnaires on his residents. He became suspicious after reading obituaries of twenty-five of his former residents and began to look into it (p. 125). The families were told their loved ones died of pneumonia or the flu, but Braune realized they were being sent to institutions to be murdered. Braune was the whistleblower who warned Bodelschwingh about what compliance would lead to. The two pastors made numerous trips to Berlin protesting the secret measures. Pastor Bodelschwingh would not budge until the program finally ended. Had the information been handed over to Berlin, over 1,000 residents, including Gunther, would have been murdered (p. 131). Pastor Braune ended up sitting a few months in a Gestapo prison for his outcry.



My great-great grandfather's confirmation certificate, signed by Kuhlo

Gunther himself had a role in the battle between life and death. Pastor Bodelschwingh used Gunther as his letter-carrier, including a letter to Field Marshal Göring, second in command to Hitler (p. 137). The response was a visit to Bethel by Dr. Brandt, who was Hitler's personal physician and head of the "Aktion T4" program, along with eighteen doctors and secretaries to document the state of the disabled at Bethel. Pastor Bodelschwingh feared all was lost, yet he urged Gunther to "pray without ceasing for me today, for it is

the darkest day in my life, the darkest day in Bethel's history" (p. 141). Gunther and his friend, Klaus, imagined what Pastor Bodelschwingh and Dr. Brandt would discuss and concluded that Pastor Fritz could not change the mind of a fanatic Nazi, especially that of a scientist: "He's a scientifically trained man, and by all his scientific principles the human race is better off rid of us" (p. 147).

Though Brandt's visit did not end with the extermination of Bethel's residents, *Bright Valley of Love* closes with another cliffhanger. The battle between two philosophies, between two views of man, one Christian and one pagan, had been won for the moment. Yet the physical war and its dangers continued (p. 152). Besides the threat from their own government, the residents of Bethel also had to fear English and American air raids. Situated near the industrial city of Bielefeld, the Bethel institution was close to prime targets for bombing. In the first attack on September 18, 1940, one nurse and twelve residents were killed (p. 127). For five more years the residents of Bethel were assailed on every side. Yet they kept the faith and endured to the end.

In the original Epilog from 1976, Edna Hong speaks about the end of Pastor Bodelschwingh and Dr. Brandt, both of whom died shortly after the war ended. She also highlights an important message for all of us: "The war upon the severely handicapped in body and mind did not end with the defeat of Nazi

Germany . . . It still goes on in the world, and it will go on as long as there are people who do not know what it is to be human, as long as there are people who think some lives are not worth being allowed to live. Or not worth being born! As long as there are people who think this way, there will be a battle between them and those who believe that euthanasia and abortion are murder" (pp. 153–154). The notion that there is "life unworthy of life" will always rear its ugly head, even in our own day, whenever a materialistic worldview takes hold.

A Letter from
Pastor Christian Tiews

Dear friends at KELC,

I am an LCMS missionary currently based in Germany. Last year I served as KELC's interim pastor for six months before Pastor Jensen arrived in October.

I have been asked to write a monthly article for the KELC newsletter to keep you up to date on what is going on in my "neck of the woods" here in North Germany. I do so gladly!

My two main tasks as a missionary are to work with the many Iranian and Afghan migrants (a total of some 400,000 here in Germany). The reason I'm based in Hamburg is because this city has the largest Persian-speaking population in the country. Thankfully, many Iranians are being led to Christianity, especially Iranian women—fleeing from the legalism and the third-class treatment they must endure in Islam.

My second task is to serve as a visiting lecturer at Riga Luther Academy—an online Lutheran seminary that forms future pastors and deaconesses from currently 13 different countries, including three from Africa and eight from Central Asia. For the most part, instruction takes place over Zoom, but we also meet in person twice a year—in Lutherstadt Wittenberg, in Latvia, or in a third location. Later this month I will fly to a Central Asian country for 10 days to teach our seminarians who were not able to obtain visas to come to Europe for our last in-person Intensive.

The Russian invasion of Ukraine has impacted my work, as I imagine it has done for many of you, as well. About 1/3 of my time is now taken up with

refugee work. Although Orthodox Christianity predominates in Ukraine, there are also several Lutheran congregations in that country. I have been alerted to a few Lutheran refugees who headed toward Hamburg. These past six weeks, I have been busy finding housing and various supplies for them. Working together with Rev. Jensen, Rev. Schuschke of Trinity Frankfurt, and church secretary Angie Peterson of Trinity Frankfurt, we have been able to find a place of shelter in Oberursel near Frankfurt / Main for two Ukrainian refugee families. I am also collaborating with Rev. Jensen, Stephen Guzik, and Tim Carentz of the Rhema group in Landstuhl, as we attempt to ship church and medical supplies to a Lutheran congregation in Dnipro, Ukraine.

All of these activities show us once again that we Christians work best not as "Lone Rangers" but when we collaborate in the body of the Church, each of us with our particular talents with which the Lord has blessed us: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (1 Cor 12:12).

On a parting note, praise God for the recent Ukraine Defense Consultative Group Meeting held at Ramstein Air Base. As we look back on this conflict years from now, we may find that that convocation—under the leadership of the United States—was pivotal in uniting the free world against Russian aggression. Thank you, all those who serve in the Armed Forces—in whatever capacity. Your work today is more important than ever!

Sundays at KELC

Divine Service

Sunday Mornings
8:30-9:30 AM

Fellowship Time

Sunday Mornings
9:30-10:00 AM

Sunday School

at Kirche Mittendrin
10:00-11:00 AM

Catechesis

St. Michael's Basement
11:15 AM-12:15 PM

SAVE THE DATE

Wittenberg Germany Tour



Labor Day Weekend

Sept 2nd-5th

Elder's Corner

Insights, thoughts, and inspirational messages

How often should I pray? What do I pray for? Is God even listening to me? These common questions are just a small sample of what we are asked as Christians, and at times, what we even ask ourselves. Fortunately, we have been blessed with many examples in scripture that give us the answer to these and many other questions about prayer!

Ephesians 6:18, "praying at all times in the Spirit, with all prayer and supplication..."

Luke 18:1, "...always to pray and not to lose heart."

At all times? Always? Really? That seems like a lot to ask doesn't it? Consider this though, God wants a relationship with us, a personal relationship. He desires two way communication with us. Back in Eden, Adam and Eve spoke with God directly. Today, God speaks to us through His Word and Sacrament. How do we answer Him? With prayer and by living out our faith through loving acts of service. The closest relationships with those in our earthly lives: spouses, children, parents and friends, require regular communication and interaction to keep them strong and to grow. It's no different with our heavenly Father. The more we listen to His

Word, the more we respond in prayer, the closer our relationship with Him becomes. And He does hear us. He's told us so...

Jeremiah 29:12 "Then you will call on me and come and pray to me, and I will listen to you."

So, how often should we pray? As often as we can! Martin Luther, in the Small Catechism, gives us morning and evening prayers. Can you think of a better way to begin and end our day than by giving thanks to our Lord, and asking for his protection and guidance? Each day provides many opportunities to pray. On your drive in to work you get to see a beautiful sunrise, offer a quick prayer of thanks for having the ability to see and delight in His artistry. On your way home, you pass by an accident scene. An opportunity for you to pray over those victims and emergency professionals. Praying regularly requires a conscious effort in the beginning. Being mindful of the abundant, daily opportunities to offer prayers of worship, gratitude, and intercession. With regular practice, you'll soon find that this naturally becomes something you just do, part of who you are.

—Elder Stephen Guzik

ASCENSION

Divine Service



Thursday Night, May
26th

7:00 PM

There will be an Ice Cream
Social to follow.

LOOK FOR US ON FACEBOOK & MESSENGER

Kaiserslautern
Evangelical Lutheran
Church (KELC)

For news, worship sign-ups
and fellowship events.



This is a series on the LCMS Ministry to the Armed Forces (MAF). MAF is the mission arm of the LCMS that supports and serves military chaplains (Active Duty, Reserve and National Guard), their families, congregations, and the veteran population. In order to serve the military as an LCMS Chaplain, a seminary student or a Pastor must receive the endorsement of MAF. The MAF Committee is made up of laypersons, Pastors, and retired military Chaplains. The current Director of MAF is **Rev. Craig G. Muehler**, a retired Navy Chaplain Captain. The Deputy Director is **Rev. Steven Hokana** a retired Army Chaplain Lieutenant Colonel. Both are wonderful churchmen, leaders, "have the back" of your LCMS Chaplains and Chaplain Candidates, and are warriors in defense of Religious Liberty.

Speaking of Chaplain Candidates, this is a seminary student who desires to become a Chaplain. While in the seminary engaging in ministerial formation, the student can apply to the military and be commissioned as a Reserve Officer. Since they are still a student, they are not a Chaplain and must be supervised during their monthly "drill" by a fully endorsed,

PRO DEO ET PATRIA

"For God and Country"

--The motto of the U.S. Army Chaplaincy, since July 29th, 1775

ordained, accessioned and installed Chaplain.

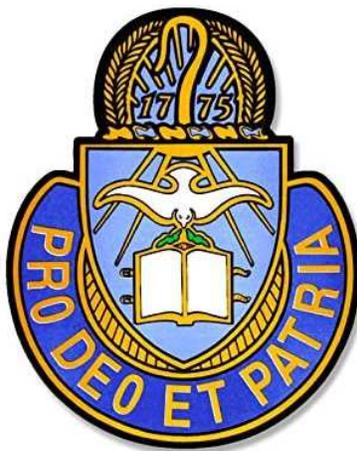
Once the Chaplain Candidate fulfills all the requirements of becoming an LCMS Pastor (completing seminary and being ordained) they can apply to accession as a Chaplain. The Reserve Officer can remain a Chaplain Candidate for up to 6 years. The endorser and military requirements must be completed within that time, or they must leave the program. The military relies on the endorsement of the church body before allowing the individual to apply for the chaplaincy. If a Pastor desires to become a Chaplain, it is called a "direct commission". This process does not involve the Chaplain Candidate Program (unless the seminarian becomes a Pastor

within the 6-year candidate period). So, if a parish Pastor directly commissions without prior service in the military, he has much to learn very quickly as a brand new endorsed and accessioned Chaplain!

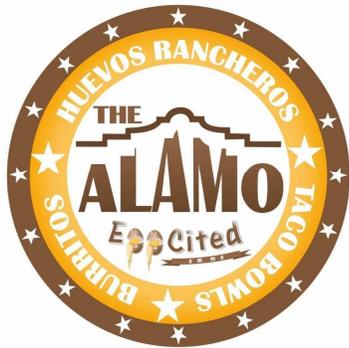
Since George Washington, our nation's military has recognized the importance of the soul of the Soldier, Sailor, Airmen, Marine, Coast Guardsman, and Guardian, to fight and win our nations wars. General George C. Marshall, Chief of Staff of the Army during World War II and later Secretary of State and Secretary of Defense, underscores this principle when he gave his 1941 speech at Trinity College. "The soldier's heart, the soldier's spirit, the soldier's soul, are everything," he said. "Unless the soldier's soul sustains him, he cannot be relied on and will fail himself and his commander and his country in the end."

In next month's installment, you will hear the real-life story of the formation of a Chaplain and how the Ministry to the Armed Forces is actively blessing the Church by "bringing Soldiers to Christ and Christ to Soldiers".

—Chaplain Raymond Ayers



Fellowship Lunch



The Alamo Eggcited
Tex-Mex Restaurant

Sunday, May 22nd
1:00 PM

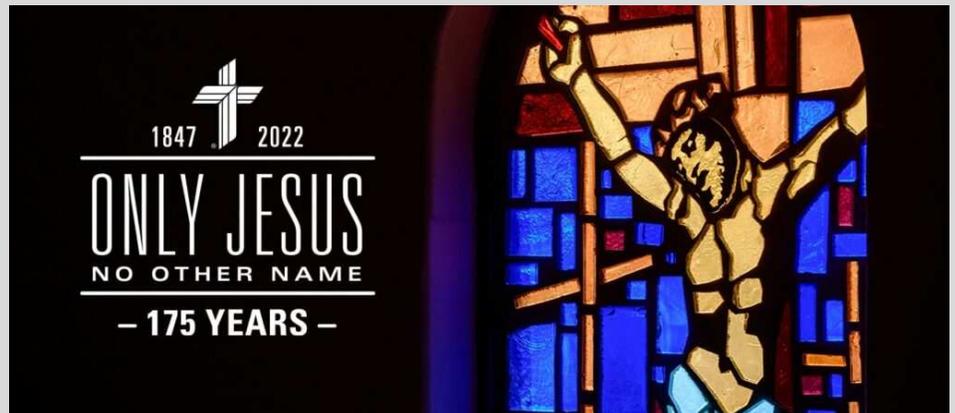
CONFESSIONS STUDY



Wednesday Nights
at 7:00 PM
Location TBD

Happy Mother's Day

This Sunday,
May 8th



Wedding Anniversaries



Happy 1st Anniversary to
Nathaniel and Emma Jensen
On May 1st

Happy 5th Anniversary to
Jeba and Annie Kumar
On May 2nd

CHOIR REHEARSAL



LSB 499
Come, Holy Ghost,
Creator blest

Wednesdays after
Confessions Study

May Birthdays



8th Emma Jensen
12th Brian Jefferies
13th Sally Corey
24th Marcus Arrington

—Continued from the cover—

kept strictly to the theological practices of the Lutheran Church. In his employment as a musician in the Lutheran Church he saw not only his vocation but also a means of expressing his inward religious and theological convictions. This also reflected Martin Luther's idea that music in the church is one of the most effective ways to convey to the people God's Word and the truth of the Scriptures.

major event must have been to the new Cantor of St. Thomas. It is recorded that Bach had intended to hold his first event of this kind at the Church of St. Thomas, his own place of work. The municipal organizers of musical and cultural events, however, had other plans. They insisted he hold the event at the St. Nicholas Church. After agreement was reached with Bach concerning a badly tuned harpsichord and reorganisation to allow space for

compositions, the origin of the text for the entire remainder of the St. John Passion is the Gospel according to St. John, Chapters 18 and 19. In writing his texts Bach had closely adhered to these.

As in general practice with Passions and similar religious works the St. John Passion is made up of a series of different kinds of orchestral and vocal music. These consist of chorales, arias, or choruses, each of which are rather complex but strongly expressive forms of vocal and orchestral music. At certain points there are brief interludes for the accompanying words of the Evangelist, who is much like the reporter of modern times. His part was mostly sung by a tenor or baritone. In the course of events, chorales or hymns of the kind generally sung in church are sung by the choir. These provide quite a contrast to the more complex forms. A great many of these hymns from Bach Passions, the Christmas Oratorio and the Cantatas later found their way into every-day practice in German churches.

In Germany before the beginning of the performance it was customary for a pastor to announce: "In the name of the Father, the Son and the Holy Spirit," as at the beginning of a regular Lutheran service.

Between the two major parts only a very short sermon is spoken by the pastor.

During the Passion, shortly after the death of Jesus, following the words: "Then bowed He His head," the congregation says the Lord's Prayer.

At the end of the Passion the pastor quotes the Benediction to the congregation.

— by Brian Jefferies

Author's note:

Certain items of information on the Passion of St. John are quoted from Ro-Ro-Ro Taschenbuch "J. S. Bach" von Luc André Marcel and from Google Wikipedia under "St John Passion."



Bach had a profound understanding of Lutheran theology and particularly of the Lutheran Catechisms. Both the Passion of St. John and especially the Bach cantatas clearly emphasize the theology of the Lutheran Church and the religious convictions forming the basis of the Reformation. In fact Bach's friends often commented that his home library had more similarity with that of a pastor or theologian than of a musician.

However, in the very music of Bach's religious works it is clear that he chose methods of composing that musically exalt and affirm not only the teachings of Protestantism and the Lutheran Church, but also of Martin Luther himself.

It is very interesting that the St. John Passion was the first major choral work that Bach presented in his new position as Cantor of the St. Thomas Church in Leipzig. The première was held at the St. Nicholas Church of Leipzig on April 7, Good Friday, of the year 1724. He took this position in May 1723, i.e. almost a year before the première. Quite understandable how important such a

choir and orchestra, he finally consented.

The Bach Passions, and other similar religious works, were written for a chamber orchestra with stringed and woodwind instruments, soloists and a choir. Nowadays we usually associate works such as Bach's St. John Passion with a full-scale concert event with a large orchestra, a choir and mostly well-known soloists. However, it was not the intention of Bach to hold a spectacular event. He was more intent on portraying the full meaning of the Scriptures. The Passion of St. John was designed to form an integral part of a service liturgy. As such it is divided into two major parts, in order to allow a short sermon to be held in the interval.

The first Part has two scenes. The first in the Kidron Valley and the second in the palace of the high priest Caiphas. Part two has three scenes: One with Pontius Pilate, one at Golgatha, and the third and last at the burial site.

Except for the text of one libretto, which had been used by a number of composers before Bach for other