

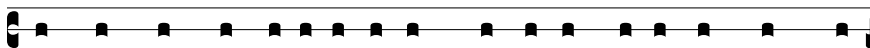
GRADUALE O.P.

THE PASSION ACCORDING TO JOHN

## PASSIO

*Narrator:*

The Passion of our Lord Je-sus Christ according to John. Je-sus



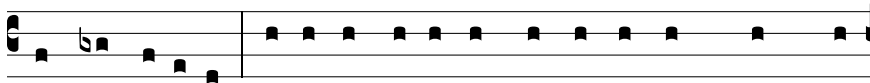
went out with his disciples across the Kidron valley to where there



was a garden, into which he and his dis-ciples entered. Ju-das his



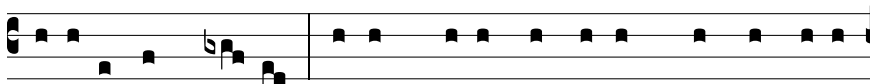
betray-er also knew the place, because Je-sus had often met there



with his disciples. So Ju-das got a band of soldiers and guards from



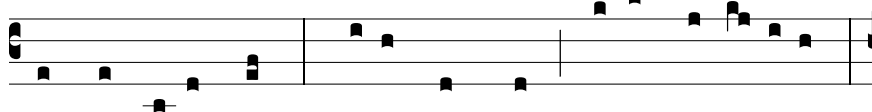
the chief priests and the Phar-i-sees and went there with lanterns,



torch-es, and weapons. Je-sus, knowing everything that was go-ing

*Jesus:*

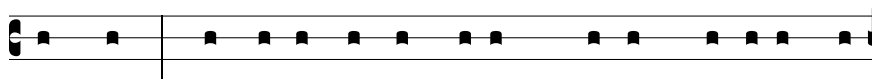
to happen to him, went out and said to them, "Whom

*Narrator:**Chorus:*

are you looking for?" They answered him, "Je-sus the Na-zorean."

*Narrator:**Jesus:**Narrator:*

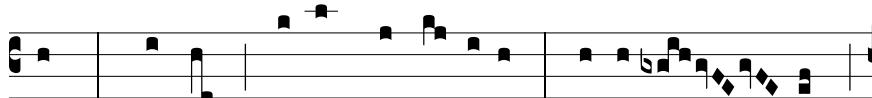
He said to them, "I AM." Ju-das his betray-er was also



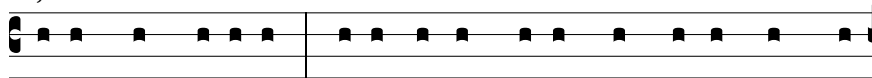
with them. When he said to them, "I AM," they turned away and fell

*Jesus:*

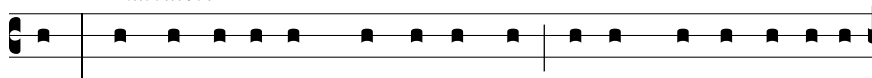
to the ground. So he again asked them, "Whom are you looking

*Narrator:**Chorus:**Narrator:*

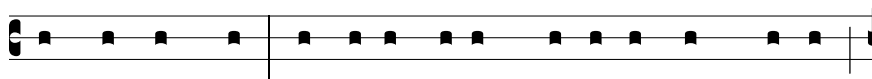
for?" They said, "Je-sus the Na-zorean." Je-sus an- swered,

*Jesus:*

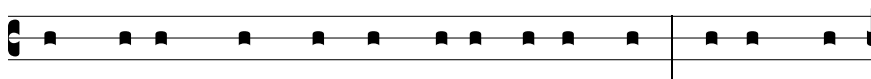
"I told you that I AM. So if you are looking for me, let these men

*Narrator:*

go." This was to ful-fill what he had said, "I have not lost an-y of



those you gave me." Then Simon Pe-ter, who had a sword, drew it,



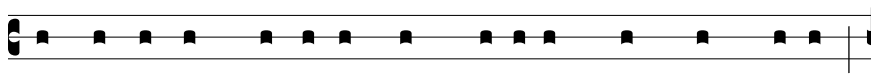
struck the high priest's slave, and cut off his right ear. The slave's name



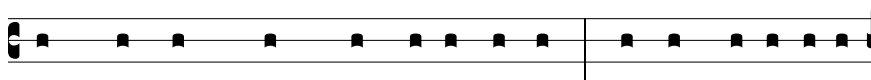
was Malchus. Je-sus said to Pe-ter, "Put your sword into its scab-



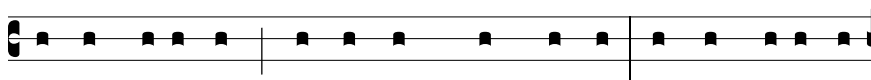
bard. Shall I not drink the cup that the Father gave me?" So the



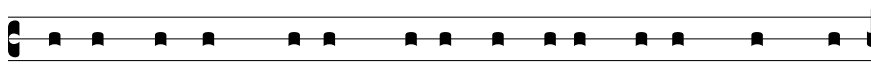
band of soldiers, the trib-une, and the Jewish guards seized Je-sus,



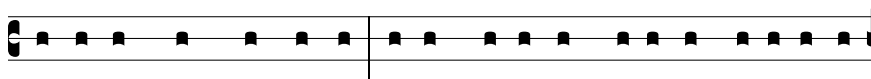
bound him, and brought him to Annas first. He was the father-in-



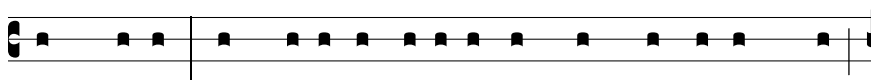
law of Cai-aphas, who was high priest that year. It was Cai-aphas



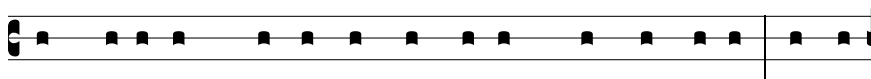
who had counseled the Jews that it was better that one man should



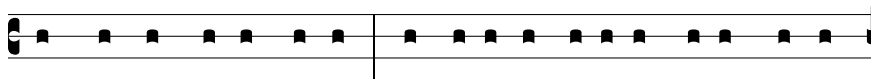
die rather than the people. Simon Pe-ter and another disciple fol-



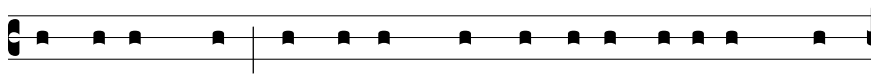
lowed Je-sus. Now the other disciple was known to the high priest,



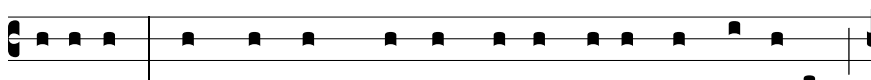
and he entered the courtyard of the high priest with Je-sus. But Pe-



ter stood at the gate outside. So the other disciple, the acquaintance



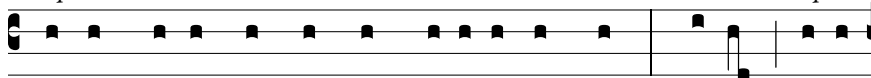
of the high priest, went out and spoke to the gatekeeper and brought



Pe-ter in. Then the maid who was the gatekeeper said to Pe-ter,

*Speaker:*

*Narrator: Speaker:*

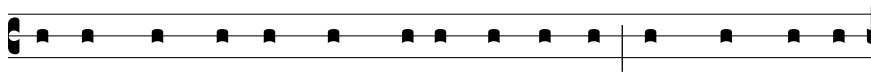


"You are not one of this man's disciples, are you?" He said, "I am

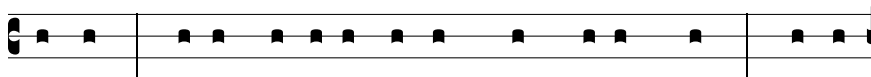
*Narrator:*



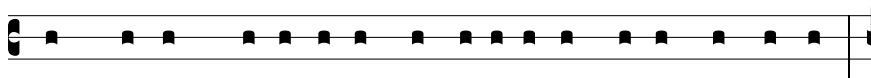
not." Now the slaves and the guards were standing around a char-



coal fire that they had made, because it was cold, and were warming



themselves. Pe-ter was also standing there keeping warm. The high



priest questioned Je-sus about his disciples and about his doctrine.

A horizontal timeline for the 2019-2020 season. It starts with a large 'C' icon on the left. The timeline is marked with dates: March 1, 15, 30; April 1, 15, 30; May 1, 15, 30. There are small black squares above each date marker.

[illegible]

*Narrator:*

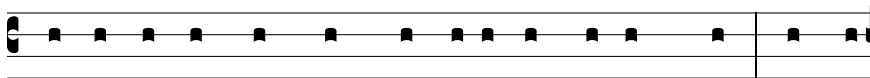
*Speaker:*

The first system of musical notation for 'The Rose Tree' is written on a five-line staff. It begins with a treble clef and a key signature of one flat (B-flat). The melody consists of a series of eighth and quarter notes, with a repeat sign at the end of the first phrase. The lyrics 'The Rose Tree' are written below the staff.

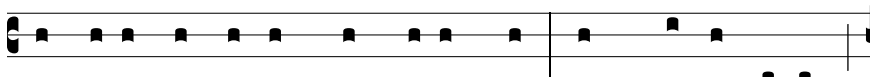
*Narrator:*

*Jesus:*

the wrong; but if I have spo-ken rightly, why do you strike me?"

*Narrator:*

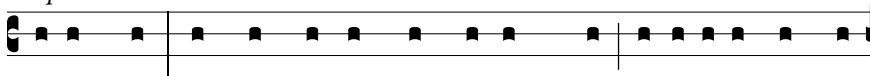
Then Annas sent him bound to Cai-aphas the high priest. Now Si-



mon Pe-ter was standing there keeping warm. And they said to him,

*Chorus:**Narrator:*

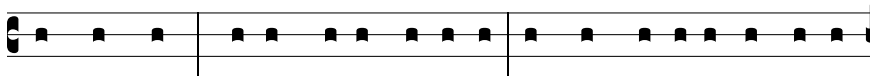
“You are not one of his disciples, are you?” He denied it and said,

*Speaker:**Narrator:*

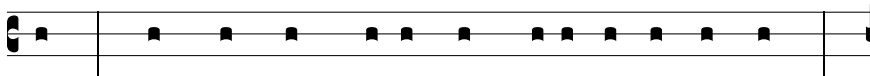
“I am not.” One of the slaves of the high priest, a rel-a-tive of the

*Speaker:*

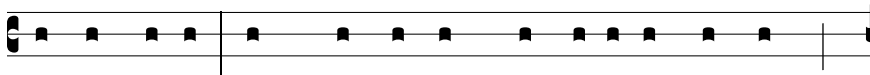
one whose ear Pe-ter had cut off, said, “Didn’t I see you in the gar-

*Narrator:*

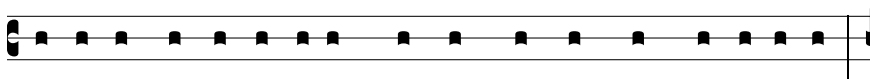
den with him?” Again Pe-ter denied it. And imme-di-ately the cock



crowed. Then they brought Je-sus from Cai-aphas to the praetorium.



It was morning. And they themselves did not enter the praetorium,



in order not to be de-filed so that they could eat the Passo-ver.

*Speaker:*



So Pi-late came out to them and said, "What charge do you bring

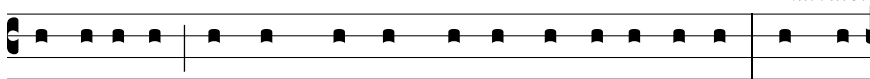
*Narrator:*

*Chorus:*



against this man?" They answered and said to him, "If he were not

*Narrator:*



a crimi-nal, we would not have handed him o-ver to you." At this,

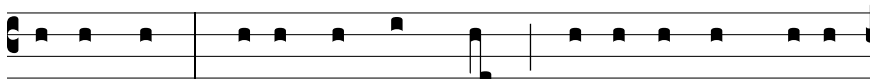
*Speaker:*



Pi-late said to them, "Take him yourselves, and judge him according

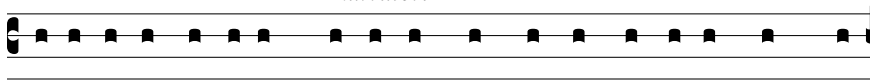
*Narrator:*

*Chorus:*

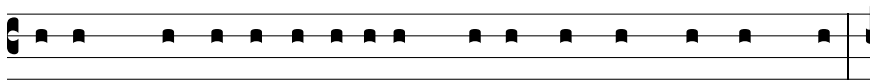


to your law." The Jews answered him, "We do not have the right

*Narrator:*

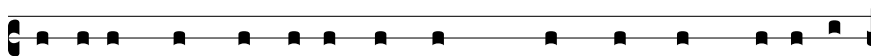


to ex-e-cute an-y-one," in order that the word of Je-sus might be



ful-filled that he said indi-cat-ing the kind of death he would die.





So Pi-late went back into the praetorium and summoned Je-sus and

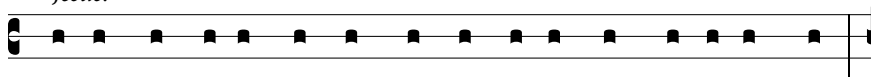
*Speaker:*

*Narrator:*



said to him, "Are you the King of the Jews?" Je-sus an- swered,

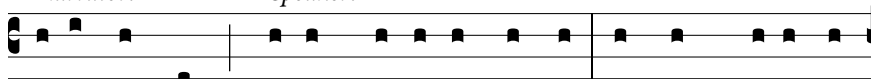
*Jesus:*



"Do you say this on your own or have others told you about me?"

*Narrator:*

*Speaker:*



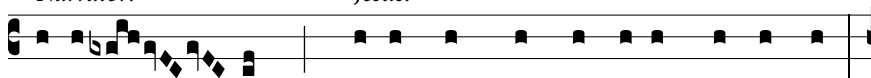
Pi-late answered, "I am not a Jew, am I? Your own nation and



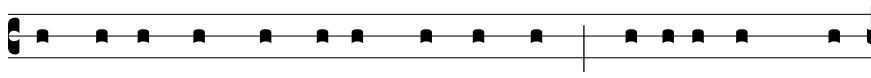
the chief priests handed you o-ver to me. What have you done?"

*Narrator:*

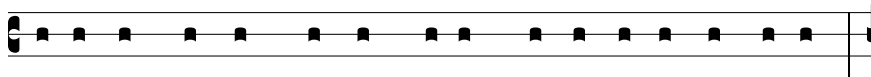
*Jesus:*



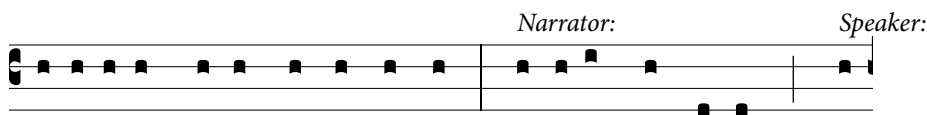
Je-sus an- swered, "My kingdom does not be-long to this world.



If my kingdom did be-long to this world, my attendants would



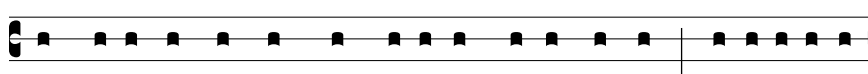
be fighting to keep me from be- ing handed o-ver to the Jews.



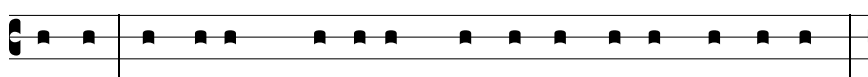
But as it is, my kingdom is not here.” So Pi-late said to him, “Then



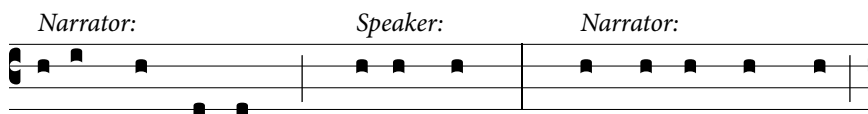
you are a king?” Je-sus an- swered, “You say I am a king.



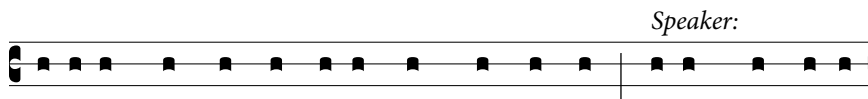
For this I was born and for this I came into the world, to testi-fy to



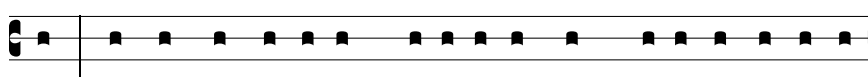
the truth. Every-one who be-longs to the truth lis-tens to my voice.”



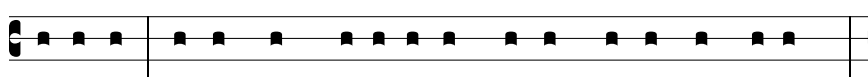
Pi-late said to him, “What is truth?” When he had said this,



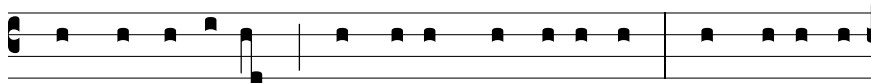
he again went out to the Jews and said to them, “I find no guilt in



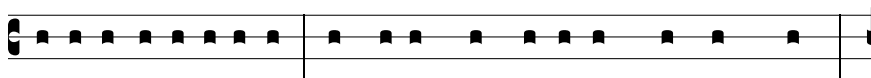
him. But you have a custom that I re-lease one pris-on-er to you at



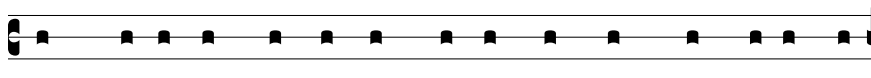
Passo-ver. Do you want me to re-lease to you the King of the Jews?”

*Narrator:**Chorus:**Narrator:*

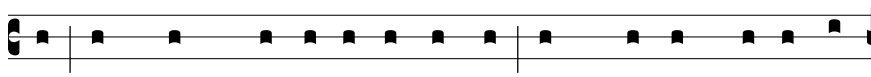
They cried out a-gain, "Not this one but Bar-abbas!" Now Bar-abbas



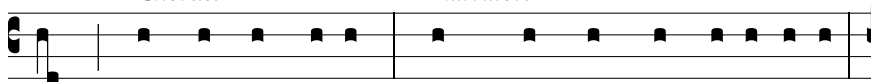
was a rev-o-lutionar-y. Then Pi-late took Je-sus and had him scourged.



And the soldiers wove a crown out of thorns and placed it on his



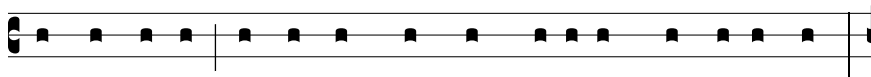
head, and clothed him in a purple cloak, and they came to him and

*Chorus:**Narrator:*

said, "Hail, King of the Jews!" And they struck him repeat-edly.

*Speaker:*

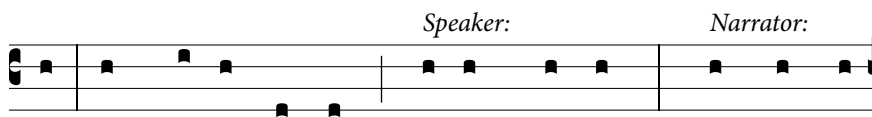
Once more Pi-late went out and said to them, "Look, I am bringing



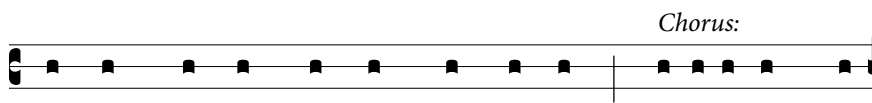
him out to you, so that you may know that I find no guilt in him."

*Narrator:*

So Je-sus came out, wear-ing the crown of thorns and the purple



cloak. And he said to them, "Be-hold, the man!" When the chief



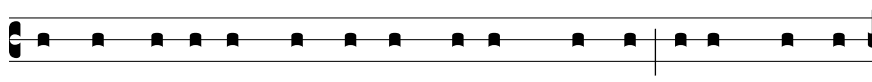
priests and the guards saw him they cried out, "Cru-ci-fy him, cru-



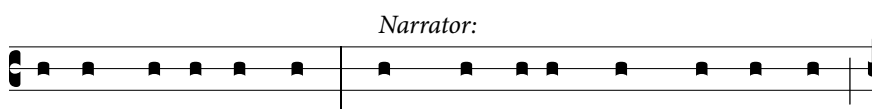
ci-fy him!" Pi-late said to them, "Take him yourselves and cru-ci-



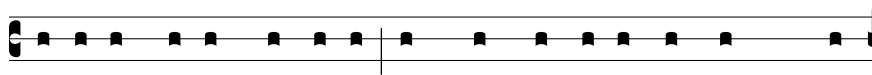
fy him. I find no guilt in him." The Jews answered, "We have a



law, and according to that law he ought to die, because he made



himself the Son of God." Now when Pi-late heard this statement,



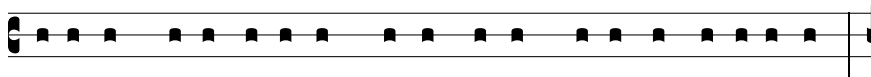
he be-came e-ven more afraid, and went back into the praetorium and



said to Je-sus, "Where are you from?" Je-sus did not answer him.

*Speaker:*

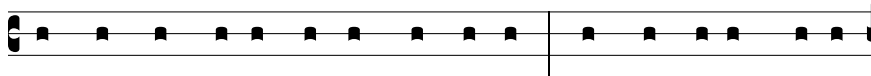
So Pi-late said to him, "Do you not speak to me? Do you not know



that I have power to re-lease you and I have power to cru-ci-fy you?"

*Narrator:**Jesus:*

Je-sus answered him, "You would have no power o-ver me if it



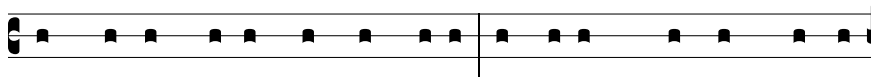
had not been giv-en to you from a-bove. For this reason the one

*Narrator:*

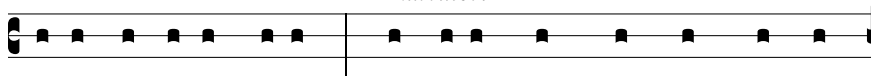
who handed me o-ver to you has the great-er sin." Consequently,

*Chorus:*

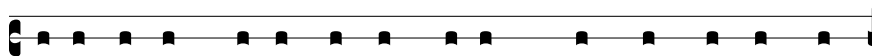
Pi-late tried to re-lease him; but the Jews cried out, "If you re-lease



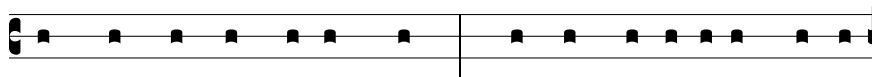
him, you are not a Friend of Caesar. Every-one who makes himself

*Narrator:*

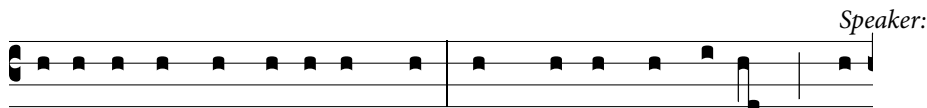
a king oppos-es Caesar." When Pi-late heard these words he brought



Je-sus out and seat-ed him on the judge's bench in the place called



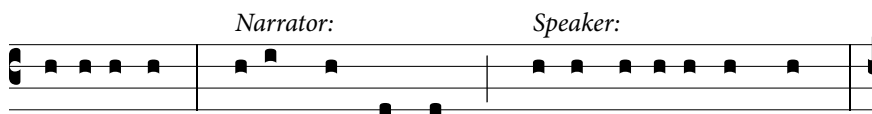
Stone Pavement, in Hebrew, Gabbatha. It was prep-a-ration day for



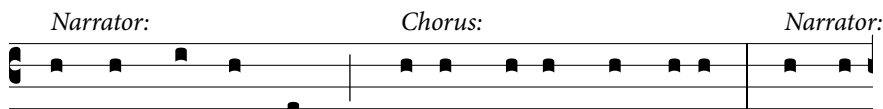
Passo-ver, and it was about noon. And he said to the Jews, "Be-



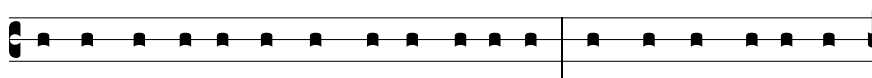
hold, your king!" They cried out, "Take him away, take him away!



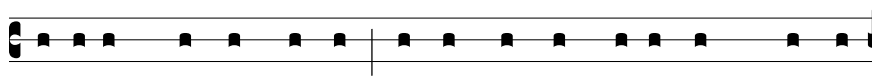
Cru-ci-fy him!" Pi-late said to them, "Shall I cru-ci-fy your king?"



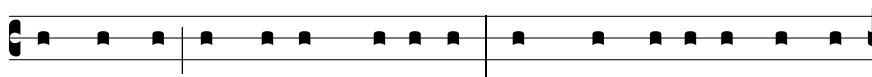
The chief priests answered, "We have no king but Caesar." Then he



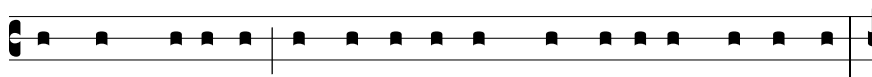
handed him o-ver to them to be cru-ci-fied. So they took Je-sus, and,



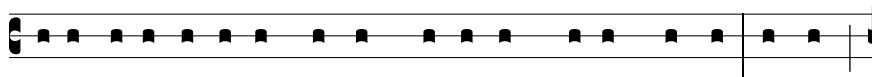
carry- ing the cross himself, he went out to what is called the Place



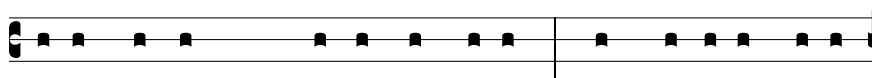
of the Skull, in Hebrew, Golgotha. There they cru-ci-fied him, and



with him two others, one on either side, with Je-sus in the middle.



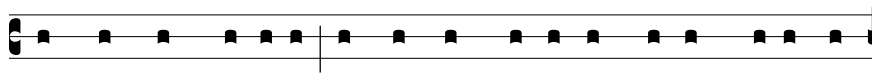
Pi-late also had an inscription writ-ten and put on the cross. It read,



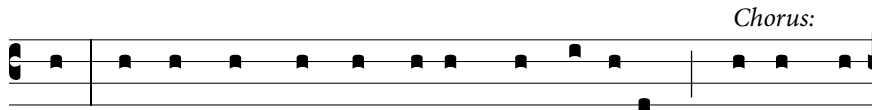
“Je-sus the Nazorean, the King of the Jews.” Now man-y of the Jews



read this inscription, because the place where Je-sus was cru-ci-

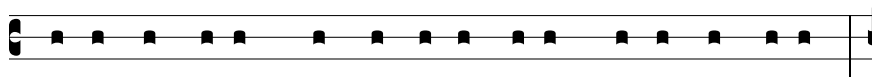


fied was near the cit-y; and it was writ-ten in Hebrew, Lat-in, and



*Chorus:*

Greek. So the chief priests of the Jews said to Pi-late, “Do not write

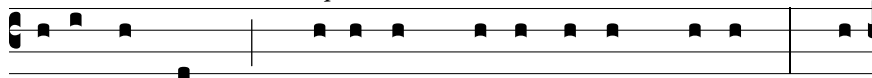


‘The King of the Jews,’ but that he said, ‘I am the King of the Jews.’”

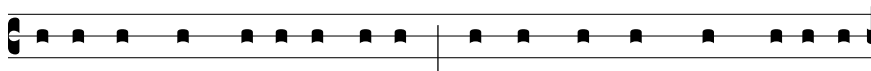
*Narrator:*

*Speaker:*

*Narrator:*



Pi-late answered, “What I have writ-ten, I have writ-ten.” When



the soldiers had cru-ci-fied Je-sus, they took his clothes and di-vid-ed



them into four shares, a share for each soldier. They also took his



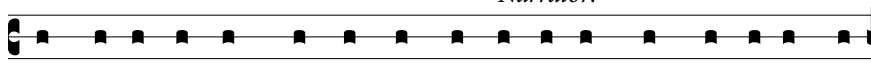
tu-nic, but the tu-nic was seamless, wo-ven in one piece from the

*Chorus:*

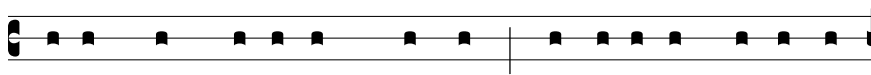


top down. So they said to one another, "Let's not tear it, but cast

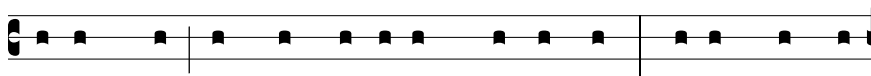
*Narrator:*



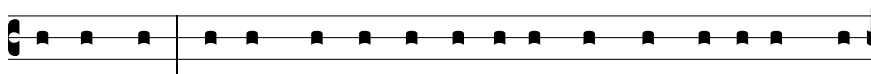
lots for it to see whose it will be," in order that the passage of



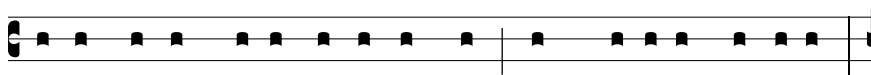
Scripture might be ful-filled that says: They di-vid-ed my garments



among them, and for my vesture they cast lots. This is what the

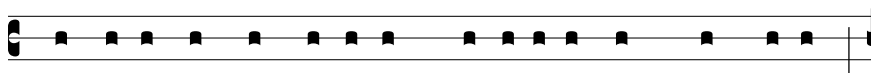


soldiers did. Standing by the cross of Je-sus were his mother and his



mother's sis-ter, Mar-y the wife of Clopas, and Mar-y of Magda-la.

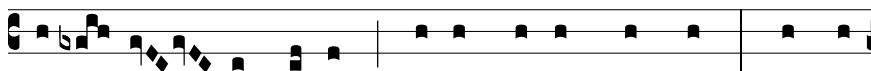




When Je-sus saw his mother and the disciple there whom he loved

*Jesus:*

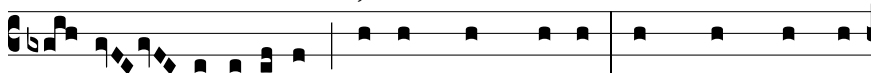
*Narrator:*



he said to his mother, "Woman, be-hold, your son." Then he

*Jesus:*

*Narrator:*



said to the disciple, "Be-hold, your mother." And from that hour



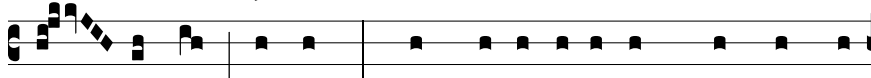
the disciple took her into his home. After this, aware that everything



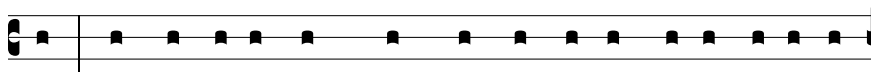
was now fin-ished, in order that the Scripture might be ful-filled,

*Jesus:*

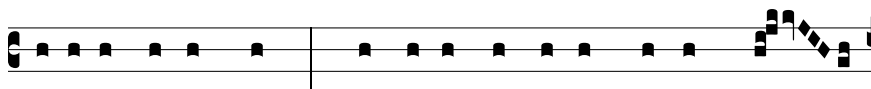
*Narrator:*



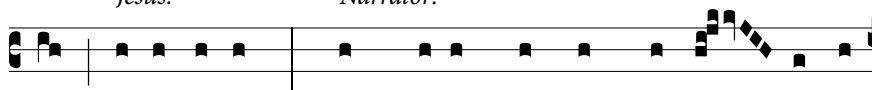
Je- sus said, "I thirst." There was a vessel filled with common



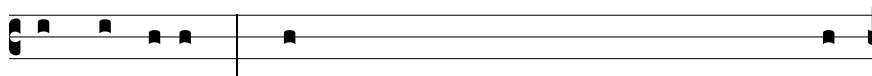
wine. So they put a sponge soaked in wine on a sprig of hyssop and



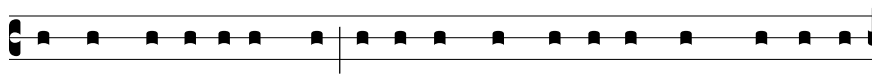
put it up to his mouth. When Je-sus had tak-en the wine, he

*Jesus:**Narrator:*

said, "It is fin-ished." And bowing his head, he hand- ed o-



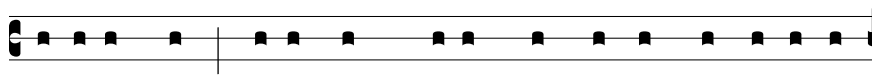
ver the spir-it. \*\*\*Here all kneel and pause for a short time. Now since



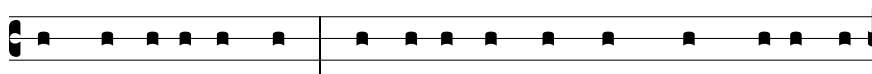
it was prep-a-ration day, in order that the bodies might not remain



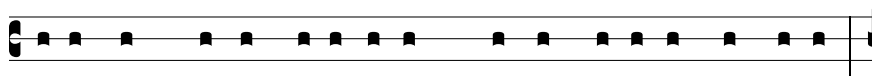
on the cross on the sabbath, for the sabbath day of that week was



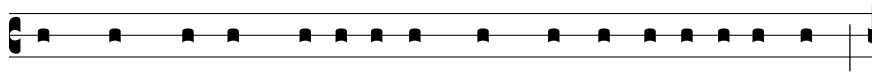
a sol-emn one, the Jews asked Pi-late that their legs be bro-ken and



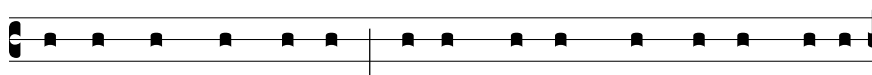
that they be tak-en down. So the soldiers came and broke the legs of



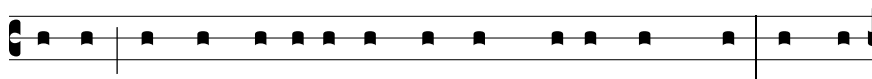
the first and then of the other one who was cru-ci-fied with Je-sus.



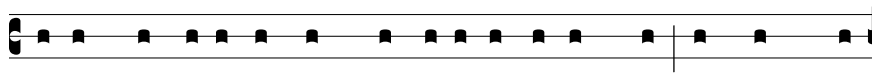
But when they came to Je-sus and saw that he was already dead,



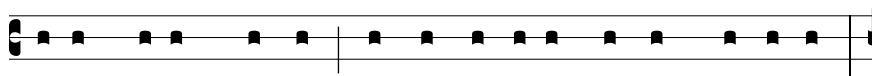
they did not break his legs, but one soldier thrust his lance into



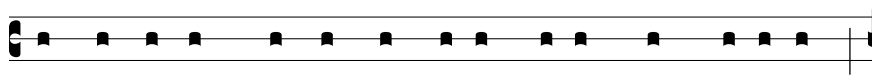
his side, and imme-di- ately blood and wa-ter flowed out. An eye-



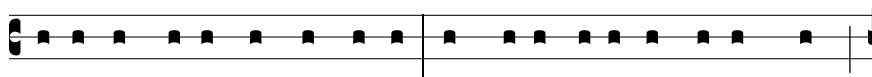
witness has testi-fied, and his testimo-ny is true; he knows that



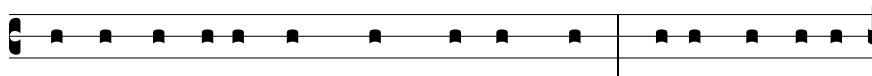
he is speaking the truth, so that you also may come to be-lieve.



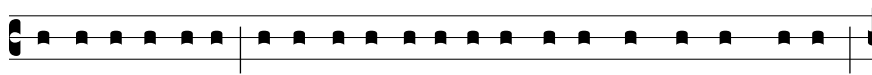
For this happened so that the Scripture passage might be ful-filled:



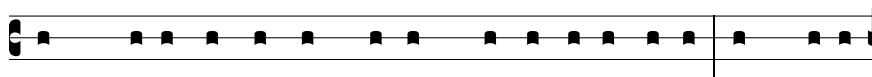
Not a bone of it will be bro-ken. And again another passage says:



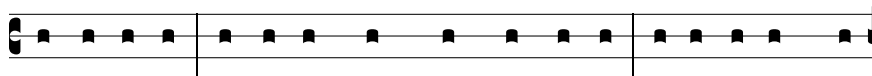
They will look upon him whom they have pierced. After this, Jo-seph



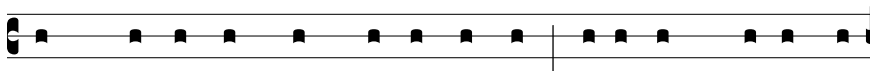
of Ar-imathe- a, secret-ly a disciple of Je-sus for fear of the Jews,



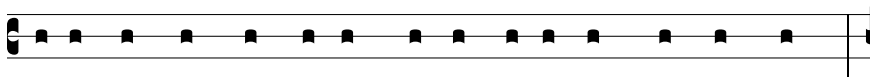
asked Pi-late if he could remove the bod-y of Je-sus. And Pi-late



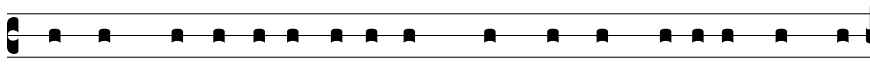
permitt-ed it. So he came and took his bod-y. Nic-o-demus, the



one who had first come to him at night, also came bringing a



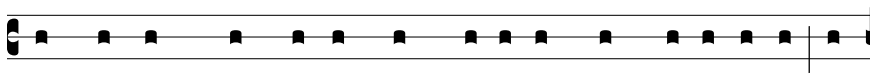
mixture of myrrh and al-oes weighing about one hundred pounds.



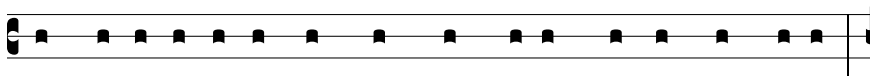
They took the bod-y of Je-sus and bound it with bur-i- al cloths a-



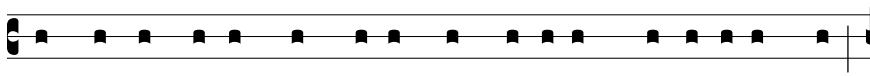
long with the spic-es, according to the Jewish bur-i- al custom. Now



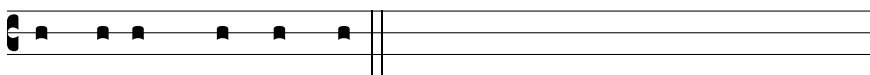
in the place where he had been cru-ci-fied there was a garden, and



in the garden a new tomb, in which no one had yet been buried.



So they laid Je-sus there because of the Jewish prep-a-ration day;



for the tomb was close by.