

THE PASSION OF THE LORD

John 18:1-19:42

The priest and/or readers read the Passion according to St. John. Speakers in Passion Narrative are represented by these abbreviations:

N. - Narrator
✕ - Christ

V. - Voice
All - *The assembly is invited to join the choir in chanting the parts marked ALL.*

The message of the liturgy in proclaiming the passion narratives in full is to enable the assembly to see vividly the love of Christ for each person, despite their sins, a love that even death could not vanquish. The crimes during the Passion of Christ cannot be attributed indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to as through rejected or cursed, as if this view followed from Scripture. The Church ever keeps in mind that Jesus, his mother Mary, and the Apostles all were Jewish. As the Church has always held, Christ freely suffered his passion and death because of the sins of all, that all might be saved.

- Bishops Committee for Ecumenical and Interreligious Affairs

N. The Passion of our Lord Jesus Christ according to John. Jesus went out with his disciples across the Kidron valley. There was a garden there, and he and his disciples entered it. The place was familiar to Judas as well, the one who was to hand him over, because Jesus had often met there with his disciples. Judas took the cohort as well as guards supplied by the chief priests and the Pharisees, and came there with lanterns, torches and weapons. Jesus, aware of all that would happen to him, stepped forward and said to them,

X "Who is it you want?"

N. The replied,



All: "Je - sus the Naz - o - re - an."

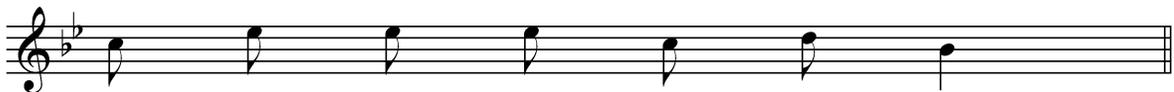
N. He answered,

X "I am he."

N. Now Judas, the one who was to hand him over, was right there with them. As Jesus said to them, "I am he," they retreated slightly and fell to the ground. Jesus put the question to him again,

X "Who is it you want?"

N. They repeated,



All: "Je - sus the Naz - o - re - an."

N. Jesus said,

X "I have told you, I am he. If I am the one you want, let these men go."

N. This was to fulfill what he had said, "I have not lost one of those you gave me." Then Simon Peter, who had a sword, drew it and struck the slave of the high priest, severing his right ear. The slave's name was Malchus. At that Jesus said to Peter,

X "Put your sword back in its sheath. Am I not to drink the cup the Father has given me?"

N. Then the soldiers of the cohort, their tribune, and the Jewish guards arrested Jesus and bound him. They led him first to Annas, the father-in-law of Caiaphas who was high priest that year. It was Caiaphas who had proposed to the Jews the advantage of having

one man die for the people. Simon Peter, in company with another disciple, kept following Jesus closely. This disciple, who was known to the high priest, stayed with Jesus as far as the high priest's courtyard, while Peter was left standing at the gate. The disciple known to the high priest came out and spoke to the woman at the gate, and then brought Peter in. This servant girl who kept the gate said to Peter,

V. "Aren't you one of this man's followers?"

N. He replied,

V. "No, not I."

N. Now the night was cold, and the servants and the guards who were standing around had made a charcoal fire to warm themselves by. Peter joined them and stood there warming himself. The high priest questioned Jesus, first about his disciples, then about his teaching. Jesus answered by saying:

X. "I have spoken publicly to any who would listen. I always taught in a synagogue or in the temple area where all the Jews come together. There was nothing secret about anything I said. Why do you question me? Question those who heard me when I spoke. It should be obvious they will know what I said."

N. At this reply, one of the guards who was standing nearby gave Jesus a sharp blow on the face. He said,

V. "Is that any way to answer the high priest?"

N. Jesus replied,

X. "If I said anything wrong produce the evidence, but if I spoke the truth why hit me?"

N. Annas next sent him, bound, to the high priest Caiaphas. All though this, Simon Peter had been standing there warming himself. They said to him,



All: "Are you not a dis - ci - - - ple of his?"

N. He denied it, saying:

V. "I am not!"

N. One of the high priest's slave – as it happened, a relative of the man whose ear Peter had severed – insisted,

V. "But did I not see you with him in the garden?"

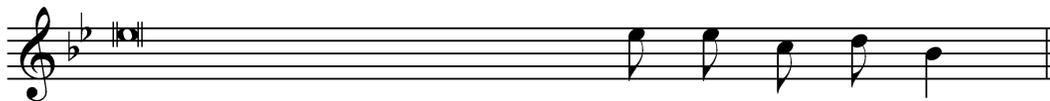
N. Peter denied it again. At that moment a cock began to crow. At day break they brought Jesus from Caiaphas to the praetorium. They did not enter the praetorium themselves, for they had to avoid ritual impurity if they were to eat the Passover supper. Pilate came out to them. He demanded,

V. "What accusation do you bring against this man?"

N. They retorted,



All: "If he were not a crim - i - nal, we would

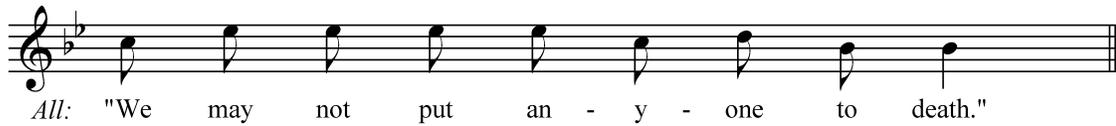


certainly not have handed him o - ver to you."

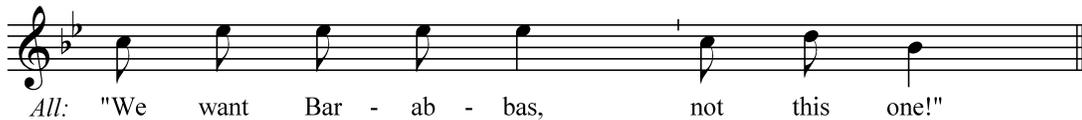
N. At this Pilate said,

V. "Why do you not take him and pass judgment on him according to your law?"

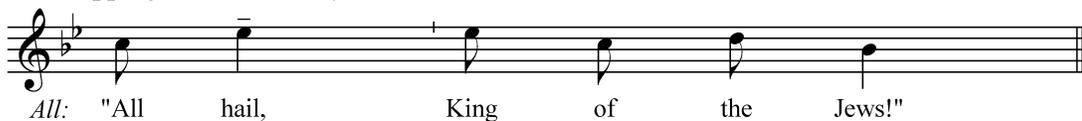
N. The Jews answered,



- N. This was to fulfill what Jesus had said, indicating the sort of death he would die. Pilate went back into the praetorium and summoned Jesus. He asked him,
V. "Are you the King of the Jews?"
N. Jesus answered,
X. "Are you saying this on your own, or have others been telling you about me?"
N. Pilate retorted,
V. "I am no Jew! It is your own people and the chief priests who have handed you over to me. What have you done?"
N. Jesus answered:
X. "My kingdom does not belong to this world. If my kingdom were of this world, my subjects would be fighting to save me from being handed over to the Jews. As it is, my kingdom is not here."
N. At this Pilate said to him,
V. "So, then, you are a king?"
N. Jesus replied:
X. "It is you who say I am a king. The reason I was born, the reason why I came into this world, is to testify to the truth. Anyone committed to the truth hears my voice."
N. Pilate said to him,
V. "Truth! What does that mean?"
N. After this remark, Pilate went out again to the Jews and told them:
V. "Speaking for myself, I find no case against this man. Recall your custom whereby I release to you someone at Passover time. Do you want me to release to you the King of the Jews?"
N. They shouted back,



- N. Barabbas was an insurrectionist. Pilate's next move was to take Jesus and have him scourged. The soldiers then wove a crown of thorns and fixed it on his head, throwing around his shoulders a cloak of royal purple. Repeatedly they came up to him and said, slapping his face as they did so,



- N. Pilate went out a second time and said to the crowd:
V. "Observe what I do. I am going to bring him out to you to make you realize that I find no case against him."
N. When Jesus came out wearing the crown of thorns and the purple cloak, Pilate said to them,
V. "Look at the man!"
N. As soon as the chief priests and the temple guards saw him, they shouted,

All: "Cru - ci - fy him! Cru - ci - fy him!"

- N. Pilate said,
 V. "Take him and crucify him yourselves; I find no case against him."
 N. The Jews responded,

All: "We have our law, and according to that law

he must die because he made him - self God's son."

- N. When Pilate heard this kind of talk, he was more afraid than ever. Going back into the praetorium, he said to Jesus,
 V. "Where do you come from?"
 N. Jesus would not give him any answer. Pilate asked him,
 V. "Do you refuse to speak to me? Do you not know that I have the power to release you and the power to crucify you?"
 N. Jesus answered:
 X. "You would have no power over me whatever unless it were given you from above. That is why he who handed me over to you is guilty of the greater sin."
 N. After this, Pilate was eager to release him, but the Jews shouted,

All: "If you free this man, you are no 'Friend of Cae - sar'.

An - y - one who makes him - self a king be - comes Cae - sar's ri - val."

- N. Pilate heard what they were saying, then brought Jesus outside and took a seat on a judge's bench at the place called the Stone Pavement – Gabbatha in Hebrew. It was the Preparation Day for Passover, and the hour was about noon. He said to the Jews,
 V. "Look at your king!"
 N. At this they shouted,

All: "A - way with him! A - way with him! Cru - ci - fy him!"

- N. Pilate exclaimed,
 V. "What! Shall I crucify your king?"
 N. The chief priests replied,



- N. In the end, Pilate handed Jesus over to be crucified. Jesus was led away, and carrying the cross by himself, went out to what is called the Place of the Skull (in Hebrew, Golgotha). There they crucified him, and two others with him: one on either side, Jesus in the middle. Pilate had an inscription placed on the cross which read "Jesus the Nazorean, the King of the Jews." This inscription in Hebrew, Latin and Greek, was read by many of the Jews, since the place where Jesus was crucified was near the city. The chief priests of the Jews tried to tell Pilate,



- N. Pilate answered,
V. "What I have written, I have written."
N. After the soldiers had crucified Jesus, they took his garments and divided them four ways, one for each soldier. There was also his tunic, but this tunic was woven in one piece from top to bottom and had no seam. They said to each other,



- N. The purpose of this was to have the Scripture fulfilled: "They divided my garments among them; for my clothing they cast lots." And this is what the soldiers did. Near the cross of Jesus there stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Seeing his mother there with the disciple whom he loved, Jesus said to his mother,
X. "Woman, there is your son."
N. In turn he said to the disciple,
X. "There is your mother."
N. From that hour onward, the disciple took her into his care. After that, Jesus, realizing that everything was now finished, to bring the Scripture to fulfillment, said,
X. "I am thirsty."
N. There was a jar there, full of common wine. They stuck a sponge soaked in this wine on some hyssop, and raised it to his lips. When Jesus took the wine, he said,
X. "Now it is finished."
N. Then he bowed his head, and delivered over his spirit.
(Kneel and pause)
N. Since it was the Preparation Day the Jews did not want to have the bodies left on the cross during the Sabbath, for that Sabbath was a solemn feast day. They asked Pilate that the legs be broken and the bodies be taken away. Accordingly, the soldiers came and broke the legs of the men crucified with Jesus, first of one, then of the other. When they came to Jesus and saw that he was already dead, they did not break his legs. One of the

soldiers ran a lance into his side, and immediately blood and water flowed out. This testimony has been given by an eyewitness, and his testimony is true. He tells what he knows is true, so that you may believe. These events took place for the fulfillment of Scripture: "Break none of his bones." There is still another Scripture passage which says: "They shall look on him whom they have pierced."

Afterward, Joseph of Arimathea, a disciple of Jesus, although a secret one for fear of the Jews, asked Pilate's permission to remove Jesus' body. Pilate granted it, so they came and took the body away. Nicodemus, the man who had first come to Jesus at night, likewise came, bringing a mixture of myrrh and aloes which weighed about a hundred pounds. They took Jesus' body, and in accordance with Jewish burial custom, bound it up in wrappings of cloth with perfumed oils. In the place where he had been crucified there was a garden, and in the garden a new tomb in which no one had ever been laid. Because of the Jewish Preparation Day they laid Jesus there, for the tomb was close at hand.

All:



The gos-pel of the Lord. — Praise to you, Lord Je - sus Christ. —