

***Passio Christi* lines 2193 - 2708**

Dyskans 91 – Introduction to *Passio Christi* linennow 2193-2708

There is no written work for this lesson to present to your tutor, although you do have a lot of reading to get through! If you have any questions please note them down for discussion with your teacher.

Overview of the work to come

Passio Christi is the middle play of the trilogy of the Ordinalia, dealing with the Passion and Crucifixion of Jesus. It begins with Jesus being tempted by the Devil in the wilderness and ends with Jesus' burial. The section of the story covered by lines 2193 – 2708 begins with Pilate's wife begging him not to condemn Jesus and ends with the Torturers asking for nails to use in the crucifixion. The story in the play wanders in and out of the Biblical story for the effect of entertainment.

The recommended version of this set text is *Passio Christi* (Student Edition), edited by Roger Courtenay and published by Kesva an Taves Kernewek. There is also a community edition with a very interesting introduction on staging the Ordinalia. This is also given in the Student Edition of *Resurrexio Domini*. Notice the useful bibliography in both Student and Community editions.

Lines 2193-2708 are divided into 13 sections to be studied in detail over the next 13 lessons.

For each part one in the lessons that follow:

- Cover up the English translation and read the original text (try reading it out loud) and then the SWF version. Translate the SWF version into English. Now check this against the given English translation, making a note of anything that puzzles you so that you can ask your tutor.
- After translating, complete the tasks below. These are similar to past examination questions although some have more detail. Future examination questions may of course have a different format. You can find previous exam questions here:

<https://kesva.org/examinations/grade-4>. In an exam, you would have around 40 minutes to translate the passage given and answer the questions. It would be useful to bear this in mind when writing your answers.

- Be aware that the examiners will only expect you to comment on the notable grammatical and lexical aspects of the underlined phrases. You do not need, for example, to comment on the tense of a verb unless the choice of this tense is unusual or significant in some way. Think about how the word order varies, where changes have been made to fit the metre, the use of languages other than Cornish, choice of vocabulary, etc.
- If you have time, it will help your understanding of the play to make notes on the grammatical and lexical points of interest of the whole section, not just the part to be sent to your tutor.

Your tasks for this lesson

1. Begin by reading the English translation of lines 2193-2708. If you have time, it would be beneficial to read the whole of the translation of *Passio Christi* (or even the whole of the Ordinalia!).

If you have access to it, it would be helpful to read 'Staging the Ordinalia' in *Resurrexio Domini*, or the Community version of *Passio Christi* and other sources of information on medieval theatre craft. This will help you visualise the play as you read it.

2. Using the English translation in the book, write yourself a 'story-line' - a shorter version of the text. It would be useful to find the relevant material in the four gospels – Matthew, Mark, Luke and John, and make a note of where the play diverges from what you can read in the Bible, especially where these differences might relate to practicalities e.g. staging issues or are anachronistic. Be careful however not to 'remember' details in the gospels that do not occur in the play! (If you want to read the Bible in Kernewek, it can be found online at [An Bibel Kernewek: The Bible in Cornish](#).)

Dyskans 92 - *Passio Christi* linennow 2193 - 2230

1. Translate the above lines into English following the instructions in dyskans 91.
2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

Mara'n delivrydh heb mar,

2220 nyns os kothman dhe Sesar,
 yw agan arlodd myghtern.
 Rag myghtern neb a omwra
 erbyn Sesar kows yma,
 ha'y ladha tra vyth ny vern.

3. Answer the following question in English:

This passage is spoken by Caiaphas. Who is he speaking to and why is important whether he is seen as a friend to Caesar?

Dyskans 93 - *Passio Christi* linennow 2231 – 2270

1. Translate the above lines into English following the instructions in dyskans 91.
2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

JAYLER
Yn-dann ambos yth esos,
2260 ha kyn na vo da genes,
 gul dha servis ty a wra.

MAW
Ow arvedh byth na hwila.
Ahanas jy unn demma
my ny synsav y'n tor'ma.

3. Answer the following question in English:

This section of the play involves a lot of banter between the jailor and his boy. How do these interactions help or hinder the storyline as a whole?

Dyskans 94 - *Passio Christi* linennow 2271 - 2318

1. Translate the above lines into English following the instructions in dyskans 91.
2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

2275 Alemma bys yn Tregor,
 war ow fay, lakka mester

ny allsen y dhierbynn.

3. Answer the following question in English:

What do you think is the significance of 'Tregor' (Trigg Hundred)?

Dyskans 95 - *Passio Christi* linennow 2319 - 2352

1. Translate the above lines into English following the instructions in dyskans 91.

2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

2335 Ny wren strechya na fella.
 Skon my a's gorr alemma
 unn prys kyns nos.
 Dismas, Yesmas, dewgh yn-bann;
 Yesu, ynwedh Baraban,
 agas breus dhe resseva;
2340 rag hwi a skon ahanan
 dhe Pilat, re synt Malan,
 rag yma owth esedha.

3. Answer the following questions in English:

What might have been the reasons for creating the Ordinalia? What were its origins? How successful do you think it was? What developments led to its disappearance and then revival?

Dyskans 96 - *Passio Christi* linennow 2353 - 2382

1. Translate the above lines into English following the instructions in dyskans 91.

2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

 Mara pydh e delivrys,
 dhe Yesu pandr'a vydh gwrys?
 Leverewgh dhymmo yn skon.

2375 Yn prenn krows bedhes gorrys,
 Ha treys ha diwleuv kelmys,
 Ha gwenys dre an golon.

3. Answer the following questions in English:

Which two people are speaking here? Do you find the dialogue of *Passio Christi* natural and believable? Explain your reasoning.

Dyskans 97 - *Passio Christi* linennow 2383 – 2430

1. Translate the above lines into English following the instructions in dyskans 91.

2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

2410 Syr doktour, lavarav dhis,
 ev a godh dhodho merwel.
 An fer a veu dallethys
 dre dus 'vas berth y'n tempel.
 Ena rewlys o an bys,
 ha lies onan dhe well.
 Dredho y feu distruys.
 Yn-mes y hwrug y dewlel.

3. Answer the following questions in English:

The two doctors put forward the arguments as to whether or not Jesus should be released.

Which biblical event is this doctor referring to? Explain why you think it is a relevant argument for Jesus' crucifixion or not.

Dyskans 98 - *Passio Christi* linennow 2431 - 2470

1. Translate the above lines into English following the instructions in dyskans 91.

2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

2455 Ty a vynn y gавos ev,
 dell hevel dhymmмо, ledhys.
 Neb a'n lattho, Duw, go ev!
 Dhe dhen vyth ny wrug trespass.
 Myschef a godh tynn ha krev,
2460 rag y woos a vydh skollys.
 Rag ev yw Mab Duw a nev,

dell lavarav an gwir dhis.

3. Answer the following question in English:

Lines 2193 – 2708 of *Passio Christi* contain a lot of elements which don't appear in the Bible. Why do you think the writers added passages such as the debate between the doctors?

Dyskans 99 - *Passio Christi* linennow 2471 - 2512

1. Translate the above lines into English following the instructions in dyskans 91.
2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

2480 Kriewgh fast gans meur a gris
 may fo an Yesu krowsys,
 mab an gwas gov,
 ha Barabas delivrys.
 Nyns eus gwell kussul y'n bys
 pur wir yn prov.

3. Answer the following questions in English:

After studying this section of *Passio Christi*, do you consider it to be a good play so far? Is it dramatic enough? Are the characters interesting? Give reasons for your opinion. (*Kesva exam 2022*)

Dyskans 100 - *Passio Christi* linennow 2513 - 2554

1. Translate the above lines into English following the instructions in dyskans 91.
2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

2540 Na my, re Synt Yovyn hweg,
 A ve rag krows hanter teg,
 Ewn ha krev, by Godes foe.
 Pub koweth oll, prederes,
 martesen 'fydh yn y vrys
 dismygi prenn 'vas ple fo.

3. Answer the following question in English:

Other languages, such as English and French, also appear in *Passio Christi*. What does the use of different languages say about the way the characters are presented? (*Kesva exam 2023*)

Dyskans 101 - *Passio Christi* linennow 2555 - 2590

1. Translate the above lines into English following the instructions in dyskans 91.

2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

2570 Ow bennath dhis vynitha,
 rag an prenn yw treghys da.
 Ny allsa vyth bones gwell.
 Y delli skon my a wra,
 rag ebil parys yma
 dh'aga fastya diogel.

3. Answer the following questions in English:

The majority of *Passio Christi* is written with verses of six lines with 7 syllables and a rhyme scheme of AABCCB. Why do you think that the playwright sometimes uses a different meter or rhyme scheme, for example the speech by the 3rd Torturer (lines 2578 – 2584)? How does this add to the dramatisation of the play?

Dyskans 102 - *Passio Christi* linennow 2591 – 2626

1. Translate the above lines into English following the instructions in dyskans 91.

2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

2610 Go vy, ny wonn pandr'a wrav.
 Gallas ow holon pur glav
 dre brederow.
 Ny allav sevel yn fas
 war ow threys, ellas, ellas
 Rag galarow!

3. Answer the following questions in English:

Who is speaking here? There are many words in Cornish for expressing misery and grief; what do you think are the prime reasons for the selection of a certain word in any scenario?

Dyskans 103 - *Passio Christi* linennow 2627 – 2674

1. Translate the above lines into English following the instructions in dyskans 91.
2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

2645 Rag certan y teu dedhyow
may fenygewgh an torrow
na's teva bythkweth fleghes,
ha kekeffrys an bronnnow
na dhenas fleghesigow.
2650 Gwynn aga bys er bones.

3. Answer the following questions in English:

Have you enjoyed studying *Passio Christi*? What do you like/dislike about it? What, if anything, is the benefit of studying mediaeval literature as part of the fourth year Cornish course?

Dyskans 104 - *Passio Christi* linennow 2675 - 2708

1. Translate the above lines into English following the instructions in dyskans 91.
2. Comment on the notable grammatical or lexical aspects of the following phrases. There is no need to comment on every word.

2695 Yagh ens hedhyw, by my foe,
neb hus ev re wrug dhodho
pur dhiogel.
Ha dha dhiwleuv klav kyn fons,
heb kentrow byth ny vydhons,
yn surredi.

3. Answer the following questions in English:

The smith doesn't want to have anything to do with the death of Jesus, but his wife is keen to help the authorities with the crucifixion. How do you think the audience would respond to these opposing views?

Dyskans 105 – Practice exam questions

As this is a practice exam lesson, two questions have been set, as in an exam. Note that this practice exam also includes a question based on your other set text, *Dicky Holla* by Rod Lyon.

Govyn 1

Passio Christi lines 2193 – 2708

Answer *EITHER Option One OR Option Two*

Option One – answer all three questions.

(i) Translate into English the following passage:

2320 Hou, jayler, fisten tooth da!
 Doro an brisners omma.
 Ny glew banna!
 A dhew harlot, re's bo spit!
 Yma dhywgh meur a dhelit
 a omknoukya.

(ii) Comment on the notable grammatical or lexical aspects of the passage. There is no need to comment on every word.

(iii) Rod Lyon has written, "Current teaching of the language is concentrated far too heavily on the linguistic structure of the old texts". Has that been your experience? Does the study of the traditional texts serve any purpose? What, specifically, have you learnt by studying Passio Christi? (*Kesva exam 2021*)

OR

Option Two – answer all three questions:

(i) Translate into English the following passage:

2580 My a wor ple'mons parys
 rag an wesyon ordenys
 war ow ena.
 Lemmyn drehevewgh an jist
 yw gwrys krows war dhiwskodh Krist,
 dh'y dhon dhe-dre

(ii) Comment on the notable grammatical or lexical aspects of the passage. There is no need to comment on every word.

(iii) Rod Lyon has written, "Current teaching of the language is concentrated far too heavily on the linguistic structure of the old texts". Has that been your experience? Does the study of the traditional texts serve any purpose? What, specifically, have you learnt by studying Passio Christi? (*Kesva exam 2021*)

Govyn 2 (In the exam, there is a maximum 25 marks for an answer in Cornish and maximum 15 marks for an answer in English)

Dicky Holla gans Rod Lyon chaptra 10 – 18

Answer EITHER Option One or Option Two

Option One

Dicky Holla has been described as a ‘lovable rogue’ by some, and as a ‘despicable rogue’ by others. What is your idea of his character? (*Kesva Exam 2025*)

Option Two

Does the writing style of the author of Dicki Holla enhance the storytelling or make the stories harder to understand? (*Kesva Exam 2024*)

Sections within lines 2193 - 2708, with references to Biblical sources

2193 - 2212: A messenger comes to Pilate from his wife Matthew 27:19

2123 - 2236: Pilate and Caiaphas arrange for the prisoners to be brought for trial. John 19:12

2237 - 2318: The jailer and his boy argue about their roles and practise fighting.

2319 - 2352: Pilate hurries them up and they deliver the prisoners to the court.

2353 - 2355: Pilate introduces Jesus to Caiaphas and Annas.

2356 - 2376: Caiaphas and Annas advise Pilate to kill Jesus and release Barrabas. Matthew 27: 15 – 18, 20 Mark 15: 6 – 7 Luke 23:13-19 John 18:39-40

2377 - 2476: At Pilate’s request the doctors discuss what should happen to Jesus.

2477 - 2488: Caiaphas and Annas incite the crowds to call for Jesus crucifixion. Matthew 27:20 Mark 15: 11 Luke 23:21-23 John 19:15

2489 - 2503: Pilate ratifies the decision, but publicly washes his hands of the affair. Matthew 27:24-25

2504 - 2527: Pilate hands the prisoners over to the torturers. Matthew 27: 26 Mark 15: 15 Luke 23:25 John 19:16

2528 - 2533: The torturers humiliate Jesus and strip him. Matthew 27: 28-31 Mark 15:16-20

2534 - 2581: The torturers make the crosses.

2582 – 2590: The cross is given to Jesus to carry.

2591 – 2614: Jesus’ mother Mary is looking for him.

2615 – 2626: Jesus’ cross is given to Simon the Leper to carry. Matthew 27: 32 Mark 15:21 Luke 23:26

2627 – 2635: Mary, mother of James and Salome meet with Jesus. Luke 23:27

2636 – 2656: Jesus speaks to the women. Luke 23:28-30

2657 – 2668: The torturers look for somewhere to get nails.

2669 – 2708: The smith refuses to make the nails and his wife offers to do it.

Relevant chapters of the gospels – for the whole play.

Mark 14

- 1-2: The chief priests and scribes discuss arresting Jesus, but decide not to do so at the feast for fear of unrest.
- 3-10: Jesus at Bethany in the house of Simon the leper; expensive oil.
- 10-11: Judas offers to betray Jesus and the chief priests promise him money.
- 12-16: Preparation for the Passover (Jesus asks his disciples to find a man carrying a jar of water).
- 17-21: Passover meal: question of who will betray Jesus.
- 22-25: Jesus shares the bread and wine.
- 26-31: They sing a hymn and go to the Mount of Olives; Jesus says they will all fall away that night; Peter says he won't, but Jesus says Peter will deny him three times.
- 32: They all go to Gethsemane, and Jesus tells his disciples (excluding Peter, James and John) to rest while he prays.
- 33-34: Jesus takes Peter, James, and John with him, but then tells them to wait, too, but to stay awake.
- 35-36: Jesus goes on a bit further and prays.
- 37-38: Jesus comes back, finds Peter, James and John sleeping, and asks them to stay awake.
- 39: Jesus goes and prays a second time.
- 40: Jesus finds Peter, James and John sleeping again, and they are very sleepy and don't know what to say.
- 41-42: Jesus comes a third time and wakes his disciples.
- 43-46: Judas arrives with a great crowd bearing swords and clubs; Judas kisses Jesus; the crowd lay hold of Jesus.
- 47: One of the disciples uses a sword to cut off the ear of the slave of the high priest (no healing happens).
- 48-50: Jesus asks why they've come (at night) with swords and clubs as if he were a robber, and could they not have seized him while he was teaching; all the disciples flee.
- 51-52: A young man (unnamed) ends up fleeing naked.
- 53: The crowd takes Jesus to Caiaphas.
- 54: Peter follows at a distance and sits in the courtyard of the high priest.
- 55-64: Jesus on trial before Caiaphas; at first no evidence, then two come forward and say that Jesus claimed he was able to destroy the temple and rebuild it in three days; the high priest asks Jesus if he is the Christ, the son of God, and Jesus says "I am."
- 65: Several slap Jesus and ask him to prophesy who hit him (somewhat unclear in Mark).

66-72: Peter denies Jesus three times, and then weeps.

Mark 15

- 1: In the morning, the chief priests and elders bind Jesus and send him to Pilate.
- 2-5: Jesus before Pilate; Pilate asks him if he is King of the Jews and Jesus says, "You have said so." Jesus makes no reply when accused by the chief priests and elders. Jesus doesn't say anything else.
- 6-14: Pilate asks the crowd whether he should free Jesus or Barabbas.
- 15: Pilate frees Barabbas and has Jesus scourged and delivered for crucifixion.
- 16-20: Pilate's soldiers take Jesus into the praetorium, put a scarlet robe and crown of thorns on him; and mock him as King of the Jews; they strip him again, and put his own clothes back on him before leading him way to be crucified.
- 21: The soldiers make Simon of Cyrene (father of Alexander and Rufus) carry Jesus' cross (but no mention of Simon offering).
- 22-26: They come to Golgotha, offer Jesus wine mixed with gall (actually a kind offer, as it is poisonous), but Jesus refuses it once he tastes it; they crucify Jesus, cast lots for his clothes and put up a sign saying, "The King of the Jews." Jesus was crucified at 9am (the third hour).
- 27-28: Two robbers are crucified with Jesus.
- 29-32: Passersby, as well as the chief priests and elders, mock Jesus, saying that he should be able to get himself down from the cross; the robbers mock him too.
- 33: There was darkness from noon until three.
- 34-36: At three o'clock, Jesus calls out "Eloi, Eloi, lama sabachthani." Bystanders think he is calling Elijah. Someone offers Jesus a sponge soaked in vinegar (on the end of a stick).
- 37: Jesus calls out and dies.
- 38: The temple curtain is torn in two.
- 39: The centurion on guard says that Jesus was truly the son of God (or 'a son of God').
- 40-41: Lists the women there who had come with Jesus from Galilee, including Mary Magdalene, Mary the mother of James (the Less) and Joseph and Salome.
- 42-46: Joseph of Arimathea asks Pilate for Jesus' body; he grants this, and Jesus is wrapped in a shroud, put in a new tomb, and a great stone is rolled in front of it.
- 47: Mary Magdalene and Mary the mother of Joses see where he was buried.

Matthew 26 (additions or variations from Mark in italics)

- 1-2: *Jesus predicts his death at the Passover.*
- 3-5: *Caiaphas* and the chief priests and elders discuss arresting Jesus, but decide not to do so at the feast, for fear of unrest.
- 6-13: Jesus at Bethany in the house of Simon the leper; expensive oil.
- 14-16: Judas offers to betray Jesus *and receives thirty pieces of silver.*

- 17-19: Preparation for the Passover (Jesus asks his disciples to find a certain person, *but no mention of the jar of water*).
- 20-25: Passover meal: question of who will betray Jesus.
- 26-29: Jesus shares the bread and wine.
- 30-35: They sing a hymn and go to the Mount of Olives; Jesus says they will all fall away that night; Peter says he won't, but Jesus says Peter will deny him three times.
- 36: They all go to Gethsemane, and Jesus tells his disciples (excluding Peter, James and John) to rest while he prays.
- 37-38: Jesus takes Peter, James and John with him, but then tells them to wait, too, but to stay awake.
- 39: Jesus goes on a bit further and prays.
- 40-41: Jesus comes back, finds Peter, James and John sleeping, and asks them to stay awake.
- 42: Jesus goes and prays a second time.
- 43: Jesus finds Peter, James and John sleeping again, *but leaves them to sleep*.
- 44: *Jesus prays a third time*.
- 45-46: Jesus comes and wakes his disciples.
- 47-50: Judas arrives with a great crowd bearing swords and clubs; Judas kisses Jesus; the crowd lay hold of Jesus.
- 51-54: One of the disciples uses a sword to cut off the ear of the slave of the high priest (no healing happens, *but Jesus says that those who take up the sword will die by the sword*).
- 55-56: Jesus asks why they've come (at night) with swords and clubs as if he were a robber, and could they not have seized him while he was teaching; all the disciples flee. [*Matthew omits Mark's young man fleeing naked.*]
- 57: The crowd takes Jesus to Caiaphas.
- 58: Peter follows at a distance and sits in the courtyard of the high priest.
- 59-66: Jesus on trial before Caiaphas; at first no evidence, then two come forward and say that Jesus claimed he was able to destroy the temple and rebuild it in three days; the high priest asks Jesus if he is the Christ, the son of God, and Jesus says, "*You have said so.*"
- 67-68: Several slap Jesus and ask him to prophesy who hit him (*Matthew clarifies this section*).
- 69-75: Peter denies Jesus three times, and then *goes away and weeps*.

Matthew 27

- 1-2: In the morning, the chief priests and elders bind Jesus and send him to Pilate.
- 3-10: *Judas repents, throws back the silver and hangs himself; the chief priests use the money to buy the potter's field, the Field of Blood.*

- 11-14: Jesus before Pilate; Pilate asks him if he is King of the Jews and Jesus says, "You have said so." Jesus makes no reply when accused by the chief priests and elders. Jesus doesn't say anything else.
- 15-25: Pilate asks the crowd whether he should free Jesus or Barabbas. (v19 *Pilate's wife's dream*; v24-25 *Pilate washes his hands and the crowd shouts, "His blood be on us and on our children."*)
- 26: Pilate frees Barabbas and has Jesus scourged and delivered for crucifixion.
- 27-31: Pilate's soldiers take Jesus into the praetorium, *strip him*, put a scarlet robe and crown of thorns on him, *and a reed in his right hand*; they kneel and mock him as King of the Jews; they strip him again, and put his own clothes back on him before leading him away to be crucified [*no mention of striking Jesus' head with a reed*].
- 32: The soldiers make Simon of Cyrene carry Jesus' cross (but no mention of Simon offering) [*no mention of Alexander and Rufus*].
- 33-37: They come to Golgotha, offer Jesus wine mixed with gall (actually a kind offer, as it is poisonous), but Jesus refuses it once he tastes it; they crucify Jesus, cast lots for his clothes and put up a sign saying, "*This is Jesus, King of the Jews.*" [*no mention that Jesus was crucified at 9am*].
- 38: Two robbers are crucified with Jesus.
- 39-44: Passersby, as well as the chief priests and elders, mock Jesus, saying that he should be able to get himself down from the cross; the robbers mock him too.
- 45: There was darkness from noon until three.
- 46-49: *Around three o'clock*, Jesus calls out, "*Eli, Eli, lama sabachthani.*" Bystanders think he is calling Elijah. Someone offers Jesus a sponge soaked in vinegar (on the end of a stick).
- 50: Jesus calls out and dies.
- 51-53: The temple curtain is torn in two; *there is an earthquake, and dead people emerge from their tombs, and subsequently appear to many in the city after Jesus' resurrection.*
- 54: The centurion on guard says that Jesus is truly the Son of God (or 'a son of God').
- 55-56: Lists the women there who had come with Jesus from Galilee, including Mary Magdalene, Mary the mother of James (the Less) and Joseph and *the mother of James (the Greater) and John.*
- 57-60: Joseph of Arimathea asks Pilate for Jesus' body; he grants this, and Jesus is wrapped in a shroud, put in a new tomb, and a great stone is rolled in front of it.
- 61: Mary Magdalene and *the other Mary sit opposite.*
- 62-66: *The chief priests and Pharisees remember Jesus' saying about rebuilding the temple in three days, and worry that his disciples will steal his body and claim he rose from the dead; Pilate grants them soldiers to seal the tomb and set a guard.*

Luke 22 (additions or variations from Mark in italics)

- 1-2: The chief priests and scribes discuss arresting Jesus, but fear unrest *[no mention of deciding not to do it at the festival]*.
[No mention of being at the house of Simon the Leper in Bethany, and the woman pouring oil.]
- 3-6: Judas offers to betray Jesus and the chief priests promise him money.
- 7-13: Preparation for the Passover (Jesus asks his disciples to find a man carrying a jar of water).
- 14-20: Passover meal; Jesus shares the bread and wine.
- 21-23: Question of who will betray Jesus. *[Luke moves this here to after Jesus sharing the bread and wine.]*
- 24-30: Discussion of who is the greatest among the disciples.
- 31-34: Jesus says that Peter will deny him three times. *[Luke moves this here to before they go out.]*
- 35-38: Jesus asks if he has ever sent the disciples out with no purse, etc. He says they should sell their cloaks and buy a sword, but then he says that two swords are enough.
- 39: They go to the Mount of Olives *[no mention of singing a hymn; no mention of Gethsemane]*.
- 40-44: Jesus goes off a bit and prays. *[Much simplified from Mark; but there is a possible addition (v43-44) of an angel appearing to him, and of his sweat being like drops of blood.]*
- 45-46: Jesus wakes his disciples.
- 47-48: Judas arrives with a crowd; Judas kisses Jesus. *[No mention of a great crowd carrying swords and clubs; the crowd doesn't yet seize Jesus.]*
- 49-51: One of the disciples uses a sword to cut off the *right* ear of the slave of the high priest; *the disciples first ask if they should use a sword; Jesus heals the ear and says, "No more of this."*
- 52-53: Jesus asks why they've come (at night) as if he were a robber, and could they not have seized him while he was teaching; Jesus says, *"This is your hour and the power of darkness."* No mention of anyone fleeing.
- 54: The crowd seize Jesus and take him to Caiaphas.
- 54-62: Peter follows at a distance and sits in the courtyard of the high priest, where he denies Jesus three times, and then weeps bitterly. *[This section moved here by Luke.]*
- 63-65: The people holding Jesus beat Jesus, blindfold him and ask him who struck him. *[Moved here to before the trial in front of Caiaphas.]*
- 66-71: Day breaks; Jesus on trial before Caiaphas; no mention of evidence about Jesus saying he could rebuild the temple in three days; the high priest asks Jesus if he is the Christ; they ask later about him being son of God; Jesus uses new words: *"If I tell you, you won't believe ...", etc.*

Luke 23

- 1: The chief priests and elders take Jesus to Pilate. *[Here they go with him, and don't bind him.]*
- 2-5: Jesus before Pilate; *the chief priests say that Jesus is forbidding people to pay tribute to Caesar as Jesus himself is king.* Pilate asks Jesus if he is King of the Jews and Jesus says, "You have said so." *[There is no mention of Jesus making no reply when accused by the chief priests and elders.]* Pilate says he finds no fault in Jesus, but the chief priests say that Jesus has stirred up trouble from Galilee to Judea.
- 6-7: Pilate asks if Jesus was a Galilean, and when he learns that Jesus is from Herod's jurisdiction, he sends him to Herod *[Antipas]*, who happened to be in Jerusalem.
- 8-11: Jesus in front of Herod; Herod is very pleased to see Jesus and hopes to see him 'make some sign', but Jesus says nothing; Herod and his soldiers then treat Jesus with contempt, put gorgeous clothing on him, and send him back to Pilate.
- 12: Herod and Pilate became friends, whereas before they had been enemies.
- 13-16: Pilate says that neither he nor Herod can find fault with Jesus and that he will therefore chastise him and release him.
- 17: *[A probably spurious verse added about Pilate being obliged to release one man at the festival.]*
- 18-23: The chief priests, etc *[note: not the crowd]*, demand that Barabbas be released instead. Barabbas is described as having led an insurrection and having committed murder.
- 24-25: Pilate frees Barabbas and has Jesus delivered for crucifixion.
[No mention of Jesus being scourged, or taken into the praetorium and being given a purple cloak and crown of thorns.]
- 26: The soldiers make Simon of Cyrene carry Jesus' cross (but no mention of Simon offering). *[No mention of Alexander and Rufus.]*
- 27-31: Women follow Jesus, weeping; Jesus suggests they should weep for themselves and their children *[because of the failed rebellion of 70CE and the destruction of the temple]*.
- 32: Two criminals are being taken with Jesus to be crucified.
- 33: They come to the place called *The Skull*, and crucify Jesus, as well as the two criminals. *[No mention of offering Jesus wine mixed with gall, nor that it was 9am.]*
- 34: Jesus says *[not in all manuscripts]*, "Father forgive them, for they don't know what they're doing." The soldiers cast lots for his clothes.
- 35-37: The rulers and the soldiers *(but not the people)*, mock Jesus, saying that he should be able to get himself down from the cross.
- 38: A sign was put up over Jesus saying "This is the King of the Jews" *[This last point has been moved a little later by Luke.]*
- 39: One of the criminals mock him too.
- 40-43: The other criminal instead says that they are receiving just punishment, and asks Jesus to remember him when he comes into his kingdom. Jesus says to him, "Today you will be with me in paradise."

- 44-45: There is darkness from noon until three, *while the sun's light failed*. The temple curtain is torn in two. *[The tearing of the curtain happens a little earlier than in Mark/Matthew.]*
- 46: Jesus calls out and dies. *Jesus calls out "Father into thy hands I commit my spirit."* *[No mention of what time it is, though we might assume 3pm; no mention of "Eloi, Eloi, lama sabachthani." The soldiers instead offer Jesus vinegar in verse 37.]*
- 47: The centurion on guard says that Jesus was certainly *innocent*.
- 48-49: The crowd returned home, beating their breasts; the women from Galilee stand at a distance. *[No list of names.]*
- 50-54: Joseph of Arimathea asks Pilate for Jesus' body; he grants this, and Jesus is wrapped in a shroud and put in a new tomb. *[No mention of a stone being rolled in front of it.]*
- 54: The women from Galilee (*no mention of names*) see the tomb, *and how Jesus is laid*. *They return home and prepare spices and ointments. They then rested on the sabbath.*

John 13

- 1: *Jesus knew it was time for him to die at Passover. [No mention of the house of Simon the Leper in Bethany; instead Jesus has been to Lazarus' house in Bethany and raised him from the dead (John 12).]*
- 2: *It was in Judas' heart to betray Jesus. [No mention of a plot with Caiaphas.]*
- 3-20: *Jesus washes the disciples' feet [only in John]; perhaps contains elements of the discussion in Luke 22 24-30, where they wondered who was the greatest.*
- 21-30: Discussion about who will betray Jesus; *Jesus indicates who it is by giving Judas a morsel of food, and tells him to do it quickly.*
- 31-35: *Jesus says the disciples can't follow where he is going, and commands them to love each other.*
- 36-38: *Peter says he will lay down his life for Jesus, but Jesus says Peter will deny him three times.*

John 14-17

These chapters address how the disciples should follow Jesus after he has gone.

John 18

- 1: Jesus and his disciples go to a garden across the Kedron valley.
- 2-9: Judas brings soldiers to the garden; *Jesus asks them twice whom they seek, and they say, "Jesus of Nazareth."*
- 10-11: *Peter cuts off the right ear of Malchus, slave of the high priest. Jesus says, "Put up your sword." (No healing takes place.)*
- 12: The soldiers seize Jesus.
- 13-14: *They take him to Annas.*

- 15-18: Peter follows *along with another disciple. This other disciple is known, and is allowed into the court. He gets permission for Peter to come in. Peter denies Jesus once.*
- 19-24: *Jesus before Annas: they ask about his teaching, and he says he has taught openly. Annas sends Jesus to his son-in-law Caiaphas.*
- 25-27: *Peter denies Jesus a second and third time. (Nothing about him weeping.)*
- 28: *Caiaphas sends Jesus to Pilate in the early morning.*
- 29-32: *Pilate suggests they deal with Jesus themselves, but they say they cannot put someone to death.*
- 33-38: *Pilate asks Jesus if he is King of the Jews; they have a longer discussion. Pilate asks what truth is.*
- 39-40: *Pilate offers to release Jesus but the chief priests and officers (again, not the crowd) want Barabbas released instead.*

John 19

- 1-3: *Pilate's soldiers scourge Jesus and put on him a purple robe and a crown of thorns.*
- 4-16: *Pilate argues that he can find no fault in Jesus; the chief priests say Jesus should die because he made himself to be the son of God; also that by making himself a king he sets himself against Caesar; Pilate hands Jesus over to them to be crucified (even though only the Romans can crucify).*
- 17-18: *They take Jesus to Golgotha and crucify him between two others.*
- 19: *Pilate writes a sign for the cross: "Jesus of Nazareth, the King of the Jews" in Hebrew, Latin and Greek. The chief priests ask him to change it, but he won't.*
- 23-24: *The soldiers take Jesus' clothes for themselves, drawing lots for his tunic.*
- 25: *Nearby are Jesus' mother Mary, her sister Mary Clopas and Mary Magdalene.*
- 26-27: *The disciple Jesus loves is near his mother Mary, and Jesus says that they are now to be mother and son; the disciple then takes Mary into his home.*
- 28-29: *Jesus says he is thirsty, and someone gives him a sponge full of vinegar on a hyssop branch.*
- 30: *Jesus says "It is finished," and dies.*
- 31-37: *The chief priests ask that the crucified men's legs be broken so they'll die before the festival; the soldiers find Jesus already dead; one puts a spear into Jesus' side, and out comes blood and water.*
- 38-42: *Joseph of Arimathea asks Pilate for Jesus' body; he grants this; Nicodemus brings along a mixture of myrrh and aloes. They bind Jesus in linen cloths with the spices, and lay him in a new tomb. [No mention of women being present.]*