

Introduction

The singing of the Passion is an ancient practice in the Latin Rite. The music gives the proclamation both a solemnity and an intensity that is appropriate for the Good Friday liturgy.

The Music: Sung Speech

Fr. Columba Kelly, OSB, has set the text of the Lectionary (second typical edition) to the ancient tone for this proclamation. The tone has been carefully adapted for the rhythm and accentuation of the English language.

Care should be taken to preserve the natural English rhythm of the text. The notes are not of equal value. Rather they should reflect the length and intensity of the English accent. The singers should read through the text out loud and determine how they would proclaim the text orally. Having made that judgment, they can then add the music. This type of music is sung speech in which the music serves the text.

Division into Scenes

The text has been divided into eighteen scenes in order to assist the singers when practicing and proclaiming the Passion.

The Characters

Traditionally the text is divided between three singers: the Christus, the Narrator, and the People.

This presentation also provides the possibility of further divisions in order to distribute the burden of singing among a larger group if that seems appropriate. The singing of the Passion takes about twenty-five minutes. Practicalities may dictate that some parts be sung. The sections for the duos, trios, and the crowd may be sung in unison, but where there are resources, these sections should be sung in harmony.

The narrator's role has been divided between Narrator 1 and Narrator 2. The largest burden is still borne by Narrator 1, but the scenes of Peter's denial as well as the dialogues between Christ and Pilate are given to Narrator 2.

The other characters are divided out as indicated by the text with a few passages for duos and trios. As is clear from the text, Pilate is a major character in the Passion of John, and there is a real advantage to making him, at least, a separate voice.

The characters are as follows:

The Christus, designated in the music as the Cross: ✠

The Narrator

Narrator 1, designated in the music as N1

Narrator 2, designated in the music as N2

The People

Pilate (fifteen times)

Peter (twice)

Maid (once)

Trio of accusers (twice)

Trio of soldiers (once)

Slave (once)

Guard (once)

Duo of High Priests (twice)

The Crowd (nine times)

The Presentation

The sung proclamation of the Passion should be a realistic presentation of the action. Still the words of the text should communicate the vitality and the mystery of the Lord's Passion and Death. An over-wrought presentation calls attention to itself instead of the text while a tepid approach belies the power of the words. The proclamation need only reveal the power of the words.

Harry Hagan, OSB
Saint Meinrad Archabbey

The Passion of Our Lord Jesus Christ according to John

1.	Betrayal in the Garden	4
2.	Jesus before Annas	7
3.	Peter's Denial	8
4.	Jesus before Caiaphas	10
5.	Peter's Second Denial	12
6.	Pilate and the People	13
7.	Pilate and Jesus	15
8.	Pilate and the People	18
9.	Jesus and the People	19
10.	Pilate and the People	20
11.	Jesus and Pilate	22
12.	Pilate and the People	24
13.	The Crucifixion	26
14.	The Soldiers Divide Jesus' Clothing	27
15.	Jesus and His Mother and the Beloved Disciple	29
16.	The Death	30
17.	The Fulfillment of the Scriptures	32
18.	The Burial	34
18.	The Burial: Planctus	36
The Choruses		
A.	"Jesus, the Nazorean" (TB or SAB)	38
B.	"Jesus, the Nazorean" (TB or SAB)	39
C.	"You are not one of his disciples, are you?" (SAB)	41
D.	"If he were not a criminal..." (SAB)	42
E.	"We do not have the right" (SAB)	42
F.	"Not this one but Pilate's!" (SAB)	43
G.	"Hail, King of the Jews" (SAB)	44
H.	"Crucify him, crucify him!" (SAB)	45
I.	"We have a law..." (SAB)	45
J.	"If you release him..." (SAB)	46
K.	"Take him away! Crucify him!" (SAB)	47
L.	"We have no king but Caesar" (TB duo)	47
M.	"Do not write 'The King of the Jews'..." (TB duo)	48
N.	"Let's not tear it..." (TTB or SAB)	49
O.	[The Burial] "After this, Joseph of Arimathea..." (S/A, B, Baritone solo)	51

A compact disc recording is available from the publisher, edition 20016.

The Passion of Our Lord Jesus Christ according to John

John 18:1—19:42

Columba Kelly, OSB

W

Betrayal in the Garden

N1: The Pas - sion of our Lord Je - sus Christ ac - cord - ing to John —

N1: Je - sus went out with his dis - ci - ples a - cross the Kid - ron val - ley

to where there was a gar - den, in - to which he and his dis - ci - ples en - tered.

R

Ju - das his be - tray - er al - so knew the place, be - cause Je - sus had of - ten

M

met there with his dis - ci - ples. So Ju - das got a band of sol - diers and guards

A

from the chief priests the Mar - i - sees and went there with lan - terns, torch - es,

S

and weap - ons. Je - sus know - ing ev - ery - thing that was go - ing to

hap - pen to him, went out — and said to them,

Scripture text from the *Lectionary for Mass for Use in the Dioceses of the United States, second typical edition* © 1970, 1997, 1998, Confraternity of Christian Doctrine, Washington, DC. All rights reserved. Used with permission.

Music © 2001, St. Meinrad Archabbey. Published by OCP Publications, 5336 NE Hassalo, Portland, OR 97213. All rights reserved. Published with the approval of the Committee on the Liturgy, United States Conference of Catholic Bishops.

⊗ "Whom _____ are you look - ing for?"

N1: They an - swered him,

* A

Crowd: "Je - sus the Naz o - re - an."

N1: He said _____ to _____ em, _____

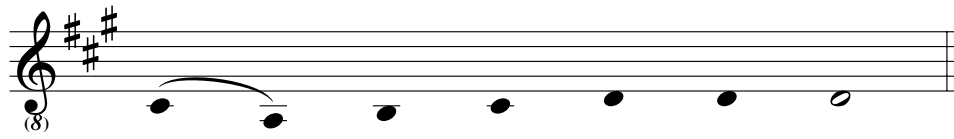
⊗ "I _____

N1: Ju - das his be - tray - er was al - so with them.

When he said to them, _____ AM," they turned a - way

and fell to the ground. _____ So he a - gain _____ asked them,

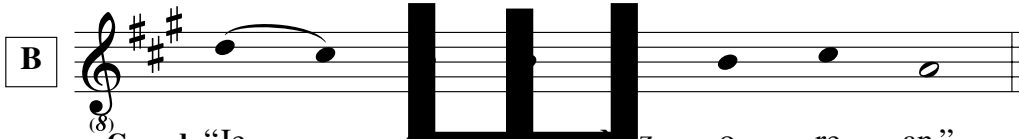
*Harmonized choruses, indicated by rehearsal letters, begin on p. 38.



✦ “Whom _____ are you look - ing for?”



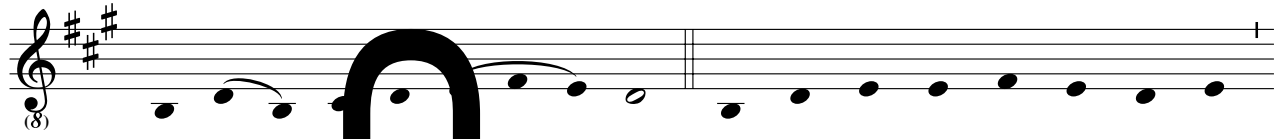
N1: They _____ said, _____



B Crowd: “Je - z - o - re - an.”



N1: Je - s _____ d,



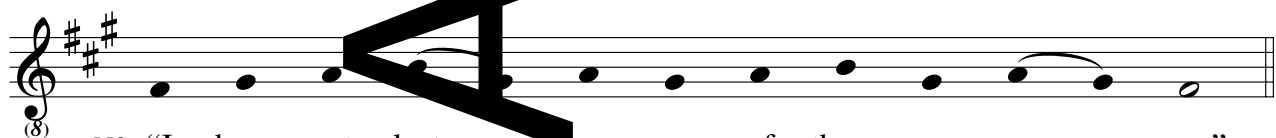
✦ “I told _____ you that _____ AM. So if you are look - ing for me,



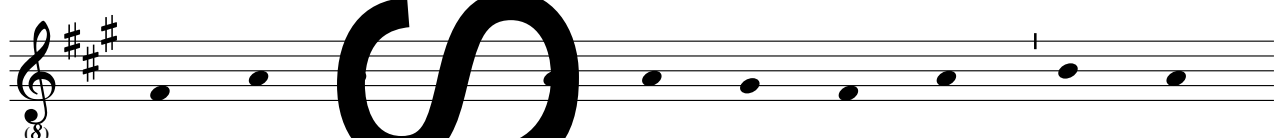
let _____ these men _____”



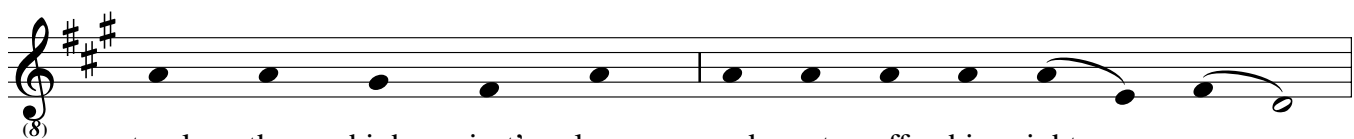
N1: This was to ful - fill what he had said,



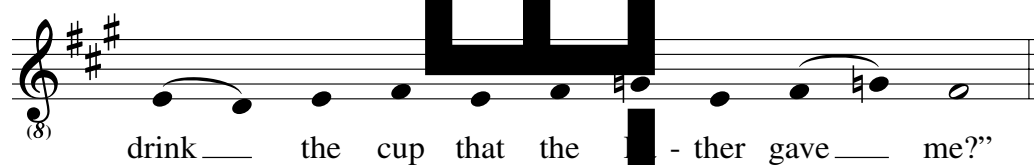
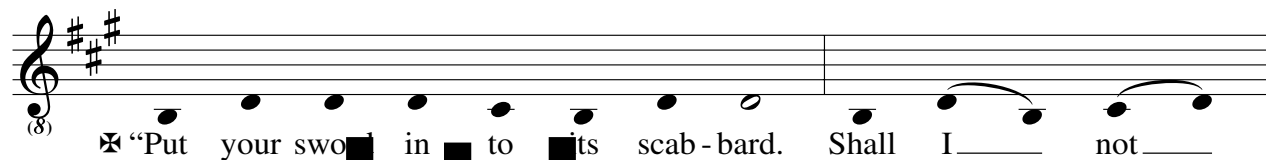
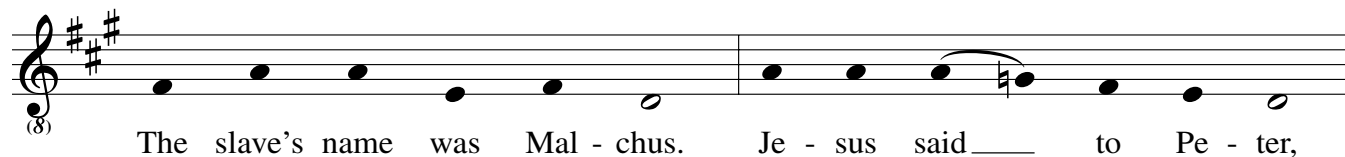
N2: “I have not lost _____ an - y of those you gave _____ me.”



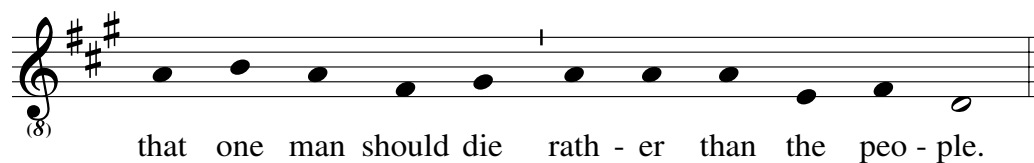
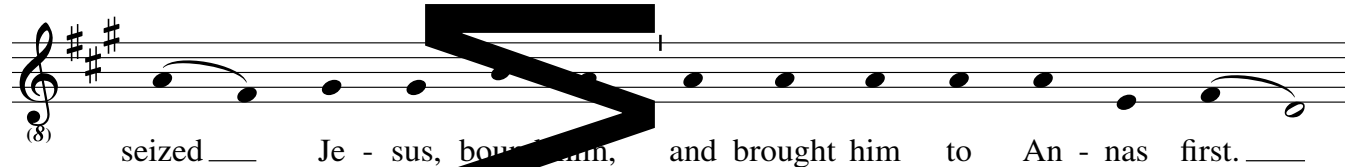
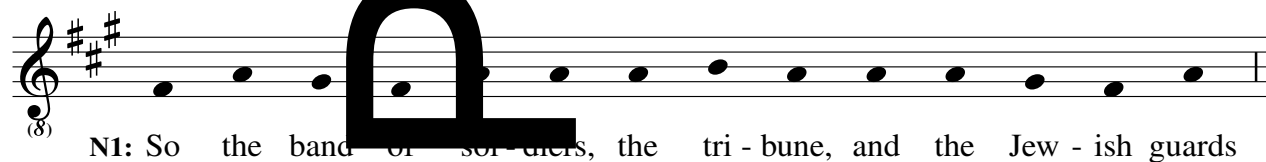
N1: Then Si - mo - n Pe - ter, who had a sword, drew it,



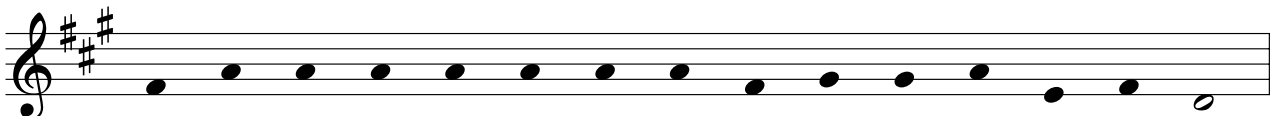
struck the high priest’s slave, and cut off his right _____ ear. _____



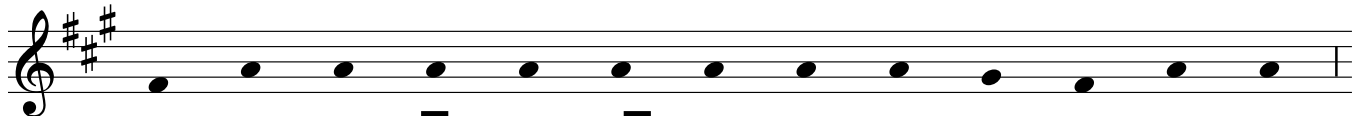
2. Jesus before Annas



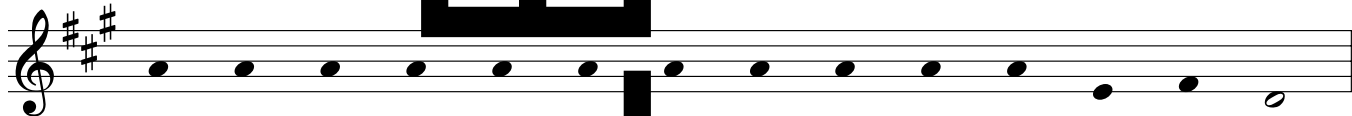
3. Peter's Denial




 (8) N2: Si - mon Pe - ter and an - oth - er dis - ci - ple fol - lowed Je - sus.




 (8) Now the oth - **W** - c - c - ple was known to the high priest,



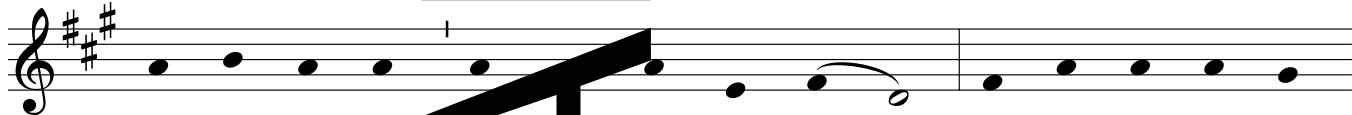
 (8) and he en - tered the court yard of the high priest with Je - sus.




 (8) But Pe - ter stood **R** the gate out - side. — So the oth - er dis - ci - ple,



 (8) the ac - quain - tance of **M** high priest, went out and spoke to



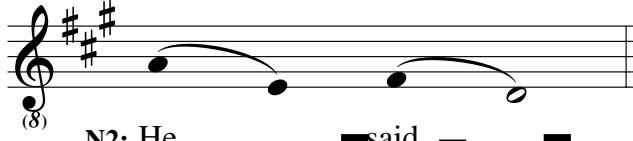
 (8) the gate - keep - er **A** and brought Pe - ter in. — Then the maid who was



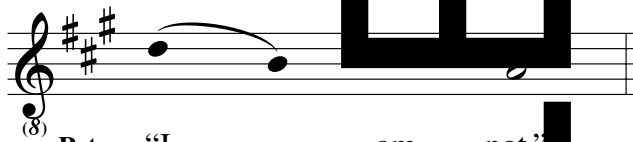
 (8) the gate - keep - er **S** id Pe - ter,



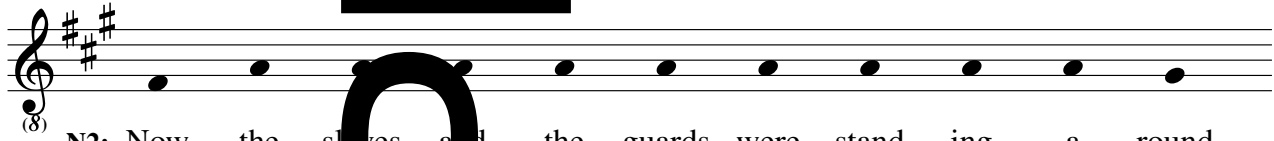
Maid: "You are not one of this man's dis - ci - ples, are you?"



N2: He _____ said,



Peter: "I _____ am not."



N2: Now the slaves and the guards were stand - ing a - round



a char - coal fire that _____ had made, be - cause it was cold,



and were warm - ing the - selves. Pe - ter was al - so stand - ing there



keep - ing warm. _____

W
L
R
M
A
S

4. Jesus before Caiaphas

N1: The high priest questioned Je - sus a - bout his dis - ci - ples
 and a - bout his doc - trine. Je - sus an - swered him,
 ✕ "I have spo - ken pub - li - ly to the world. I have al - ways
 taught in a sy - na - gogue or in the tem - ple ar - e - a
 where all the Jews ___ gath - er and in se - cret I have said ___ noth - ing.
 Why ask me? Al - so those who heard ___ me what I said ___ to them.
 They ___ know ___ what I said?"

N1: When he had said this, one of the tem - ple guards — stand - ing there

struck — Je - sus and said, —

Guard: "Is this the way you — an - swer the high — priest?"

N1: Je - sus an - swered him,

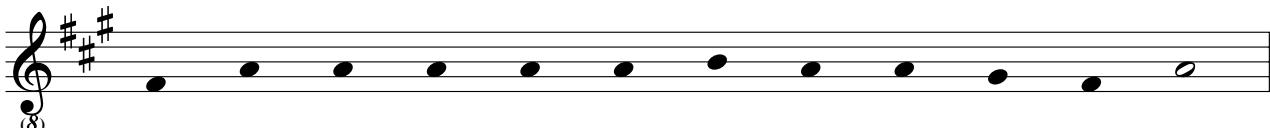
✠ "If I have spo - ken wrong - ly, tes - ti - fy to the wrong;

but if I have spo - ken right - ly, why do you strike — me?"

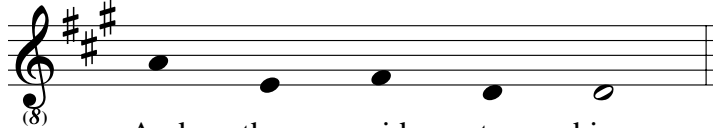
N1: Then An - na sent him bound to Cai - a - phas the high priest.

W
L
R
M
A
S


5. Peter's Second Denial



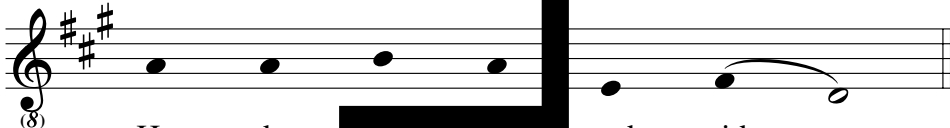
 (8) N2: Now Si - mon Pe - ter was stand - ing there keep - ing warm.




 (8) And they said to him,




 (8) Trio: "You are not one of his dis - ci - ples, are you?"




 (8) N2: He de - nied it and said,




 (8) Peter: "I



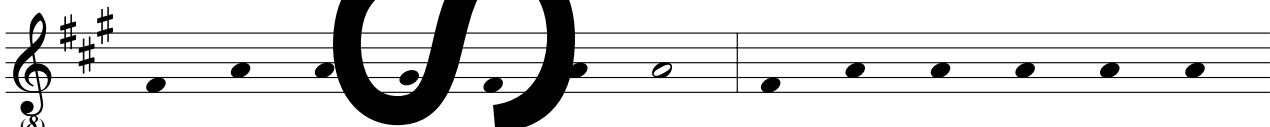
 (8) N2: One of the slaves of the high priest, a rel - a - tive of the one



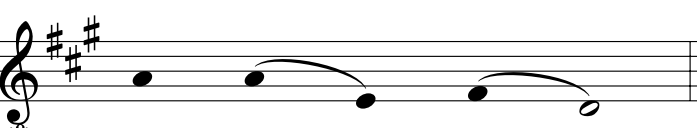
 (8) whose ear Pe - ter had cut off, said,



 (8) Slave: "Did - n't I see you in the gar - den with him?"



 (8) N2: A - gain Pe - ter de - nied it. And im - me - di - ate - ly



 (8) the cock crowed.

6. Pilate and the People

N1: Then they brought Je - sus from Cai - a - phas to the prae - to - ri - um.
 It was morn - ing. And they them - selves did not en - ter the prae - to - ri - um,
 in or - der not to be de - filed so that they could eat the Pass - o - ver.
 So Pi - late came out to them and said, —
 Pilate: “What charge do you bring a - gainst this man?”
 N1: They an - swered and said to him,
 D Crowd: “If he were not crim - i - nal, we would not have hand - ed
 him o - ver to you.”

N1: At this, Pi - late said to them,

Pilate: "Take him your-selves, and judge — him ac - cord - ing to your law."

N1: The Jews — an - swered him,

E

Crowd: "We do not have the right to ex - e - cute an - y - one,"

N1: in or - der that the word of Je - sus might be ful - filled that he said

in - di - cat - ing the kind of death he would die. —

W
L
P
M
A
S

7. Pilate and Jesus

(8) N2: So Pi - late went back in - to the prae - to - ri - um

(8) and sum - moned Je - sus and said to him,

(8) Pilate: "Are you the King of the Jews?"

(8) N2: Je - sus an - swered,

(8) ✕ "Do you say this on your own or have oth - ers told you a - bout me?"

(8) N2: Pi - late an - swered,

(8) Pilate: "I am not a Jew, am I? Your own na - tion and the chief priests

(8) hand - ed you o - ver to me. What have you done?"

WAS

(8) N2: Je - sus an - swered,

(8) ✕ "My king - dom does not be - long to this ____ world.

(8) If my king-dom did be - long to this ____ world, my at - ten - dants

(8) would be fight-ing to keep me from be - ing hand-ed o - ver to the Jews.

(8) But as it is, my ____ king - dom is not ____ here."

(8) N2: So Pi - late said to him,

(8) Pilate: "Then you ____ are ____ king?"

(8) N2: Je - sus an - swered,

(8) ☒ “You say I am a king. For this _____ I was born

(8) and for this _____ I came in - to the world, to _____ tes - ti - fy to the truth.

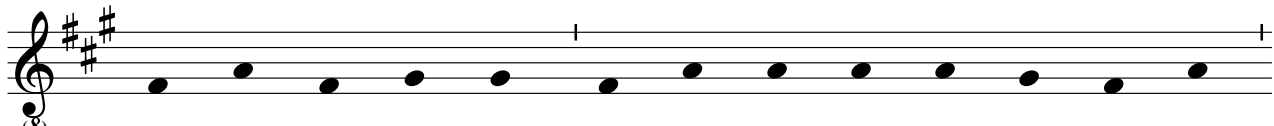
(8) Ev - ery - one who be - longs to the truth lis - tens to my voice.”

(8) N2: Pi - late said to him,


(8) Pilate: “What is truth.”

SAMUEL


8. Pilate and the People




 (8) N1: When he had said this, he a - gain went out to the Jews




 (8) and said to them,



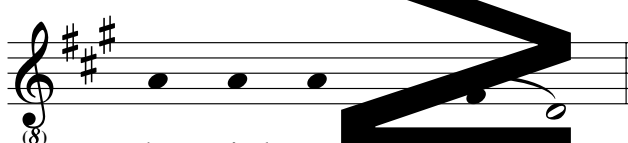
 (8) Pilate: "I find no guilt in him. But you have a cus - tom



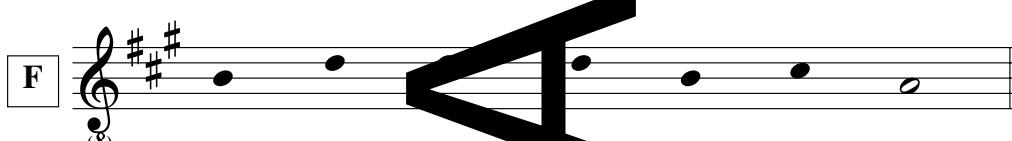
 (8) that I re - lease one pris - on - er to you at Pass - o - ver.



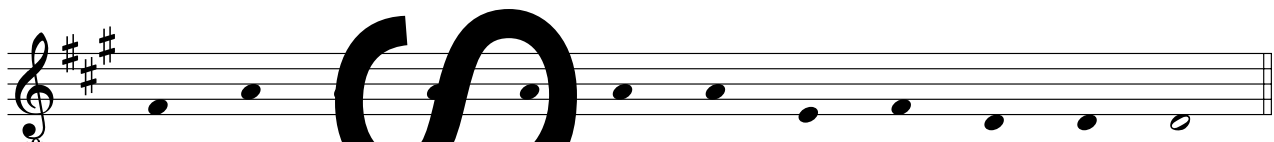
 (8) Do you want me to re - lease to you the King of the Jews?"



 (8) N1: They cried out a - gain,



 (8) **F** Crowd: "Not this one but Bar - ab - bas!"



 (8) N1: Now Bar - ab - bas is a rev - o - lu - tion - ar - y.

9. Jesus and the Soldiers

N1: Then Pi - late took Je - sus and had him scourged. —

And the sol - diers took a crown of thorns and placed it on his head,

and clothed him in a pur - ple cloak, and they came to him and said, —

G

Trio: "Hail, — King of the Jews!"

N1: And they struck him re - peat - ed - ly.

SAM

10. Pilate and the People

8) N1: Once more Pi - late went out and said to them,

8) Pilate: "Look, I am bring - ing him out to you, so that you may know
that I find no guilt in him."

8) N1: So Je - sus came out, wear - ing the crown of thorns and the pur - ple cloak.

8) And he said to them,

8) Pilate: "Be - hold, _____ the _____!"

8) N1: When the chief priests and guards _____ saw him they cried _____ out, _____

H 8) Crowd: "Cru - ci - fy him, cru - ci - fy him!"

The page contains a musical score for the scene '10. Pilate and the People'. It features eight staves of music in G major (one sharp) and 8/8 time. The lyrics are written below the notes. A large, bold, black watermark 'WORLD' is superimposed over the center of the page, with the letters 'W', 'O', 'R', 'L', and 'D' stacked vertically. The letter 'H' is enclosed in a small box at the beginning of the final staff.

N1: Pi - late said to them,

Pilate: "Take him yourselves and de - ci - fy him. I find no guilt in him."

N1: The Jews — an - swer - ed,

I

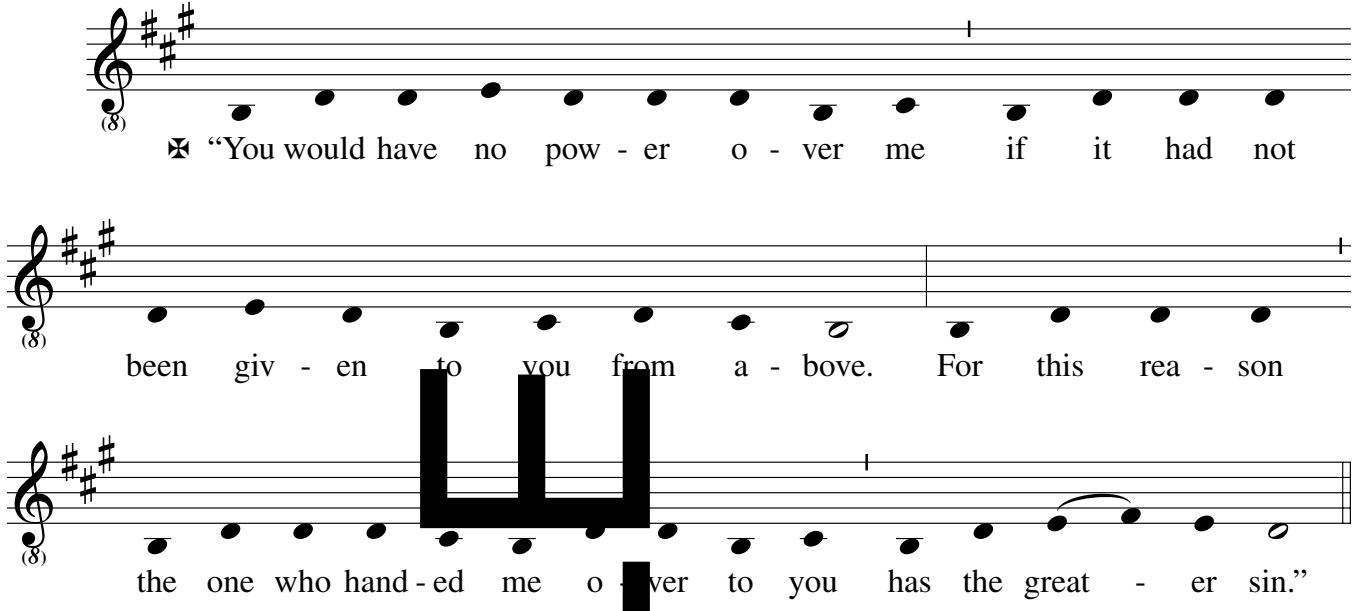
Crowd: "We have a law, and ac - cord - ing to that law he ought to die,

be - cause he made him - self the Son — of God."

W
L
P
A
S

11. Jesus and Pilate

N2: Now when Pi - late heard this state - ment, he be - came
 e - ven more a - fraid, and went back in - to the prae - to - ri - um
 and said to Je - sus
 Pilate: "Where are you from?"
 N2: Je - sus did not an - swer him. So Pi - late said to him,
 Pilate: "Do you _____ to me? Do you _____ not know
 that I _____ have pow - er to re - lease you and I _____ have pow - er
 to cru - ci - fy you?"
 N2: Je - sus an - swered him,



(8) ♯ “You would have no pow - er o - ver me if it had not
been giv - en to you from a - bove. For this rea - son
the one who hand - ed me o - ver to you has the great - er sin.”

SAMPLE

12. Pilate and the People

(8) NI: Con - se - quent - ly, Pi - late tried to re - lease him;
 but the Jews cried out,
 J Crowd: "If you re - lease him, you are not a Friend of Cae - sar.
 Ev - ery - one who makes him - self a king op - pos - es Cae - sar."
 NI: When Pi - late heard these words he brought Je - sus out
 and seat - ed him on the judg - e's bench in the place called
 Stone Pave - ment, which is in He - brew, Gab - ba - tha. It was pre - par - a - tion
 day for Pass - over, and it was a - bout noon.
 And he said to the Jews,

(8)
Pilate: "Be - hold, _____ your king!"

(8)
N1: They cried _____ out, _____

K

(8)
Crowd: "Take him a - way, take him a - way! Cru - ci - fy him!"

(8)
N1: Pi - late said to them,

(8)
Pilate: "Shall I cru - ci - fy your king?"

(8)
N1: The chief priest _____ an - swered,

L

(8)
Duo: "We have no _____ king but Cae - sar."

(8)
N1: Then he handed _____ over to them to be cru - ci - fied.

W
E
R
M
A
S

13. The Crucifixion

N1: So they took Je - sus, and, car - ry - ing the cross him - self,
 he went out to what is called the Place of the Skull, in He - brew,
 Gol - go - tha. There they cru - ci - fied him, and with him
 two oth - ers, one on ei - ther side, with Je - sus in the mid - dle.
 Pi - late also had an in - scrip - tion writ - ten and put on the cross.
 It read,
 N2: "Je - sus the Na - o - re - an, the King of the Jews."
 N1: Now man - y of the Jews read this in - scrip - tion,
 be-cause the place where Je - sus was cru - ci - fied was near the cit - y;

and it was writ - ten in He - brew, La - tin, and Greek.

So the chief priests of the Jews said to Pi - late,

M

Duo: "Do not write the king of the Jews," but that he said,

'I am the king of the Jews.'

N1: Pi - late

Pilate: "What I have writ - ten, I have writ - ten."

14. The Soldiers Divide Jesus' Clothing

N1: When the sol - diers had - ci - fied Je - sus, they took his clothes

and di - vid - ed them in - to four shares, a share for each sol - dier.

(8) They al - so took his tu - nic, but the tu - nic was seam - less,

(8) wo - ven in one piece from the top down.

(8) So they said to one an - oth - er,

N (8) Trio: "Let's not tear it, but cast lots for it to see whose it will be,"

(8) N1: in or - the pas - sage of Scrip - ture

(8) might be ful - filled that says:

(8) N2: They di - vid - ed their gar - ments a - mong them, and for my ves - ture

(8) they cast lots.

(8) N1: This is what the sold - iers did.

15. Jesus and His Mother and the Beloved Disciple

N2: Stand - ing by the cross of Je - sus were his moth - er
 and his moth - er's sis - ter Ma - ry the wife of Clo - pas,
 and Ma - ry of Mag - da - la. When Je - sus saw his moth - er
 and the dis - ci - ple whom he loved he said to his moth - er,
 "Wo - m - en, your son."
 N2: Then he said to the dis - ci - ple,
 "Be - hold, your moth - er."
 N2: And from that hour the dis - ci - ple took her in - to his home.

16. The Death

N1: Af - ter this, a - ware that ev - ery - thing was now ___ fin - ished,
 in or - der that the Scrip - ture might be ful - filled, Je - sus said, ___
 "I ___ thirst."
 N1: There was ves - sel filled with com - mon wine.
 So they put a sponge soaked in wine on a sprig of hys - sop
 and put it up to his mouth. ___ When Je - sus
 had tak - en the wine, he ___ said, ___

SANS

8) "It is finished."

8) N1: And bow - ing his head, he hand - ed o - ver

8) the spir

Here all kneel and pause for a short period of time.

SAMPLE

17. The Fulfillment of the Scriptures

N1: Now since it was prep - a - ra - tion day, in or - der that
 the bod - ies might not re - main on the cross on the sab - bath,
 for the sab - bath day of that week was a sol - emn one,
 the Jews asked late that their legs be bro - ken
 and that they be tak - en down. — So the sol - diers came
 and broke the legs of the first and then of the oth - er one
 who was cru - ci - fixed with Je - sus. But when they came to Je - sus
 and saw that he was al - re - ady dead, they did not break his legs,
 but one sol - dier thrust his lance in - to his side, and im - me - di - ate - ly

blood and wa - ter flowed out. — An eye - wit - ness has tes - ti - fied,

and his tes - ti - mo - ny is true; he knows that he is speak-ing the truth,

so that you — so may come to be - lieve. —

For this hap - pened so that the Scrip - ture pas - sage

might be

N2: *Not a bone of it will be bro - ken.*

N1: And a - gain oth - er pas - sage says:

N2: *They will look — at — whom they have pierced.*

S

18. The Burial

0

N1: Af - ter this, Jo - seph of Ar - i - ma - the - a, se - cret - ly

a dis - ci - ple of Je - sus for fear of the Jews,

asked Pi - late if he could re - move the bod - y of Je - sus.

And Pi - late per - mitted it. So he came and took his bod - y.

Nic - o - de - mus, the one who had first come to him at night,

al - so came bring - ing a mix - ture of myrrh and al - oes

weigh - ing a - bout one hun - dred pounds. They took the bod - y of Je - sus

and bound it with bur - i - al cloths a - long with the spic - es,

ac - cord - ing to the Jew - ish bur - i - al cus - tom.

Now in the place where he had been cru - ci - fied there was a gar - den,

and in the gar - den a new — tomb, in which no one had yet been bur - ied.

So they laid Je - ~~sus~~ ~~Christ~~ because of the Jew - ish prep - a - ra - tion day;

for the tomb — was close — by.

The Gospel of the Lord.

SAMPLE

18. The Burial: Planctus

0

⁽⁸⁾ N1: Af - ter this, _____ Jo - seph of Ar - i - ma - the - a,

⁽⁸⁾ se - cret - ly a dis - ci - ple of Je - sus for fear of the Jews,

⁽⁸⁾ asked _____ Pi - late if he could re - move the bod - y of Je - sus.

⁽⁸⁾ And _____ Pi - late per - mitted it. So _____

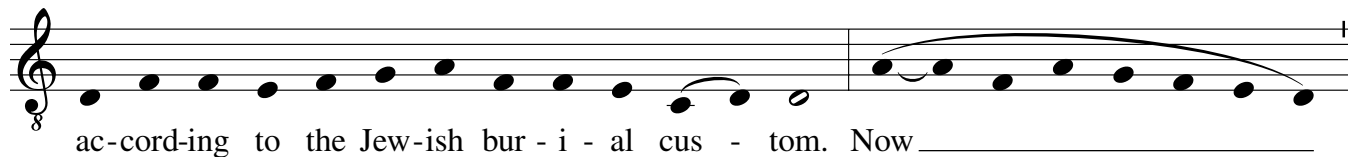
⁽⁸⁾ he _____ came _____ and took _____ his bod - y. Nic - o - de - mus,

⁽⁸⁾ the one who had first _____ come to him at night, al - so came

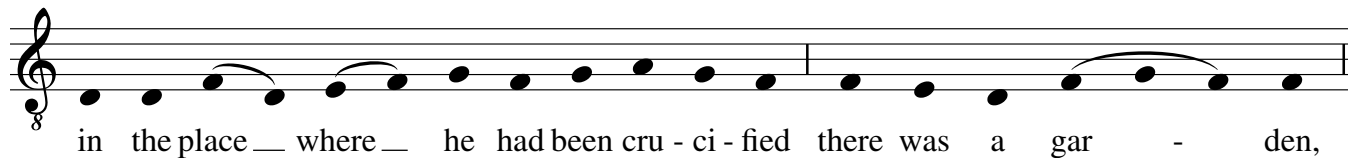
⁽⁸⁾ bring - ing a mix - ture of myrrh and al - oes weigh - ing a - bout

⁽⁸⁾ one hun - dred pounds. They _____ took the bod - y of Je - sus

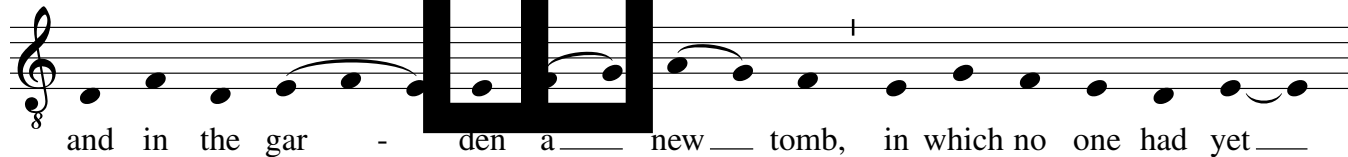
⁽⁸⁾ and bound it with bur - i - al cloths a - long with the spic - es,



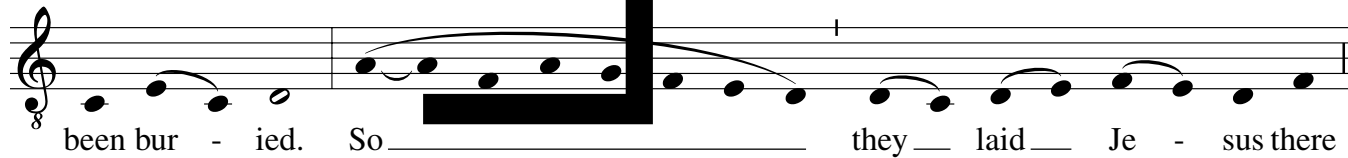
ac-cord-ing to the Jew-ish bur - i - al cus - tom. Now



in the place where he had been cru - ci - fied there was a gar - den,



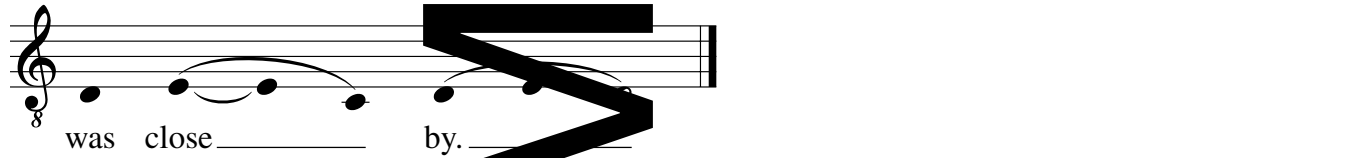
and in the gar - den a new tomb, in which no one had yet



been bur - ied. So they laid Je - sus there



be - cause of the Jew-ish prep - a - ra - tion day; for the tomb



was close by.

SAMUEL

The Gospel of the Lord.

The Passion of Our Lord Jesus Christ according to John

John 18:1—19:42

Columba Kelly, OSB

N1: The Passion of our Lord Jesus Christ according to John

1. Betrayal in the Garden

N1: Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them

✠ “Whom are you looking for?”

N1: 
They answered him,

A
Solemnly (♩ = ca. 76)
f

Tenor I
“Je - sus the Naz - o - re - an.”

Tenor II
“Je - sus the Naz - o - re - an.”

Bass
“Je - sus the Naz - o - re - an.”



Solemnly (♩ = ca. 76)
f

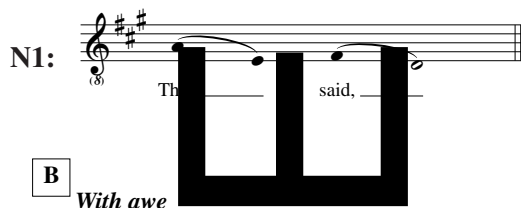
Soprano
“Je - sus the Naz - o - re - an.”


Alto
“Je - sus the Naz - o - re - an.”

Bass
“Je - sus the Naz - o - re - an.”




N1: He said to them,
✘ "I AM."
N1: Judas his betrayer was also with them.
When he said to them, "I AM,"
they turned away and fell to the ground.
So he again asked them,
✘ "Whom are you looking for?"

N1: 

B *With awe* *p* 

T 1 *p* "Je - sus the Naz - o - re - an."
T 2 *p* "Je sus the Naz - o - re - an."
B *p* "Je - sus the Naz - o - re - an."

S *With awe* *p* "Je the Naz - o - re - an."
A *p* "Je sus the Naz - o - re - an."
B *p* "Je sus the Naz - o - re - an."



- N1:** Jesus answered,
 ✘ “I told you that I AM.
 So if you are looking for me, let these men go.”
- N1:** This was to fulfill what he had said,
N2: “I have not lost any of those you gave me.”
- N1:** Then Simon Peter, who had a sword, drew it,
 struck the high priest’s slave, and cut off his right ear.
 The slave’s name was Malchus.
 Jesus said to Peter,
 ✘ “Put your sword into its scabbard.
 Shall I not drink the cup that the Father gave me?”

2. Jesus before Annas

- N1:** So the band of soldiers, the tribune, and the Jewish guards seized Jesus,
 bound him, and brought him to Annas first.
 He was the father-in-law of Caiaphas,
 who was high priest that year.
 It was Caiaphas who counseled the Jews
 that it was better that one man should die rather than the people.

3. Peter’s Denial

- N2:** Simon Peter and another disciple followed Jesus.
 Now the other disciple was known to the high priest,
 and he entered the courtyard of the high priest with Jesus.
 But Peter stood at the gate outside.
 So the other disciple, the acquaintance of the high priest,
 went out and spoke to the gatekeeper and brought Peter in.
 Then the maid who was the gatekeeper said to Peter,
Maid: “You are not one of this man’s disciples, are you?”
N2: He said,
Peter: “I am not.”
N2: Now the slaves and the guards were standing around a charcoal fire
 that they had lit because it was cold,
 and were warming themselves.
 Peter was also standing there keeping warm.

4. Jesus before Caiaphas

- N1:** The high priest questioned Jesus
 about his disciples and about his doctrine.
 Jesus answered him,
 ✘ “I have spoken publicly to the world.
 I have always taught in a synagogue
 or in the temple area where all the Jews gather,
 and in secret I have said nothing. Why ask me?
 Ask those who heard me what I said to them.
 They know what I said.”

- N1:** When he had said this,
one of the temple guards standing there struck Jesus and said,
Guard: “Is this the way you answer the high priest?”
N1: Jesus answered him,
✘ “If I have spoken wrongly, testify to the wrong;
but if I have spoken rightly, why do you strike me?”
N1: Then Annas sent him bound to Caiaphas the high priest.

5. Peter's Second Denial

N2: Now Simon Peter was standing there keeping warm.



C *mf*

S “You are not one of his dis - ci - ples, are you?”

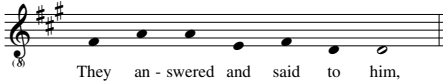
A *mf* “You are not one of his dis - ci - ples, are you?”

B *mf* “You are not one of his dis - ci - ples, are you?”

- N2:** He denied it and said
Peter: “I am not.”
N2: One of the high priest,
a relative of the one whose ear Peter had cut off, said,
Slave: “Didn’t I see you in the garden with him?”
N2: Again Peter denied it.
And immediately the cock crowed.


6. Pilate and the People

- N1:** Then they brought him from Caiaphas to the praetorium.
It was morning.
And the Jews themselves did not enter the praetorium,
in order not to defile so that they could eat the Passover.
So Pilate came out to them and said,
Pilate: “What charge do you bring against this man?”

N1: 

D

With vigor

S 
 "If he were not a crim-i-nal, we would not have hand-ed him o-ver to you."
 A 
 "If he were not a crim-i-nal, we would not have hand-ed him o-ver to you."
 B 
 "If he were not a crim-i-nal, we would not have hand-ed him o-ver to you."

N1: At this, Pilate said to them,

Pilate: "Take him yourselves, and judge him according to your law."

N1: 

E

S 
 "We do not have the right to ex - e - cute an - y - one," ____
 A 
 "We do not have the right to ex - e - cute an - y - one," ____
 B 
 "We do not have the right to ex - e - cute an - y - one," ____

N1: in order that the word of Jesus might be fulfilled
 that he said indicating the kind of death he would die.

7. Pilate and Jesus

N2: So Pilate went back into the praetorium
 and summoned Jesus and said to him,

Pilate: "Are you the King of the Jews?"

N2: Jesus answered,

✘ "Do you say this on your own
 or have others told you about me?"

N2: Pilate answered,

Pilate: “I am not a Jew, am I?
Your own nation and the chief priests handed you over to me.
What have you done?”

N2: Jesus answered,
✘ “My kingdom does not belong to this world.
If my kingdom did belong to this world,
my attendants would be fighting
to keep me from being handed over to the Jews.
But as it is, my kingdom is not here.”

N2: So Pilate said to him,

Pilate: “Then you are a king?”

N2: Jesus answered,
✘ “You say I am a king.
For this I was born and for this I came into the world,
to testify to the truth.
Everyone who belongs to the truth listens to my voice.”

N2: Pilate said to him,

Pilate: “What is truth?”

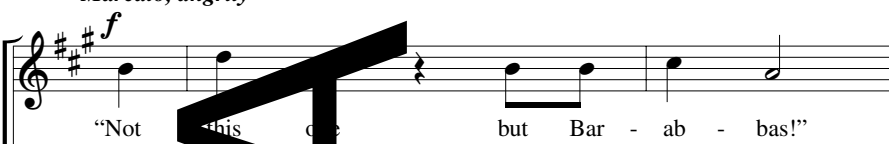
8. Pilate and the People


N1: When he had said this,
he again went out to the Jews and said to them,


Pilate: “I find no guilt in this man.
But you have a custom that I release one prisoner to you at Passover.
Do you want me to release to you the King of the Jews?”

N1:  They cried out again, —

F *Marcato, angry*

S  “Not this one but Bar - ab - bas!”

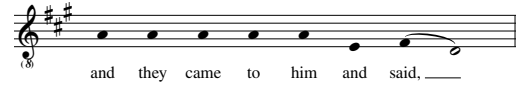
A  “Not this one but Bar - ab - bas!”

B  “Not this one but Bar - ab - bas!”

N1: Now Barabbas was a revolutionary.

9. Jesus and the Soldiers

N1: Then Pilate took Jesus and had him scourged.
 And the soldiers wove a crown out of thorns and placed it on his head,
 and clothed him in a purple cloak,



G *Sarcastically*

S *f* "Hail, King of the Jews!" *mf*

A *f* "Hail, King of the Jews!" *mf*

B *f* "Hail, King of the Jews!"

N1: And they shouted.

10. Pilate and the People

N1: Once more Pilate went out and said to them,
Pilate: "Look, I am bringing him out to you,
 so that you may know that I find no guilt in him."
N1: So Jesus came out,
 wearing the crown of thorns and the purple cloak.
 And he said to them,
Pilate: "Behold, the man!"
N1: When the chief priests and the guards saw him



S

H *Marcato*

ff *f*

S "Cru - ci - fy him, cru - ci - fy him!"

A "Cru - ci - fy him, cru - ci - fy him!"

B "Cru - - fy m, cru - ci - fy him!"

N1: Pilate said to them,
Pilate: "Take him yourselves and crucify him.
 I find no guilt in him."

N1:

The Jews an - swered,

I

f

S "We have a law, and ac - cord - ing to that law he ought to

A "We have a law, and ac - cord - ing to that law he ought to

B "We have a law, and ac - cord - ing to that law he ought to

mp rall.

die, be - cause he made him - self the Son of God."

mp rall.

die, be - cause he made him - self the Son of God."

mp rall.

die, be - cause he made him - self the Son of God."

11. Jesus and Pilate

N2: Now when Pilate heard this statement,
he became even more afraid,
and went back into the praetorium and said to Jesus,

Pilate: “Where are you from?”

N2: Jesus did not answer him.
So Pilate said to him,

Pilate: “Do you not speak to me?
Do you not know that I have power to release you
and I have power to crucify you?”

N2: Jesus answered him,

✕ “You would have no power over me
if it had not been given to you from above.

For this reason the one who handed me over to you has the greater sin.”

12. Pilate and the People

N1: Consequently, Pilate tried to release him;

The musical score is set in the key of D major (two sharps) and 4/4 time. It features three vocal parts: Soprano (S), Alto (A), and Bass (B). The lyrics are provided in both English and German. The score includes a piano introduction with the lyrics 'but the people cried out, —'. The vocal parts enter with the lyrics 'If you release him, you are not a Friend of Cae - sar.' The English lyrics are: 'Ev - ery - one who makes him - self a king op - po - ses Cae - sar.' The German lyrics are: 'Ev - ery - one who makes him - self a king op - po - ses Cae - sar.'

S *f* “If you release him, you are not a Friend of Cae - sar.

A *f* “If you release him, you are not a Friend of Cae - sar.

B *f* “If you release him, you are not a Friend of Cae - sar.

Ev - ery - one who makes him - self a king op - po - ses Cae - sar.”

Ev - ery - one who makes him - self a king op - po - ses Cae - sar.”

Ev - ery - one who makes him - self a king op - po - ses Cae - sar.”

N1: When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews,

Pilate: "Behold, your king!"

N1: They cried _____ out, _____

K
Marcato, angrily

S "Take him a - way, take him a - way! Cru-ci - fy him!"

A "Take him a - way, take him a - way! Cru-ci - fy him!"

B "Take him a - way, take him a - way! Cru-ci - fy him!"

N1: Pilate said to them

Pilate: "Shall I crucify your king?"

N1: The priests _____ an - swered,

L
Firmly

Tenor Solo "We have no king but Cae - sar."

Bass Solo "We have no king but Cae - sar."

N1: Then he handed him over to them to be crucified.

13. The Crucifixion

N1: So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read,

N2: “Jesus the Nazorean, the King of the Jews.”

N1: Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek.

So the chief priests of the Jews said to Pilate,

Tenor Solo *f* “Do not call him ‘The King of the Jews,’ but that

Bass Solo *f* “Do King of the Jews,’ but that

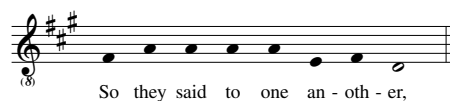
he said, ‘I am the King of the Jews.’ ”

he said, ‘I am the King of the Jews.’ ”

N1: Pilate answered,
Pilate: “What I have written, I have written.”

14. The Soldiers Divide Jesus’ Clothing

N1: When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down.



N

With vigor

f

T1 “Let’s not tear it, but cast lots for it to see whose it will be,”

T2 “Let’s not tear it, but cast lots for it to see whose it will be,”

f

B “Let’s not tear it, but cast lots for it to see whose it will be,”

With vigor

f

S “Let’s not tear it, but cast lots for it to see whose it will be,”

A “Let’s not tear it, but cast lots for it to see whose it will be,”

f

B “Let’s not tear it, but cast lots for it to see whose it will be,”

N1: in order that the passage of Scripture might be fulfilled that says:

N2: *They divided my garments among them,
and for my vestment they cast lots.*

N1: This is what the soldiers did.

15. Jesus and His Mother and the Beloved Disciple

N2: Standing by the cross of Jesus were his mother
and his mother’s sister, Mary the wife of Clopas,
and Mary of Magdala.

When Jesus saw his mother and the disciple there whom he loved
he said to his mother,

✘ “Woman, behold, your son.”

N2: Then he said to the disciple,

✘ “Behold, your mother.”

N2: And from that hour the disciple took her into his home.

16. The Death

N1: After this, aware that everything was now finished,
in order that the Scripture might be fulfilled,
Jesus said,

✘ “I thirst.”

N1: There was a vessel filled with common wine.
So they put a sponge soaked in wine on a sprig of hyssop
and put it up to his mouth.
When Jesus had taken the wine, he said,

✘ “It is finished.”

N1: And bowing his head, he handed over the spirit.

Here all kneel and pause for a short time.

17. The Fulfillment of the Scriptures

N1: Now since it was preparation day,
in order that the bodies might not remain on the cross on the sabbath,
for the sabbath day of that week was a solemn one,
the Jews asked Pilate that their legs be broken
and that they be taken down.

So the soldiers came and broke the legs of the first
and then of the other one who was crucified with Jesus.

But when they came to Jesus and saw that he was already dead,
they did not break his legs,
but one soldier thrust his lance into his side,
and immediately blood and water flowed out.

An eyewitness has testified, and his testimony is true;
he knows that he is speaking the truth,
so that you also may come to believe.

For this happened so that the Scripture passage might be fulfilled:

N2: *Not a bone of it will be broken.*

N1: And again another passage says:

N2: *They will pierce his side from which blood and water will flow.*

18. The Burial

N1: After this, Joseph of Arimathea,
secretly a disciple of Jesus for fear of the Jews,
asked Pilate if he could remove the body of Jesus.
And Pilate permitted it.

So he came and took his body.

Nicodemus, the one who had first come to him at night,
also came bringing a mixture of myrrh and aloes
weighing about one hundred pounds.

They took the body of Jesus
and bound it with burial cloths along with the spices,
according to the Jewish burial custom.

Now in the place where he had been crucified there was a garden,
and in the garden a new tomb, in which no one had yet been buried.
So they laid Jesus there because of the Jewish preparation day;
for the tomb was close by.

The Gospel of the Lord.

18. The Burial

O

mp in strict time; choral breathing

S/A Ah

mf as freely as possible

Baritone Solo Af ter this, Jo - seph of A - ri - ma - the - a,

mp in strict time; choral breathing

B Ah

4 (ah)

se - cret - ly a dis si - of Je - sus for fear of the Jews,

(ah)

8 (ah)

asked Pi if he could re - move the bod -

(ah)

S

11

(ah)

y of Je - sus. And Pi - late per - mit - ted

(ah)

Detailed description: This system contains measures 11 through 14. It features three staves: a vocal line in treble clef, a piano accompaniment in treble clef with a 3/8 time signature, and a bass line in bass clef. The key signature has one flat. The lyrics are: "(ah) y of Je - sus. And Pi - late per - mit - ted".

15

(ah)

it. So he came his bod - y. Nic - o - de - mus,

(ah)

Detailed description: This system contains measures 15 through 18. It features three staves: a vocal line in treble clef, a piano accompaniment in treble clef with a 3/8 time signature, and a bass line in bass clef. The key signature has one flat. The lyrics are: "(ah) it. So he came his bod - y. Nic - o - de - mus,". Large black letters 'W' and 'L' are overlaid on the vocal line.

19

(ah)

the one who had first come to him at night, al - so came bring -

(ah)

Detailed description: This system contains measures 19 through 21. It features three staves: a vocal line in treble clef, a piano accompaniment in treble clef with a 3/8 time signature, and a bass line in bass clef. The key signature has one flat. The lyrics are: "(ah) the one who had first come to him at night, al - so came bring -". Large black letters 'R' and 'M' are overlaid on the vocal line.

22

(ah)

ing a mix - ture of rrrh and al - oes weigh - ing a - bout one hun - dred

(ah)

Detailed description: This system contains measures 22 through 25. It features three staves: a vocal line in treble clef, a piano accompaniment in treble clef with a 3/8 time signature, and a bass line in bass clef. The key signature has one flat. The lyrics are: "(ah) ing a mix - ture of rrrh and al - oes weigh - ing a - bout one hun - dred". Large black letters 'A' and 'S' are overlaid on the vocal line.

25

(ah)

pounds. They took the bod - y of Je - sus and

(ah)

Detailed description: This system contains measures 25, 26, and 27. It features a vocal line with lyrics and a piano accompaniment. The lyrics are: "pounds. They took the bod - y of Je - sus and". There are vocalizations "(ah)" at the beginning and end of the system. A large black letter 'W' is superimposed over the piano part in measure 26.

28

(ah)

bound it with - al cloths a - long with the spic -

(ah)

Detailed description: This system contains measures 28, 29, and 30. It features a vocal line with lyrics and a piano accompaniment. The lyrics are: "bound it with - al cloths a - long with the spic -". There are vocalizations "(ah)" at the beginning and end of the system. A large black letter 'R' is superimposed over the piano part in measure 29.

31

(ah)

es, ac - cord - ing to Jew - ish bur - i - al cus - tom.

(ah)

Detailed description: This system contains measures 31, 32, and 33. It features a vocal line with lyrics and a piano accompaniment. The lyrics are: "es, ac - cord - ing to Jew - ish bur - i - al cus - tom.". There are vocalizations "(ah)" at the beginning and end of the system. A large black letter 'N' is superimposed over the piano part in measure 32.

34

(ah)

Now in the pla where he had been cru - ci - fied there was a gar - den, and

(ah)

Detailed description: This system contains measures 34, 35, and 36. It features a vocal line with lyrics and a piano accompaniment. The lyrics are: "Now in the pla where he had been cru - ci - fied there was a gar - den, and". There are vocalizations "(ah)" at the beginning and end of the system. A large black letter 'A' is superimposed over the piano part in measure 35, and a large black letter 'S' is superimposed over the piano part in measure 36.

37
(ah)
in the gar - den a new tomb, in which no one had yet been
(ah)

40
(ah)
bur - ied. So they laid Je - sus there be - cause
(ah)

43
(ah) *rit. e dim.*
of the Jew - ish pre - par - a - tion day; for the tomb was close by.
(ah) *rit. e dim.*
rit. e dim.
The sepulchre of the Lord.



The image shows a musical score for a piece titled "The Sepulchre of the Lord". The score is written in three systems, each with three staves (treble, alto, and bass clefs). The lyrics are in English and describe the discovery of the empty tomb. The music is in a minor key and 3/8 time. There are several instances of "ah" in parentheses, indicating vocalizations. The score includes performance directions such as "rit. e dim." (ritardando e diminuendo). A large, bold, black vertical text "THE SEPULCHRE OF THE LORD" is overlaid on the score, reading from top to bottom.

SAMPLE

SAMPLE



OCP Publications

ocp.org