

Palm Sunday (Passion Sunday)



“Hosanna!

*Blessed is he who comes in the name of the Lord!
Blessed is the kingdom of our father David that is to come!
Hosanna in the highest!”*

(Cycle B)

Closing Hymn

Sing My Tongue (Triumph)

1. Sing, my tongue the sav - ior's glo - ry
8. Faith - ful cross, O tree all beaut - eous
9. Lof - ty tree bend down thy bran - ches
10. Tree which sole - ly wast found wor - thy

2
Tell his tri - umph far and wide;
Tree all peer - less and de - vine.
To em - brace thy sac - red load;
The world's vic - tim to sus - tain,

3
Tell a - loud the fa - mous sto - ry
Not a grove on earth can show us
O re - lax the na - tive ten - sion
Har - bor from the ra - ging tem - pest

4
of his bo - dy cru - ci - fied;
Such a flow'r and leaf as thine.
Of that all to ri - gid wood;
Ark, that saved the world a - gain.

5
How up - pon the cross a vic - tim,
Let us love the nails and tim - ber
Gent - ly gen - ly bear the mem - bers
Tree with sac - red blood a - noin - ted

6
Van - quish - ing in death, he died.
La - den with so sweet a load.
Of thy dy - ing King and God.
Of the Lamb for sin - ners slain.

INTRODUCTORY RITES

Opening Hymn

Hosanna to the Son of David

Ho-san - na to the Son of Da - vid, the King of Is-ra - el. Bless-ed is
he who comes in the name of the Lord. Ho - san-na in the high - est.

Greeting

Dear friends in Christ,
for five weeks of Lent we have been preparing
by works of charity and self-sacrifice,
for the celebration of the Lord's paschal mystery.
Today we come together to begin this solemn celebration
in union with the whole Church throuout the world.
Christ entered in triumph into his own city,
to complete his work as our Messiah:
to suffer, to die, and to rise again.
Let us remember with devotion this entry
which began his saving work
and follow him with a lively faith.
United with him in his suffering on the cross,
may we share his resurrection and new life.

✠ Let us pray.

Almighty God,
we pray you
bless + these branches
and make them holy.
Today we joyfully acclaim Jesus our Messiah and King.
May we reach one day the happiness of the new and
everlasting Jerusalem
by faithfully following him
who lives and reigns for ever and ever.

✠ Amen.

SOLEMN ENTRANCE

Gospel (Mk 11:1-10)

☩. The Lord be with you.

℟. And also with you.

☩. A reading from the Holy Gospel according to Mark.

℟. Glory to you Lord.

When Jesus and his disciples drew near to Jerusalem,
to Bethphage and Bethany at the Mount of Olives,
he sent two of his disciples and said to them,
“Go into the village opposite you,
and immediately on entering it,
you will find a colt tethered on which no one has ever sat.
Untie it and bring it here.

If anyone should say to you,
‘Why are you doing this?’ reply,
‘The Master has need of it
and will send it back here at once.’”

So they went off
and found a colt tethered at a gate outside on the street,
and they untied it.

Some of the bystanders said to them,
“What are you doing, untying the colt?”

They answered them just as Jesus had told them to,
and they permitted them to do it.
So they brought the colt to Jesus
and put their cloaks over it.

And he sat on it.

Many people spread their cloaks on the road,
and others spread leafy branches
that they had cut from the fields.

Those preceding him as well as those following kept crying out:
“Hosanna!

Blessed is he who comes in the name of the Lord!

Blessed is the kingdom of our father David that is to come!

Hosanna in the highest!”

☩. This is the Gospel of the Lord.

℟. Praise to you, Lord, Jesus Christ.

Homily

CONCLUDING RITES

Solemn Blessing

☩. The Lord be with you.

℟. And also with you.

Bow your heads and pray for God’s blessing.

The Father of mercies has given us an example of unselfish love
in the sufferings of his only Son.

Through your service of God and neighbor
may you receive his countless blessings.

℟. Amen.

You believe that by his dying
Christ has destroyed death for ever.
May he give you everlasting life.

℟. Amen.

He humbled himself for our sakes.
May you follow his example
and share in his resurrection.

℟. Amen.

☩. May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

℟. Amen.

Dismissal

y. The Mass is end - ed, go in peace.

℟. Thanks be to God.

Communion Hymn

When I Survey the Wondrous Cross

1. When I sur - vey the won - drous cross on
2. For - bid it Lord that I should boast save
3. See from his head, his hands, his feet, sor -
4. Were the whole realm of na - ture mine, that

3
which the Prince of glory - ry died, my rich - est gain I
in the death of Christ, my God! All the vain things that
row and love flow min - gled down. Did e'er such love and
were a pre - sent far too small. Love so a - ma - zing,

6
count but loss, and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them through his blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine de - mands my soul, my life, my all.

Prayer after Communion

Ÿ. Let us pray.

Pause for silent prayer.

Lord, you have satisfied our hunger with this eucharistic food.
The death of your Son gives us hope and strengthens our faith.
May his resurrection give us perseverance
and lead us to salvation.

We ask this through Christ our Lord.

R. Amen.

Ÿ Let us go forth in peace
praising Jesus our Messiah,
as did the crowds who welcomed him to Jerusalem.

All Glory, Laud, and Honor

All glo - ry, laud, and hon - or To you, Re - deem - er, King!

To whom the lips of chil - dren Made sweet ho - san - nas ring.

1. You are the King of Is - ra - el, And Da - vid's roy - al Son,
2. The com - pa - ny of an - gels Are prais - ing you on high;
3. The peo - ple of the He - brews With palms be - fore you went:
4. To you be - fore your pas - sion They sang their hymns of praise:
5. Their prais - es you ac - cept - ed, Ac - cept the prayers we bring,

D.C.
Now in the Lord's Name com - ing, Our King and Bless - ed One.
And mor - tals, joined with all things Cre - a - ted, make re - ply.
Our praise and prayers and an - thems Be - fore you we pre - sent.
To you, now high ex - alt - ed, Our mel - o - dy we raise.
Great source of love and good - ness, Our Sav - ior and our King.

Opening Prayer

Ÿ. Let us pray

as we accompany our King to Jerusalem.

Pause for silent prayer.

Almighty Father of our Lord Jesus Christ,
you sent your Son
to be born of a woman and to die on a cross,
so that through the obedience of one man,
estrangement might be dissolved for all.

Guide our minds by his truth
and strengthen our lives by the example of his death,
that we may live in unyion with you in the kingdom of your promise.

Grant this through Christ our Lord.

R. Amen.

LITURGY OF THE WORD

Reading 1 (Is 50:4-7)

A reading from the Book of the Prophet Isaiah

The Lord GOD has given me
a well-trained tongue,
that I might know how to speak to the weary
a word that will rouse them.

Morning after morning
he opens my ear that I may hear;
and I have not rebelled,
have not turned back.

I gave my back to those who beat me,
my cheeks to those who plucked my beard;
my face I did not shield
from buffets and spitting.

The Lord GOD is my help,
therefore I am not disgraced;
I have set my face like flint,
knowing that I shall not be put to shame.

Ÿ. This is the Word of the Lord.

℟. Thanks be to God.

Responsorial Psalm (22:8-9, 17-18, 19-20, 23-24)



All who see me scoff at me;
they mock me with parted lips, they wag their heads:
“He relied on the LORD; let him deliver him,
let him rescue him, if he loves him.”

℟. My God, my God, why have you abandoned me?

Indeed, many dogs surround me,
a pack of evildoers closes in upon me;
They have pierced my hands and my feet;
I can count all my bones.

℟. My God, my God, why have you abandoned me?

Exchange of Peace

Ÿ. The Peace of the Lord be with you always.

℟. And also with you.

Ÿ. Let us offer each other a sign of peace.

Breaking of the Bread

As the bread is broken, we sing or say:

Agnus Dei VIII (De Angelis)



VI XV. s.
A - gnus De- i, * qui tol-lis peccá-ta mun-di : mi-se-
ré-re no- bis. Agnus De- i, * qui tol- lis peccá-ta
mun-di : mi-se-ré-re no- bis. A-gnus De- i, * qui tol-
lis peccá-ta mun-di : dona no-bis pa- cem.

Ÿ. This is the Lamb of God who takes away the sins of the world.
Happy are those who are called to his supper.

℟. Lord, I am not worthy to receive you,
but only say the word
and I shall be healed.

To those receiving Communion, the celebrant says:

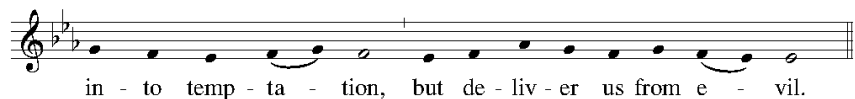
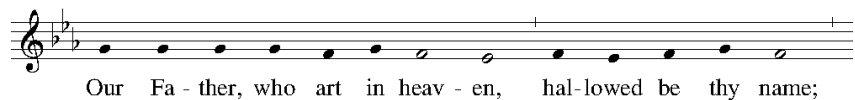
Ÿ. The body of Christ.

℟. Amen.

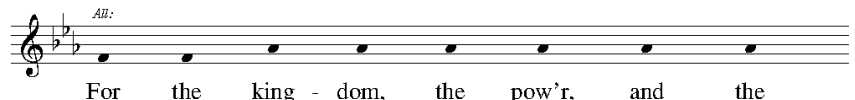
COMMUNION LITURGY

The Lord's Prayer

☩. We pray confidently in the words our Savior taught us:



☩. Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.



☩. Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live for ever and ever.

☩. Amen.

They divide my garments among them,
and for my vesture they cast lots.

But you, O LORD, be not far from me;
O my help, hasten to aid me.

☩. My God, my God, why have you abandoned me?

I will proclaim your name to my brethren;
in the midst of the assembly I will praise you:
“You who fear the LORD, praise him;
all you descendants of Jacob, give glory to him;
revere him, all you descendants of Israel!”

☩. My God, my God, why have you abandoned me?

Reading 2 (*Phil 2:6-11*)

A reading from the letter of Paul to the Phillipians:

Christ Jesus, though he was in the form of God,
did not regard equality with God
something to be grasped.

Rather, he emptied himself,
taking the form of a slave,
coming in human likeness;
and found human in appearance,
he humbled himself,
becoming obedient to the point of death,
even death on a cross.

Because of this, God greatly exalted him
and bestowed on him the name
which is above every name,
that at the name of Jesus
every knee should bend,
of those in heaven and on earth and under the earth,
and every tongue confess that
Jesus Christ is Lord,
to the glory of God the Father.

☩. This is the Word of the Lord.

☩. Thanks be to God.

Gospel Acclamation (*Jn 3:16*)

“Alleluia” is not said during Lent



Glo-ry and praise to you, Lord Je-sus Christ.

Christ became obedient to the point of death,
even death on a cross.
Because of this, God greatly exalted him
and bestowed on him the name which is above every name.



Glo-ry and praise to you, Lord Je-sus Christ.

Gospel (*Mk 14:1-15:47*)

℣. The Passion of our Lord and Savior Jesus Christ according to Mark

N. The Passover and the Feast of Unleavened Bread were to take place in two days' time. So the chief priests and the scribes were seeking a way to arrest Jesus by treachery and put him to death. They said,

ALL Not during the festival, for fear that there may be a riot among the people.

N. When Jesus was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured the oil on his head. There were some who were indignant.

ALL Why has there been this waste of perfumed oil? It could have been sold for more than three hundred days' wages and the money given to the poor.

N. They were infuriated with her. Jesus said,

J. Let her alone. Why do you make trouble for her? She has done a good thing for me. The poor you will always have with you, and whenever you wish you can do good thing to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial. Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her.

Eucharistic Prayer (IV)

The celebrant prays the Eucharistic Prayer. After the consecration, the celebrant sings:

℣. Let us proclaim the mystery of faith.



Save us, Sa- viour of the world, for by your Cross and



Re- sur- rec- tion you have set us free.

The celebrant concludes the Eucharistic Prayer.

Through him, with him and in him
in the unity of the Holy Spirit
all glory and honor are yours, Almighty Father
Forever and ever.



A - men, A - men, A - men.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ or Lord.

Though he was sinless, he suffered willingly for sinners.
Though innocent, he accepted death to save the guilty.
By his dying he has destroyed our sins.
By his rising he has raised us up to holiness of life.

We praise you, Lord, with all the angels
in their song of glory:

Sanctus VIII (De Angelis)

(XI) XII. s.

VI
S An- ctus, * Sanctus, San- ctus Dó- mi- nus
De- us Sá- ba- oth. Ple- ni sunt cae- li et
ter- ra gló- ri- a tu- a. Ho- sánna in excél- sis.
Bene- dí- ctus qui ve- nit in nómi- ne Dó- mi- ni. Ho-
sán- na in excél- sis.

The image shows a musical score for a Sanctus. It consists of five staves of music with lyrics underneath. The lyrics are: "An- ctus, * Sanctus, San- ctus Dó- mi- nus De- us Sá- ba- oth. Ple- ni sunt cae- li et ter- ra gló- ri- a tu- a. Ho- sánna in excél- sis. Bene- dí- ctus qui ve- nit in nómi- ne Dó- mi- ni. Ho- sán- na in excél- sis." The score includes a large initial 'S' and a Roman numeral 'VI' at the beginning. There is a tempo or style marking "(XI) XII. s." at the top right.

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

N. Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them. When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him,

ALL Where do you want us to go and prepare for you to eat the Passover?

N. He sent two of his disciples and said to them,

J. Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, "The Teacher says, 'Where is my guest room where I may eat the Passover with my disciples?'" Then he will show you a large upper room furnished and ready. Make the preparations for us there.

N. The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

When it was evening, he came with the Twelve. And as they reclined at table and were eating, Jesus said,

J. Amen, I say to you, one of you will betray me, one who is eating with me.

N. They began to be distressed and to say to him, one by one,

P. **Surely it is not I?**

N. He said to them,

J. One of the Twelve, the one who dips with me into the dish. For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.

N. While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said,

J. Take it; this is my body.

N. Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them,

J. This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God.

N. Then, after singing a hymn, they went out to the Mount of Olives. Then Jesus said to them,

J. All of you will have your faith shaken, for it is written: I will strike the shepherd, and the sheep will be dispersed. But after I have been raised up, I shall go before you to Galilee.

N. Peter said to him,

P. **Even though all should have their faith shaken, mine will not be.**

N. **Then Jesus said to him,**

J. Amen, I say to you, this very night before the cock crows twice you will deny me three times.

N. But he vehemently replied,

P. **Even though I should have to die with you, I will not deny you.**

N. And they all spoke similarly. Then they came to a place named Gethsemane, and he said to his disciples,

J. Sit here while I pray.

N. He took with him Peter, James, and John, and began to be troubled and distressed. Then he said to them,

J. My soul is sorrowful even to death. Remain here and keep watch.

N. He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; he said,

J. Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will.

N. When he returned he found them asleep. He said to Peter,

J. Simon, are you asleep? Could you not keep watch for one hour? Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak.

N. Withdrawing again, he prayed, saying the same thing. Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him.

He returned a third time and said to them,

LITURGY OF THE EUCHARIST

Offering of the Gifts

If an Offertory Hymn is played or sung, omit the following.

∇. Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

℟. Blessed be God for ever.

∇. Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

℟. Blessed be God for ever.

Prayer over the Gifts

∇. Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the almighty Father.


℟. May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good, and the good of all his Church.

Lord,
may the suffering and death of Jesus, your only Son,
make us pleasing to you.
Alone we can do nothing,
but may this perfect sacrifice
win us your mercy and love.

We ask this in the name of Jesus the Lord.

℟. Amen.


Preface and *Sanctus* (Passion I)



∇. The Lord be with you. ℣. And al - so with you. ∇. Lift up your hearts.



℣. We lift them up to the Lord. ∇. Let us give thanks to the Lord our God.



℣. It is right to give him thanks and praise.

We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, one in Being with the Father.
Through him all things were made.
For us and for our salvation he came down from heaven:
by the power of the Holy Spirit
he was born of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate;
he suffered, died, and was buried.
On the third day he rose again in fulfillment of the Scriptures;
he ascended into heaven and is seated at the right hand of the
Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshipped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

General Intercessions

The celebrant invites the congregation to pray and offers several prayer intentions. Each concludes, "We pray to the Lord."

Cantor/Choir All

Lord, have mer-cy. Lord, have mer-cy.

The celebrant concludes the intercessions with a final short prayer ending with "... through Christ, our Lord."

R. Amen.

J. Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. Get up. Let us go. See, my betrayer is at hand.

N. Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying,

P. **The man I shall kiss is the one; arrest him and lead him away securely.**

N. He came and immediately came over to him and said,

P. **Rabbi.**

N. And he kissed him. At this they laid hands on him and arrested him. One of the bystanders drew his sword, struck the high priest's servant, and cut off his ear. Jesus said to them in reply,

J. Have you come out as against a robber, with swords and clubs, to seize me? Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the scriptures may be fulfilled.

N. And they all left him and fled. Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked.

They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. Peter followed him at a distance into the high priest's courtyard and was seated with the guards, warming himself at the fire.

The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging,

ALL We heard him say, "I will destroy this temple made with hands and within three days I will build another not made with hands."

N. Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying,

P. **Have you no answer? What are these men testifying against you?**

N. But he was silent and answered nothing. Again the high priest asked him and said to him,

P. **Are you the Christ, the son of the Blessed One?**

N. Then Jesus answered,

J. I am; and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.

N. At that the high priest tore his garments and said,

P. **What further need have we of witnesses? You have heard the blasphemy. What do you think?**

N. They all condemned him as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him,

ALL Prophecy!

N. And the guards greeted him with blows. While Peter was below in the courtyard, one of the high priest's maids came along. Seeing Peter warming himself, she looked intently at him and said,

P. **You too were with Jesus, the man from Nazareth.**

N. But he denied it saying,

P. **I neither know nor understand what you are talking about.**

N. So he went out into the outer court. Then the cock crowed. The maid saw him and began again to say to the bystanders,

P. **This man is one of them.**

N. Once again he denied it. A little later the bystanders said to Peter once more,

ALL Surely you are one of them; for you too are a Galilean.

N. He began to curse and to swear,

P. **I do not know this man about whom you are talking.**

N. And immediately a cock crowed a second time. Then Peter remembered the word that Jesus said to him, "Before the cock crows twice you will deny me three times." He broke down and wept. As soon as morning came, the chief priests with the elders and scribes, that is, the whole Sanhedrin, held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him,

P. **Are you the king of the Jews?**

N. He said to him in reply,

J. **You say so.**

tus est. Et re-surré-xit térti- a di- e, se-cúndum Scri-
ptú- ras. Et ascéndit in cae- lum: se-det ad délixte- ram Pa-
tris. Et í-te-rum ventú-rus est cum gló-ri- a, iu-di-cá-re
vi-vos et mórtu- os: cu-ius regni non e-rit fi- nis. Et in
Spí- ri- tum Sanctum, Dómi- num, et vi- vi- fi- cántem: qui ex
Patre Fi- li- óque pro- cé- dit. Qui cum Patre et Fí- li- o
simul ad-o- rá- tur, et conglo- ri- fi- cá- tur: qui lo- cú- tus est
per Prophé- tas. Et unam sanctam cathó- li- cam et a- po-
stó- li- cam Ecclé- si- am. Confi- te- or unum ba- ptí- sma
in remissi- ó- nem pec- ca- tó- rum. Et exspé- cto re- surre-
cti- ó- nem mortu- ó- rum. Et vi- tam ventú- ri saé- cu- li.
A- men.

Nicene Creed

XVII. s.

C Redo in unum De- um, Patrem omni-pot-éntem,
factó-rem caeli et terrae, vi- si- bí- li- um ó-mni- um, et in-
vi- si- bí- li- um. Et in unum Dómi-num Ie- sum Christum,
Fí- li- um De- i u- ni- gé- ni- tum. Et ex Patre na- tum ante
ó-mni- a saé- cu- la. De- um de De- o, lumen de lúmi- ne,
De- um ve- rum de De- o ve- ro. Gé- ni- tum, non fa- ctum, con-
substanti- á- lem Patri : per quem ó-mni- a fa- cta sunt. Qui
propter nos hómi- nes, et propter nostram sa- lú- tem descén-
dit de cae- lis. Et incarná- tus est de Spí- ri- tu Sancto ex
Ma- rí- a Vírgi- ne : Et homo factus est. Cru- ci- fí- xus
ét- i- am pro no- bis : sub Pónti- o Pi- lá- to passus, et se- púl-

N. The chief priests accused him of many things. Again Pilate questioned him,

P. **Have you no answer? See how many things they accuse you of.**

N. Jesus gave him no further answer, so that Pilate was amazed. Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion.

The crowd came and began to ask him to do for them as he was accustomed. Pilate answered,

P. **Do you want me to release to you the king of the Jews?**

N. For he knew that it was out of envy that the chief priests had handed Jesus over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate again said to them in reply,

P. **Then what do you want me to do with the man you call the king of the Jews?**

N. **They shouted again,**

ALL Crucify him!

N. **Pilate said to them,**

P. **Why? What evil has he done?**

N. **They only shouted the louder,**

ALL Crucify him!

N. So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with, "Hail king of the Jews!" and kept striking his head with a reed and spitting upon him. They knelt before him in homage.

And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. They brought him to the place of Golgotha—which is translated Place of the Skull. They gave him wine drugged with myrrh,

