

LIVINGTHEWORD

- ❖ **Palm Sunday:** today we wave palms and cry ‘Hosanna’ (in Hebrew, meaning ‘save us now’). What is your expectation of God saving us? Are you willing to let go of a strong powerful military figure and allow a suffering servant? On a donkey? What do you think happened in the minds and hearts of the crowd gathered, to eventually cry ‘Crucify him!’?
- ❖ **Passion Sunday:** we listen to the whole story of Jesus’ personal betrayal by his disciples, his court appearance before religious and political rulers, his rejection by previously welcoming crowds, his cruel whipping and torture by soldiers. Watch, listen, feel the violence. Where does such cruelty originate from in the world? Why does the world seek a victim?
- ❖ **The Silence of Jesus:** The silence of Jesus as Pontius Pilate questions and interrogates him is striking. Have you ever been tempted to argue your way out of a difficult situation to save yourself?
- ❖ **A Revolution (of mercy):** It may be a surprise to learn that Jesus and his disciples were regarded as a bunch of revolutionaries from Galilee, hanging out in parks, carrying swords, wanted and hunted by the police. How would such a group be considered today? In the Church? What type and method of revolution is needed today?
- ❖ **Violence Unmasked:** Jesus’ sufferings unmask and reveal the world’s violence and cruelty. Jesus responds peacefully in interrogation. Heals a soldier’s ear. Asks the Father to forgive. Welcomes criminals to heaven. Commits his spirit into the hands of the Father. Is Jesus a doormat or a saviour? How?
- ❖ **Soldiers & Systems:** Soldiers make a game of teasing Jesus. He is stripped, humiliated, hit, played with as a game. Consider in the world today soldiers abusing innocent people and the structures of power behind the scenes. Can you feel their pain and identify the power system? Pray for innocent victims and soldiers in places of terror and oppression today.
- ❖ **The Veil was Torn:** The veil of the Sanctuary was a large thick curtain that separated the ‘Holy of Holies’ from the rest of the temple. It was the sacred place where God’s presence was known to dwell, sitting on the ‘Mercy Seat’ (that contained the Ten Commandments). The Gospel of Matthew paints with words the truth that, here on the Cross, is the new Mercy Seat where God dwells. Spend time with a crucifix this week and ponder what you see.

Lent is a journey of listening. It asks us to take away what holds us back, so that the Word can once again resound in our hearts. The Sundays of Lent 2026 accompany us through strong Gospel images: the desert, the mountain, the well, the light, the tomb, the Cross. These are interior places that we all reach, sooner or later. Jesus goes before us as a companion who lives with us in these places:

He enters the desert of confusion,
He climbs the mountain of trust,
He sits at the fountain of our thirst,
He restores light to tired eyes,
He calls forth from the tomb what seemed lost,
And finally, he is silent on the Cross, giving himself totally to the Father.

-- *Dicastery for Promoting Integral Human Development*

And regarding the Sacrament of Reconciliation, Pope Leo teaches this is a “workshop of unity”, restoring unity with God through the forgiveness of sins and the infusion of sanctifying grace. This fosters the inner unity of the individual, and unity with the Church; consequently, it also promotes peace and unity within the human family. But – again we ask ourselves – can man, a small and simple creature, truly “break unity” with the Creator?

On closer inspection, sin does not break unity, understood as the creature’s ontological dependence on the Creator: even the sinner remains totally dependent on God the Creator, and this dependence, when recognised, can open the way to conversion. Rather, sin breaks *spiritual* unity with God: it is turning one’s back on Him, and this dramatic possibility is as real as the gift of freedom that God himself has bestowed upon human beings. To deny the possibility that sin truly breaks unity with God is, in reality, a failure to recognise the dignity of man, who is ever free and, therefore, responsible.

The unity restored with God is also unity with the Church, which is the mystical Body of Christ: we are members of the “whole Christ”. In the celebration of the Sacrament of Confession, whilst penitents are reconciled with God and with the Church, the Church herself is edified and enriched by the renewed holiness of her repentant and forgiven children.

Unity with God and with the Church is the prerequisite for the inner unity of individuals, so necessary today, in this age of fragmentation in which we live. This inner unity is found as a genuine desire. The unfulfilled promises of unbridled consumerism and the frustrating experience of a freedom detached from the truth can, through divine mercy, be transformed into opportunities for evangelisation: by bringing to the surface a sense of incompleteness, they allow us to awaken those existential questions to which only Christ can give a full answer. This dynamism of unity with God, with the Church and within ourselves is a prerequisite for peace among people and nations.



CALENDAR

MONDAY

MARCH 30

Monday of Holy Week

Is 42:1-7; Jn 12:1-11

TUESDAY

MARCH 31

Tuesday of Holy Week

Is 49:1-6; Jn 13:21-

33, 36-38

WEDNESDAY

APRIL 1

Wednesday of Holy Week

Is 50:4-9a; Mt

26:14-25

THURSDAY

APRIL 2

Thursday of Holy Week

(Holy Thursday)

Chrism Mass:

Is 61:1-3a, 6a, 8b-9

Rv 1:5-8; Lk 4:16-21

Evening Mass of the

Lord's Supper:

Ex 12:1-8, 11-14; 1 Cor

11:23-26; Jn 13:1-15

FRIDAY

APRIL 3

Friday of the Passion of

the Lord (Good Friday)

Is 52:13-53:12

Heb 4:14-16; 5:7-9

Jn 18:1-19:42

SATURDAY

APRIL 4

Holy Saturday (Easter Vigil)

Gn 1:1-2:2 or 1:1,

26-31a; Gn 22:1-18 or

22:1-2, 9a, 10-13, 15-18

Ex 14:15-15:1

Is 54:5-14; Is 55:1-11

Bar 3:9-15, 32-4:4

Ez 36:16-17a, 18-28

Rom 6:3-11; Mt 28:1-10

SUNDAY

APRIL 5

Easter Sunday of the

Resurrection of the Lord

Acts 10:34a, 37-43

Col 3:1-4 or 1 Cor

5:6b-8; Jn 20:1-9

or Mt 28:1-10

Please respect the sanctuary area of the Cathedral.
We do not prohibit photo taking but we ask
that it be done with respect and
that it does not happen during public prayer time.

COMMUNION

We are the Body of Christ. This is who we are as Church. It is our profound mystery that we take and eat, take and drink at Communion. In doing so, we give expression to our identity.

If we are not in communion with the Catholic Church, it makes no logical sense for those to receive because simply, it is not their identity.

If you are Buddhist, from another Christian tradition or just our welcome guest, please feel free to come forward, not to receive communion but to ask for a blessing.

The simple practice of asking for a blessing is through the bodily posture of bowing one's head and crossing one's arms across one's chest when before the minister distributing communion.

If you are a parent with a child not receiving Communion, please take personal responsibility in asking the minister for a blessing for your child.

John P. Murray osa
Pastoral Leader, 10 am Mass Community

Our website:

www.assumptioncathedralbkk.org

ASSUMPTION CATHEDRAL

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Rev. Peter Booncharat Suksawang

Rev. Francis Xavier Akranon Kitcharoen

MASS SCHEDULE:

Mon-Fri : Thai 06:00 hrs.
Sat : Thai 06:00; 17:00 novena followed by
mass
Sun : Thai 07:00; 08:30 and 17:00 hrs.
English 10:00 hrs.

BAPTISM:

Thai : **First Sunday** during 8:30 am mass.
English : **Second Sunday** during 10:00 am mass.

CONFESSION:

Sundays : Before all masses (Thai).
English before 10:00 am mass.

CATHOLIC CENTER:

For religious articles, please visit the center opposite
the entrance of the Cathedral.

Opening Hours:

Mon-Fri : 08:30 – 17:00 hrs.
Sat & Sun : 08:30 – noon
Public holidays : Closed

Good News!

March 29, 2026

Palm Sunday of the Passion of the Lord (A)

Matthew 21:1-11 / Isaiah 50:4-7 / Philippians 2:6-11

/ Matthew 26:14—27:66 or 27:11-54

FR. THOMAS M. SANTA, CSSR

The adoring crowds, chanting “Hosanna to the Son of David” (Matthew 21:9), capture our attention on this Palm Sunday. We hear the crowds, and we rejoice with them. Sometimes, we forget that not everyone in the crowd is joyful. Some are challenged; some are threatened. For them, Jesus is not Good News; he is not the long-awaited one—he is something entirely different, and he must be silenced.

Our Sunday celebration begins with jubilant crowds and ends with a most cruel death. Those who were once joyful are now silent and dispersed. It appears that the authorities have once again triumphed. Hope is dashed. The promise remains unfulfilled.

Spiritually sit with desolation in the week that comes. Do not jump ahead to the triumphant end of the story. It is true that we are an Easter people, but we must also pay attention to the details of how evil often attempts to silence the good. It is important, as people of faith, to remind ourselves that even when all things seem to be lost, the Father has the last word. His will is accomplished. He is the Creator and the author of the story. We should always prepare ourselves to be surprised. To embrace light instead of darkness. And, even when there is death all around us, to know that there will be life—life in abundance for all. ●

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Stations of the Cross in English will follow directly after mass.

SCHEDULE FOR HOLY WEEK 2026

Thursday, 2 April (Holy Thursday)	09:30 hrs.	<i>Chrism Mass (Thai)</i>
	19:00 hrs.	<i>Evening Mass of the Lord's Supper, followed by exposition of the Blessed Sacrament (Thai)</i> (No Daily Mass)
Friday, 3 April (Good Friday)	12:00 hrs.	<i>Way of the Cross & Veneration of the Cross (English)</i>
	14:00 hrs.	<i>Way of the Cross (Thai)</i>
	15:00 hrs.	<i>Veneration of the Cross (Thai)</i> (No Daily Mass)

***** Today is a day of **FASTING** and **ABSTINENCE** *****

[The discipline of the Roman Catholic Church dictates that Good Friday is another obligatory day of fasting and abstinence, while Fridays during Lent are obligatory days of abstinence.

For members of the Church, aged between 18 and 59, the norms on fasting are obligatory. These norms state that, when fasting, a person is permitted to eat one full meal during the day, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Roman Catholic Church from age 14 onwards.]

Saturday, 4 April (Holy Saturday)	19:00 hrs.	<i>Easter Vigil Mass (The Vigil of Easter) (Thai)</i> (No daily Mass)
	07:00 hrs.	<i>Easter Mass (Thai)</i>
Sunday, 5 April (Easter Sunday)	08:30 hrs.	<i>Easter Mass (Thai)</i>
	*** 10:30 hrs.	Easter Mass (English) ***
	17:00 hrs.	<i>Easter Mass (Thai)</i>

N.B. The services on Holy Thursday, Good Friday and Holy Saturday will be in Thai. However, English booklets will be made available for the English-speaking community.

*** Please note that the Easter Mass in English will start at 10:30 hrs. instead of the usual 10:00 hrs. ***

PALM SUNDAY OF THE LORD'S PASSION (Year A)

Sunday, 29 March 2026

ENTRANCE: ALL GLORY, LAUD, AND HONOUR (No. 498) PLEASE STAND

INTRODUCTORY RITE

Priest: I confess to almighty God,

All: and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done, and in what I have failed to do;
– and, striking their breast, they say –

Through my fault, through my fault, through my most grievous fault;
Therefore I ask blessed Mary, ever-virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

Priest: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All: Amen.

KYRIE / LORD HAVE MERCY

**Kýrie, eléison. Kýrie, eléison. Christe, eléison. Christe, eléison.
Kýrie, eléison. Kýrie, eléison.**

FIRST READING: 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.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 22: MY GOD, MY GOD



1. 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." (R)
2. 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. (R)
3. 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. (R)

4. 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!" (R)

SECOND READING: Phil 2:6-11

A reading from the Letter of Saint Paul to the Philippians:

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.

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Praise and honour to you, Lord Jesus Christ

**All: 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.**

GOSPEL: Mt 26:14—27:66

The Passion narrative is read with the individual parts as follows:

✠ = Jesus; N = Narrator; S = Speaker; C = Crowd

(You are all encouraged to join in reading the part of 'Crowd' during the Gospel.)

N The Passion of our Lord Jesus according to Matthew.

N One of the Twelve, who was called Judas Iscariot, went to the chief priests and said,
S "What are you willing to give me if I hand him over to you?"

N They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over.

N On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said,

S "Where do you want us to prepare for you to eat the Passover?"

N He said,

✠ "Go into the city to a certain man and tell him, 'The teacher says, "My appointed time draws near; in your house I shall celebrate the Passover with my disciples.'"

N The disciples then did as Jesus had ordered, and prepared the Passover.

HOLY

**Holy, Holy, Holy Lord God of hosts. 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, hosanna in the highest.**

PLEASE KNEEL

MEMORIAL ACCLAMATION

Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

DOXOLOGY PLEASE STAND

Priest: Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.

GREAT AMEN

Amen, amen.

COMMUNION RITE

THE LORD'S PRAYER (No. 387)

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation but deliver us from evil.

Priest: Deliver us, Lord, we pray, from every evil; graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our saviour, Jesus Christ.

All: For the kingdom, the power and the glory are yours, now and forever.

LAMB OF GOD

**Lamb of God, you take away the sins of the world, have mercy on us. (Repeat)
Lamb of God, you take away the sins of the world, grant us peace, grant us peace.**

PLEASE KNEEL

Priest: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

COMMUNION: WERE YOU THERE (No. 511)

FINAL: BEHOLD THE WOOD (No. 514, verses 2, 3 and 5) PLEASE STAND

N Pilate said to them,
 S "The guard is yours go, secure it as best you can."
 N So they went and secured the tomb by fixing a seal to the stone and setting the guard.

N The Gospel of the Lord.

PLEASE BE SEATED

THE APOSTLES' CREED PLEASE STAND

Priest: I believe in God,

All: the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

PRAYERS OF THE FAITHFUL

**RESPONSE TO THE PRAYERS OF THE FAITHFUL:
 "Crucified God, hear our prayer."**

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: UBI CARITAS (No. 500)

PREPARATION OF THE GIFTS PLEASE STAND

Priest: Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.

All: **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 holy Church.**

THE EUCHARISTIC PRAYER

N When it was evening, he reclined at table with the Twelve. And while they were eating, he said,
 ✕ "Amen, I say to you, one of you will betray me:

N Deeply distressed at this, they began to say to him one after another,

S "Surely it is not I, Lord?"

N He said in reply,

✕ "He who has dipped his hand into the dish with me is the one who will betray me. 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 Then Judas, his betrayer, said in reply,

S "Surely it is not I, Rabbi?"

N He answered,

✕ "You have said so."

N While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said,

✕ Take and eat; this is my body."

N Then he took a cup, gave thanks, and gave it to them, saying,

✕ "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father."

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

✕ "This night all of you will have your faith in me shaken, for it is written: I will strike the shepherd, and the sheep of the flock will be dispersed; but after I have been raised up, I shall go before you to Galilee."

N Peter said to him in reply,

S "Though all may have their faith in you shaken, mine will never be."

N Jesus said to him,

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

N Peter said to him,

S "Even though I should have to die with you, I will not deny you."

N And all the disciples spoke likewise. Then Jesus came with them to a place called Gethsemane, and he said to his disciples,

✕ "Sit here while I go over there and pray."

N He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them,

✕ "My soul is sorrowful even to death. Remain here and keep watch with me."

N He advanced a little and fell prostrate in prayer, saying,

✕ "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will."

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

✕ "So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak."

- N Withdrawing a second time, he prayed again,
 ✕ "My Father, if it is not possible that this cup pass without my drinking it, your will be done."
 N Then he returned once more and found them asleep, for they could not keep their eyes open. He left them and withdrew again and prayed a third time, saying the same thing again. Then he returned to his disciples and said to them,
 ✕ "Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. Get up, let us go. Look, my betrayer is at hand."
- N While he was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd, with swords and clubs, who had come from the chief priests and the elders of the people. His betrayer had arranged a sign with them, saying,
 S "The man I shall kiss is the one; arrest him."
 N Immediately he went over to Jesus and said,
 S "Hail, Rabbi!"
 N and he kissed him. Jesus answered him,
 ✕ "Friend, do what you have come for."
 N Then stepping forward they laid hands on Jesus and arrested him. And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest's servant, cutting off his ear. Then Jesus said to him,
 ✕ "Put your sword back into its sheath, for all who take the sword will perish by the sword. Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? But then how would the Scriptures be fulfilled which say that it must come to pass in this way?"
 N At that hour Jesus said to the crowds,
 ✕ "Have you come out as against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. But all this has come to pass that the writings of the prophets may be fulfilled."
 N Then all the disciples left him and fled. Those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Peter was following him at a distance as far as the high priest's courtyard, and going inside he sat down with the servants to see the outcome.
 N The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, but they found none, though many false witnesses came forward. Finally two came forward who stated,
 C **"This man said, I can destroy the temple of God and within three days rebuild it."**
 N The high priest rose and addressed him,
 S "Have you no answer? What are these men testifying against you?"
 N But Jesus was silent. Then the high priest said to him,
 S "I order you to tell us under oath before the living God whether you are the Christ, the Son of God."
 N Jesus said to him in reply,
 ✕ "You have said so. But I tell you: From now on you will see 'the Son of Man seated at the right hand of the Power' and 'coming on the clouds of heaven.'"
 N Then the high priest tore his robes and said,

- C **"You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!"**
 N Likewise the chief priests with the scribes and elders mocked him and said,
 C **"He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, 'I am the Son of God.'"**
 N The revolutionaries who were crucified with him also kept abusing him in the same way.
- N From noon onward, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried out in a loud voice,
 ✕ *"Eli, Eli, lema sabachthani?"*
 N which means,
 ✕ *"My God, my God, why have you forsaken me?"*
 N Some of the bystanders who heard it said,
 C **"This one is calling for Elijah."**
 N Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said,
 C **"Wait, let us see if Elijah comes to save him."**
 N But Jesus cried out again in a loud voice, and gave up his spirit.

HERE ALL KNEEL AND PAUSE FOR A SHORT TIME

- N And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many. The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said,
 C **"Truly, this was the Son of God!"**
 N There were many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. Among them were Mary Magdalene and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it in clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. But Mary Magdalene and the other Mary remained sitting there, facing the tomb. The next day, the one following the day of preparation, the chief priests and the Pharisees gathered before Pilate and said,
 C **"Sir, we remember that this impostor while still alive said, 'After three days I will be raised up.' Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, 'He has been raised from the dead.' This last imposture would be worse than the first."**

N Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. So when they had assembled, Pilate said to them,

S "Which one do you want me to release to you, Barabbas, or Jesus called Christ?"

N For he knew that it was out of envy that they had handed him over. While he was still seated on the bench, his wife sent him a message, "Have nothing to do with that righteous man. I suffered much in a dream today because of him."

N The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply,

S "Which of the two do you want me to release to you?"

N They answered,

C "Barabbas!"

N Pilate said to them,

S "Then what shall I do with Jesus called Christ?"

N They all said,

C "Let him be crucified!"

N But he said,

S "Why? What evil has he done?"

N They only shouted the louder,

C "Let him be crucified!"

N When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying,

S "I am innocent of this man's blood. Look to it yourselves."

N And the whole people said in reply,

C "His blood be upon us and upon our children."

N Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

N Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying,

C "Hail, King of the Jews!"

N They spat upon him and took the reed and kept striking him on the head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him. As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross. And when they came to a place called Golgotha - which means Place of the Skull -, they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there. And they placed over his head the written charge against him: "This is Jesus, the King of the Jews."

N Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying,

S "He has blasphemed! What further need have we of witnesses? You have now heard the blasphemy; what is your opinion?"

N They said in reply,

C "He deserves to die!"

N Then they spat in his face and struck him, while some slapped him, saying,

C "Prophecy for us, Christ: who is it that struck you?"

N Now Peter was sitting outside in the courtyard. One of the maids came over to him and said,

C "You too were with Jesus the Galilean."

N But he denied it in front of everyone, saying,

S "I do not know what you are talking about!"

N As he went out to the gate, another girl saw him and said to those who were there,

C "This man was with Jesus the Nazorean."

N Again he denied it with an oath,

S "I do not know the man!"

N A little later the bystanders came over and said to Peter,

C "Surely you too are one of them; even your speech gives you away."

N At that he began to curse and to swear,

S "I do not know the man."

N And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: "Before the cock crows you will deny me three times." He went out and began to weep bitterly. When it was morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death. They bound him, led him away, and handed him over to Pilate, the governor.

N Then Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver to the chief priests and elders, saying,

S "I have sinned in betraying innocent blood."

N They said,

C "What is that to us? Look to it yourself."

N Flinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said,

C "It is not lawful to deposit this in the temple treasury, for it is the price of blood."

N After consultation, they used it to buy the potter's field as a burial place for foreigners. That is why that field even today is called the Field of Blood. Then was fulfilled what had been said through Jeremiah the prophet, "And they took the thirty pieces of silver, the value of a man with a price on his head, a price set by some of the Israelites, and they paid it out for the potter's field just as the Lord had commanded me."

N Now Jesus stood before the governor, who questioned him,

S "Are you the king of the Jews?"

N Jesus said,

✘ "You say so."

N And when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him,

S "Do you not hear how many things they are testifying against you?"

N But he did not answer him one word, so that the governor was greatly amazed.