

Passion play in Spanish referenced as being from the municipality of Ozumba (de Alzate), state of Mexico, Mexico, manuscript located at Archivo General de la Nación (AGN) Ramo Inquisición, vol. 1072, legajo 5, pages or folios 245r-253r.

Version of September 15, 2022, identified also as “Ozumba, Cuaderno 2.”

[PASSION PLAY (Ozumba, Cuaderno 2)]
[245r] Passio Domini [Nostr] Hiesu Christi¹

(The four devils gather in council to discuss the [Jesus's] triumph of the entrance to Jerusalem).

(Lucifer speaks)

It is not possible that this man is not more than a prophet who ruins our power and weakens our strength, who exceeds [the power of] Elijah, Moses, and Elisha. The praise and glory that people bestow on him have not perturbed his humility. In this triumph, he has shown a new power against the world and us and, if this man is the word made flesh, as I suspect, this matter compels [us into] a big pact. I have tried several times to take his life but haven't been able to do so. Now I plan to insert myself in his disciple Judas' heart so that he hands him in to the pontiffs and notaries. They will do this when I propose that everyone gather in the city of Jerusalem so that we can determine there what is most convenient, [a plan] that I, as your leader, will direct. ().

(The devils leave. The Council of pontiffs and Pharisees gathers)

ANNAS

You are here present and mindful of the details of our laws and customs. The people have been perverted with the novelty and doctrines that this man called Jesus broadcasts in the synagogues and public squares; and thus, it is opportune that he be detained so that the multitude of disciples and unrest caused by his marvels and sham lies ceases. I find in me a new desire to end the life of that man, inspired by the zeal toward our country and law and thus decree that it be done swiftly.

(All respond)

Let it be done as you decree.

CAIAPHAS

I reveal to you as well how, having come into the city with triumphal cheers and palm branches, all of those paying tribute did not know if it was good or bad, if the resurrection of Lazarus, the multiplication of bread, health to the sick and sight to the blind were due to the Devil's influence. The vulgar crowds attributed these prodigies to his virtue and power over all things, those who, deceived, still follow him; and perhaps his fame attracts others who cheer him as a king and offer palms. For this reason, he should be detained; for, even though the solemnity of Pascua could prevent this, it is timelier that our resolution be carried out so that the kingdom is not lost.

¹ To the extent it can be gleaned, the title in the manuscript says “Passio Dñi [Domini] Hiesu [Jesu] Xpti [Christi], reflecting St. Mathew's Gospel, chapters 26 and 27, from the Latin text, namely, “Passio Domini Nostr[i] Jesuchristi.” This is the same title Juan Leyva uses in the published version of this play (*La Pasión de Ozumba*, p. 55, UNAM, 2001)

[245v] (All respond)

[ALL]

Let it thus be done.

(Christ arrives with his disciples and when he arrives on the stage with his disciples, he says the following)

JESUS

Eternal Father and highest god, the time of your will is near. Here you have your son with open arms to reconcile man with your sovereign greatness. Through my Passion I come to quench the thirsty, to enrich the poor, to bring down the proud and exalt the humble, to defeat Hell and magnify your glory, to hoist the emblem of the cross. The means to do this is humility; and to start demonstrating [it] dear friends, walk [there] Peter and John to the city of Jerusalem and you will find a donkey with its baby, say that your savior and master needs it for his triumphs. [To his mother] You, mother and lady, although you do not ignore the decree of my Eternal father, I want to ask your permission to bring fully the prophecies and Old Testament to pass. My Passion is approaching. I was with you thirty-three years and in your purest womb nine months, and because you were part of my travails and anguish, my holy humanness asks you, while kneeling, for a blessing to endure [the suffering]. Give your heart strength, lady, because you gave your consent since the day of conception to accept and obey your creator, my father, in all things. I go thus willing to die and, comforted by your acceptance, [come and] embrace me.

(Our Holiest **Mary** says)

[MARY]

Here is, my Lord and Guardian, the unworthy dust and ashes of which your only born and redeemer of the world be mine; but as I kneel before your ineffable sign, that gave him human form in my womb, I offer you and offer myself with him to your divine desire, and beg you, Lord and Eternal Father, take me so that I [too] suffer with your and my son. Come my beloved son; give me your blessing and your arms. My will is your will. I go with you and however many pains and deaths they inflict in your holy body, my soul feels them [too] with the penetrating knife that Simeon prophesied.²

(Christ embraces Mary and gives her his blessing)

*(St. Peter, St. John, Christ, and the **Centurion** [arrive])*

CENTURION

What do you seek in the city of Jerusalem?

(The **disciples** respond)

² Luke 2:25-35

[DISCIPLES]

The Lord and Master Jesus asked for these animals, which he needs.

(The **Centurion** says)

[CENTURION]

Take them!

(The donkeys are brought out and Christ sits on one of them and leaves in procession to the mount and the singers sing “Hosanna filio David, benedictus qui venit in nomine Domini” and this is repeated as they arrive on the stage)

[246r] *(The Pharisees return to council)*

CAIAPHAS

The multitude and vulgar crowds don't stop applauding and celebrating the lies and prodigies with which this man named Christ the Nazarene has deceived them all; if we do not find fortune to apprehend him, our land and kingdom will be lost, and the Romans will destroy us by taking it over it. To apprehend him, thus, we proclaim [publicly] that no one may shelter him in their house.³

ANNAS

Of course, you'd agree that we carry out his detention, since this man is so opposed to our laws and customs, teaching openly in synagogues and squares and with so many people following him that a centurion with soldiers are necessary in order put him in prison. This way he will not be able to continue inventing lies and machinations. What do you think? Let it be done!

*(The centurion remains; **Judas** enters)*

JUDAS

I am glad to have found you here because, hoping to end such commotion and disorder that my master's doctrine has caused, I seek the chance to see him punished, for which I am here to [help] arrange for his detention with the pontiffs. Let them know.

CENTURION

Pontiffs and lord presidents of this senate, here is the most trusty and loyal expeller, who will hand in Jesus of Nazareth, hoping to bring peace to the people and the city of Jerusalem.

PONTIFFS

See what stipend [payment] you'd like for your labors and a sure imprisonment of the teacher of false doctrines. The common price is 30 *reales*. Tell us now what it is that he preaches and teaches.

JUDAS

³ The tradition of announcing with drums through public proclamation aspects of the play, like the search for and imminent detention of Christ, remains alive in some of the Passion plays performed in central Mexican towns to date, such as San Vicente Chimalhuacan's, adjacent to Ozumba.

He says that he is God's son, light of the world, the same truth [as the Father], that he who follows him is not in darkness, that his doctrine is infallible, that his kingdom is not of this world and that whoever follows him will find eternal life. [He goes on] with these and bigger lies, and for this reason we must be careful to apprehend him.

(**Judas** [says to himself])

[JUDAS]

I will return ensuring the most suitable moment; with this, his imprisonment is determined and I [will] get the money.

(**Christ** enters with his apostles; [**he** speaks])

[CHRIST]

My dear disciples, the time for Pascua has arrived, when we celebrate the rightful lamb supper and not having a place for it [...] [Christ continues] Go Peter and John to [the home of] that patriarch and benefactor of ours [246v] and ask him in my name [to lend] his home, for he will freely offer it.

(**St. John** and **St. Peter** walk and arrive at the cenacle, where they'll be received; they will speak with the host in this manner)

[**ST. JOHN** and **ST. PETER**]

Our master Jesus needs your home to celebrate the lamb meal and carry out other mysteries and marvels.

(To which **the host** responds)

[HOST]

Tell him that this is perfect timing and that whatever we have in the house is [also] his, that he may do as he pleases; I give him my heart and [best] wishes.

(The **disciples** return to Christ and tell him)

[DISCIPLES]

Our lord and master the cenacle is already prepared; the most loving of devotees said that his house and everything in it is at your sovereign greatness' disposal and [that] he sends his heart's affections and asks for forgiveness of his humble offering, given the immensity of your merits.

(Take note!)⁴

(They walk toward the cenacle and **Holy Mary**, before approaching him [Jesus], says)

[MARY]

⁴ On the margin it appears written "ojo"!, meaning "take note" or "pay attention."

My most beloved son, if you are the breath of my hope and, through this faith, I beg of you, make me a participant of the ineffable sacrament of your holy body and blood, which you have decreed to make a vestment of your glory, so that, receiving you once again in my breast, the effects of such admirable sacrament will be told; my life and works will be dedicated to this divine and most earnest communion since the time your spirit gave me word of it. Come back, then, my lord and God to the early abode that is your mother, whom you made free of the original sin to receive you in her womb. In my breast I will take in the humanity that through my blood I gave you, in it [this embrace] we will be together through a close and new embrace that gives life to my heart and lights my affections, so that I am not absent from you who are infinite good.

(Christ says to his holiest mother)

[CHRIST]

My most beloved mother, you occupy the first place in my heart, and for this reason you will be so linked with me through the communion with my body that those words will be confirmed: I for my beloved and my beloved for me. I will be with you in continuous union in great admiration toward all who are just. The purer and more perfect is the soul, the most elevated and proximate to me it will be, as my blood and body bring forth new effects, thanks to the extreme love with which you've loved and love me.

(Here he grabs the lamb bread and breaks it; afterwards is the foot washing)⁵

(Once finishing, the foot washing [starts])

[247r] *(They enter the cenacle and before starting the washing of feet, [Jesus] says)*

[JESUS]

My most dear father, creator of the universe, figure of your substance: given that by the disposition of your infinite will my death and Passion were decreed I want, my God and lord, to enter these sacraments through a profound humility and to destroy the conceited pride of Lucifer and his legions, to leave example for my apostles and church, the one that will be created and founded on the firm column of its own dejection and rejection. I want as my last will to wash the feet of my beloved disciples, even the least of them, Judas, though before his profound evil my magnificence offers to his disloyal love reconciliation as a benign remedy. I do not deny him my piety. I will open the arms of clemency before the scorn of his stubborn will. All of you sit down, to carry out this most edifying act that will bring you well-being.

(Here [we share] the legal lamb. Here [is] the lamb)⁶

(They all sit; Christ gets up and kneels before St. Peter and reaches out to him. St. Peter [takes] the legal supper)

ST. PETER

⁵ This line appears scratched or marked off in the manuscript, as in noting its improper location in the dramatic sequence.

⁶ This line is stricken, denoting propriety or impropriety in the context of reenacting the Eucharist and Last Supper.

You, my beloved teacher, whom I proclaim as the only son of the Eternal Father, likeness of purity, [would] the creator kneel before the creation, the just prostrate himself before the sinner? No lord, I will not allow you to wash my feet. Your supreme hands will touch the sullied in my body? Let me, my God, that as a sinning man I kneel before your divine mercy; I would be negating the knowledge of myself, and so by no means will I permit such a humble act.

CHIRST

Peter, you have a limited understanding. You cannot see the reason I have to carry out this humble act. In the way that it was hidden from you, this, my flesh and blood, in this same way my determination will not be revealed to you; and so that you know, if I do not wash your feet you will not be my disciple nor will you enter my kingdom. Obey and restrain your desire to learn about my purpose, because it is not prudent for the creature to inquire about the doings of its creator.

ST. PETER

My God and lord, beloved keeper and master, not just the feet but hands and head as well. That not accepting your divine command has to do with my own great lowliness and your greatness. Do as you please, give the order, to show my servile will and thus [with] the center of my heart and humbly I ask you to forgive my ignorance.

CHRIST

Peter, I admire your determination, and let it be known that he who is clean does not need to wash anything more than his feet. Although you are in this world and in its dangers, not all of its storms will assault you, since the humble will find in me rest and consolation; you should thus imitate this humble side so that, as I teach you and demonstrate to you, you will do likewise.

(The washing of feet begins and he goes along to kissing the feet and, hugging each. He reaches Judas, who looks at Christ with spite and loathing and hugs him repugnantly and gives him his foot to be washed)

[247v] *(Finishing the washing of feet, he [Jesus] climbs on the chair and starts the institution of the sacrament)*

[JESUS]

My most kind father, you made me the leader of the entire human race. You know how much love and delight I feel toward men and, since I need to cross from this world to your right side, I want to leave for my brothers the most fitting signs of my glowing love. I want to relate the sacraments [to them] so that they become a universal reward: baptism, to erase the original sin, making those children of ire able to achieve the glory [of God]; let this sacrament be the threshold to the other [sacraments]; confirmation, to be ratified and confirmed in the holy faith they [will] profess and defend with might; penitence, to reconcile them with the grace that was lost because of guilt, turning them to friendship and the inheritance of glory; the last rites, to separate the vestiges of the offenses remaining in the soul; matrimony, to sanctify the mandated natural link to propagate humanity; I leave for last the sacrament of the Eucharist, in which remains my body and blood until the end of the true and real world, recounting an eternal life unbroken before our eyes. Only through faith will you confess being in any [place]. Rouse,

my loved ones, your hope toward the appreciation of these benefits or goods and receive this gift.

*(Raising of the hosts. **Christ** takes the host and says)*

[CHRIST]

This is my body. Drink and eat; this is my blood of the New Testament, spilled for you as remission for all of the sins; let there be memory of my Passion and death.

(Here they receive communion and [Jesus] gives communion to all and, when he gives it to Judas, an angel takes it away and places it with where the other hosts are located)

*(They go to the garden and [Jesus] moves **Judas** aside; he goes where the pontiffs are and comes out with a soldier)*

JUDAS

Let the Council know that I am here to collect the money that was promised to turn in my master.

SOLDIER

Lords and wise ones, he who promised to turn in his master is here. Notary, give this man thirty *reales*, the common price paid for a slave.

NOTARY

Lord, here are the thirty *reales* I am asked to give you.

*(**Judas** takes them and says)*

As a well-known vassal, I declare that tonight we will be praying in the Garden of Gethsemane, and there for sure you'll be able to apprehend him. I will go ahead and he whom I address and give the peace greeting, that one is Jesus the Nazarene, enemy of Caesar and adversary of the Roman people.

*(**Annas** and **Caiaphas** say)*

Let it be known to the centurions and to as many people as possible, to detain that damnable fellow, enemy of our senate.

(They all leave with Judas)

[248r] *(**Christ** comes out with his apostles to pray in the garden and says to his disciples)*

[CHRIST]

My beloved children, the defeat of the temptations of the common enemy is prayer, the disposition to deserve is love, with which sorrows will be softened; those that you will suffer will be many, thus, pray so that the temptations will not defeat you.

*(**Christ** goes away a little distance and the disciples fall asleep; **Christ** kneels with his arms in the form of a cross)*

[CHRIST]

My beloved Father, it is time for your sovereign justice to awaken over the shepherd and the man who is united with the very God. Let all His might fall upon him until his life leaves him; for this effect your son offers himself in sacrifice, giving license to death and the lasting torments that have anguished my heart. Accept my God this prayer and pleading, so that the impossible does not take place, and the torments reach a high degree of infinite merit.

(Christ comes near to St. Peter and says to them)

[CHRIST]

Peter and John hold vigil and pray so that temptation does not defeat you. My spirit is ready, the flesh is sick and full of distress.

([Christ] returns to praying)

[CHRIST]

My Father and my God, my will, to conform with yours, receives this chalice of bitterness that contains my Passion and suffering, for it is just to obey [your] supreme intentions.

(Christ comes back and finds them asleep and resumes praying. Christ says kneeling in the same shape of a cross)

[CHRIST]

Most beloved Father and eternal God, this my will is subject to the Passion and torments; if revoking your sovereign decree is not possible here is your son, his will resigned to receive his death and satisfy [his calling] for the sake of humanity.

(An angel appears to comfort him and says)

[ANGEL]

Supreme redeemer of humanity, natural son of the eternal Father, if you offered your most holy humanity [to suffer] torments to satisfy the guilt of mortals, being your actions and satisfaction infinite, it is acceptable to your eternal father, revealing the infinite love with which you offer yourself in sacrifice, and the bright charity with which you see the spiritual health of the human lineage; even though the bad correspondence of the most inhuman of men tires you, letting be seen ruined the infinite worth of your precious blood. All in all, the number of the predestined and chosen ones grows, in whom we will see realized the fruit of the redemption. Encourage your most holy humanity, for this is the beginning of the pitched battle. The triumph is big; you will bring it all forth by your determination through the torments and glories that the cross represents for those who accept [it] with all their will.

(The angel leaves and Christ gets up from praying and goes toward his disciples and tells them)

[CHRIST]

My disciples, sleep overtook you and, even though I pleaded with you to be prepared in case of temptation, you were defeated. And you, Peter, who with most vigilance was to watch over [f.

248v [things] you did not do it. Instead, I warn you that your faith and trust on your teacher will be so scant, that you will deny my name three times before the cock crows. Get up, for the time has come and the one is near whom, with his kiss of peace, will turn me in to the hands of my enemies.

*(The Pharisees and executioners enter with Judas in front, whom Jesus meets. **Judas** speaks to him)*

[JUDAS]

Sovereign lord, may God save you.

*([Judas] gives [Jesus] a kiss of peace. **Jesus** responds)*

[JESUS]

My dearest disciple and unhappy friend, why do you come? You have already planned to hand me in with the kiss of peace.

*(Judas exits. The Pharisees arrive and **Christ** asks them)*

[CHRIST]

Who do you seek with such a multitude?

SOLDIERS

Jesus of Nazareth.

CHRIST

I am he.

*(They fall, and Christ asks them the question three times, as **they** respond in return)*

[SOLDIERS]

Jesus of Nazareth.

*(As they finish, **Jesus** says)*

[JESUS]

I have told you that I am the person you are looking for; if I am guilty, I should soon be punished, so free those who accompany me, for they are not guilty.

(The Executioners arrive and apprehend Christ)

CHRIST

In such disgrace you've come to detain me, with spears and guns, as if I were a criminal. I was at the temple several times teaching without the least contradiction, and if I gave no cause then and my deeds did not merit punishment, why do they merit it now?

(Peter cuts off Malchus's ear)

CHRIST

Peter, put your knife back in its sheath and keep in mind that, being it necessary to drink of the [holy] chalice of my Passion, you cannot stop [it] with the act you have just shown. You are not ignorant of my power and, as a superior, [that of] the Lord of heaven and earth who, with his power, could send twelve legions of angels to conquer and destroy all these people, but I have given authority to the ministers [for me] to be brought in and endure torment.

*(They walk with Jesus tied up, pushing him, and kicking him while saying blasphemies; they arrive at Annas's house. The **Soldiers** say to Annas)*

[SOLDIERS]

Here, Lord, we have brought you this cursed man, who with his lies and sorcery has roused all of Jerusalem and Judea. His craft has not been enough this time to escape from our hands and control.

ANNAS

Speak, man, what is the doctrine that you teach and where are your disciples? If you have spread the goodness [of this doctrine] to all, if it has such a great utility and benefit, make it known so that you persuade us!

*(**Jesus** responds with humility)*

[JESUS]

My doctrine and that which I have taught is my Father's, and no one can refute his infallibility, for whose cause the wise Jews, doctors [of knowledge], never contradicted it; instead, **[249r]** they conform to it, and because of that you can ask them if it merits punishment, since [through] truth and generosity it is itself accredited.

*(A soldier slaps Christ and **Annas** says)*

[ANNAS]

Liar! This is how you respond, with such fake humility, to the supreme pontiff?

*(And **Christ** says)*

[CHRIST]

If I have been disrespectful or what I have said includes any blasphemy or guilt, let it be known; but if it does not, why do you persecute kindness, stubbornly led by your envy and deceit? Why do you hurt me?

ANNAS

This prisoner belongs to Caiaphas, as it should be he who judges this villain's madness and audacity; to him [alone] concerns the punishment of so much evil.

*(They exit. Judas enters and **the devil** dressed as a man says to Judas)*

[THE DEVIL]

Friend, at your behest I've been learning that you have received money for your master. Keep in mind that there are too many inconveniences in the death that is to follow. You cannot bring forth, as I can, the multitude of troubles that I and my followers can create; and the most [troubles] will follow you, because they can come from your enemy's hands and cause you grave harm, that could cost you your life.

*(After this warning the devil disappears and **Judas** remains alone, saying)*

[JUDAS]

I know of my master's innocence, the true doctrine, his miracles and holiness, his profound humility. I know of my great wickedness and that I should not commit such treason. I am to be a main accomplice in the death of the just, I have handed in the innocent; woe is me, in whom having been called to his sacred school and led through the true path, dawned a swarm of darkness, greed, and treason, for which, in repent, I return to the notaries [scribes] and priests, giving back the money in order to find freedom and escape from my lord and master's death.

*(He knocks and the **Soldiers** come out and, jointly, the two pontiffs)*

SOLDIERS

What do you want or why do you call?

*(They say to **Judas**, who responds)*

[JUDAS]

Illustrious senate and discreet council! In the sale I conducted, I did not understand the treason I was committing nor the problems that would accompany the pursuit of truth the truth; my conscience accuses me. The light of reason dictates to me that it isn't just that the innocent die because the blood from the earth cries out from the earth against the traitor, asking for vengeance. I erred in handing in the innocent. Here is your money, as I do not want to commit this sin, for I will judge that if Jesus of Nazareth is not freed the crime will be bigger than what mercy [can abate].

(He throws the bag (of coins) and leaves)

[249v] **THE PONTIFFS**

If we have it [the money], what is there to do? Pick up the money. If the sale was just or unjust, let it be so. Why didn't he estimate, ahead of time, what was just? Take that money and buy a plot of land where pilgrims can be buried.

*(They exit through one door and enter through another [door] bringing Jesus before **Caiaphas**, who, sitting in his dais, speaks to Jesus in this way)*

[CAIAPHAS]

I wanted to know what was the certitude of your doctrine; what is it that you have been teaching? And how does the synagogue profit from your disputes when you contradict the laws and rites of the other wise men and doctors [of the Jewish faith]?

*(Jesus remains silent, and **Caiaphas** says)*

[CAIAPHAS]

Show the witnesses [for me] to justify the crimes and dispense the corresponding punishment.

*(They bring the witnesses and [**Caiaphas**] asks them)*

[CAIAPHAS]

What do you know about this man?

*([The **witnesses**] respond)*

[WITNESSES]

The lord and master says that he is the light, that he who follows him does not live in darkness, that his doctrine and law are the good ones, that following this law results in the salvation of all; that he exceeds Moses and Elijah and all of the prophets, that before Abraham was born there were already untruths, all meriting punishment because if he is not forty years old as he claims it is a lie that he had known Abraham.

*(**Caiaphas** says)*

[CAIAPHAS]

Go outside; even though this is enough to judge him, I'd like two more [witnesses] to be presented.

*(Two more [witnesses] are brought in and **Caiaphas** asks them)*

[CAIAPHAS]

What do you say of the doctrine, school, and disciples of this cursed man's scandalous teachings?

*(The **witnesses** say)*

[WITNESSES]

Wise master and lord, you already know how long the construction of the temple lasted, the wise disposition of King Solomon. Now, he says that he will rebuild it in three days. Through these lies and the resurrection of Lazarus he performed in Bethany, he presents himself as the Son of God, because no virtue is able to resuscitate unless it be of divine [origin]. This [virtue] cannot be verified in such a lowly man, so humble and poor, because if he is the Son of God, how can he be subject to imprisonment? Thus, he is crazy, a liar, possessed, and an enemy of our law.

*(**Caiaphas** says to Jesus)*

[CAIAPHAS]

Why don't you speak? If you believe that by being silent, you'll free yourself from punishment you are mistaken. Thus, I notify you in the name of the live God to let us know if you are the one augured by the prophets.

(Jesus Christ says)

[JESUS CHRIST]

I assure you truly that I am the Messiah, Son of God, the image, and substance of his same substance, [the one] who will arrive with greatness and authority, who is sitting on the right side of God the Father.

(Caiaphas says)

[CAIAPHAS]

You [all] have heard this blasphemy, for it is this that qualifies and condemns his great malice. You will see what is merited or corresponding to his folly and delirium.

(St. Peter is warming himself [while] one of the ministers tells him)

[ONE OF THE MINISTERS]

You are a disciple of Jesus; since he does not want to make manifest his doctrine here, you will confess to it.

(St. Peter says)

[ST. PETER]

I do not know the person you name, nor about his doctrine and teachings, so I don't know what you are talking about.

(Another [minister] enters and asks him)

[ANOTHER]

The pontiff wants to know about the disciples and doctrine of Jesus of Nazareth, and you can tell him about [250r] all of that. And since you are so close to him, he will not communicate his secrets but to you. Were you in the garden [of Gethsemane] praying with him?

(St. Peter says to him)

[ST. PETER]

Man, look, I do not know in any way who this man is or where he comes from. I don't know his doctrine nor have ever accompanied him.

(A maid of the pontiff enters and says to St. Peter)

[MAID]

You are the disciple of Jesus, from the nation of Galilee. The way you answered and the reasons you've used to confuse those who have asked you about the doctrine and teachings shows that you are a disciple of Jesus of Nazareth.

(**St. Peter** responds)

[**ST. PETER**]

I swear truly that I don't know that man nor do I know of his doctrine or of his disciples.

(*The cock crows three times. Christ looks at St. Peter. **St Peter** says*)

[**ST. PETER**]

Supreme master, you pierced my heart with your eyes, as I cry, repentant and contrite, for the infidelity I showed the great love with which your sovereign voice brought me to the happy company of the just and the predestined. You are my master, my god and father, my redeemer and creator. Let the [motions] of my heart return to you, in my faith [are] my salvation and the pardon of my treacherous denial.

(*St. Peter exits; [the others] stay mocking Christ, and the executioners with capes stop a little to insult and slap [him]*)

(**Caiaphas** enters and says to the executioners)

[**CAIAPHAS**]

You already know the causes and proven facts we gathered to show the evil acts, witchcraft, and lies this blasphemous man has used to deceive the people. Because of this, it is essential that you take him to the president [Pontius] Pilate to be sentenced.

(*They walk to Pilate's house with Jesus being humiliated and arrive at Pilate's [home]; the **executioners** display Jesus to him, saying*)

[**EXECUTIONERS**]

The pontiffs and doctors send you this man, seditious and cursed deceiver, for you to sentence as such and condemn him to death. And so the first thing that we establish is his preaching from Galilee to Jerusalem, stirring the plebeians who, moved by the novelty, applauded his lies and received him in this crowded city with palm branches and hymns, which we suspect will result in the loss of the kingdom.

(**[Pontius] Pilate** Responds)

[**PILATE**]

If he is, as you say, a Galilean, then you know he belongs to Herod's jurisdiction. I don't want this to be a cause of discord once again regarding who imparts justice to Galileans; for, if he belongs to his tribunal and authority, it is fitting that you take him to [Herod's] so that, according to the charges examined by the pontiffs and doctors, he will sentence him, as is fitting. And although I wanted to know of his doctrines and portents, instead, being this something that matters little to know about, take him where I have instructed you.

*(They walk toward Herod's house and arriving in front of him [they bring] Jesus, whom they push yelling insults and scornful words. Arriving at the tribunal, **they [Pilate's officers]** speak [to Herod] in this manner)*

[THEY]

Lord and president of Galilee, the president Pilate sends this madman called Jesus of Nazareth so that, according to the process of his investigations, he be judged and sentenced to death in this tribunal. His lies, blasphemies, and witchcraft are so many that he claims the temple will be rebuilt in three days, attributing to himself the divine power to heal the sick, resuscitate the dead; that he even healed the man with a sickness in his leg for thirty years; that he forgives sins, as he did with that [Mary] Magdalene. Decide whether these weighty and grave acts can be done by an idiot, madman, or simpleton, because we have not heard from the fathers and prophets of our law, from anyone, that he had authority to forgive sins. Decide if he deserves to die **[250v]** and, since he is subject to your jurisdiction, sentence him.

*(**Herod** says [to Jesus])*

[HEROD]

I have been wishing for a long time to learn of your doctrines and for you to tell me also about what you explained at the synagogue, because he who has power to resuscitate the dead, as it is said, to cure the sick and forgive sins, in order to convince those [here] present and so that I see that you are who you claim, must show in my presence some of these wonders. What do you say? You don't respond? Man is worthy of his honor and standing, and doesn't just look it if he wasn't born with it. If you were born with honor and the marvels [you perform] give credence to it, why don't you prove with the evidence what you make manifest through your words? What do you respond? Keep in mind that in my kingdom we dress mad or feverish men in a white wrap, the one I will give you so that you are identified as such and be despised, for a man whose fame or status is not displayed, deserves this punishment. Take this wrap and put it on him so that he is recognized. Take him to President Pilate's and tell him that I thank him for his courtesy; [this man] seems to me to be an idiot and ignorant man, with no importance.

*(They all leave in orderly fashion to present [Jesus] to Pilate and, while he is seated in his palace, **they** tell him of this decision)*

[THEY]

That Herod has sent you this prisoner for a second time is for you to sentence him to death expeditiously; for, even though the alleged legal reasons might not seem to be enough, for him to attribute to himself infinite power where it is limited, he is mad and reckless and presumes to have given Lazarus life and he claims he brought others back to health, and wanting, with this deception to bring attention to himself so that through these events he can crown himself king, which goes against the people; and thus, by everyone's consent, we want him to die.

PILATE

There is no cause, no motive to take away this man's life. Even though the charges seem sufficient, to deny tribute to Caesar, making himself Son of God, having thus infinite virtue, entering the city with palms branches as sign of triumph—these are not reasons to take away

his life. If you look at those who follow him, these are vulgar people. Who among the nobility follows his doctrines and teaching? If you see it as justice, it is chaos or madness; and thus I will punish him so that this is resolved, and so it is settled once and for all—because to believe that a poor, defenseless man without strength can be guilty of treason against the kingdom is neither to have faith in our vassals nor knowledge of the courage and effort with which the nation can defend itself against any treason or any possible uprising.

[PHARISEES]

The witnesses we have presented are enough to take away [his] life. You must judge him according to what is proven and testified by them, without excusing or discounting any treason, because for any prisoner it is not his power or influence on insurrections that is relied on [to determine guilt] but his crimes or conspiracies for punishment, and a warning to others.

(Pilate says to Jesus of Nazareth)

[PILATE]

Don't you see how many crimes they accuse you of? What do you answer to these charges? It is senseless. You know **[251r]** that it is customary to pardon during the solemn celebration of unleavened bread [Passover]. For this reason, what I would like is, once he is punished, that you choose this one to be freed.

(The Pharisees cry out)

[PHARISEES]

Kill him!

(Pilates says)

[PILATE]

What harm does he do to you? Realize that there is no reason to sentence him to death.

(The executioners demand)

[EXECUTIONERS]

Crucify him!

PILATE

However, whom do you want us to free, Barabbas or Jesus of Nazareth?

(All the Pharisees clamor)

[PHARISEES]

Barabbas!

PILATE

And what do we do with Jesus of Nazareth?

(**All** say)

[**ALL**]

Let him die!

(**Pilate** says)

[**PILATE**]

I will satisfy your anger by dispensing corresponding punishment to his crimes, without exceeding justice, because so that justice is met here one must punish according to the crime. We see this done in all kingdoms. So, signaled by the Roman Empire in its laws and punishments through the direction and conduct of its scrupulous senators, it will be just not to exceed myself in the punishment; thus, unclothe that man, tie him to a pillar, and flog him in order to satisfy the retaliation you impose for his crimes.

(*The tie him naked to the column and begin to flog him in twos, taking turns. **The first executioners** tell him*)

[**FIRST EXECUTIONERS**]

Let's see your power! What of the people that follow you, vile man, liar! If you cannot free yourself from this flogging, how are you expecting to make the temple disappear and rebuild it?

(*They flog him with the shroud. **Two other [executioners]** arrive and tell him*)

[**OTHER EXECUTIONERS**]

You still believe that you are the master of that cursed school? Liar, hypocrite. If you are so powerful, why don't you use the power of your teachings and doctrine? Your [public] acclaim will help you free yourself from our power? The punishment we are imposing is not enough to punish your wickedness.

(***Two more executioners** enter and flog while telling him*)

[**TWO MORE EXECUTIONERS**]

Cruelty is nothing to you, for it was necessary to expand and multiply the number of followers for [to feed] your lies, madness, and wickedness, so that in all of them to carry out the punishments corresponding to madness and obsession.

(*They untie him and the tunic, which was hidden, is brought out by an Angel, with which Jesus covers himself. Then he is stripped, and **Pilate** covers him with purple [tunic], puts a cane and the crown on him and says*)

[**PILATE**]

Here you have the man, so full of sores and so beaten, so disfigured, do that for it to be known that he is a man he must be shown. With this punishment your approval has been satisfied. Here you have him punished so that, as a villain [that he is] he'd be mended with this rebuke. I, once again, come to you to ask, whom would you want me to pardon and free from his offences, Barabbas or Jesus of Nazareth?

*(All the **Pharisees** cry out)*

[PHARISEES]

Barabbas!

PILATE

And what do I do with your king?

*(The **Pharisees** respond)*

[PHARISEES]

Crucify him!

*(They have him stand in the balcony and there they mock and laugh at him. **They [the Pharisees]** walk by him one by one saying)*

[PHARISEES]

God bless you, king of the Jews!

ANOTHER [PHARISEE]

God bless you, god of scorn!

ANOTHER [PHARISEE]

Lying king and fake monarch, God bless you!

ANOTHER [PHARISEE]

I salute you, prince of Israel, lying sorceress!

ANOTHER [PHARISEE]

God bless you enchanter and blasphemer, who with your traps and lies want to free yourself!

ANOTHER [PHARISEE]

God bless you, treasonous madman [251v], to whom we give a crown and a scepter as compensation for his power!

*(They raise him to the praetorium, and **Pilate** says to Jesus)*

[PILATE]

Tell me in all truth if you are the Son of God. Do not hide the reasons you have to persuade us, because if you do not declare the truth be certain that, being president, I have authority to punish you or let you free.

*(And **Jesus** responds)*

[JESUS]

The power you have over me you would not be able to yield, if the highest will with a decree with respect to me and my own faculty [were] not given to you, because you are limited and unable to have dominion over me; more so when you are not ignorant of the higher impulse that removes from you the power to act with justice, knowing [of] my innocence. For expediency [this/your] lapsed power drags you into an abyss, because you sin in sentencing the innocent in contradiction of justice; but he who rushed to betray me and bring me before you, bears greater guilt.

(**Pilate** says)

[**PILATE**]

Here you have your king.

(*The **Pharisees** say*)

[**PHARISEES**]

Let him be crucified!

(**Pilate** says)

[**PILATE**]

Will I then crucify your king?

(*All [**Pharisees**] say*)

[**PHARISEES**]

We have no king but Caesar!

(**Pilate** decrees the sentence against Jesus)

(*The sentence [is read]*)⁷

[I Pontius Pilate, President here of the empire of the arch residence, I judge, condemn, and sentence Jesus, called Christ Nazarene by the common people, native of Galilee, a man seditious to the law of Moses, against the great emperor Tiberius Caesar; I determine and pronounce by this [sentence] that his death be on a cross, [sign of the cross] crucified, with nails as is the custom for criminals, because here he has congregated and joined many men, rich and poor, and he has not ceased to stir up disturbances through all of Judea, making himself son of God, and king of Israel, along with threatening the ruin of Jerusalem and of its sacred temple, having dared to enter with branches, triumph, and with some of the common people within the city and sacred temple of Jerusalem. I command the First Centurion, Quintus Cornelius, that he take Jesus publicly through the city bound and flogged and that he be dressed in purple and crowned with sharp thorns, so that he be an example to all the evildoers, and with him I want that two homicidal thieves be taken, and they will go out through the Galora gate, now called Antoniana, and that Jesus go to the public Mount of Justice called Calvary where he, crucified, remain and dead, and the body on the cross

⁷ Pilate's sentence is not included as part of the Ozumba Passion manuscript. The text added here for context appears in the same Inquisition case where all the plays are located, folio 244v.

[sign of the cross], as a spectacle for all the evildoers, and over the cross [sign of the cross] be placed this name in three languages, Hebrew, Greek, and Latin, [alleged Hebrew and Greek] Jesus King of the Jews. I command likewise that no one of any quality [or] status dare rashly to impede such sentence by me commanded, administered, and executed with all rigors, under pain of rebellion against the people of Rome. Witnesses of our sentence for the twelve tribes of Israel, Rabáya Damiel, Joanin Bonicar, Barbajosa ni Deculianis. For the Pharisees, Nataliberta. For the Empire of Rome, Judas Bonasalo. Notary of this publication of the crime, Amassio Lillio. Second ? in the month of March, on the 25th of it.

Pontius Pilate President⁸

(They remove the purple [mantle] and put on his tunic. They lower him to lay him on the cross. Receiving the cross [Jesus] embraces it and says [to it])

[JESUS]

Come my beloved, wanted with all devotion. Come to my arms; it has been thirty-three years and three months since I asked you for shelter, scepter of my kingdom, for with it I will open the gates that were closed to men. I found you with so many ordeals, so many tribulations. I asked you to be my only resting place, my wife. Come, for you are Jacob's ladder through which the ascent to my kingdom is easier, and treasure office, for you enrich those who are poor in spirit. You are the means through which rest is attained. I will worship you and with you [sign of cross] or on you I will find rest, for on you I will give up my life as the price for human redemption. You come to me as he who [sign of the cross] will give you courage, so that those who are truly resigned to the cross can find blissful rest and so that you are a faithful witness of my victories. You, witness of the Passion and renewal, will be consolation of the just and punishment of the damned during my second coming.

(Christ pronounces all of this speech while kneeling. He lowers the cross, grabs it, and carries it)

*(They order the start of the procession with the two thieves, with Holy Mary walking behind Christ. He falls the first time. An **executioner** says)*

[EXECUTIONER]

Get up, brazen liar! Didn't you say that you had absolute power in your hands to reconstruct the material temple; now you can't even walk or get up to carry the cross with force. Walk!

*(Christ gets up here and starts to walk again. **Two women** crying emerge before him and say to Jesus Christ)*

WOMEN

Our teacher, your majesty is beset by so much grief; since we can only heal you by crying for your pain, take these tears lord, so that your divine will [252r] would accept them as an offering from our hearts.

⁸ This text of the *Sentencia* reflects Louise Burkhart's translation from the AGN Inquisition 1072 vol., a part of the Inquisition report, and here reprinted with a very slight variation from Burkhart's translation. Although mentioned in the play's manuscript, the text of Pilate's actual sentence belonging to this play—if it was ever included—is not present in the manuscript.

*(Looking at them **Jesus** tells them)*

[JESUS]

My daughters, wipe your eyes and do not cry for me, for this sacrifice is [designed] more for the glory of your and the human lineage. You will shed these tears for yourselves and your children. The time will come when they will say: blessed be the sterile wombs that never gave birth nor fed [children] with the milk of their breast. They will then say to the mountains: descend on us, let us be buried in the hills, because if these things happen when the wood is the unripe cross, how will it be when the wood is dried? Thankful, I receive your offer.

*(**He [Jesus]** walks toward Mount Calvary to comply with the decree. He paces, trips, and falls)*

*(He falls a second time, and **the executioners** say to him)*

[EXECUTIONERS]

Keep moving, you villain! Didn't you have the ability to free the possessed and give health to the sick? Why don't you use [your powers] to gain strength to walk with that wood? Why the lies and fictions you used to gain followers, saying that you were life. Now, it will be gone if you do not have that which you promised to give others!

*(A woman named **Veronica** enters and tells Christ)*

[VERONICA]

Light of my understanding, my master and lord, take me with you to take part in your Passion and your suffering, your pain and affront. I will, in some way, heal such an onslaught of sorrow, sovereign teacher. Receive this veil, owner of my heart [that] even though it does not deserve to reach your divine face my daring is excused because it is the kindest [gesture]. I will soothe that sweat [by] cleaning your sovereign face so that we have a lasting garment [semblance] of your sovereign person and those who love, venerate, and adore you will have that consolation.

(Veronica cleans Christ [‘s face] and [he] gets up, walks with the cross, and Simon of Cyrene appears)

*(Third fall. **The executioners** say to Christ)*

[EXECUTIONERS]

Go on, that we have little left to end the journey, for you would wish to reach Mount Calvary in order to be freed of the cross, so that you can lead the flight to freedom, since you can't [do it] with your feet. If you have the power to make miracles free yourself from the torment that still awaits you.

*(Jesus falls. Holy **[Virgin] Mary** says)*

[VIRGIN MARY]

My most loved son, prism of peace between justice and guilt, the weight of so many [faults] that are contained [sign of the cross] in this wood has made it so that your sacred shoulders and delicate person may not be able to carry them; nor am I able to assuage [the pain] by putting on

my shoulders that most severe weight. Receive, most loved one, this that is your heart, for in mine are stamped all torments, fatigue, and longing; also [sign of the cross] to die with you, sovereign teacher, so that with one cross the sacrifice will be achieved through the two of us. The suffering that you receive through your sacred body remain stamped in my soul. Have courage, my lord and master, get up from the ground, and if the earth was cursed thanks to the original guilt of the first man, with that humiliation of your load it becomes blessed and sanctified. [252v]

*(Christ rises with the cross on his shoulders, while Simon of Cyrene helps him; **Jesus** says)*

[JESUS]

The time for the death that I desire [in exchange for] for the life of man is coming near. You, my mother, who gave me my being and fed [me] in your arms and wrapped me in your bosom, it is important that while partaking of the suffering you resign yourself to the divine will, receiving within you the wood of the cross so that [you are] crucified with me; and in this way I leave an example for those who, in following me, will be crucified on their crosses, I, as the teacher I was, will teach everyone; and you, as my mother, will continue to guide my steps in your company toward Mount Calvary, on whose stage I will show real proof of my love for men. They remain under your tutelage as children engendered amidst so much pain and anguish, reconciled with my Eternal Father, and loved until the end of my life; nourished by the evangelical word and light [illegible] between the dark gloom and [illegible] of the faith when watching me suffer; afterwards, confirmed with the arrival of the divine spirit and strengthened by the peace and quiet, each of them hugging the cross, through which they will fulfill the triumph, as I hope, I then walk to be offered at Mount Calvary.

*(Jesus walks towards Calvary, and they will proclaim according to how it's included above. Arriving to Mount Calvary **the executioners** remove the cross from his shoulders, unclot him with cruelty and say to him)*

[EXECUTIONERS]

You have arrived at the place of agony. Now we will see [how he looks] with the royal garments and seat of honor being prepared for the king of the Jews.

*(They extend him on the wooden cross and he gets up again; bending before it [the cross], they **[the executioners]** give him gall and vinegar and say)*

[EXECUTIONERS]

Here you have this liquor to make you stronger so you can suffer with courage the suffering that awaits you. Drink it, for it is sweet and appetizing.

*(**Christ** takes the vinegar and gall and says)*

[CHRIST]

My God and Father, I do not only take this chalice's visible bitterness, receiving in my chest this acridness that penetrates the inside of my body.

*(Finishing this, he extends on the cross and they nail him and stretch the cords from his arms and feet; they raise him and **Christ** says)*

[CHRIST]

My Lord and master, they don't know what they do; their ignorance excuses them; and thus forgive them.

*(The two thieves [are there]; the **sinful thief** says [to Jesus])*

[SINFUL THIEF]

If you are the son of the eternal father who is God, free us and free yourself so the torments do not harm us or take away [our] life.

*(The **good thief** says)*

(GOOD THIEF)

Don't be afraid of God when you are one of those being punished and condemned. That we are punished with capital punishment is just because our crimes deserve it; but this one is innocent and will die unjustly.

EXECUTIONER

He didn't say that he was the son of God, but let's see if he frees himself from death.

[253r] EXECUTIONER

If he is the King of Israel and has the power to save or free himself from death, if he becomes free, we will declare that he is a god.

GOOD THIEF

Lord, remember me, for you are all powerful and your kingdom [is] eternal; when you are there, remember me.

*(**Christ** said to him)*

[CHRIST]

It is with the faith with which you seek and ask for rest in my kingdom, that you will be with me in paradise.

*(**Christ** [says] to the Virgin)*

[CHRIST]

Woman, here you have your son, and with him the whole human lineage.

*(**Christ** [says] to St. John)*

[CHRIST]

Here is your mother. Take care of her and, [after] my travails and death, console her.

(Christ raises his voice)

[CHRIST]

My God, my God, why have you forsaken me?

CHRIST

I am thirsty.

(The soldier brings the sponge closer to his mouth)

CHRIST

Father, the decree has been resolved and the act of redemption you gave me to do has been consummated.

(Christ raises his eyes to heaven and says)

[CHRIST]

Eternal Father, into your arms I commend my spirit.

(A soldier stabs him with a lance)

CENTURION

Truly, the display of the celestial bodies and the things the death of this man has occasioned in the sepulchers reveal that he is the Son of God.

[image of cross]