

Passion play in Spanish referenced as “Cuaderno 1” since no specific or likely origin has been identified other than the state of Mexico, Mexico; manuscript located at Archivo General de la Nación (AGN) Ramo Inquisición, vol. 1072, legajo 5, pages or folios 204r-220r.

Version of September 21, 2022

[PASSION PLAY (Cuaderno 1)]

[204r] (*Pas̄o Dom̄n̄i nostri Jesuchrist̄i*)

(*The Council of princes and Pharisees gather in Caiaphas’ house and [he] says*)

**CAIAPHAS**

Masters and doctors of the law, what do we do or what decree do we announce, that a man called Jesus of Nazareth is proclaiming many portents and miracles. If we allow him, everyone will believe in him and the Romans will come and seize our land, our people, dwellings and our jobs, for you see that everyone follows him. And you who know nothing nor are able to think are all heedless. It is fitting that this man die for the people, so that not everyone will perish. And it is, thus, proper to decree that he be detained and put to death.

(*They exit. The Centurion enters with a drum and trumpet and the [town] crier, proclaiming the edict in 3 or 4 places*)

**[TOWN] CRIER**

The presidents of Jerusalem decree that none be of the quality to allow a man named Jesus of Nazareth to enter their homes, or else he will lose all his goods and be exiled from the town as traitor to the fatherland and an enemy of Caesar.

(*Christ enters with his 12 apostles*)

**CAPTAIN [Christ]<sup>1</sup>**

You may see here, my disciples, that we now go up to Jerusalem, where I am going to die and, even though I will resurrect on the third day, I will now be handed in to my enemies who, after whipping and insulting me, will lay me on a cross.

(*He walks and, after walking a little, says to them*)

**CHRIST**

Peter and you, John, [go to] the castle in front of you and there you will find a donkey tied with her foal. Untie her and bring them, and if anyone says anything, tell them that the Lord needs them and then [they] will allow it.

(*Together, the two, St. Peter and St. John, reply*)

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<sup>1</sup> Using a military rank to refer to Jesus departs from conventional use of “teacher” or “master.” This designation does not appear in any of the other 3 confiscated plays.

[204v] Lord, we will do as you command.

*(They leave, bring the donkey, [and] come near the **Centurion**, who asks them)*

**[CENTURION]**

What do you seek in Jerusalem?

**ST. PETER**

The Lord needs these animals.

**CENTURION**

That is fine. Take them.

*(They take the donkey and Christ enters from the side; the two of them arrive and they all prepare [Christ's] seat with their wraps. Christ sits [on the donkey] and they all walk on the procession with their palm fronds and **the singers** sing)*

**[SINGERS]**

Blessed be the King of Israel, who comes in the name of the Lord. Let the kingdom of our father David prosper. Save us Lord [Hosanna] in the highest. Blessed is he who comes in the name of the Lord.

*(There will be three or four **sick** people; as Christ passes by, they will say to him)*

**[THE SICK]**

Jesus, son of David, have mercy on us!

*(He blesses them, cures them, and **they** say)*

**THE SICK**

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

*(Christ and the Apostles exit, and the Pontiffs and Pharisees enter)*

**CAIAPHAS**

Teachers and doctors, I have summoned you today to bring to your attention the insults that this Nazarene man continues to cast, inciting the people, in spite of the punishment we've already imposed on his followers, and this could result in the loss of the kingdom; and so, I consult with you, what do you think we should do?

**OTHER PONTIFFS**

Lord, we are quite informed of his witchcraft, [of the fact] that he has deceived everyone, feigning to be the Messiah; and because of these deceits they received him on Sunday with such applause, celebrating his entrance with palms in their hands; and in such a way such harm keeps growing that it seems to me impossible to stop it except by taking the life of that liar.

**CAIAPHAS**

That seems to me the best and only means.

**FIRST**

Lord, I am of similar opinion, and though seizing him will be difficult, because given that he is a sorcerer, he can slip from our hands; [205r] nonetheless, I will offer all of my ministers to apprehend him, and I will also be present.

**CAIAPHAS**

For this arrest it is necessary that the magistrates and princes go in person for greater security, and thus let the soldiers and centurion be warned, but not on a feast day to avoid turmoil among the people.

*(Judas enters and tells the centurion)*

**JUDAS**

Let the Pontiffs know that I await permission to come in.

**CENTURION**

A man is waiting at the door to speak [with you]. He is asking for license. See if it is granted or if he be dismissed hastily.

**CAIAPHAS**

Tell him to come immediately.

*(Judas enters and speaks to the Pontiffs)*

**JUDAS**

Let my malice, spite, or loathing serve me, for if I am cautious, I'll secure [him], my lord.

**CAIAPHAS**

Come here man. What are you saying?

**JUDAS**

Princes, it is clear to me that in seeing me here you might think it is a fable or a scam, but the Holy God of Zion knows that all I want is to prevent idolatry and the loss of a most noble people and destruction of the empire, that you doubt [me], not knowing the pious religion I follow as [my] foundation. I could run away from the contagion I fear, but I believe that in me resides the freedom of this people. When Jesus said it (I tremble of anger and horror), Jesus I say like, like how will I be able to carry out my intent or explain myself without my opinion being perceived wrongly? He who you pursue, Jesus, has been, has been my teacher, because my reason was blinded, lord, in this error; but detecting the danger that I see in his doctrine, I abandoned him and want now to avoid [him], at the very least to inform you of the cause [205v] that is worthy of punishment. I know that you pursue him. I know that you cannot know it, to apply the punishment that his audacity deserves. And so, if you want to do it this time, I promise to hand him in tonight. See what you [can] give me to carry it out and take, take, Lord, from that

unworthy [man] the boldness, that through so much sorcery, he sees himself acclaimed by the people.

**CAIAPHAS**

I give thanks to the heavens, for if the heavens allow for much that is harmful, at least there is also [here] a good nobleman. I have no words to explain my contentment for this service and the pleasure you've given me; I am gratified to pay for this attention.

**ANNAS**

I can only say that for such a religious zeal you must be reciprocated, and heavens will reward you. But of course, what you say here deserves a prize [and] as a gesture of recognition we give you thirty moneys [coins].

**JUDAS**

I will then find the best opportunity to hand him in.

*(They exit. **Christ** enters with his apostles)*

**CHRIST**

You know that in two days the Pascua will occur, for you should know that then I will be detained and crucified, and now it is necessary to celebrate the lamb supper, according to the law.

**PETER AND JOHN**

Lord, where would you like us to prepare the supper to celebrate Pascua?

**CHRIST**

Go to Jerusalem and you will find a man with a jug of water. Follow him and speak on my behalf with the owner of the house where he enters and ask [to borrow] his house to celebrate with you the lamb supper.

**PETER**

We are going to prepare [the supper] as you order.

*(They exit for the dining place and Christ goes with the others another way, and they arrive with him of the jug, and the **host [apostador]** comes out and says)*

**HOST**

Who is there and what do you seek in my house?

**PETER AND JOHN**

We have been sent by our teacher. We come to ask on his behalf for your house [206r] to celebrate Passover, [in order] to have with us the lamb supper.

**HOST**

Tell your teacher to come in good time and that my house and I welcome him, that even though severe punishment will be meted out to those who house him, I will suffer it gladly to have the joy of sheltering him.

*(They exit and the other apostles arrive with Christ, the Virgin, and the Magdalene, and **the two [Peter and John]** convey the news)*

**PETER**

Lord, the supper place is ready, as you ordered, and you can go whenever you want.

*(Christ returns to the Virgin to say goodbye)*

**CHRIST**

Give me, my most loving mother, give me your blessing for I am going to die. Be comforted by my father for the hour of my death and your grief has come; everything has been decreed from eternity and ordered by the highest mandate of my father. Throw yourself in the abyss of his infinite kindness and wisdom, for he will not forsake you or be missing during the great turmoil that awaits you.

*(Christ kneels before the Virgin and they hold hands, and **she** says)*

**VIRGIN**

Oh, highest god and most saintly husband of my soul, son of my heart, comfort me in this hour, for my tribulation is great. You leave me in a sea of tears and sorrow. The stream of love [you receive] from humankind snatches you away toward death and away from my sight. Be mindful, my lord, for you leave me amid a storm, without a place to land, battling angry, untold waves of sadness and distress. Give me the hand of your divine power so that the afflicted soul can survive.

*(Christ takes her by the hand and, blessing her, he leaves with his apostles toward the supper place, and the Virgin with the Magdalene goes a different way. When Christ arrives [206v] at the supper place the **host** comes out, kneels, and says to him)*

**HOST**

Lord, although the Pontiffs have imposed serious punishment to whoever admits you in his home, I will suffer it gladly, having the joy of your honoring my house. Come in and do what you please, for I and all [of us] will serve you and thank you for this great favor.

**CHRIST**

Be forever blessed by my father.

*(Christ enters [the house] and receives a basin with water and a towel and afterwards walks to the table and, sitting, says to them)*

**CHRIST**

John, you will be by my side for I love you truly.

**JOHN**

Lord, I am your creation.

**JUDAS** [aside]

Alas, envy! Alas, misery! Alas, pride! It is true he is loved, but I through my machinations will hand him in tonight and be freed of my grief.

*(They bring out the food to have supper)*

**APOSTLE**

Lord, you will receive [back] the affection, not just the offering, and this you will see at all moments in my conduct.

**CHRIST**

May my father bless you all and may his blessing be eternal.

*(Looking at his disciples, **he** says)*

**CHRIST**

I have greatly desired the arrival of this hour and sharing this dinner with you before my passion and death.

*(**He** breaks the lamb, which will be made of bread)*

**CHRIST**

My beloved disciples, you must know that one of you will hand me to my enemies, having agreed with them to bring me [to them].

*(The apostles will remain confused, looking at one another. **Peter** asks)*

**PETER**

Who will he be, lord?

**JOHN**

Who is he? Am I the unhappy one by any chance?

**CHRIST**

Whoever I give bread to.

*(He gives bread to Judas. Everyone in a lower voice begins to ask in confusion)*

**JOHN**

By any chance is it me, lord?

**CHRIST**

He who puts with me the hand on the plate, he will be the one to deliver me [to the enemies].

(When Judas asks him, [207r] **Christ** says)

**CHRIST**

You said so.

(Once finishing the supper, Christ gets up, wraps a towel around himself and starts the washing of feet and the singers begin the hymn "Our Beloved Jesus." Washing their feet, he hugs and kisses them, and repeats this act with Judas. He starts with **St. Peter** first, who [feeling] scared [while] looking at Christ kneeling, kneels and, crying, says)

**PETER**

You my lord are washing my feet? You, who are my god, creator, and my Lord? You who are the son of the true God [washing my feet] I who am a most vile sinner? And you kneel before me and want to wash my feet? With those divine hands, in which the divine father laid all his treasures?

**CHRIST**

Be silent, Peter, for what I do is cloaked in mystery. You don't know [that] now, but you will know later.

**PETER**

Lord, accept the divine respect [you are owed] I will not consent to your washing my feet, the feet of a rustic, poor sinner? Will the feet that have walked the paths of perdition be placed in the hands of the true God? No, my lord and my God, I will never consent.

**CHRIST**

Be aware Peter, that if you do not consent that I wash [your feet] I will remove you from my company.

**PETER**

Well, lord, in that case not just the feet but [wash] also the hands and the head here; do with me what your will dictates.

**CHRIST**

He who is clean does not need to wash but his feet, and you are clean, though not all.

(**He** starts to wash them [their feet] all and [to wash] Judas' last)

**CHRIST**

[My] friend Judas, how greedy in bidding my death, so much harm my help has caused you? Look, look that you deceive yourself, that what you think is not true and if you love danger, it is right that you die in it. Doesn't it seem to you that, perhaps, everything that is evident and known inside you confuses your conscience? This is because I sent it [to your mind], so that you see my planning. But tell me why you try this treason on me, if perhaps because I formed your nature for you? [207v] More than an affront, this is a benefit for which you should thank me. If it is because I anointed you an apostle of my church, this is a benefit, not an affront of my growing consideration. If it is perhaps because I gave you power to do miracles, it is not an

affront, for that is a gift of my great providence. If perhaps it is because I did not make you owner of great wealth, which I don't have, you know well that you oversee what I have. If you felt envy for John [was it] because I took him in my care? Now you know you have your feet where he had his head, but if you crave praise, love, jewelry, diamonds, wealth, I'll give you that and everything you want, so long as you repent firmly and propose amends. Don't think it is because I am afraid of the death that awaits me, for I'd do of course that and much more for you, and so that you are persuaded, say for chains to be averted, for sins to be studied, that in me its forces [come to an] end, that great forces be studied, and that they destroy my innocence; for if I had a thousand lives, so that you would not be lost, I would offer them up one by one, and trade them all for you. Now it's time, my friend, for you to amend where you have erred. Now is the time and not when you want [to do it]. Look, perhaps you won't be able to then, but you must. Merciful, I plea with you here to repent, with tears in my eyes, lamenting your miseries, I could not judge you harshly; and be afraid, be afraid, and it is impending that, if today when I want [to forgive you] you do not [repent], I won't want it when you do.

#### **JUDAS** [Aside]

Since he came to wash me [my feet], his presence made me afraid. I don't know what the soul tells me, don't know [208r] what, what battle is this that torments the senses, that distresses the spirit. Sometimes it drives me to compassion and sadness; at others, it sends me into rage. I don't know what to do. But heart, don't be afraid, for I will take revenge, briefly, promptly. He [Jesus] rose crying; if he goes on in his probing way, uncovering who I am, he who will hand him over tonight. But why should I care if he knows or doesn't know, if this is the last night when he looks at me and I [look] at him?

#### **CHRIST**

You know what I have done. Now, you call me teacher and lord, and you say well because it's true that I am. If I washed the soles [of your feet] I am teacher and lord, and you can imitate me. By necessity, the law alerts us and experience informs us, the disciple is no other than the teacher who sends him, nor the servant more than the lord, nor the apostle more than he who cleans him, and so on; to finish this ceremony, bring me another bigger than this table, and you will adopt this last teaching, I hope: it is, love one another as one loves oneself, and in loving this way my father, who sees you from heaven, will love you as much as he has loved me; and so that you see here how my promises are not slighted, nor how they were told ignored, bring a bigger table, for I intend to be consecrated.

*([Having] done this, St. Peter and St. John will bring out the forms [hosts] and **Christ**, taking one of them in his hands, says, [while] looking at the sky)*

#### **CHRIST**

Oh! Most benign eternal Father, most pious Father and Father of mercy and all solace, incomparable is the benefit that your divine omni-[208v]-potence has created in this gift for men, and given their poor ability, they do not fathom its greatness; and so, they won't duly thank us for that, my most loving father. I give them to you in the name of all of them [the phrase "you did" appears scratched out] as if for me and not [only] for them you did this highest favor.

*([They] sing the music and, returning to the bread, [Christ] blesses it)*



**CHRIST**

All, take and eat of this, which is truly my body that will, for you[r sake], be delivered unto death.

*(He gives them communion and, grabbing the chalice, blesses it and says)*

**CHRIST**

Drink, all, for this is the blood of the New Testament that for you and for many others will be spilled for the redemption of sins.

*(He gives them the wine and more to Judas, Judas leaves, and **Christ** sits and says)*

**CHRIST**

You will have to do this in my memory, so that you have my Passion and death in mind and won't stay grief-stricken, my loved disciples, because as my father loves me, so do I love you. And, although now I'll be absent, it's for your [own] good and [also] to prepare a place for you in my kingdom. And be assured that everything you ask of my father in my name, he will provide to you. Don't think I leave you orphaned, helpless, even though you now suffer sadness and adversities, since all this sadness will turn into much greater bliss and happiness, which will last forever. And lastly, I tell you that the sign and [209r] insignia of my disciples resides in the love you have for one another, as I have loved you. Get up now and let us go.

*(They rise and walk towards the garden, going through a door; **Judas** enters and says to a soldier who will be walking on the stage)*

**JUDAS**

Let the Pontiffs know that I am here to settle the sale of my teacher the Nazarene.

*(Coming through a door, the soldier tells Annas; all enter and [he] says)*

**GUARD**

Lord and master, here is the one who is to hand over the Nazarene.

**CAIAPHAS**

Come here, man.

**JUDAS**

Lord and supreme Pontiff, if you give me the 30 *reales* I will betray my teacher tonight.

*(The **soldier** enters and says to Judas)*

**SOLDIER**

Take the money.

*(He counts the money for him and [then] the **soldier** says to Annas)*

**SOLDIER**

Lord, he has been paid.

**JUDAS**

Lord, tonight we are to go to the garden of Gethsemane. He is there now. I will lead the way and he to whom I give a kiss of peace and greet, that is him. Arrest him and beware he does not escape.

**ANNAS**

Then, everyone go!

*(Everyone leaves and Judas with them, and **Christ** goes to the garden with his apostles and says)*

**CHRIST**

My very beloved disciples, tonight you will all be outraged because of me, because it is written that, in injuring the shepherd, the sheep will be scattered; but after I resurrect, I will lead the way in Galilee.

**PETER**

Lord, even if all leave you and are dismayed, I will never leave you.

**CHRIST**

Peter, I tell you truly that, tonight, before the rooster crows, you will deny me three times.

**PETER**

Lord, if it were necessary, [209v] I will die with you. I will not deny you.

**ALL**

Lord, we will all die with you before denying you.

*(They all walk toward the garden and at the entrance **Christ** leaves the 8 and says)*

**CHRIST**

Wait for me here while I go and pray.

*(And walking ahead with the others—St. Peter, John, and James—he says to them)*

**CHRIST**

My soul is sad [even] unto death. Wait for me here and hold vigil with me.

*(And going a little further the 3 remain and Christ kneels and then the sad music sounds)*

**CHRIST**

My Father, all things are possible in your power, and so if it is possible, let this chalice pass from me; not my will be done, but yours.

*(He gets up and goes to St. Peter and says)*

**CHRIST**

You were not able to watch with me even for an hour; keep vigil and pray not to go into temptation. The spirit is ready but the flesh [is] sick.

*(He returns to pray)*

**CHRIST**

My father, if this chalice cannot pass unless I drink it, let your will be done.

*(He approaches the three and finds them asleep; he approaches the eight and finds them also asleep; he leaves them and returns to pray. He kneels on the ground)*

**CHRIST**

Eternal Father, if I cannot keep from dying, here I am; fulfill your divine will through me.

*(The Angel appears and says)*

**ANGEL**

Supreme Lord, Highest God, and true man, if for [210r] the universal remedy of the world and liberation of men, you yourself, willingly and because of the burning and ardent love you have for them, offered to undergo the very cruel torments of the Passion that awaits you, and for which you embraced a human nature, and this has been such a great desire, and such has been all your life, now that the time has come of the eternal Father's will, which is to give you in sacrifice and holocaust to die on a Cross, featured all in this Cross and this chalice; it is now the time for the saving of all men, of the saints who are in limbo, to fill the chairs that are empty in heaven, so that the prophecies that proclaimed it come to pass. Be comforted, sovereign lord, get ready to suffer, for the Passion will go swiftly and will soon end in the Glory of resurrection, resulting in great glory for God, benefit for the men that you love and great honor and exaltation [of] this great, sacrosanct humanity.

*(Christ gets up cleaning his sweat and, fatigued, comes to his disciples, and says)*

**CHRIST**

Sleep now and rest, for the time has come in which I must be [the phrase "to be crucified" appears scratched out] handed in to the hands of sinners.

*(He walks a bit and returns and says)*

**CHRIST**

You have slept enough. Get up and let us go, for he who will deliver me is coming.

*(At this moment, the princes and soldiers enter with Judas in front, who kisses Christ and says)*

**JUDAS**

This in front is the one to be seized; do not confuse him for any other. God save you, my teacher.

**CHRIST**

My friend, why have you come, Judas, with a kiss of peace to hand in the son of God?

*(Judas moves away and stands among them [the soldiers and princes]; **Christ** moves in front and tells them)*

**CHRIST**

Who do you seek?

**ALL**

Jesus of Nazareth.

**[CHRIST]**

**[210v]** I am he, but the one you must adore as eternal God. I am the world's savior, who must pay for your [humankind's] errors. Come now. Who do you seek?

**ALL**

Jesus of Nazareth.

**CHRIST**

I've already told you that I am he. I am, but I warn you, since I am that whom you seek, leave these [my apostles] free. Who do you seek?

**ALL**

Jesus of Nazareth.

**CHRIST**

I am he, but I am the Savior of all of humankind, and I am who I am, as I have made clear; but stand up and see if I am the same. You have come to arrest me with weapons and spears as if I were a thief. You never laid your hands on me when I was among you and when I was at the temple; but this is your hour and [that of] the power of darkness.

*(They arrest him, and St. Peter pulls out a knife and cuts Malchus' ear. **Christ** says to him)*

**CHRIST**

Peter, return your knife to its sheath. You don't want the chalice that my father gave me to be witness to it [this violence]. Those who wield knives to kill, perish by them. Do you think I couldn't ask my Father to send more than a dozen legions of Angels? But [I won't] because the scripture prophesies must come to pass, which say that that's how it must be.

*(The disciples flee, and they continue to try to arrest St. John, who leaves them the white sheet he carries as a blanket and escapes. **They** take Christ with blows and kicks and, insulting him, they enter Annas' house, who says to Christ)*

**A JEW**

Lord, this triumph was costly, but we apprehended the criminal. Do as you please with this person, as the sovereign lord [that you are].

**ANNAS**

Come here, man. Where are your disciples and what doc-[211r]-trine do you teach them?

**CHRIST**

I have spoken to the world openly, always teaching in synagogues and public places where everyone gathers. I have not spoken in hideouts nor furtively, and you can inquire with those who have heard me about what I have told them.

*(Then **Malchus** slaps Christ and says this)*

**MALCHUS**

That's how you respond to the Pontiff?

**CHRIST**

If I spoke ill, testify to what I said wrong; and if it was good, why do you hurt me?

**ANNAS**

Take that liar to Caiaphas' house, who is this year's Pontiff, and it is his duty to process the case.

*(They take him to **Caiaphas'** house with the same blows, insulting him as before, and in Caiaphas' house the princes will be seated with him)*

**CAIAPHAS**

Be welcome, for it was time that your audacity came to a stop and that the lies used to deceive the common people for so long were discovered, and you incited the people.

**PRINCES**

Now the truth will be seen and understood, for you are being judged and everything will be revealed according to justice.

**PRINCES**

Lord and supreme Pontiff, it's already necessary to interrogate witnesses to proceed with the case, for there is no more just end than to remove from our midst this seditious, deceiving liar.

**CAIAPHAS**

Let the witnesses be brought [before me].

*(They bring the witnesses. **He** questions them.)*

**CAIAPHAS**

Come here, man, what do you know of Jesus of Nazareth?

**FIRST WITNESS**

Lord, I know that he is an inciter of the people and wants to become king of Israel.

**CAIAPHAS**

That is good. Leave.

[211v] (*They bring another witness.*)

**CAIAPHAS**

And you, what do you have to say about Jesus of Nazareth?

**SECOND WITNESS**

Lord, that man forbids paying tribute to Caesar and preaches a law contrary to ours.

**CAIAPHAS**

That is good, leave. Bring two more witnesses, for what has been said is not yet evidence.

**GUARD**

Here are the other two witnesses.

**CAIAPHAS**

What do you know about Jesus of Nazareth?

**THE TWO** [Witnesses]

Lord, this man said that he could demolish God's temple and in three days would rebuild it.

**CAIAPHAS** [to Christ]

You say nothing to what these [witnesses] say and testify against you?

(*Everyone gets up and the witnesses exit.*)

**TEACHER** [to Christ]

Have you no tongue, you rascal? Have you lost your voice?

**CAIAPHAS**

I swear on the part of the living God that you [must] tell me if you are Christ the son of God.

**CHRIST**

I am, and although now you see me, the day will come when you'll see the son of man sitting at the right-hand of God the Father, and who will come from the clouds in heaven with divine power.

(*Caiaphas gets up, tears up his garment, and says*)

**CAIAPHAS**

He has blasphemed. What need do we have of witnesses? You have heard his blasphemy. What do you think?

**ALL**

Let him die! He deserves to die!

*(They all push him and spit on him.)*

**CAIAPHAS**

Put that liar in a prison until dawn.

*(They take him, and St. Peter is warming [himself] and they question him appears scratched out)*

*([212r] They take him prisoner. Christ finds himself in jail and **St. Gabriel** descends and speaks with Christ, and the music plays)*

**ANGEL**

Immutable Lord God, in your divine being, creator of [all] the creations, with God the Father undivided, what blame, great lord, what error, what crime do you commit in wanting to redeem everyone? Why do you, immutable God, give them permission to make you suffer in this way? Great Lord, aren't you yourself the very son of the sovereign, eternal, divine Father? So how have you in this way allowed all this, how do you not throw them [into] the lake of the abyss, these cruel and ungrateful ministers of Satan? Oh! God in the highest, oh holy and divine God, how do you want to be in such an unworthy place? But beloved God, allow us, benignly, to be able to give you solace through so much pain; oh, inscrutable God! Here so magnificent, Holy, Holy, Holy, strong, just, and Divine.

**CHRIST**

Sovereign spirit of the eternal, priestly God, it is not my will now to receive solace, for through this I want to teach all my chosen ones how they should love and serve me, even [by] killing oneself. I want to give them this example, beyond the increased love with which I suffer my torment, refusing all comfort, so that they see the constancy of my suffering and they see the increasing love with which I redeem everyone. A night of pain and martyrdom is little time, for if it were necessary to suffer for many centuries, my love would do it all [for I am] steadfast to redeem them, and if this act decided by good love has scandalized so much your disposition, my Angel, what would you say of the feeling and of how I've wanted to suffer [an] inexorable doubled martyrdom? **[212v]** So how long is a night of pain when, at most, torment ceases in the morning? And the debt [of] the great loving Patriarch Jacob, didn't he suffer as a fine lover fourteen years for Israel, exposed to icy cold? So, with even more reason, since the cause is better, my love must endure to complete the plan, and if this is enough to leave them redeemed, I would do [even] more if it were necessary, my Angel.

**ANGEL**

Praised be, great lord, for such great benefits. All creatures, all, [will be] repeating soft hymns.

*(He exits. They come to question St. Peter, who will be warming [himself])*

**FIRST**

You were also with that Galilean, Jesus?

**PETER**

I don't understand you nor do I know what you are saying to me.

**SECOND**

This one was with Jesus of Nazareth. I saw you in the garden.

**PETER**

I swear that I don't know that man.

**THIRD**

Don't deny it, for I saw you when we apprehended him.

*(The rooster crows and St. Peter says)*

**ST. PETER**

I feel a bad end [coming], by holy God, if such a man were warned. If heaven deserts me and I don't ever carry out my wishes; but the rooster already crowed. What is this? Heavens, what did I hear? Oh! Woe is me! Miserable and afflicted, I sinned against holy God, against a supreme and divine God. I sinned. Lord, [have] pity that I confess my crime. I sinned, forgive me lord, forgive me, my beloved teacher.

**FIRST [soldier]**

Bring that man out. Stand him up there. Mock him. Defile him.

*(They make Christ stand [213r] then. He sees St. Peter again and St. Peter starts to cry and leaves. They cover Christ's face and, hitting him, they say one to another)*

**FIRST**

Try to guess, liar, identify who hit you!

**SECOND**

Christ, great prophet, guess who hit you!

*(In this way they all say [the same] and, finishing [hitting him], they leave him in jail and gather in a general council)*

**CAIAPHAS**

Doctors and Teachers, you have seen that this Nazarene is imprisoned because of his sedition and crimes; he is a death prisoner, as his case attests, which has been adjudicated, and we only need only to bring him in to the president Pilate so that he can impart the sentence; but now, it's necessary for you to say what type of death he is to receive.

**PRINCE**

To me, it seems that according to his crimes he should be put to death by being stoned!

**ANNAS**

It seems better to me, so that he die struggling, a little bit of poisoned bread, so he will die in prison without the help of those who follow him.

**CAIAPHAS**



Although such deaths are punishments for grave crimes, this man is so perverse that he deserves a tougher and more humiliating death. That shall be to be crucified, as is the case with famous thieves and criminals.

**FOURTH** [Prince]

Let him be crucified [then].

*(Judas enters at that moment and says)*

**JUDAS**

Teachers and Doctors, I have committed a grave sin in selling and handing you the blood of a just man; and so, let him go free. Here is your money.

*(He throws it [the money].)*

**ANNAS**

No one take that amount from him since, by the way, didn't you [213v] ask for it? Didn't you seek the same? Didn't you yourself advise us the way to apprehend him? Didn't you as the leader go to the garden for him? Didn't you yourself tell us here that he was a false [one] and sorcerer? So, what is this charity? What is this religious drive with which you defended the people, condemning your teacher so easily? You shifted your affections from one to the other, so easily mistaking your teacher with the people. Leave, and if you sinned, what are we to make of that? Be angry or attack, for what we've done here stays done.

**JUDAS**

Jesus, it is good that I've only stayed here as a remedy. It is true what you say that better solace I cannot expect except to give Satan such an arrogant spirit, for it will be impossible for my teacher to forgive me. Impossible, [for] so big is my error that it is impossible that I return to his grace nor that malice gain approval. And so, this is the only remedy left to me. Trees, plants, or branches, birds, fish, lands, winds, oceans, mountains, jungles, prairies, animals, elements, be witnesses to the pain that such a big error [has] caused me. Goodbye world, goodbye malice, goodbye caution, and errors, for my soul is now wrenched from me. I exhale the last breath. Nothing avails me anymore. Let all hell be enough.

*(Judas exits and the **master** and **Caiaphas** say)*

**MASTER** [of the law, a Jewish priest]

Bring here that money.

**CAIAPHAS**

That money cannot go into the treasury where the other alms are put, because it is the price of the blood of a man. Instead, let a plot [214r] be purchased to inter pilgrims. Centurion, bring here the prisoner.

*(A **Centurion** and soldiers go to get Christ and stand him up and Caiaphas says thus to him)*

**CAIAPHAS**

If you are Christ, living son of God, tell us so here, clearly.

**CHRIST**

If I told you, you would not believe it, and if I ask why you do not believe, you will not respond, for you would rescind your sentence.

**ANNAS**

According to that, you are the son of God.

**CHRIST**

You say that I am, and I say to you that you are to see the son of man sitting at the right hand of God the Father and he will come in the clouds of heaven with divine power.

*(They all get up)*

**PRINCES**

What are we waiting for?

**MASTER**

They are already more than enough witnesses.

**CAIAPHAS**

Let us go to President Pilate's so that he can have him nailed to a cross hastily.

*(They all go, the Pontiffs ahead and the soldiers behind, with Christ, dispensing insults as before. Pilate enters.)*

**PILATE**

What crimes do you have proven against this man?

**CAIAPHAS**

We are much confused by your questions; if he were not a criminal his crimes would be already adjudicated and we would not bring him to you, with the signs of death you see in him.

**PILATE**

So, if Jesus is so bad, you have an easy remedy in your law. Go and punish him for his mistakes. I can see well you would not ask me for his death without [him] deserving it, the least if you are such supreme priests. I doubt when you accuse him of deserving such a punishment; but, according to my law, I cannot sentence him so long as it is known that he owes to your community those crimes, for a judge must receive in [214v] writing all of that, and have formal proof of the crimes and errors, and so if your law permits this charge, go ahead and punish him if such is the case, for without hearing the charges of any captive, you will condemn him. So, condemn him, as my law does not allow it.

**ANNAS**

It's not permitted nor licit for us to kill anyone. What we must do is to examine the crimes and causes and your task is to pronounce a sentence. We did already what was ours to do. Now you must do what you must.

**PILATE**

I am fine with pronouncing a sentence. But tell me, what crimes of his have you proven?

**CAIAHAS**

The first [is] this man was perverting our people, [and] deceiving and inciting the towns; the second, as a traitor to Caesar, he forbids paying [his] tribute; the third, he claims to be the king of the Jews.

*(Pilate moves Christ aside and asks him)*

**PILATE**

Tell me, are you the king of the Jews?

**CHRIST**

You say so.

**PILATE**

Speak to me clearly so that I understand you. Am I perhaps a Jew or have I harmed you in any way? Your pontiffs and your people have handed you to me to pronounce a death sentence; tell me what you've done, because they've plotted against you.

**CHRIST**

My kingdom is not of this world; if it were of this world, my ministers would not consent for the Jews to apprehend me. Yet, now, my kingdom is not [found] here.

**PILATE**

Still, you are a king.

**CHRIST**

You say that I am king, but I tell you that I am not king of this world but celestial and divine.

**PILATE**

So, if you are a king but not of this world, why have you come to it? Why didn't you stay over there in your kingdom? With that you would not [215r] have the agonies you suffer.

**CHRIST**

I was born and came to the world to give testimony of the truth; and those who are part of the truth hear my voice and receive my doctrine.

**PILATE**

Tell me, what thing is the truth?

*(He doesn't respond.)*

**PILATE**

I don't find in this man any crime nor cause worthy of death.

**PRINCES**

Lord, this man is so perverse that he has created disturbances and caused uprisings, preaching false doctrines from Galilee to Jerusalem, and as such deserves death.

**PILATE**

Don't you hear how many testimonies they're bringing against you? Why don't you respond and come to your senses? Take him before Herod.

**GUARD**

To pleasure you we will take him to Herod's, but the punishment must occur where he committed his crimes.

**PILATE**

Well, supposedly he is from Galilee, which is in his jurisdiction. Take him over there, for his patience has left me surprised. Let him go to Herod's with you.

*(They take him, the master saying to him)*

**MASTER**

Let's go, for no matter what this sorcerer does, he will die today, and we will not rest until nailing him to a cross.

*(They take him, pushing him, and taking him, he falls, they get him back up with blows, and they arrive at Herod's, and **one of the princes** says to him)*

**PRINCE**

Lord, President Pilate sends you this man who is from your jurisdiction so that, as such, you judge him.

**HEROD**

Come here, man. Are you perhaps Jesus, the saint they take for a prophet and [a] just man? Advocate of the plebeians? Are you the one my father was searching for? Are you? Are you the one for whom he took the lives of so many innocent infants? Are you the mi-[215v]-racle man, the one they say keeps all of Jerusalem as celestial providence? Answer so many questions or do an action that proves your sanctity, a miracle that I want curiously to see. Answer me [with] a word, insolent and fool!

**ALL**

This one is a foolish madman!

**HEROD**

Go on, madman, leave. Remove this simpleton [from my sight]!

**GUARD**

Lord, he is now feigning [to be] stupid to escape from death, but he is a great sorcerer who has a pact with the devils. He is a spiteful person, a blasphemer, and wants to be the son of God and take over the kingdom.

**HEROD**

There, I give you back this madman for you to send him to a mad house, as their king. Take this clothing and dress him, jeer at him, mock him, make fun of him, as [someone who is] frantic and senseless.

*(They dress him with the white robe and mock him, and they return to Pilate's. **First Jew** says)*

**FIRST JEW**

Are you faking [it], evil madman? Do you pretend to be mute? Did you have that additional lie hidden? You thought that that way you'd free yourself from our hands, but it will not work.

*(They reach Pilate's house and he [Pilate] comes out.)*

**GUARD**

Once again, Lord, Herod sends him back before you.

**PILATE**

You brought this man before me as seditious, a liar, an inciter of the people, and having examined him before you, I found him innocent of your accusations; and Herod feels the same, for you can see he did not want to condemn him, as he found no guilt in him.

**ALL**

Yes, this man is [a] diabolical, tyrant sorcerer who wanted to take over the kingdom.

**PILATE**

You already know that because of the present solemnity of Pascua it is customary to free [216r] one of the prisoners; and so, decide who you would like me to free, Jesus or Barabbas.

**[ALL]**

Barabbas!

**PILATE**

So, what would you have me do with Jesus, called Christ?

**[ALL]**

Let him be crucified!

**PILATE**

But what evil has he committed, for I find no cause worthy of death?

**ALL**

Crucify him! Crucify him!

**PILATE**

Cursed people! You want to kill the innocent; but it will not be as you desire. To satisfy your hatred, I will have him flogged and then set him free.

**ALL**

Don't! Instead, crucify him!

**PILATE**

Bring in that man. Tie him to a column and flog him as you please, to satisfy your anger.

*(They undress Christ and **one [Jew]** says to him [and when] the Virgin finishes speaking, Christ faints)*

**A JEW**

Go there, to that column.

*(Christ goes by himself and is tied. **Others** say to him)*

**SECOND JEW**

Are you trembling? Didn't you say you were God's son? Well, tell God to free you from our hands. He won't do it, for you will not come out of here alive.

*(They tie him with his hands in front; two soldiers flog him, then two others tie his hands behind and flog him and change places and tie him again, as he was in the beginning, until he faints. A soldier arrives, and the Virgin says and speaks with **St. John**).*

**ST. JOHN**

Given the multitude of citizens present, my lady, I have not been able to see him or learn where they hold him.

**MARY**

It is easier around here to learn what is happening, beloved John, for I hear, alas, that [out of] malice they are cruelly flogging him; what great pain! Oh, what intense torment! Already with my soul's eyes I am witnessing the increased iniquity with which these arrogant ones hurt him. I am already also seeing some [216v] who are tired intend, for his greater pain, for others to pester him. Already with the amount [of pain] they've given him so forcefully, has his pain come? On his way to death, oh heavens, for you are watching this, angels, faithful creatures, how not to break the celestial firmament out of pain, as it has been designed, seeing a great evil, for my eyes now spill tears of blood out of pain. Alas, my beloved son, I'll emulate you. Here I am. Who could suffer what you so firmly endure? Who could temper such cruel torments and gather the blood that you so copiously spill?

*(Christ appears fainted over the column, with the mantle thrown on the ground. The singers sing the miserere, a **soldier** arrives, and says)*

**SOLDIER**

This man is already dying. Why do you take his life without him being sentenced?

*(Without waiting for an answer, he pulls out a short sword and cuts the strings. Christ falls as if dead and remains that way a while. When he starts to regain strength, he is flogged again, and then he is turned upside down from his feet and they flog him again; afterwards he gets up, looks for his clothing and an Angel helps him get dressed. A **centurion** approaches Pilate and says)*

**CENTURION**

This man has wanted to become king. Give us permission to crown him and make him into a king of mockery!

**PILATE**

Go ahead and do it.

**CENTURION**

Your desires to be [king] have been carried out because the president of the Romans has decreed it so, and so we give you the post of king of Judea in the name of the Roman senate. Remove, your majesty, these humble garments. We will dress you with the royal [217r] purple.

*(They dress him with the purple and crown and **one of them** says to him)*

**JEW**

Oh, great king! Be happy at having deserved a joy such as this, to be crowned by the Roman soldiers. Lift your head up high!

**JEW**

You have now a crown and a scepter, you have purple and guardian soldiers. What more do you want?

**JEW**

God save you, king of the Jews!

*(They hit him with the stick, and they all kneel [while] passing Christ; and some slap him, others spit on him, until there is no one left, and everyone says what the first [said]).*

**PILATE**

Bring that man up here.

**SECOND JEW**

Get up from [down] there! Let's go!

*(When he gets up, he falls, for he is very weak; they pull him up and bring him up to **Pilate's**.)*

**PILATE**

Here you see the man, see if he is fittingly punished, if you seek his death because of envy. You can see already that he is not deserving of envy, but of pity.

**ALL**

Cast him out! Crucify him!

**PILATE**

If you have a law to take away the life of an innocent [man], take him there and by your law crucify him, because if I am to act according to [my] law, I can't condemn him for he is innocent and without blame.

**ALL**

We have a law, and according to our law he must die, because he declared himself son of God.

*(Pilate moves Christ aside and says).*

**PILATE**

Where are you from? Where did you come from?

*(He doesn't answer.)*

**PILATE**

Don't you answer? Don't you see I am judge and have the power to free you, or crucify you?

**CHRIST**

You would not have any power over me if it weren't given to you [217v] from high above, and that's why you sin, because you abuse it [the power], but a bigger sin has been committed by those who handed me to you.

**PILATE**

Take him to the justice chamber.

*(They lower Christ and after untying him in the patio **one [of them]** says)*

**FIRST JEW**

Go there, liar, and pick up at once your clothing.

*(Christ picks it up [though] it's distant [from him] and, without dressing, **they** move him before Pilate's, and say).<sup>2</sup>*

*(Pilate comes down and leads him up above, and says)*

**PILATE**

See here your king.

**ALL**

Take him now. Crucify him!

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<sup>2</sup> Who speaks after this direction is stated, is not clear. The manuscript mentions a plural third person ("y dicen"), which could refer to the "all" that is to follow.



**PILATE**

You want me to crucify your king? Cursed people!

**ALL**

We have no other king but Caesar. If you don't crucify him, you'll be a traitor to Caesar.

**PILATE**

So, what am I supposed to do with the king of the Jews?

**ALL**

Crucify him! Crucify him!

*(Pilate washes his hands to sign)*

**PILATE**

I am thus innocent of the spilling of the blood of this just [man]; there you have him for you to decide.

**ALL**

Let his blood be spilled on us and our children.

*(Pilate sits and signs the sentence and notifies it to Christ. He lowers his head and kisses it. They remove the red garment and put the tunic on him, and prepare the cross for him, and [while] Christ [is] looking at it he speaks to it [the cross]; and once the sentence is finished, Caiaphas speaks)*

**CAIAPHAS**

Of course, you've given him a suitable punishment. We have only to ask that the signboard say not that he was the king of the Jews, but that he wanted to be.

**[218r] PILATE**

Go ahead, for what is written, written is and I cannot erase it.

*(Pilate throws the sentence at them and he [Christ] is brought down, the cross is placed on him, and they all say)*

**ALL**

Caesar will repay and give health and life to you both.

**CHRIST [speaking to the cross]**

God save you, precious Cross, for so long desired by me and with amorous wishes sought. Jacob did not yearn so long for a marriage with his beloved Rachel as I have yearned to marry you. Glorious end of my torments and resting site, my only relief, beginning of my glory, scepter of my kingdom, triumph of my victories, emblem of my captains and royal symbol of my armies, come to my arms my loved one, rest in them, for I will later rest in yours. Come in good time, for through you the redemption and health of men that I've desired will be enacted, good tree, the most precious among all, for you will be the bed on which I will have my last sleep.

*(He hugs and kisses it. They place it on his shoulders. A thief walks in front, [with] Christ in the middle and another [thief] behind. He falls for the first time and one [Jew] says).*

**FIRST JEW**

Get up, hypocrite sorcerer! You said you were the son of God. How is it you don't have strength to carry the cross that will serve you as a bed?

**SECOND JEW**

Hurry up, for arriving there you'll rest at your leisure!

*(He gets up and walks and they pronounce the proclamation. He falls the second time and one [Jew] says)*

**FIRST JEW**

Didn't you say that you would rebuild the temple in three days? Good strength you claimed to have for so much work, so why don't you have it to carry this piece of wood. Get up, liar!

[218v] *(St. John goes to the Supper place to look for the Virgin. She comes with the three Marys)*

**ST. JOHN**

Alas, my lady, how afflicted is our divine teacher. It is not possible to look at him without breaking one's heart. His beautiful face is so disfigured and made ugly due to the slaps, the blows, and the spitting, that we barely recognize him with our eyes.

*(Veronica and the three Marys arrive with St. John.)*

**VERONICA**

My highest lord and master, my most loved father and father of mercy, though my indignity is deep, forgive my audacity, for with the scarf that has made up my head[dress], [I] bring it to soften in part your pains, anguish, and exhaustion, to clean the sweat of your face and the innumerable spit that torments you.

*(She cleans Christ's face.)*

**VIRGIN**

My son and eternal God, light of my eyes and life of my soul, receive, lord, the beloved painful sacrifice of my not being able to soften the weight of the cross and carry it myself, daughter of Adam, to die on it for you. Love, how is it that you want to die as the most ardent [expression of] charity for the human lineage, oh, most beloved mediator between guilt and justice! How do you promote mercy before so many insults and offenses? Alas, charity without end or measure, so that greater inciting and force permit greater insults and scorn? Oh, most sweet and infinite love, if the hearts of men and all the wills were in mine, so that they would not give such a bad account and declaration of what you, on behalf of everyone, [219r] have suffered? Who will speak to the hearts of mortals and intimate to them what they owe you, since the rescue from their captivity and the remedy of their ruin have cost you so much?

*(Christ says to the women)*

**CHRIST**

Daughters of Jerusalem, you don't want to cry over me but over yourselves and your children, for days will come when they'll say blessed be the sterile who never had children nor gave milk from their breasts, and then they will say to the mountains, fall on us, and to the hills, bury us, for if these things happen in green wood, what will happen in that which is dry?

*(They reach Calvary and **one** says)*

**FIRST JEW**

Throw that cross there and undress, for those clothes are ours. They belong to us.

*(They remove the tunic, and the Virgin removes her headscarf, throws it over Christ on his back and Christ, kneeling, hugs it tightly; **one [Jew]** arrives, gives him vinegary wine and says)*

**FOURTH JEW**

Drink this.

*(Christ tastes it)*

**FIRST JEW**

Go lie down already. We will measure the bed.

*(Christ lies on the cross and they measure the arms and holes).*

**THIRD JEW**

Get up from there!

*(Christ gets up and kneels and crosses his arms until they drill holes in the cross and **they** tell him)*

**FOURTH JEW**

Let the liar come. Lie him down there!

*(He lies over the cross and they nail one hand and with a rope force him to place the other one so that it extends [to the end]; for the feet [they do] the same. They turn him with the cross and all turned faced down to further nail him, and they raise him in the air to lower [the cross] into the hole, and Christ lifts his eyes to heaven and says).*

**CHRIST**

Eternal father, forgive them, for they don't know what they do.

**[219v] FIFTH JEW**

You were the one who said that you'd revive the temple of God and rebuild it in three days; then, free yourself!

**GESTAS**

If you are the son of God, free yourself and free us.

**DIMAS**

Blasphemer, if you also want to own more crimes and condemn yourself, don't you see that this man is not worthy of being punished by them nor of being brought into suffering? It is owed to us indeed because we have deserved it, but [is it to] this man who suffers without crime? Lord, you will remember me when you are in paradise.

**CHRIST**

I tell you, Dimas, that today, truly, you will be with me in my kingdom.

**FOURTH JEW**

Didn't he say he was the son of God, and trusted in Him? Let's see now how he [God] frees him.

**THIRD JEW**

If he is king of Israel, let him come down from that cross and we'll believe in him!

**CHRIST**

Woman, here is your son.

**MARY**

I accept you now, my beloved.

**CHRIST**

Here is your mother, John.

**JOHN**

I have always held her as such.

*(Christ says in a raised voice)*

**CHRIST**

My God, my God, why did you abandon me?

**FOURTH JEW**

He is calling Elijah. Let's see if he comes to free him.

**CHRIST**

I am thirsty.

*(As he raises his eyes to heaven, they give him the sponge with the vinegar.)*

**CHRIST**

It is finished now, as is also the work of redemption.

*(Raising his voice, he says)*

**CHRIST**

Eternal father, into your hands I commend my spirit. [symbol of Cross]

*(A soldier pierces him with his lance.)*

**GUARD**

What a portent, what confusion! Truly, this man was [the] son of God.

**MARY**

Indifferent creatures, created by the hand of the all-powerful, show the feeling which through his death you foolishly denied him, [220r] men capable of reason. Heavens, sun, stars, and planets stop your course, suspend your power over mortals; elements, alter your condition; and let the earth lose its quietude; let hard boulders and cliffs be torn, [let] gravediggers and monuments to the dead open your hidden cores for the confusion of the living. Veil of the mystical and figurative temple, split in two parts and through your rupture bring forth their punishment, for the unbelievers, and testify to the truth they intend to obscure, of the glory of their creator and redeemer.

END

