

# THE PASSION OF OUR LORD JESUS CHRIST

*according to John*

*John 18:1-19:42*

**T**<sup>v</sup> he Passion of our Lord Jesus Christ according to John. **N.** Jesus left with his dis-ciples and crossed the Kedron valley. There was a garden there, and he went in-to it with his dis-ciples. Judas the traitor knew the place well, since Jesus had often met his dis-ciples there, and he brought the cohort to this place togeth-er with a detachment of guards sent by the chief priests and the Phari-sees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

⊠ Who are you looking for? **N.** They answered, **C.** Jesus the Nazarene.

*Or this chorus by Tomás Luis de Victoria:*

S. Je - sus the Na - za - - rene.

A. Je - sus the Na - - - za - rene.

T. Je - sus the Na - - - za - rene.

B. Je - sus the Na - za - - rene.

**N.** He said, ⊠ I am he. **N.** Now Judas the traitor was standing among them. When Jesus said, 'I am he',

they moved back and fell to the ground. He asked them a second time, ✠ Who are you looking for?

**N.** They said, **C.** Jesus the Nazarene.

*Or this chorus by Tomás Luis de Victoria:*

S. Je - sus the Na - za - rene.

A. Je - sus the Na - za - rene.

T. Je - sus the Na - za - rene.

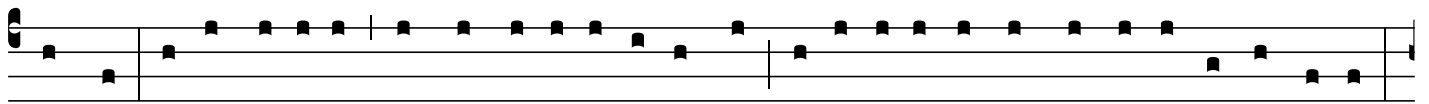
B. Je - sus the Na - za - rene.

**N.** Jesus re-plied, ✠ I have told you that I am he. If I am the one you are looking for, let these others

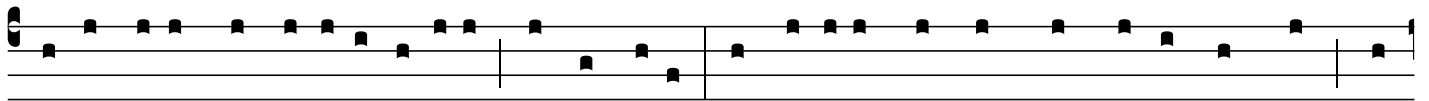
go. **N.** This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost.' Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's

name was Malchus. Jesus said to Peter, ✠ Put your sword back in its scabbard; am I not to drink the cup

that the Father has given me? **N.** The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Cai-aphas, who was high priest



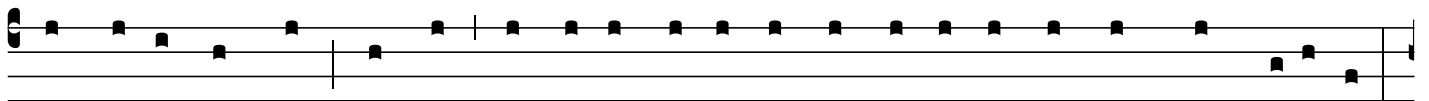
that year. It was Cai-aphas who had suggested to the Jews, 'It is better for one man to die for the people.'



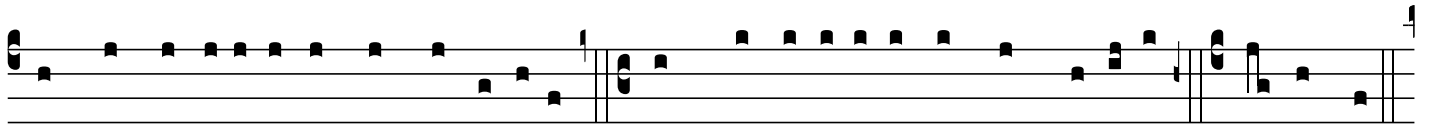
Simon Peter, with another dis-ciple, followed Jesus. This dis-ciple, who was known to the high priest, went



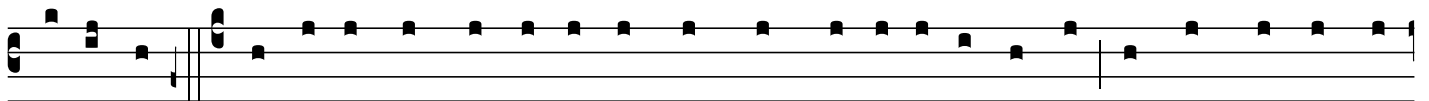
with Jesus in-to the high priest's palace, but Peter stayed outside the door. So the other dis-ciple, the one



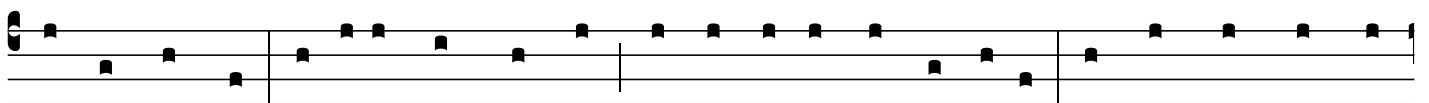
known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in.



The maid on duty at the door said to Peter, **O**. Aren't you another of that man's dis-ciples? **N**. He answered,



**O**. I am not **N**. Now it was cold, and the servants and guards had lit a charcoal fire and were standing there



warming themselves; so Peter stood there too, warming himself with the others. The high priest questioned



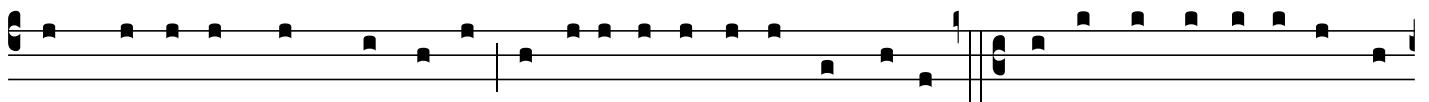
Jesus about his dis-ciples and his teaching. Jesus an-swered, **✠** I have spoken openly for all the world to



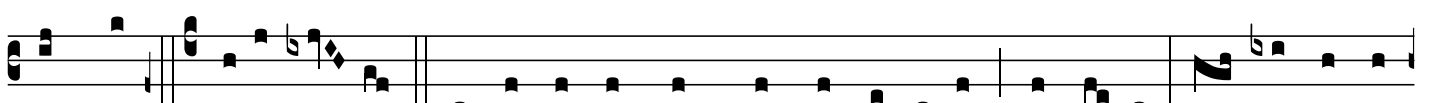
hear; I have always taught in the syn-angogue and in the Temple where all the Jews meet together: I have



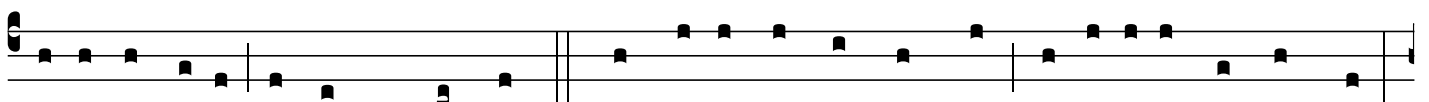
said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said. **N**. At these



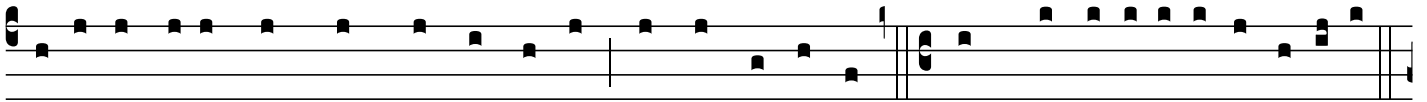
words, one of the guards standing by gave Jesus a slap in the face, saying, **O**. Is that the way to answer the



high priest? **N**. Jesus re-plied, **✠** If there is something wrong in what I said, point it out; but if there is



no offence in it, why do you strike me? **N**. Then Annas sent him, still bound, to Cai-aphas the high priest.



As Simon Peter stood there warming himself, someone said to him, **O**. Aren't you another of his dis-ciples?

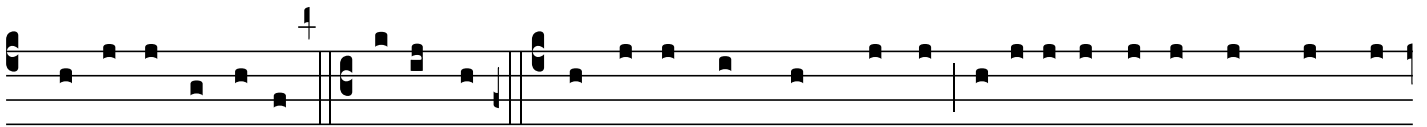
*Or this chorus by Tomás Luis de Victoria:*

S. Aren't you a - no - ther of \_\_\_ his dis - ci - - ples?

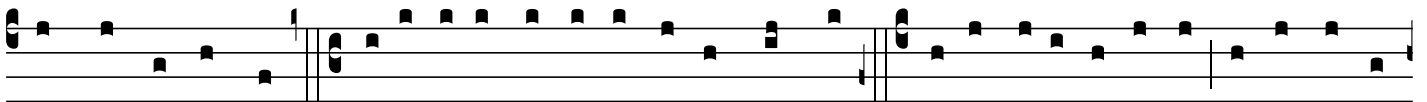
A. Aren't you a - no - ther of \_\_\_ his dis - ci - - ples?

T. Aren't you a - no - ther of \_\_\_ his dis - ci - - ples?

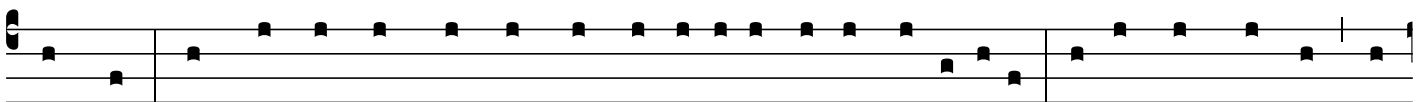
B. Aren't you a - no - ther of \_\_\_ his dis - ci - - ples?



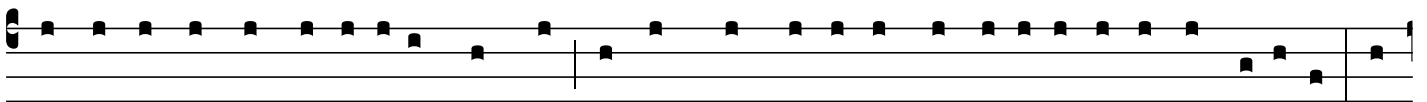
**N**. He denied it, saying, **O**. I am not. **N**. One of the high priest's servants, a re-lation of the man whose ear



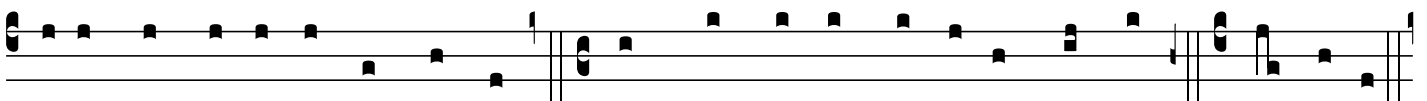
Peter had cut off, said, **O**. Didn't I see you in the garden with him? **N**. Again Peter denied it; and at once a



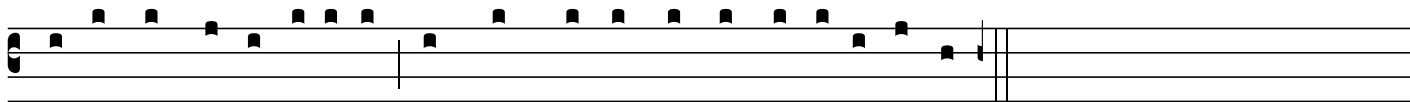
cock crew. They then led Jesus from the house of Cai-aphas to the Praeto-rium. It was now morning. They



did not go into the Praeto-rium themselves or they would be defiled and un-a-ble to eat the passo-ver. So



Pilate came outside to them and said, **O**. What charge do you bring against this man? **N**. They replied,



**C.** If he were not a crimi-nal, we should not be handing him o-ver to you.

*Or this chorus by Tomás Luis de Victoria:*

S. If he were not a crim - i - nal we should not be

A. If he were not a crim - i - nal we should not be

T. If he were not a crim - i - nal we should not be hand-ing

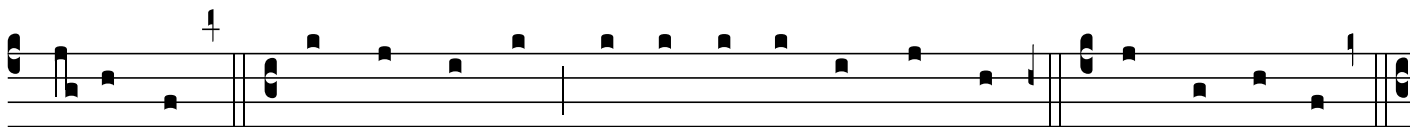
B. If he were not a crim - i - nal we should not be

hand - ing him o - ver to you.

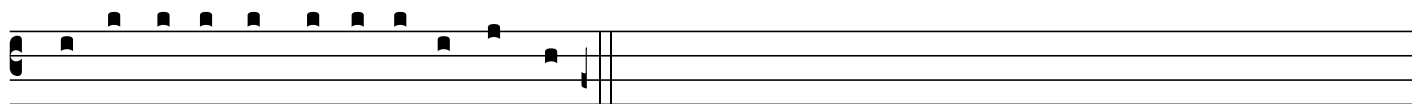
hand - ing him o - - - - ver to you.

him\_ o - - - - ver to you.

hand - ing him\_ o - ver to you.



**N.** Pi-late said, **O.** Take him yourselves, and try him by your own Law. **N.** The Jews answered,



C. We are not allowed to put a man to death.

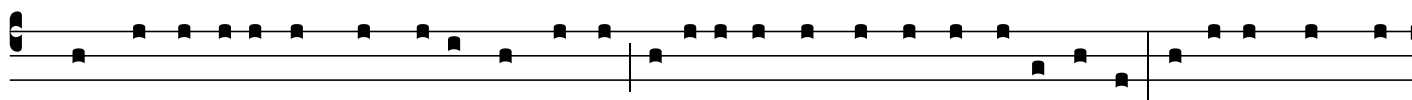
*Or this chorus by Tomás Luis de Victoria:*

S. We are not al - lowed to put a \_\_\_\_\_ man to death.

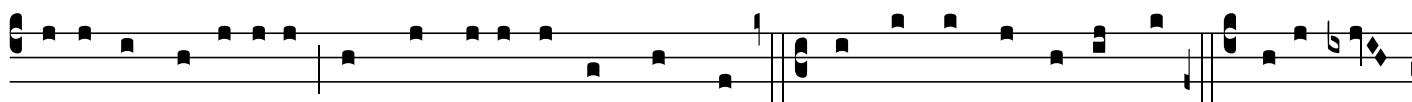
A. We are not al - lowed to put \_\_\_\_\_ a man to death.

T. We are not al - lowed to put \_\_\_\_\_ a man to death.

B. We are not al - lowed to put \_\_\_\_\_ a man to death.



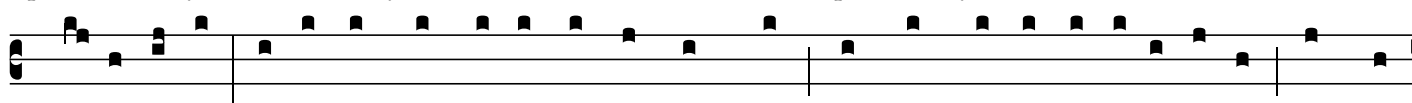
N. This was to fulfil the words Jesus had spoken indicating the way he was going to die. So Pilate went back



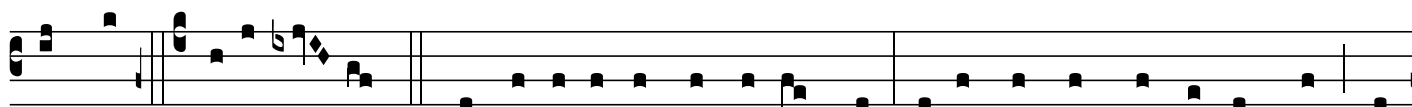
in-to the Praeto-rium and called Jesus to him, and asked, O. Are you the king of the Jews? N. Jesus re-



plied, ✘ Do you ask this of your own accord, or have others spoken to you about me? N. Pilate answered,



O. Am I a Jew? It is your own people and the chief priests who have handed you o-ver to me: what have



you done? N. Jesus re-plied, ✘ Mine is not a kingdom of this world; if my kingdom were of this world, my



men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this



kind. N. Pi-late said, O. So you are a king, then? N. Jesus an-swered, ✘ It is you who say it. I was

born for this; I came in-to the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice. **N.** Pi-late said, **O.** Truth? What is that? **N.** and with that he went out again to the Jews and said, **O.** I find no case against him. But according to a custom of yours I should release one prisoner at the Pass-over; would you like me, then, to release the king of the Jews? **N.** At this they shouted:

**C.** Not this man, but Barabbas.

*Or this chorus by Tomás Luis de Victoria:*

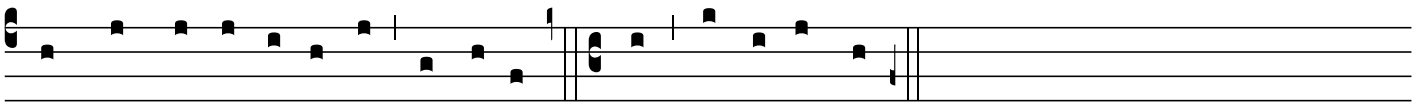
S. Not this man, but Bar - ab - bas!

A. Not this man, but Bar - ab - bas!

T. Not this man, but Bar - ab - bas!

B. Not this man, but Bar - ab - bas!

**N.** Barabbas was a brigand. Pilate then had Jesus taken away and scourged; and af-ter this, the soldiers twisted some thorns in-to a crown and put it on his head, and dressed him in a purple robe.



They kept coming up to him and saying, **C.** Hail, king of the Jews!

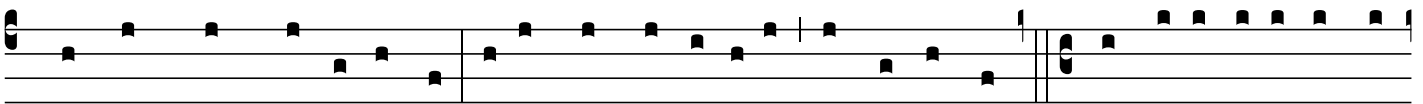
*Or this chorus by Tomás Luis de Victoria:*

S. Hail, hail, king of the Jews!

A. Hail, hail, king of the Jews!

T. Hail, hail, king of the Jews!

B. Hail, hail, king of the Jews!



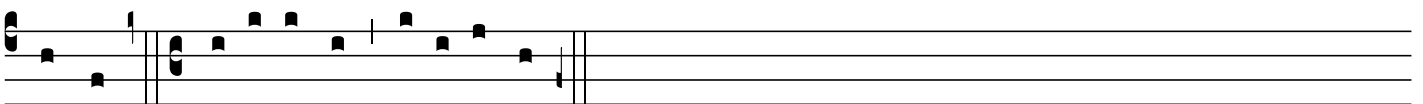
**N.** and they slapped him in the face. Pilate came outside again and said to them, **O.** Look, I am going to bring



him out to you to let you see that I find no case. **N.** Jesus then came out wearing the crown of thorns and



the purple robe. Pi-late said, **O.** Here is the man. **N.** When they saw him the chief priests and the guards



shouted, **C.** Cruci-fy him! Cruci-fy him!

*Or this chorus by Tomás Luis de Victoria:*

S. Cru - ci - fy him! Cru - ci - fy him!

A. Cru - ci - fy him! Cru - ci - fy him!

T. Cru - ci - fy him! Cru - ci - fy, cru - ci - fy him!

B. Cru - ci - fy him! Cru - ci - fy him!



**N.** Pi-late said, **O.** Take him yourselves and cruci-fy him: I can find no case against him. **N.** The Jews replied,

**C.** We have a Law, and according to that Law he ought to die, because he has claimed to be the Son of God.

*Or this chorus by Tomás Luis de Victoria:*

S. We have a Law, and ac-cord - ing to that Law he ought to die, — be-

A. We have a Law, and ac-cord-ing to that Law he ought to die, — be-

T. We have a Law, and ac-cord-ing to that Law he ought to die, — be-

B. We have a Law, and ac-cord-ing to that Law he ought to die, — be-

cause he has claimed to be the Son of God.

cause he has claimed to be the the Son of God.

cause he has claimed to be the Son of God.

cause he has claimed to be the Son of God.

**N.** When Pilate heard them say this his fears increased. Re-entering the Praeto-rium, he said to Jesus **O.** Where

do you come from? **N.** But Jesus made no answer. Pilate then said to him, **O.** Are you refusing to speak to

me? Surely you know I have power to release you and I have power to cruci-fy you? **N.** Jesus re-plied,

✠ You would have no power o-ver me if it had not been given you from a-bove; that is why the one who

handed me o-ver to you has the greater guilt. **N.** From that moment Pilate was anxious to set him free,

but the Jews shouted, **C.** If you set him free you are no friend of Caesar's; an-yone who makes himself

king is de-fying Caesar.

*Or this chorus by Tomás Luis de Victoria:*

S. If you set him free you are no friend of Cae -

A. If you set him free you are no friend of

T. If you set him free you are no friend of

B. If you set him free

- - sar's; An - y - one who makes him - self king

Cae - - sar's; An - y - one who makes him - self king

Cae - - sar's; An - y - one who makes him - self king

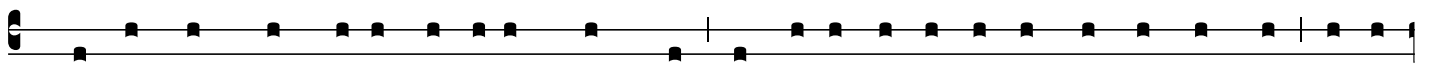
An - y - one who makes him - self king

is de - fy - ing Cae - - - sar.

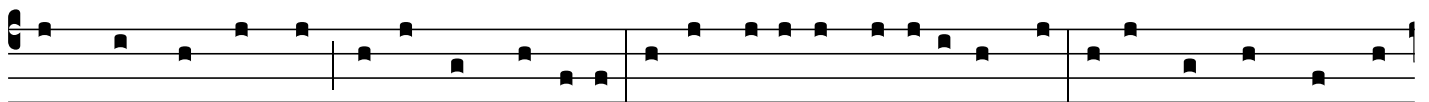
is de - fy - ing Cae - - - sar.

is de - fy - ing Cae - - - sar.

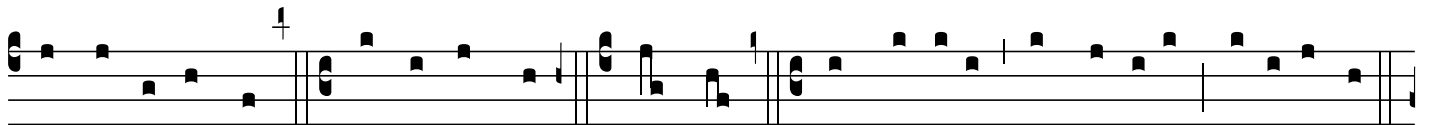
is de - fy - ing Cae - - - sar.



**N.** Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a



place called the Pavement, in Hebrew Gabbatha. It was Pass-over Preparation Day, about the sixth hour. Pi-



late said to the Jews, **O.** Here is your king. **N.** They said, **C.** Take him away, take him away! Cruci-fy him!

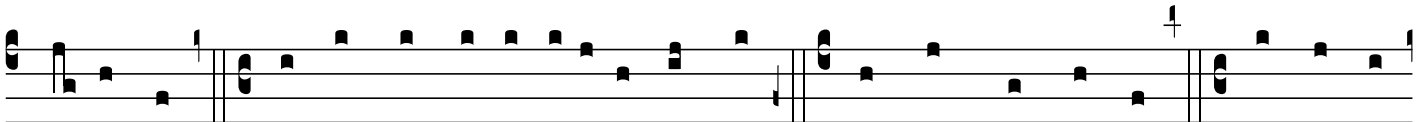
*Or this chorus by Tomás Luis de Victoria:*

S. Take him a-way, take him a-way! Cru - ci - fy, cru - ci - fy him!

A. Take him a-way, take him a-way! Cru - ci - fy, cru-ci-fy him!

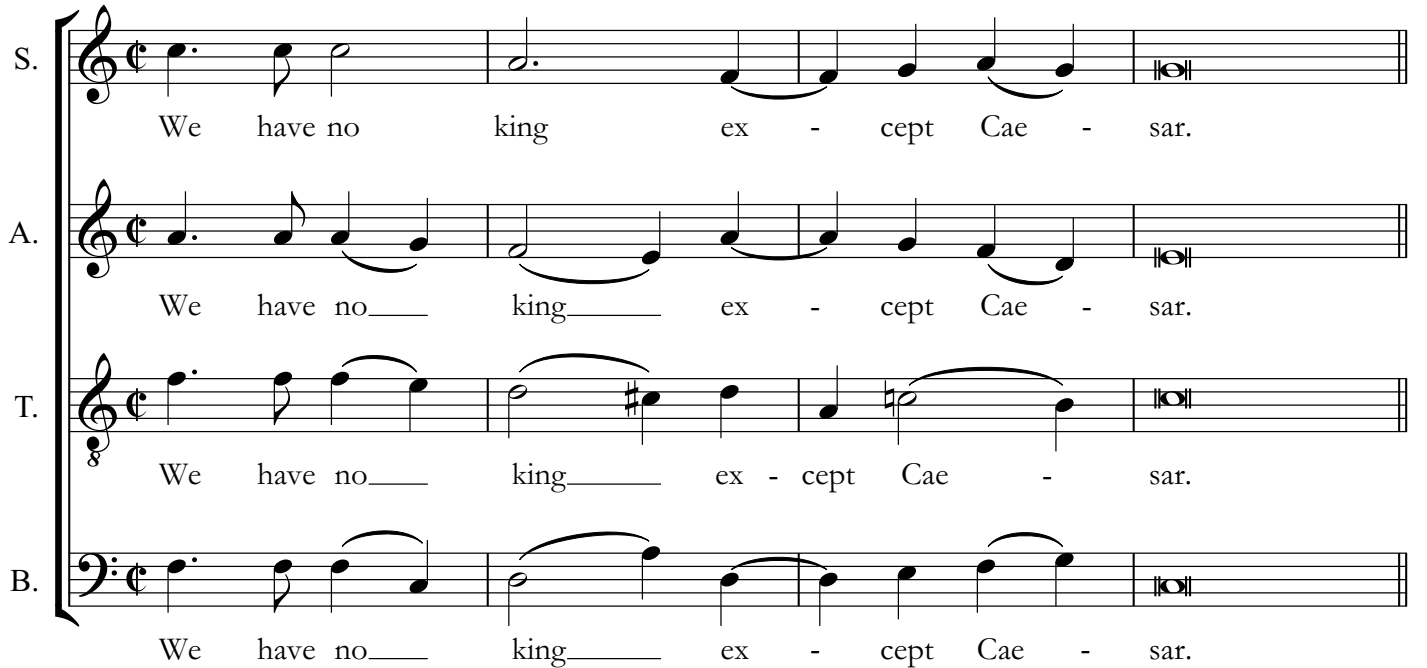
T. Take him a-way, take him a-way! Cru - ci - fy, cru-ci-fy him!

B. Take him a-way, take him a-way! Cru - ci - fy, cru-ci-fy him!



N. Pi-late said, O. Do you want me to cruci-fy your king? N. The chief priests answered, C. We have no  
king except Caesar.

*Or this chorus by Tomás Luis de Victoria:*

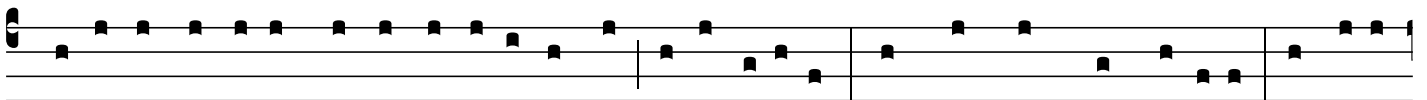


S. We have no king ex - cept Cae - sar.

A. We have no king ex - cept Cae - sar.

T. We have no king ex - cept Cae - sar.

B. We have no king ex - cept Cae - sar.



N. So in the end Pilate handed him o-ver to them to be crucified. They then took charge of Jesus, and carry-  
ing his own cross he went out of the cit-y to the place of the skull, or, as it was called in Hebrew, Golgo-  
tha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out  
a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.' This notice was read  
by many of the Jews, because the place where Jesus was crucified was not far from the cit-y, and the writ-

ing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate, C. You should not write 'King  
of the Jews,' but 'This man said: "I am King of the Jews."'

*Or this chorus by Tomás Luis de Victoria:*

S. You should not write 'King of the Jews,' but 'This man

A. You should not write 'King of the Jews,' but 'This man

T. You should not write 'King of the Jews,' but 'This man

B. You should not write 'King of the Jews,' but 'This man

said: "I am the King of the Jews, I am the King of the Jews."

said: "I am the King of the Jews."

said: "I am the King of the Jews."

said: I am the King of the Jews, I am the King of the Jews."

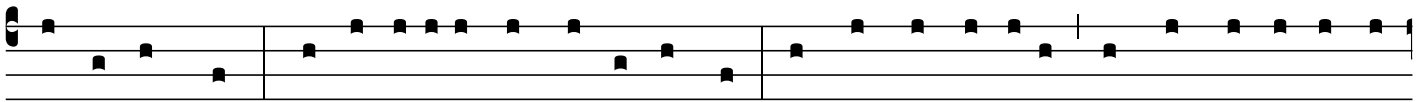
N. Pilate answered, O. What I have written, I have written. N. When the soldiers had finished cruci-fying Je-  
sus they took his clothing and divided it in-to four shares, one for each soldier. His undergarment was seam-  
less, woven in one piece from neck to hem; so they said to one another, C. Instead of tearing it, let's throw  
dice to decide who is to have it.

*Or this chorus by Tomás Luis de Victoria:*

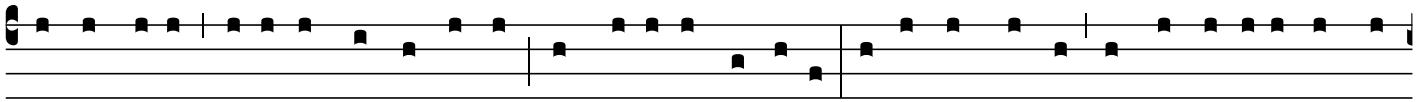
S. In - stead of tear-ing it, let's throw dice\_\_ to de -  
A. In - stead of tear-ing it, let's throw\_\_\_\_\_ dice\_\_ to de - cide  
T. In - stead of tear-ing it, let's throw\_\_\_\_\_ dice\_\_ to de - cide  
B. In - stead of tear-ing it,  
cide who\_\_\_\_\_ is to have it.  
who is\_\_\_\_\_ to\_\_\_\_\_ have it.  
who\_\_\_\_\_ is\_\_\_\_\_ to\_\_\_\_\_ have it.  
who\_\_\_\_\_ is\_\_\_\_\_ to\_\_\_\_\_ have it.



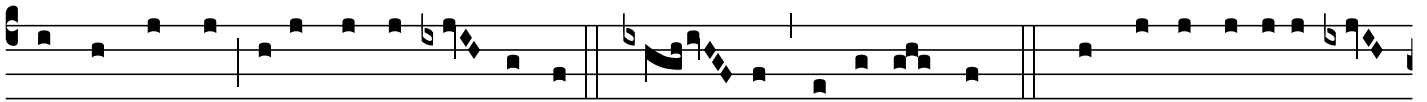
**N.** In this way the words of scripture were fulfilled: They shared out my clothing among them. They cast



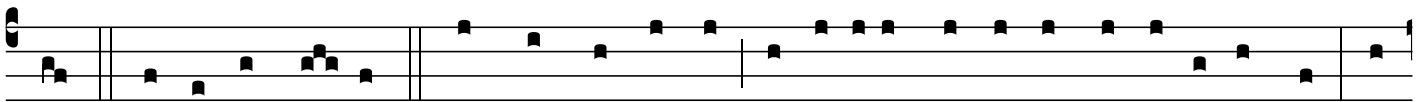
lots for my clothes. This is exactly what the soldiers did. Near the cross of Jesus stood his mother and his



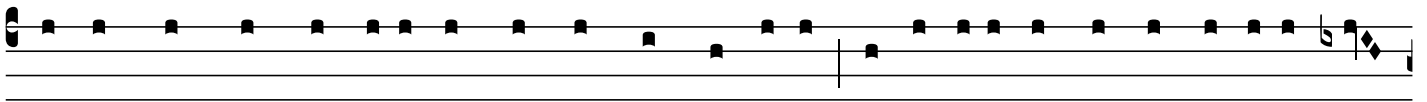
mother's sister, Mary the wife of Clopas, and Mary of Magda-la. Seeing his mother and the dis-ciple he loved



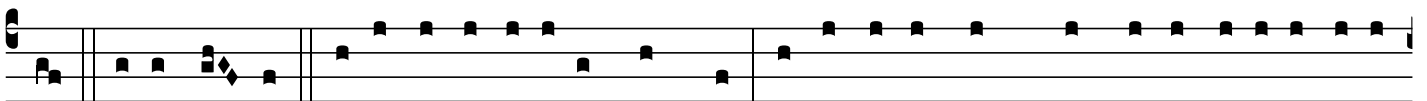
standing near her, Jesus said to his mother, ☩ Wom- an, this is your son. **N.** Then to the dis-ciple he



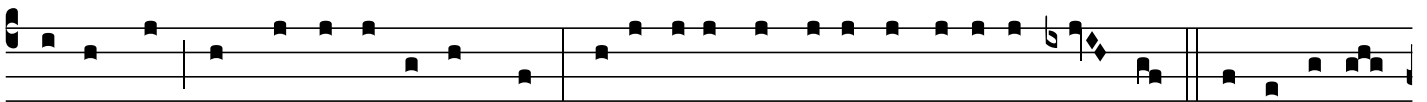
said, ☩ This is your mother. **N.** And from that moment the dis-ciple made a place for her in his home. Af-



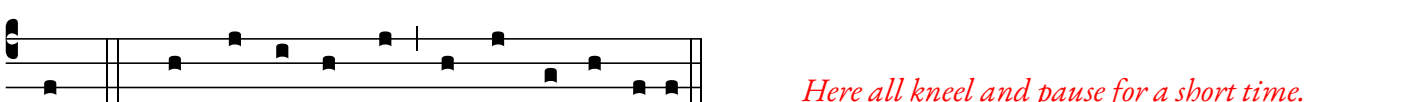
ter this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he



said: ☩ I am thirst-y. **N.** A jar full of vin-e-gar stood there, so putting a sponge soaked in the vin-e-gar on a

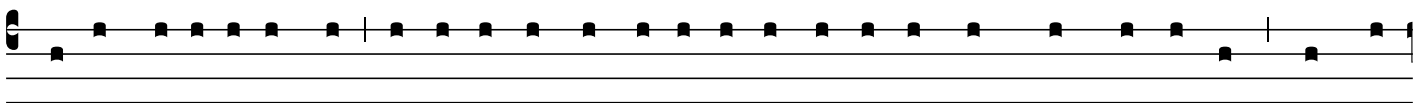


hyssop stick they held it up to his mouth. After Jesus had taken the vin-e-gar he said, ☩ It is ac-com-

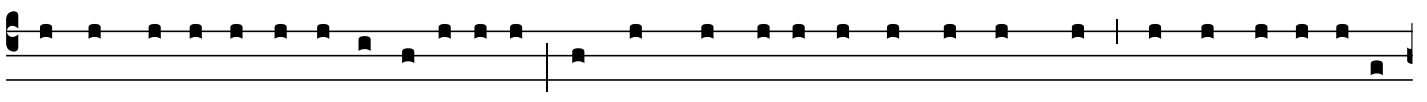


plished; **N.** and bowing his head he gave up his spirit.

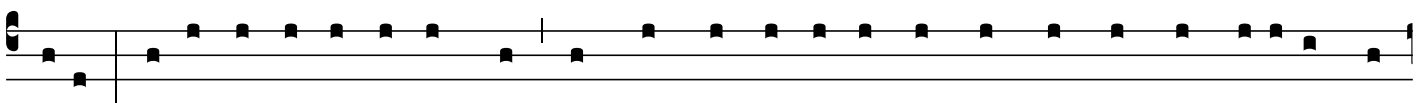
*Here all kneel and pause for a short time.*



**N.** It was Prepa- ration Day, and to prevent the bodies remaining on the cross during the sabbath - since that



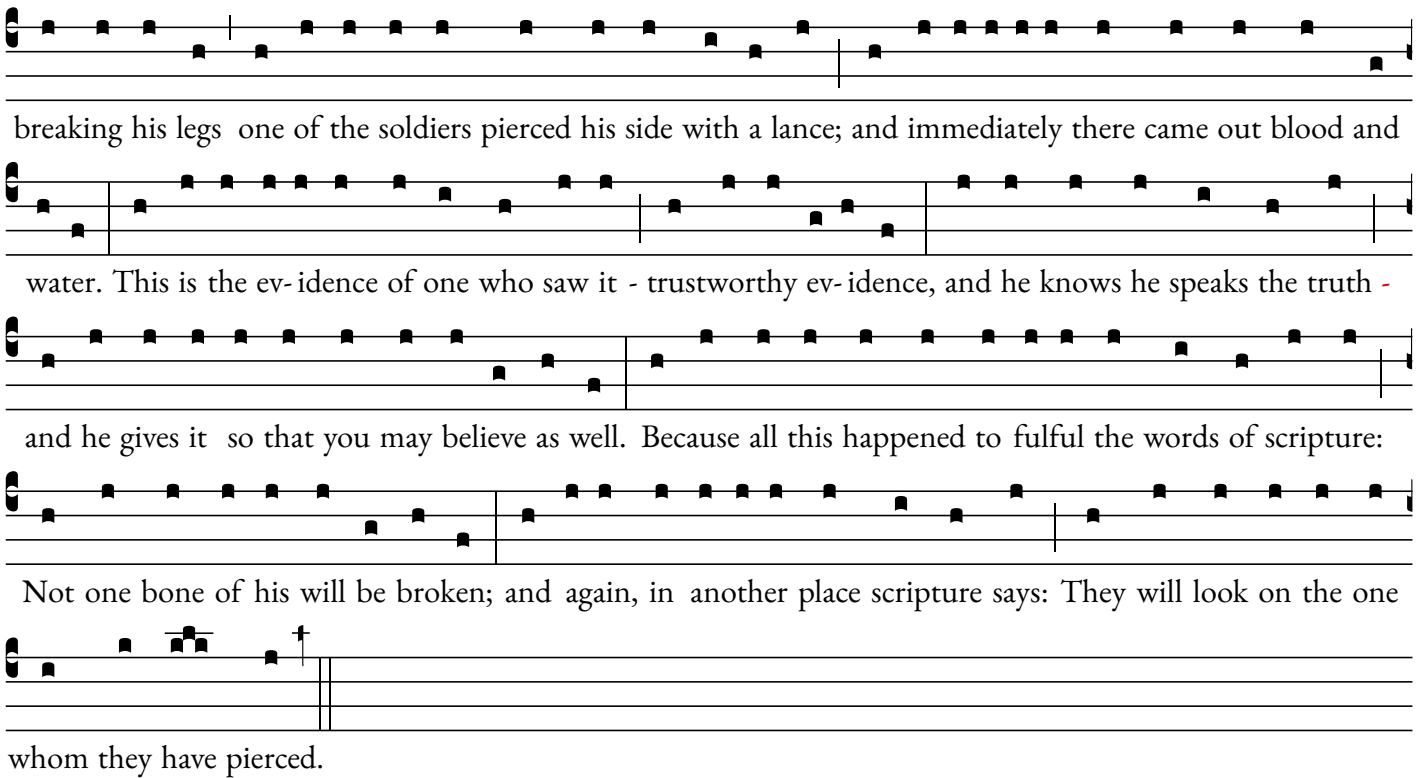
sabbath was a day of special solemni-ty - the Jews asked Pilate to have the legs broken and the bodies taken



away. Consequently the soldiers came and broke the legs of the first man who had been crucified with

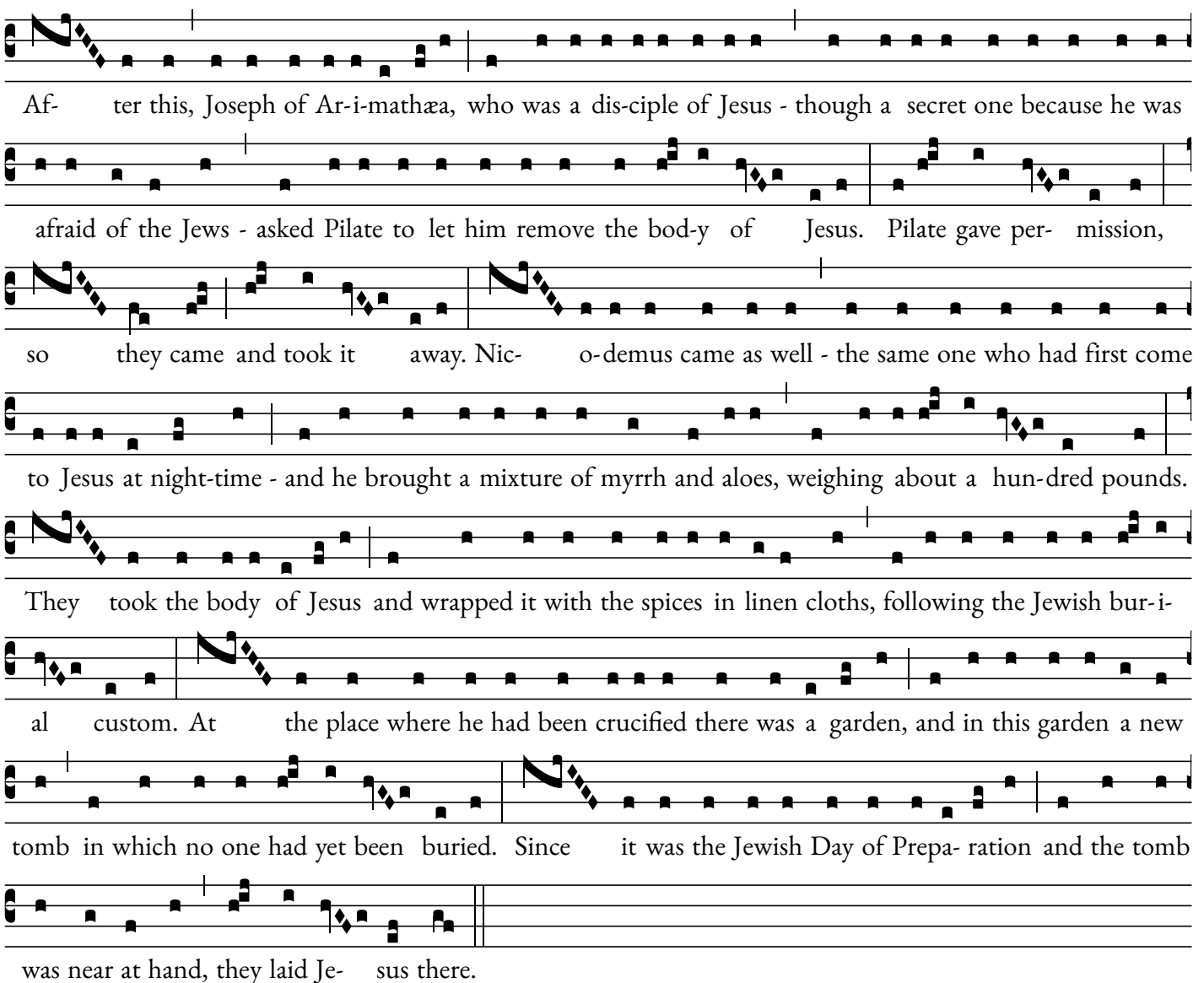


him and then of the other. When they came to Jesus, they found he was already dead, and so instead of



breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it - trustworthy evidence, and he knows he speaks the truth - and he gives it so that you may believe as well. Because all this happened to fulfill the words of scripture: Not one bone of his will be broken; and again, in another place scripture says: They will look on the one whom they have pierced.

*Tonus Evangelii, ad libitum.*



After this, Joseph of Ar-i-mathæa, who was a disciple of Jesus - though a secret one because he was afraid of the Jews - asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well - the same one who had first come to Jesus at night-time - and he brought 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, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.