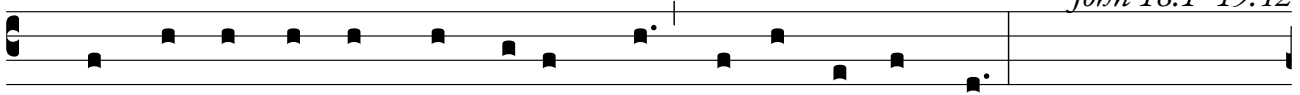
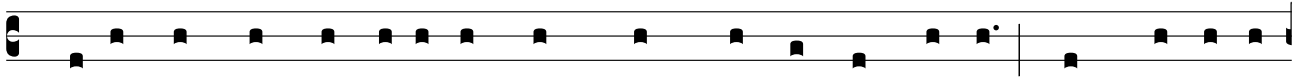


THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

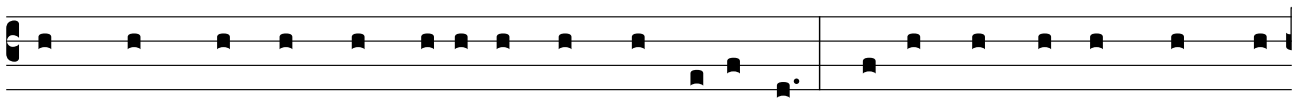
John 18:1-19:42



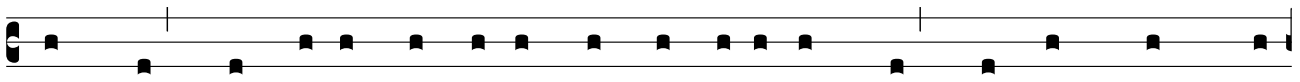
N. The Passion of our Lord Jesus Christ according to John.



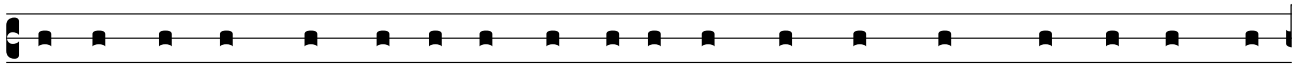
N. Jesus left with his disciples and crossed the Kedron valley. There was a gar-



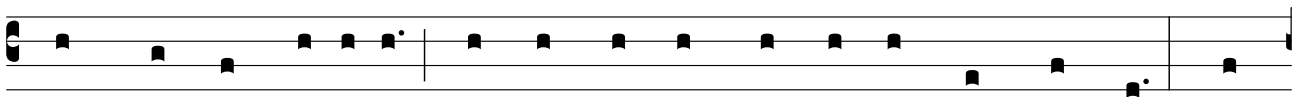
den there, and he went into it with his disciples. Judas the traitor knew the



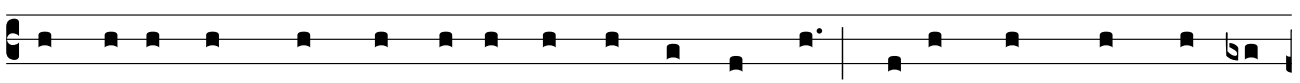
place well, since Jesus had often met his disciples there, and he brought the



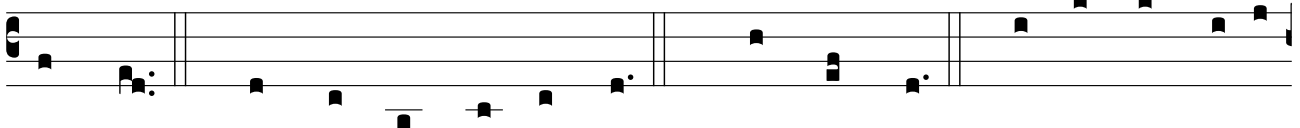
cohort to this place together with a detachment of guards sent by the chief



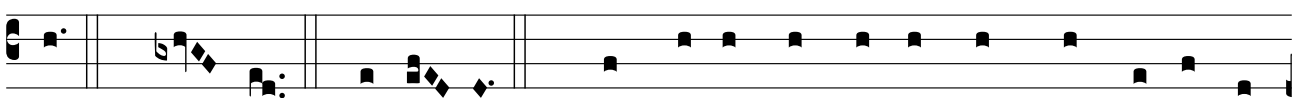
priests and the Pharisees, all with lanterns and torches and weapons. Know-



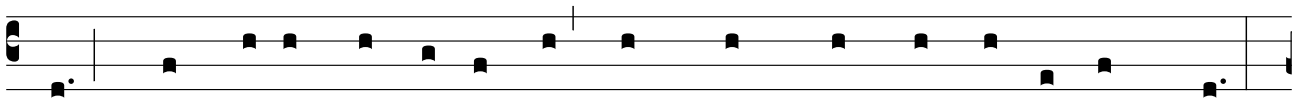
ing everything that was going to happen to him, Jesus then came forward



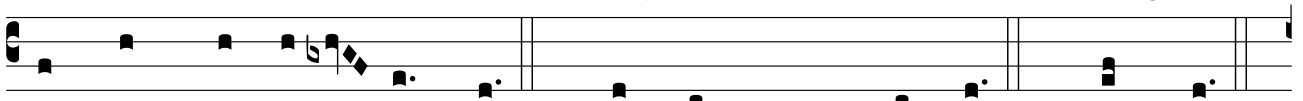
and said, ✠ Who are you looking for? *N.* They answered, *S.* Jesus the Naza-



rene. *N.* He said, ✠ I am he. *N.* Now Judas the traitor was standing among



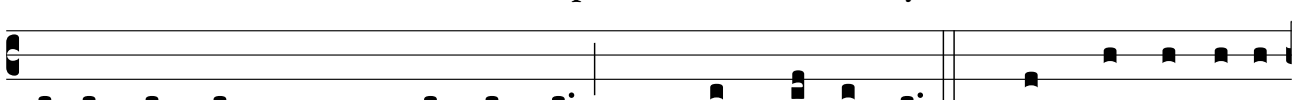
them. When Jesus said, 'I am he', they moved back and fell to the ground.




He asked them a second time, ✠ Who are you looking for? *N.* They said,



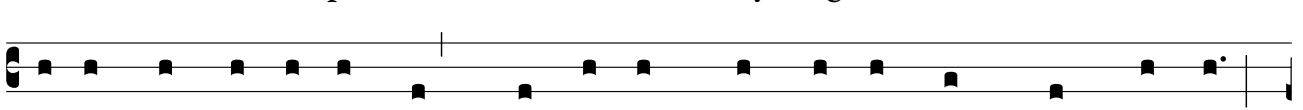
S. Jesus the Nazarene. *N.* Jesus replied, ✠ I have told you that I am he. If



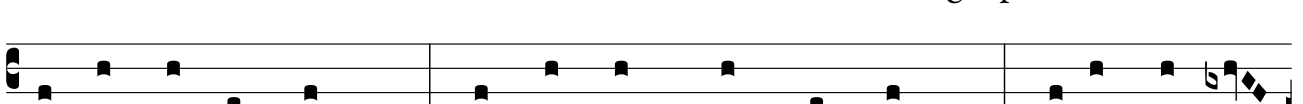
I am the one you are looking for, let these others go. *N.* This was to fulfil



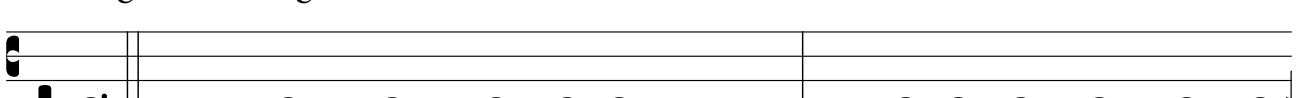
the words he had spoken, 'Not one of those you gave me have I lost.' Simon




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



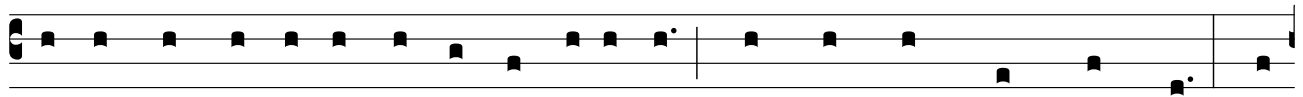
Peter, ✠ Put your sword back in its scabbard; am I not to drink the cup



that the Father has given me? *N.* The cohort and its captain and the Jewish



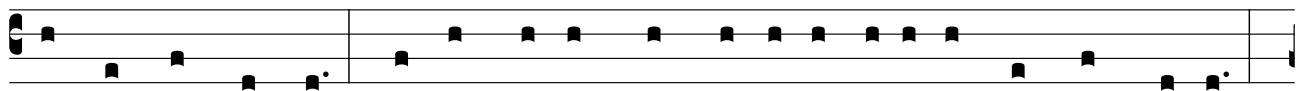
guards seized Jesus and bound him. They took him first to Annas, because



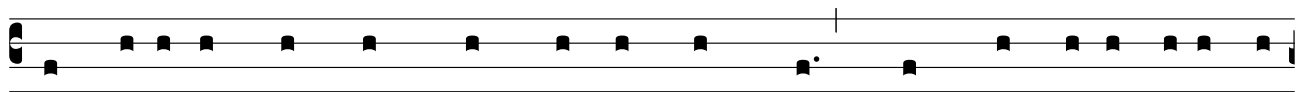
Annas was the father-in-law of Caiaphas, who was high priest that year. It



was Caiaphas who had suggested to the Jews, 'It is better for one man to



die for the people.' Simon Peter, with another disciple, followed Jesus.



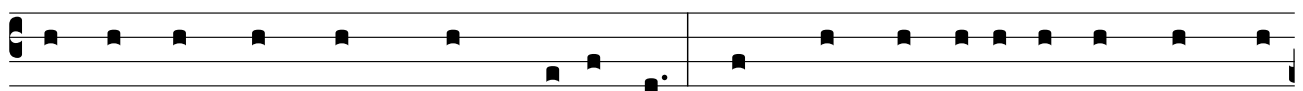
This disciple, who was known to the high priest, went with Jesus into the



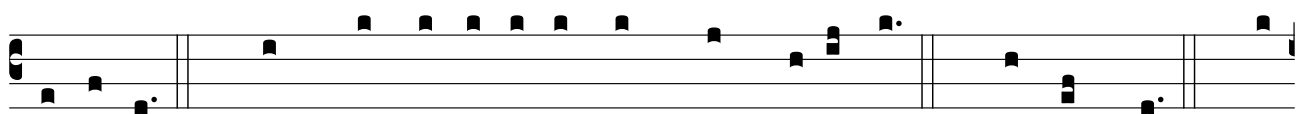
high priest's palace, but Peter stayed outside the door. So the other disciple,



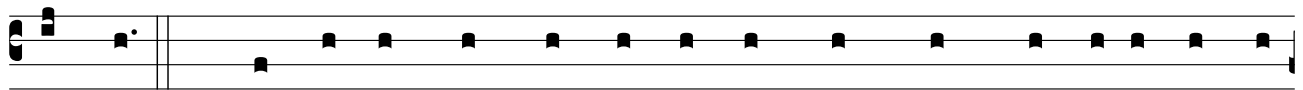
the one known to the high priest, went out, spoke to the woman who was



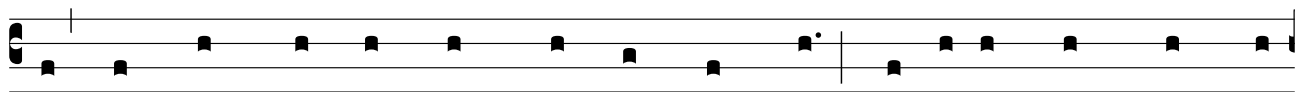
keeping the door and brought Peter in. The maid on duty at the door said



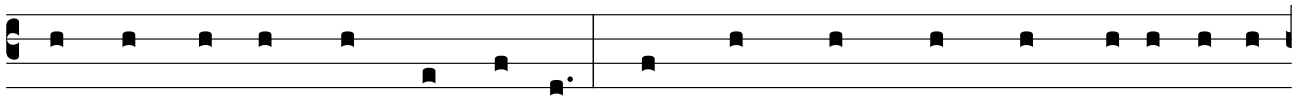
to Peter, *S.* Aren't you another of that man's disciples? *N.* He answered, *S.* I



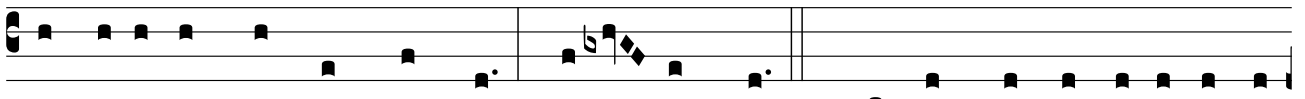
am not. *N.* Now it was cold, and the servants and guards had lit a charcoal



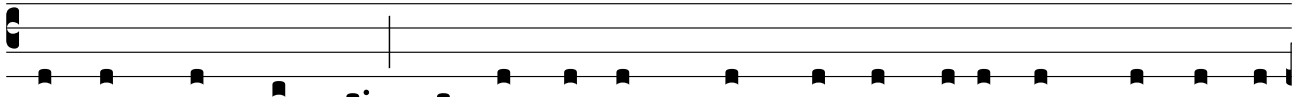
fire and were standing there warming themselves; so Peter stood there too,



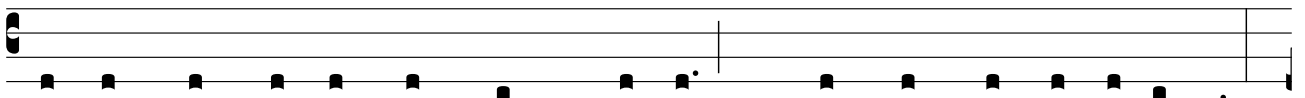
warming himself with the others. The high priest questioned Jesus about



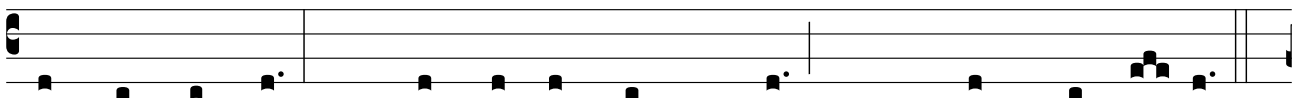
his disciples and his teaching. Jesus answered, ✠ I have spoken openly for



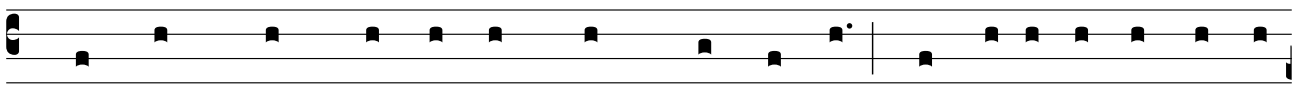
all the world to hear; I have always taught in the synagogue and in the



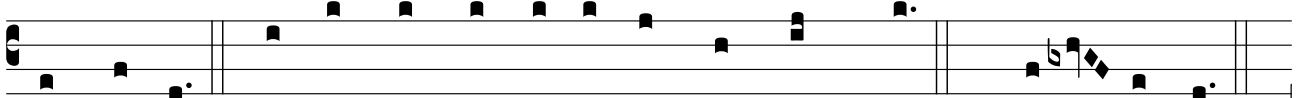
Temple where all the Jews meet together: I have said nothing in secret.



But why ask me? Ask my hearers what I taught: they know what I said.



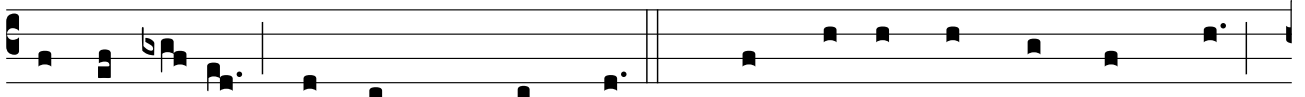
N. At these words, one of the guards standing by gave Jesus a slap in the



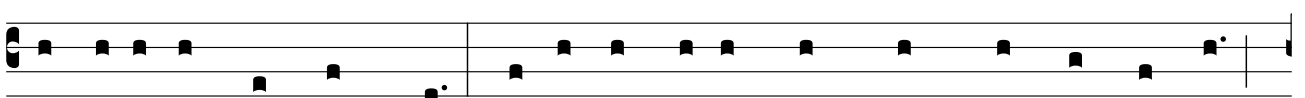
face, saying, *S.* Is that the way to answer the high priest? *N.* Jesus replied,



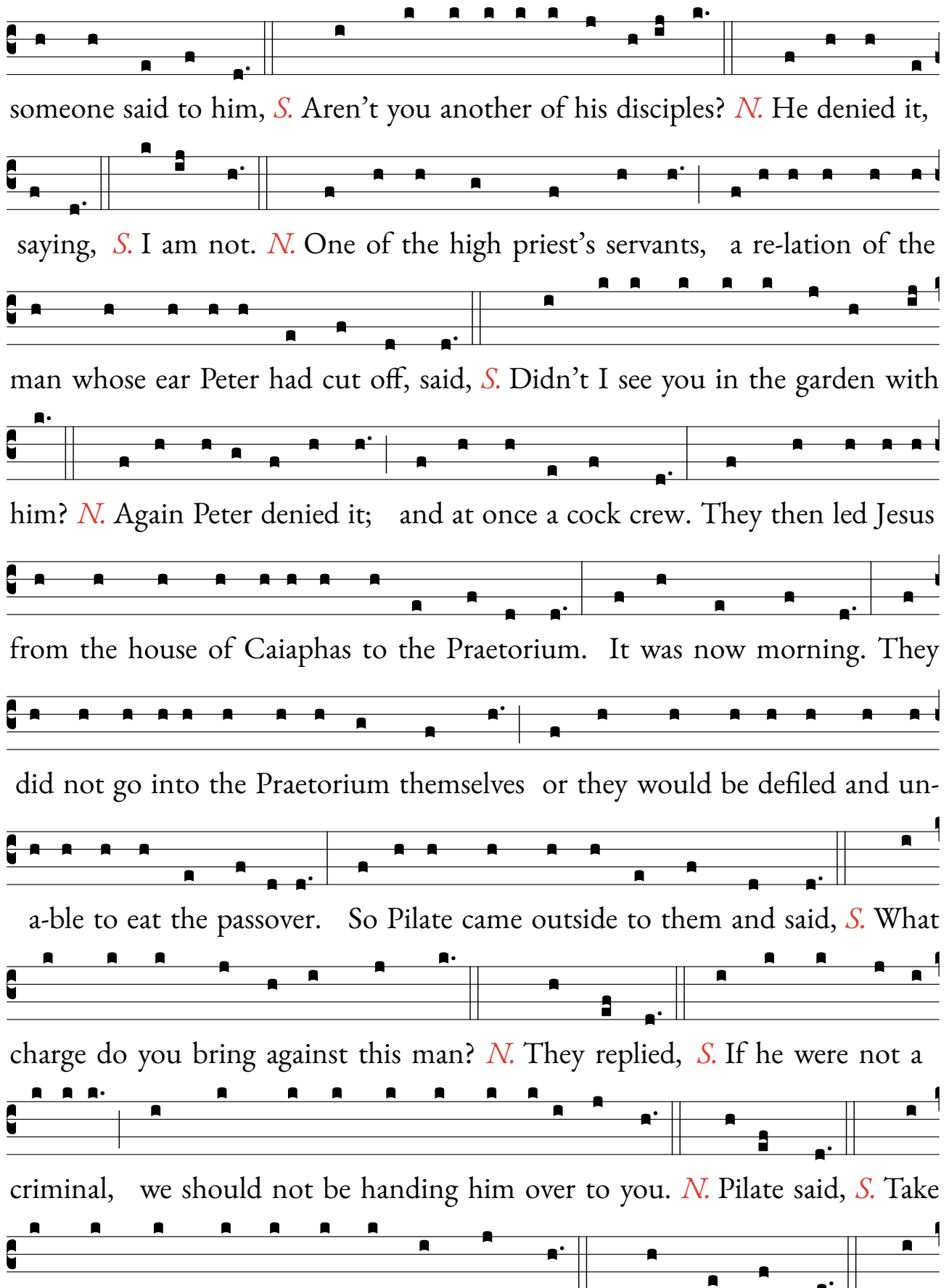
✠ If there is something wrong in what I said, point it out; but if there is no



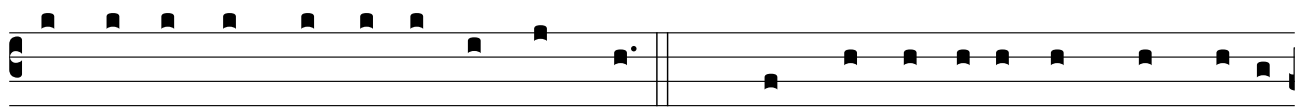
offence in it, why do you strike me? *N.* Then Annas sent him, still bound,



to Caiaphas the high priest. As Simon Peter stood there warming himself,



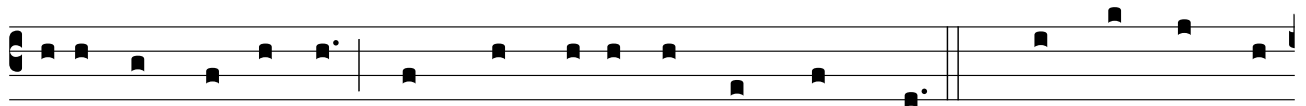
someone said to him, *S.* Aren't you another of his disciples? *N.* He denied it, saying, *S.* I am not. *N.* One of the high priest's servants, a relation of the man whose ear Peter had cut off, said, *S.* Didn't I see you in the garden with him? *N.* Again Peter denied it; and at once a cock crew. They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said, *S.* What charge do you bring against this man? *N.* They replied, *S.* If he were not a criminal, we should not be handing him over to you. *N.* Pilate said, *S.* Take him yourselves, and try him by your own Law. *N.* The Jews answered, *S.* We



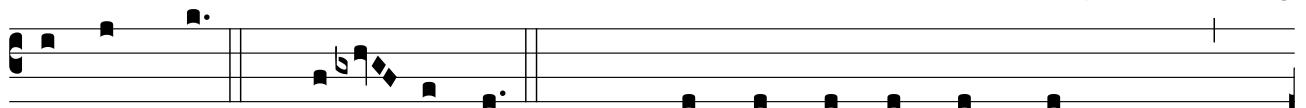
are not allowed to put a man to death. *N.* This was to fulfil the words Jesus



had spoken indicating the way he was going to die. So Pilate went back



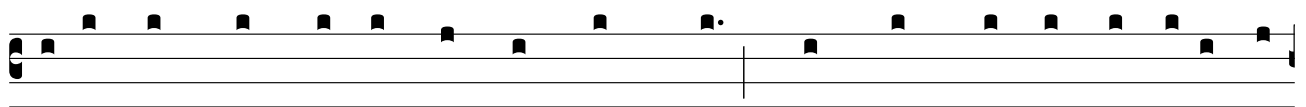
into the Praetorium and called Jesus to him, and asked, *S.* Are you the king



of the Jews? *N.* Jesus replied, ✠ Do you ask this of your own accord, or



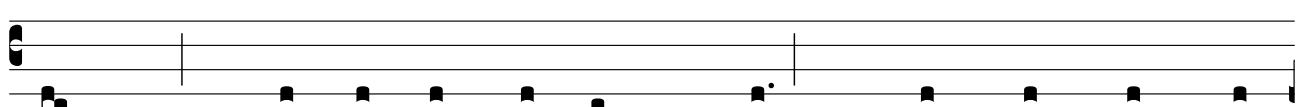
have others spoken to you about me? *N.* Pilate answered, *S.* Am I a Jew?



It is your own people and the chief priests who have handed you over to



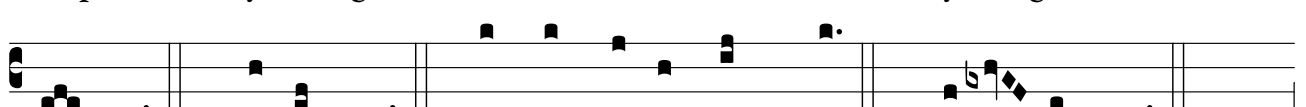
me: what have you done? *N.* Jesus replied, ✠ Mine is not a kingdom of



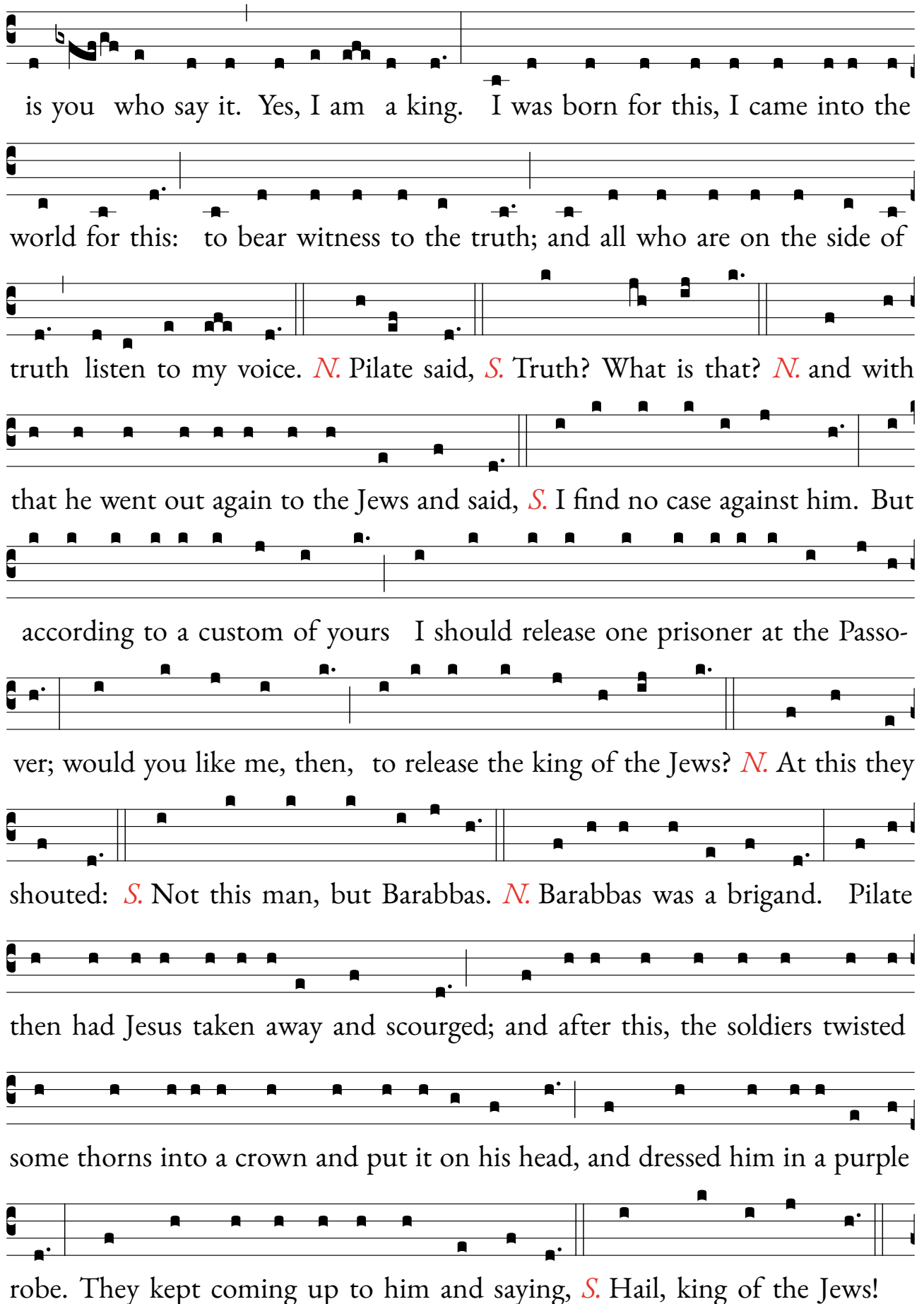
this world; if my kingdom were of this world, my men would have fought



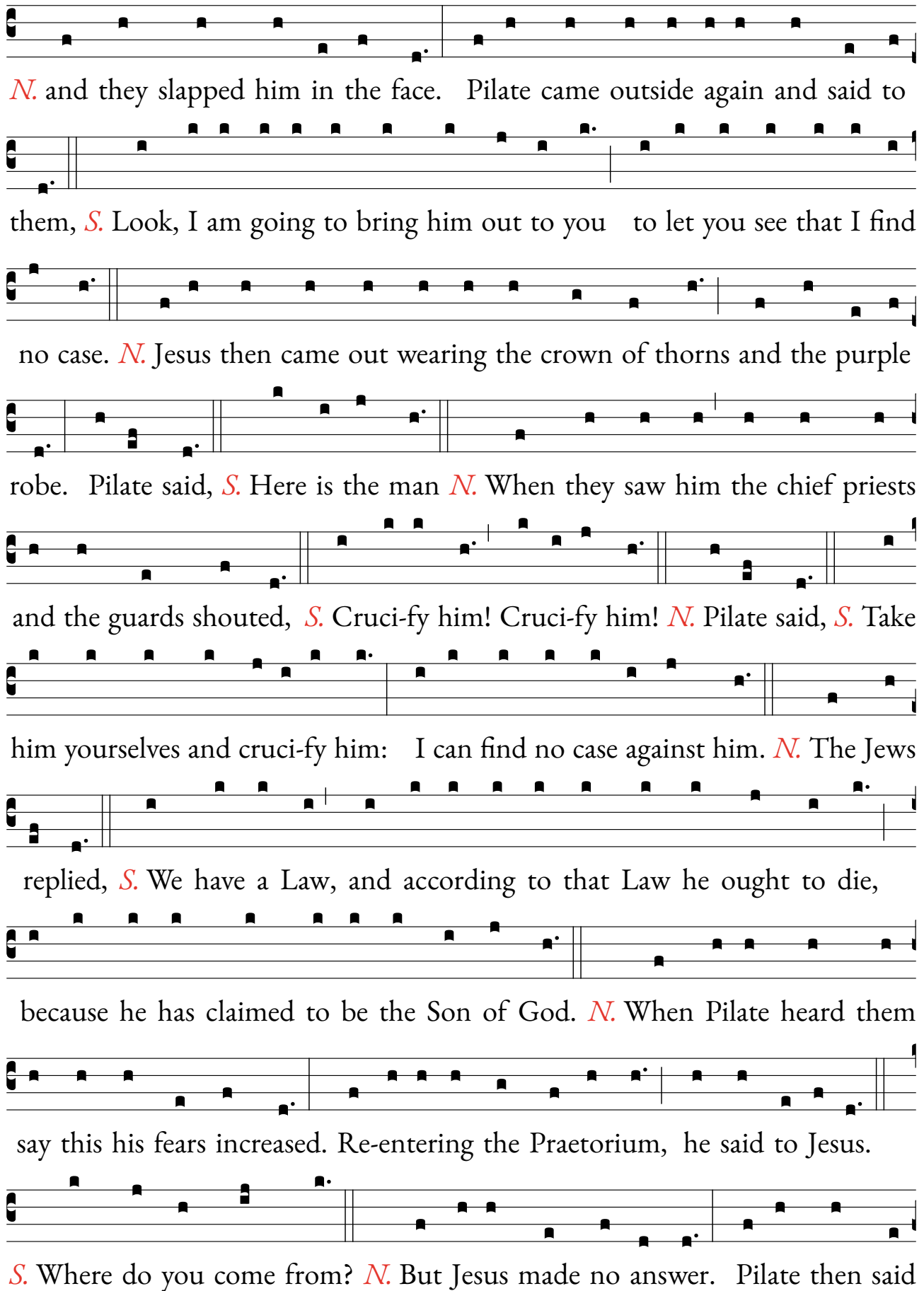
to prevent my being surrendered to the Jews. But my kingdom is not of



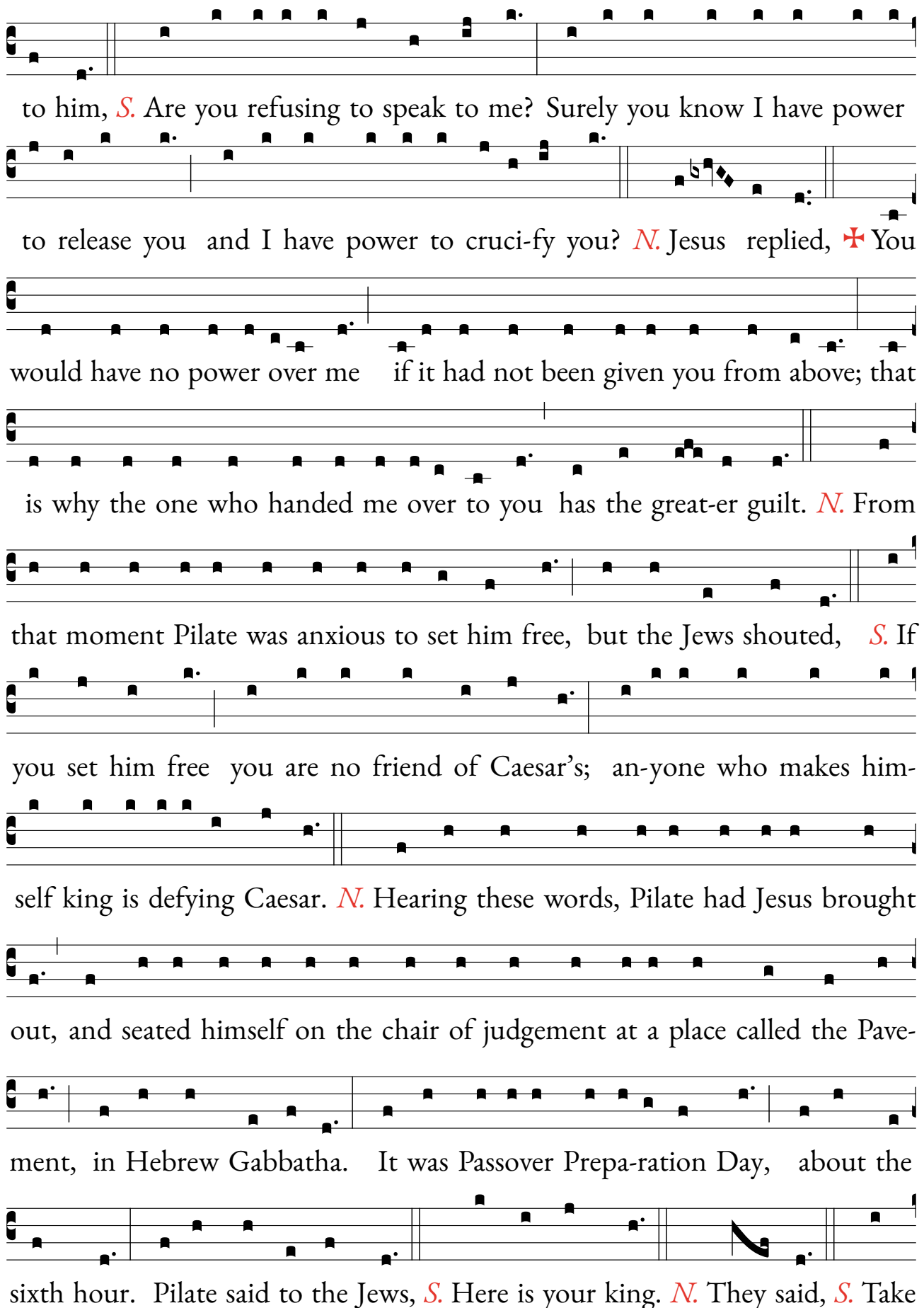
this kind. *N.* Pilate said, *S.* So you are a king, then? *N.* Jesus answered, ✠ It



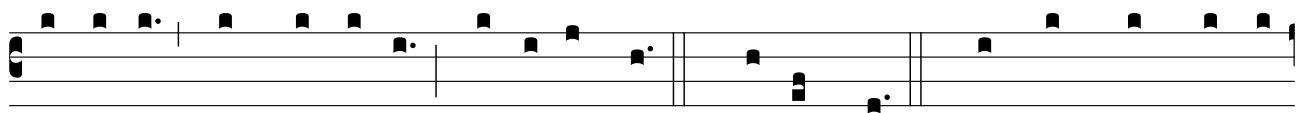
is you who say it. Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice. *N.* Pilate said, *S.* Truth? What is that? *N.* and with that he went out again to the Jews and said, *S.* I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews? *N.* At this they shouted: *S.* Not this man, but Barabbas. *N.* Barabbas was a brigand. Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying, *S.* Hail, king of the Jews!



N. and they slapped him in the face. Pilate came outside again and said to them, *S.* 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. Pilate said, *S.* Here is the man *N.* When they saw him the chief priests and the guards shouted, *S.* Cruci-fy him! Cruci-fy him! *N.* Pilate said, *S.* Take him yourselves and cruci-fy him: I can find no case against him. *N.* The Jews replied, *S.* We have a Law, and according to that Law he ought to die, because he has claimed to be the Son of God. *N.* When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus. *S.* Where do you come from? *N.* But Jesus made no answer. Pilate then said



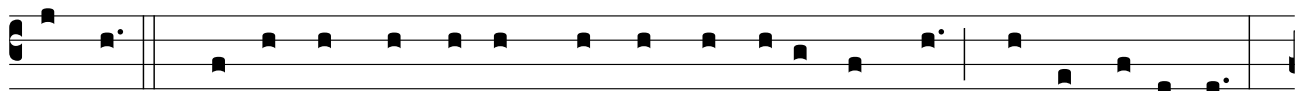
to him, *S.* Are you refusing to speak to me? Surely you know I have power to release you and I have power to cruci-fy you? *N.* Jesus replied, ✠ You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the great-er guilt. *N.* From that moment Pilate was anxious to set him free, but the Jews shouted, *S.* If you set him free you are no friend of Caesar's; an-yone who makes him-self king is defying Caesar. *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 Passover Prepa-ration Day, about the sixth hour. Pilate said to the Jews, *S.* Here is your king. *N.* They said, *S.* Take



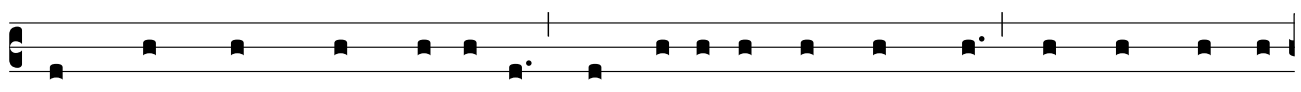
him away, take him away! Cruci-fy him! *N.* Pilate said, *S.* Do you want me to



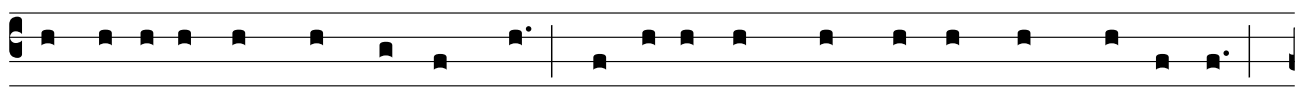
cruci-fy your king? *N.* The chief priests answered, *S.* We have no king except



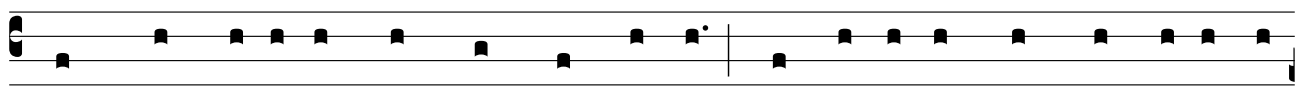
Caesar. *N.* So in the end Pilate handed him over to them to be crucified.



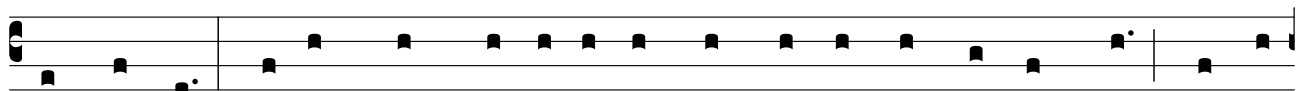
They then took charge of Jesus, and carrying his own cross he went out of



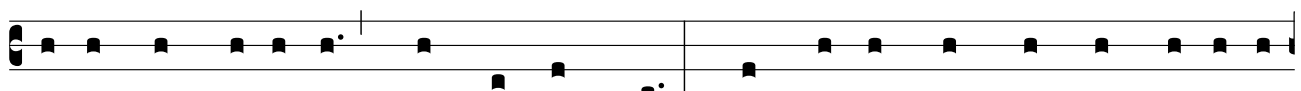
the cit-y to the place of the skull or, as it was called in Hebrew, Golgotha,



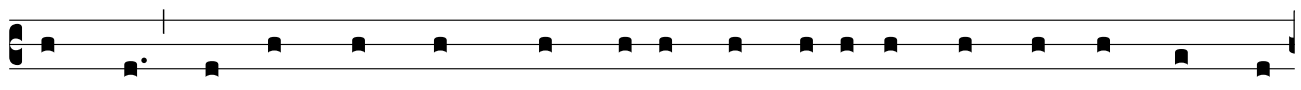
where they crucified him with two others, one on either side with Jesus in



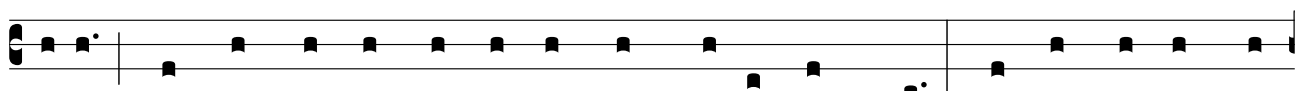
the middle. Pilate wrote out a notice and had it fixed to the cross; it ran:



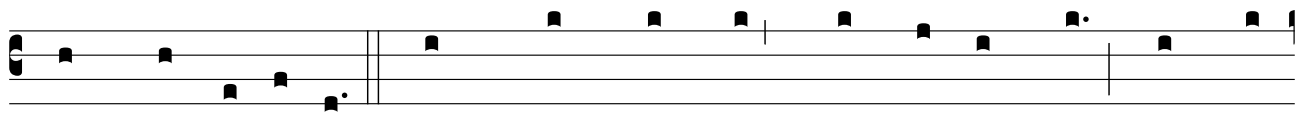
‘Jesus the Nazarene, King of the Jews.’ This notice was read by many of



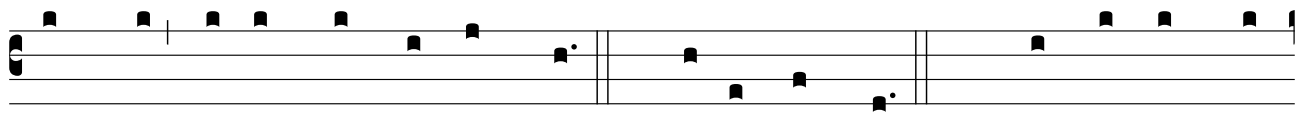
the Jews, because the place where Jesus was crucified was not far from the



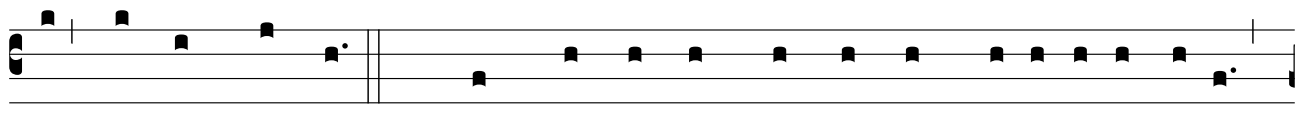
city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief



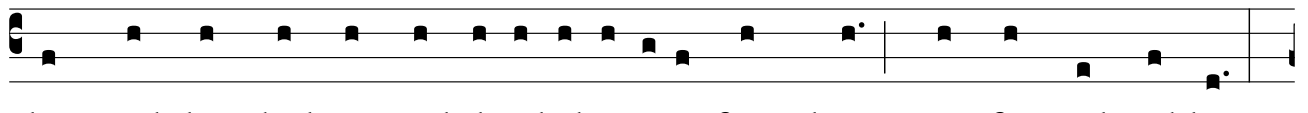
priests said to Pilate, *S.* You should not write 'King of the Jews,' but 'This



man said: - I am King of the Jews.' *N.* Pilate answered, *S.* What I have writ-



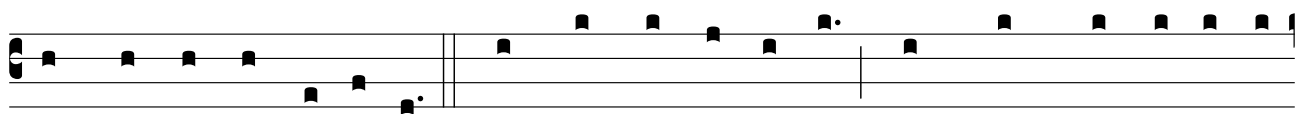
ten, I have written. *N.* When the soldiers had finished cruci-fying Jesus



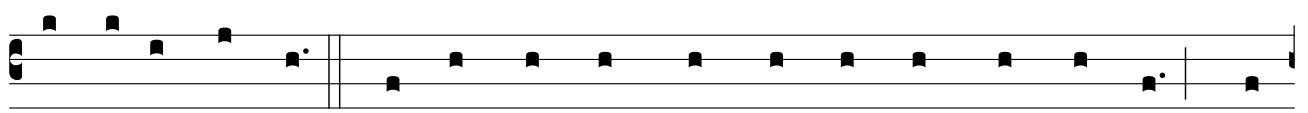
they took his clothing and divided it into four shares, one for each soldier.



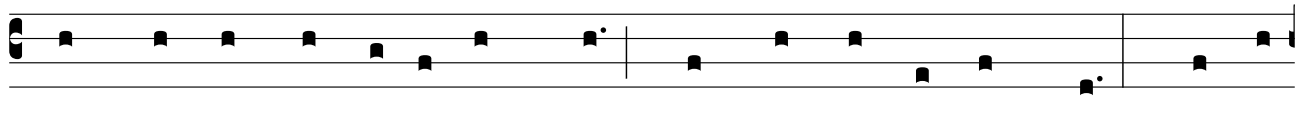
His undergarment was seamless, woven in one piece from neck to hem; so



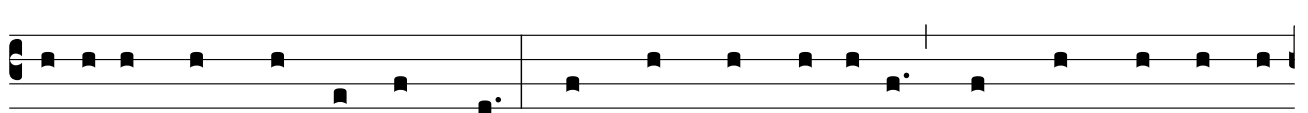
they said to one another, *S.* Instead of tearing it, let's throw dice to decide



who is to have it. *N.* In this way the words of scripture were fulfilled: They



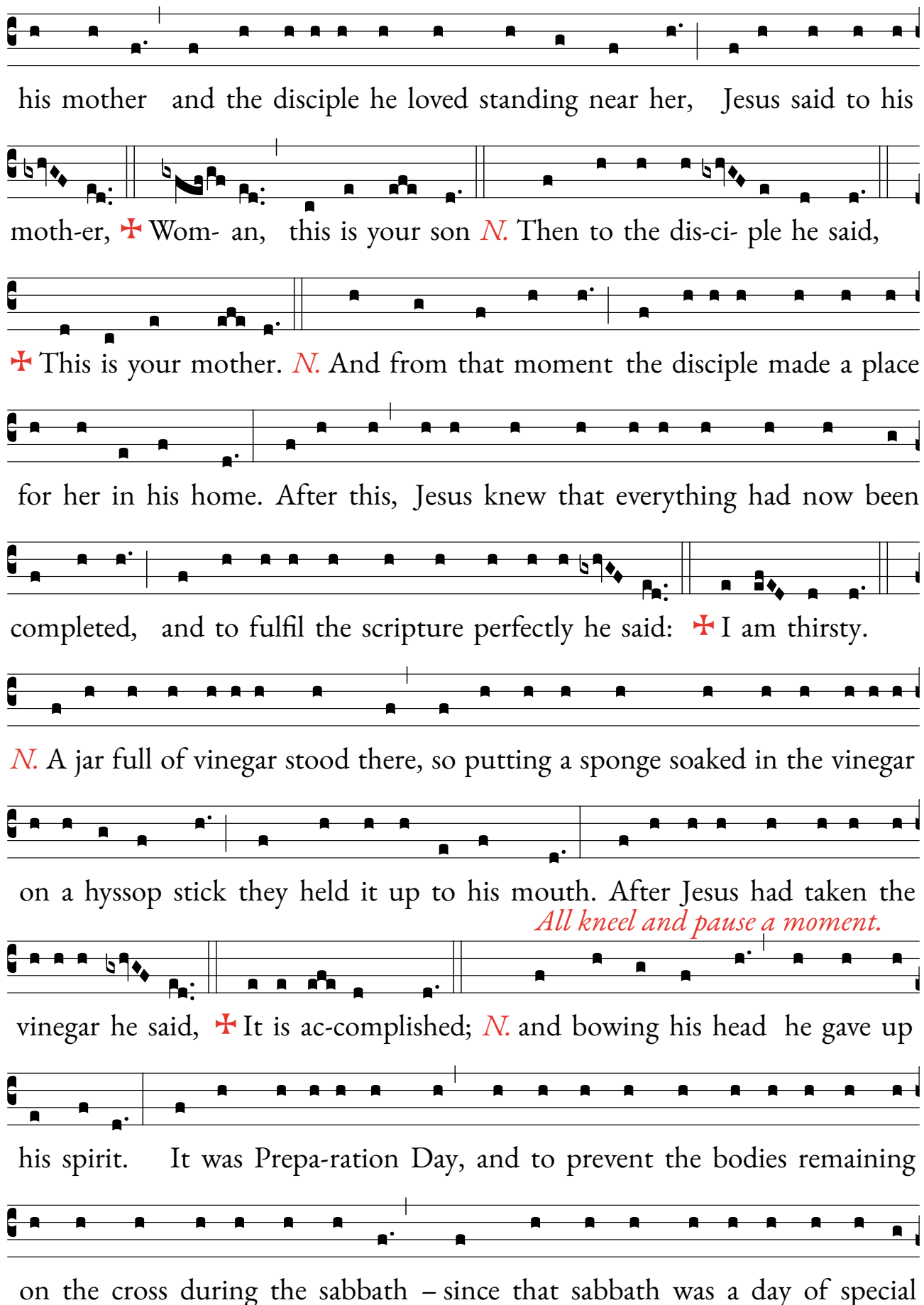
shared out my clothing among them. They cast lots for my clothes. This is



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 Magdala. Seeing



his mother and the disciple he loved standing near her, Jesus said to his

moth-er, ✠ Wom- an, this is your son *N.* Then to the dis-ci- ple he said,

✠ This is your mother. *N.* And from that moment the disciple made a place

for her in his home. After this, Jesus knew that everything had now been

completed, and to fulfil the scripture perfectly he said: ✠ I am thirsty.

N. A jar full of vinegar stood there, so putting a sponge soaked in the vinegar

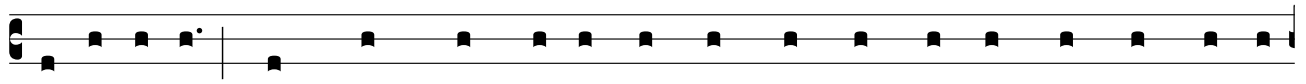
on a hyssop stick they held it up to his mouth. After Jesus had taken the

All kneel and pause a moment.

vinegar he said, ✠ It is ac-complished; *N.* and bowing his head he gave up

his spirit. 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



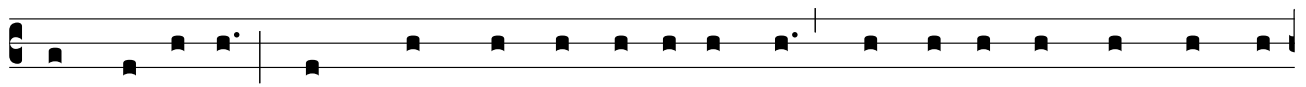
solemnity – the Jews asked Pilate to have the legs broken and the bodies



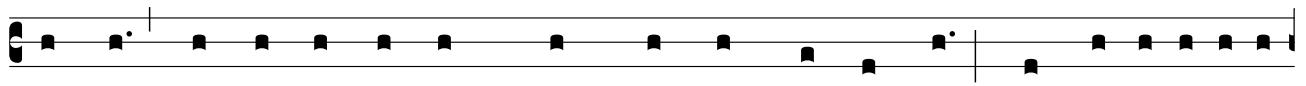
taken away. Consequently the soldiers came and broke the legs of the first



man who had been crucified with him and then of the other. When they



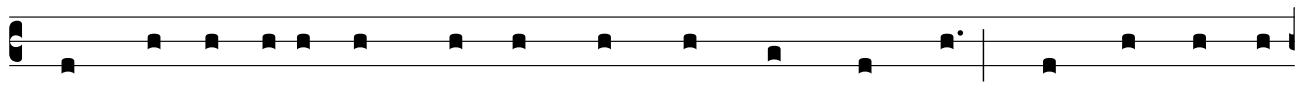
came to Jesus, they found he was already dead, and so instead of breaking



his legs one of the soldiers pierced his side with a lance; and immediately



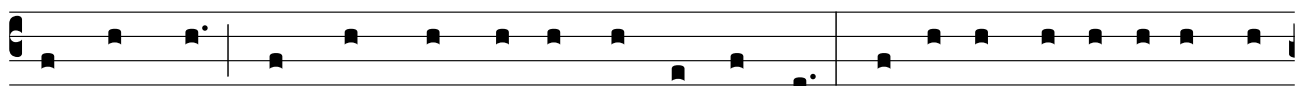
there came out blood and water. This is the evidence of one who saw it



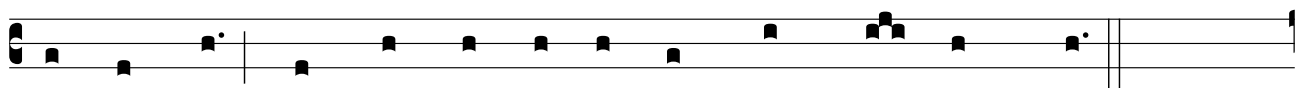
– trustworthy evidence, and he knows he speaks the truth – and he gives it



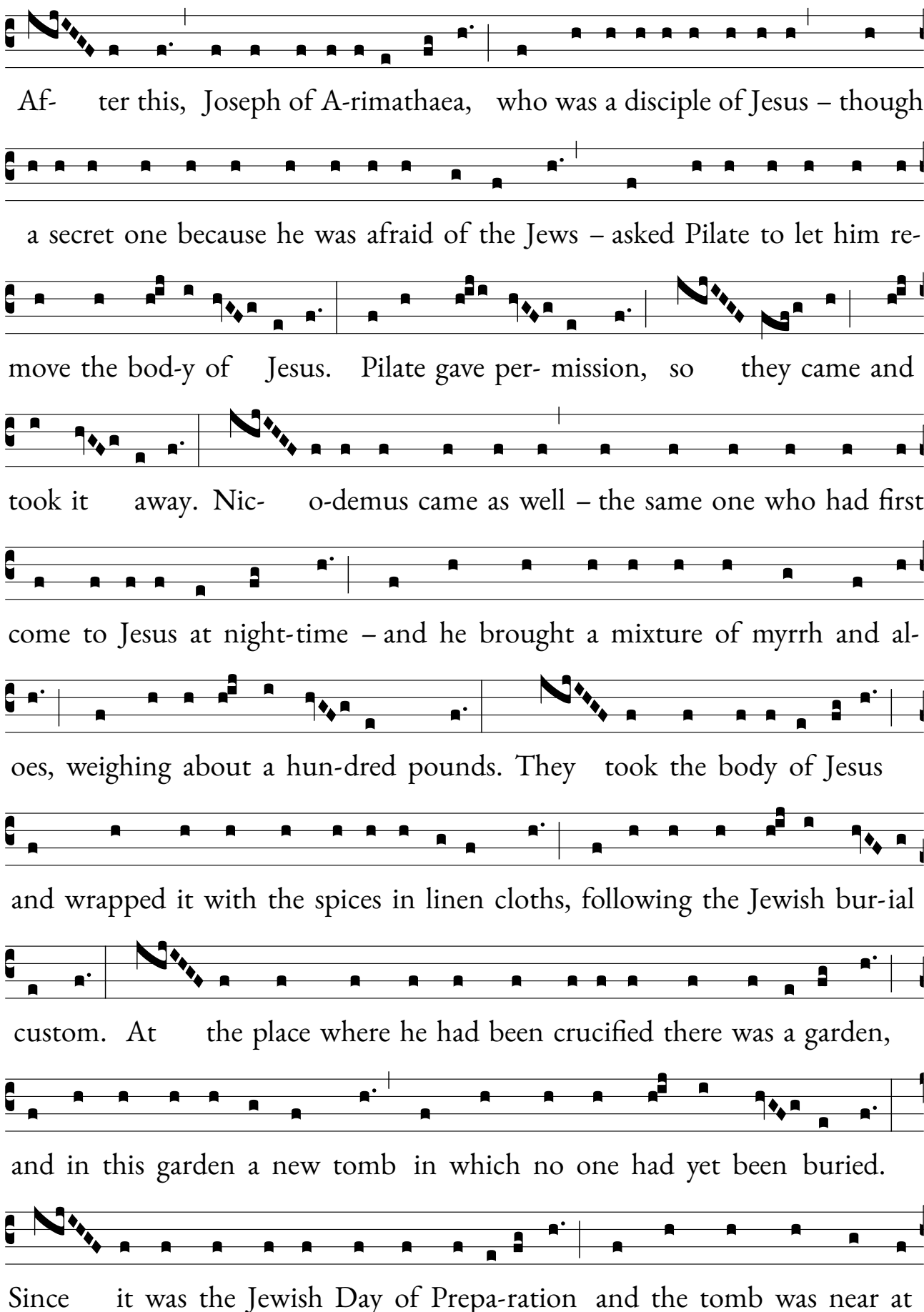
so that you may believe as well. Because all this happened to fulfil the words



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.



Af- ter this, Joseph of A-rimathaea, who was a disciple of Jesus – though
a secret one because he was afraid of the Jews – asked Pilate to let him re-
move the bod-y of Jesus. Pilate gave per- mission, so they came and
took it away. Nic- o-demus came as well – the same one who had first
come to Jesus at night-time – and he brought a mixture of myrrh and al-
oes, weighing about a hun-dred pounds. They took the body of Jesus
and wrapped it with the spices in linen cloths, following the Jewish bur-ial
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 Prepa-ration and the tomb was near at

