

The Passion of Our Lord Jesus Christ

According to John

John 18: 1-40 and 19: 1-37

The Text of the New Revised Standard Version

Set to Traditional Chant by

Bruce E. Ford

## FOREWORD

Few specimens of fully-notated chant recitatives from the Middle Ages survive; but those that do indicate that medieval musicians applied the formulas to the texts somewhat more flexibly than the rules given in twentieth-century chant books permit.

Recitative formulas hold little interest except as vehicles for texts. Therefore, if a particular formula distorts a particular text, the formula ought to be modified.

In this setting of the English text I have sometimes placed two (normally-separate) notes over a single syllable to facilitate smooth rendering of the text where two accented syllables occur in succession, e.g.,

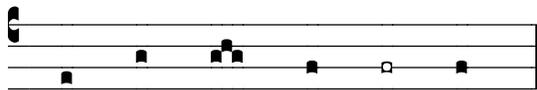


but they képt shóut-ing.

The formula by which the Chronista recitative leads into the Christus recitative and, the formula by which the Christus recitative returns to the Chronista recitative, both place a three-note group over an unstressed syllable:



re- spón-dit Jé- sus



sed tú- a ff- et.

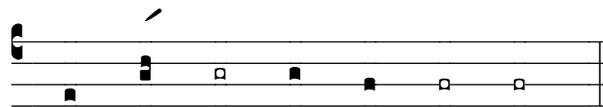
Unstressed Latin syllables can bear this musical weight because every Latin syllable includes a true vowel sound. Many unstressed English syllable do not. Consequently some English texts cannot be sung to this formula without distortion. Therefore, I have reconfigured these formulas so that musical and verbal accents will always coincide:



Jé- sus án- swered



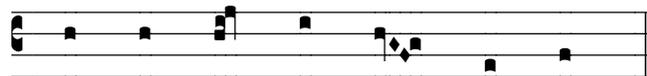
séc- ond tíme and práyed.



the tíme of trí- al.  
the flésh is wéak

The final cadence of the special tone traditionally associated with the concluding verses of the Passion (the Planctus) is cursive—indifferent to textual accentuation:

5 4 3 2 1

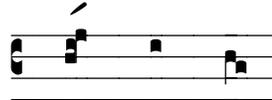


pó- si- tus fú- e- rat  
sáb- ba- tum il- lu- scé- bat  
é- rat cór- pus é- ius

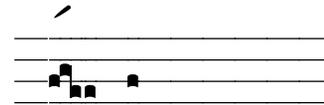
Since unstressed English syllables (for the reason previously cited) cannot bear the musical weight that this formula would sometimes place upon them, I have redesigned this formula, also, to align the musical and verbal accents.



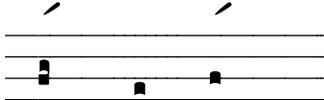
tóp to



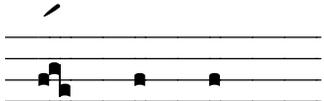
shóok and the



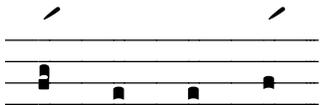
bót- tom



rócks were split



Zéb - e dee



héwn in the rók

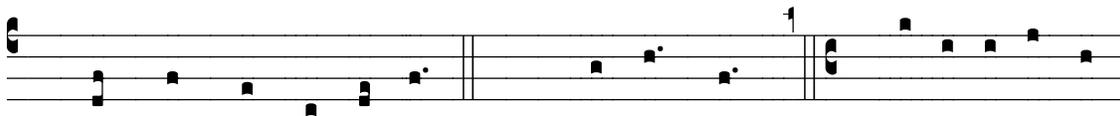


Gód's Són

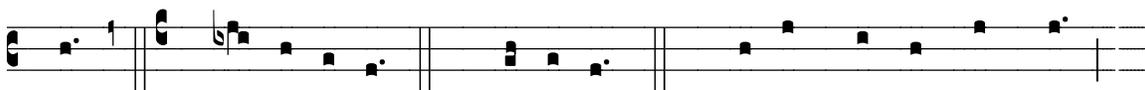




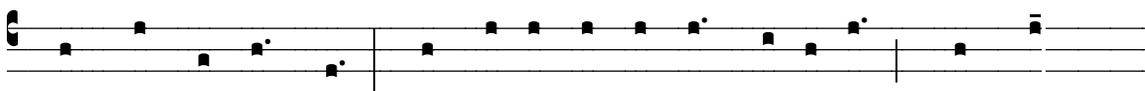
know-ing all that was to hap-pen to him, came for-ward and asked them,



✠ “Whom are you look-ing for?” **C.** They an-swered, **S.** “Je-sus of Naz-a-



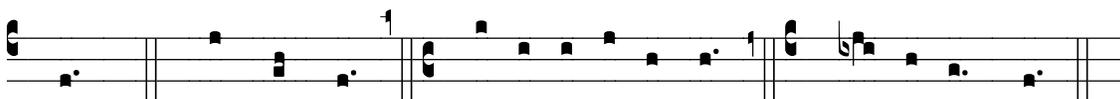
reth.” **C.** Je- sus re-plied, ✠ “I am he.” **C.** Ju-das, who be-trayed him,



was stand-ing with them. When Je-sus said to them, “I am he,” they stepped



back and fell to the ground. A- gain he asked them, ✠ “Whom are you look-ing



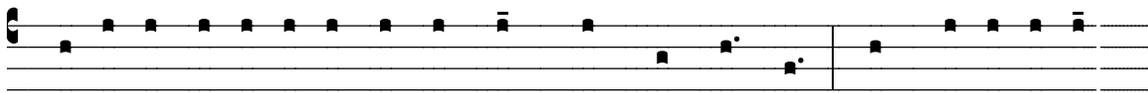
for?” **C.** And they said, **S.** “Je-sus of Naz-a-reth.” **C.** Je-sus an-swered,



✠ “I told you that I am he. So if you are look-ing for me, let these men go.”



**C.** This was to ful-fill the word that he had spok-en,



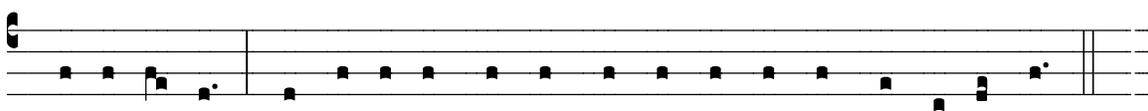
“I did not lose a sin-gle one of those whom you gave me.” Then Simon Peter,



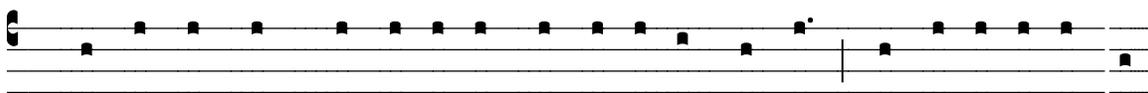
who had a sword, drew it, struck the high priest’s slave, and cut off his right ear.



The slave’s name was Mal-chus. Je-sus said to Pe-ter, ✠ “Put your sword back



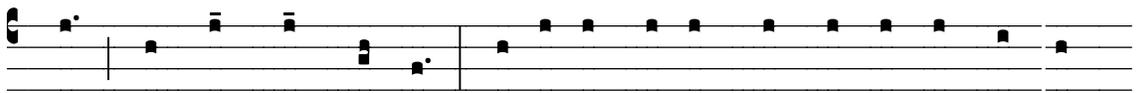
in-to its sheath. Am I not to drink the cup that the Fa-ther has giv-en me?”



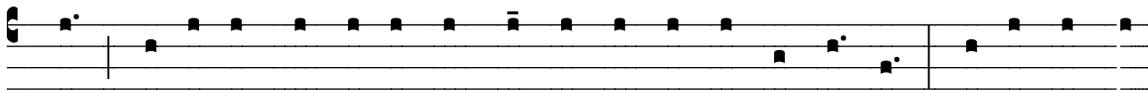
**C.** So the sol-diers, their of- fi-cer, and the Je-wish po-lice ar-rest-ed Je-sus and



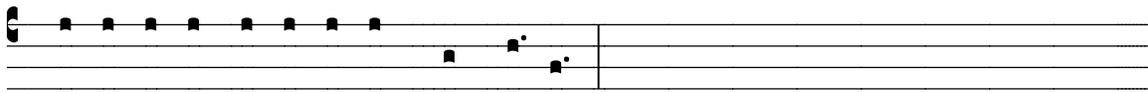
bound him. First they took him to An-nas, who was the father-in-law of Cai-a-



phas, the high priest that year. Cai-a-phas was the one who had ad-vised the



Jews that it was bet-ter to have one per-son die for the peo-ple. Si-mon Pe-ter



and an-oth-er dis-ci-ple fol-lowed Je-sus.



Since that dis-ci-ple was known to the high priest, he went with Je-sus in-to the



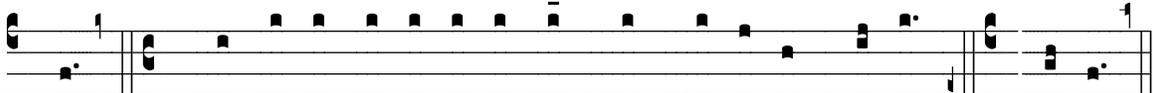
court-yard of the high priest, but Pe-ter was stand-ing out-side at the gate. So the



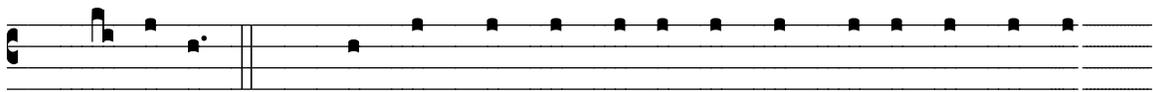
oth-er dis-ci-ple, who was known to the high priest, went out, spoke to the



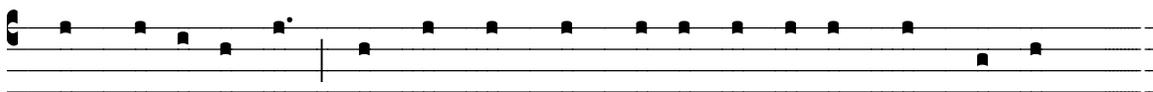
wo-man who guard-ed the gate, and brought Pe-ter in. The wo-man said to Pe-



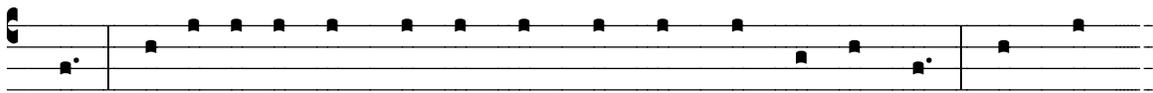
ter, **S.** “You are not al-so one of this man’s dis-ci-ples, are you?” **C.** He said,



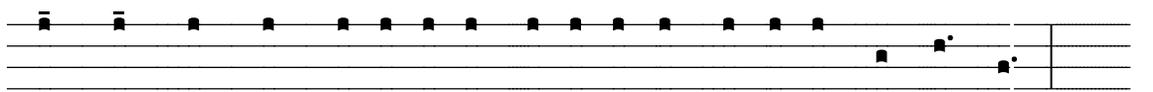
**S.** “I am not.” **C.** Now the slaves and the po-lice had made a char-coal fire



be-cause it was cold, and they were stand-ing a-round it and warm-ing them-



selves. Pe-ter al-so was stand-ing with them and warm-ing him-self. Then the



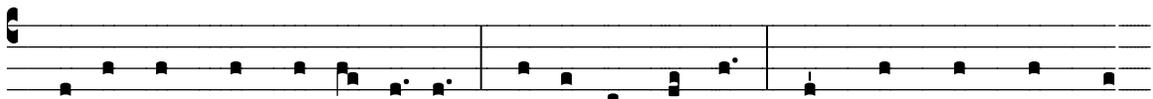
high priest ques-tioned Je-sus a-bout his dis-ci-ples and a-bout his teach-ing.



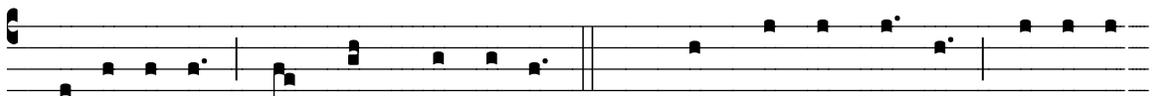
Je-sus an-swered, ✠ “I have spok-en o-pen-ly to the world; I have al-ways



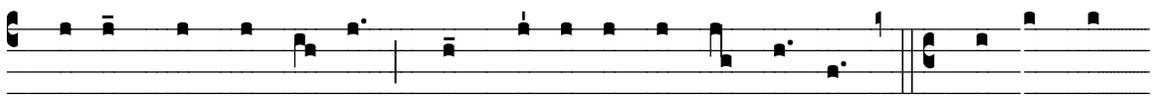
taught in syn-a-gogues and in the tem-ple, where all the Jews come to-geth-er.



I have said noth-ing in se-cret. Why do you ask me? Ask those who heard what



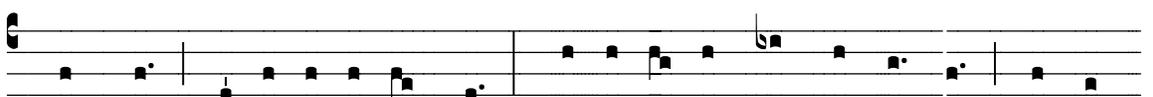
I said to them; they know what I said.” **C.** When he had said this, one of the



po-lice stand-ing near-by struck Je-sus on the face, say-ing, **S.** “Is that how



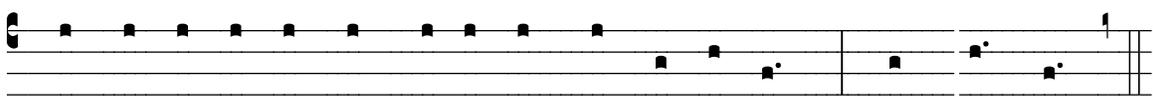
you an-swer the high priest?” **C.** Je-sus an-swered, ✠ “If I have spok-en



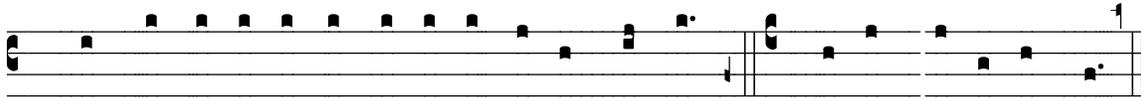
wrong-ly, tes-ti-fy to the wrong. But if I have spok-en right-ly, why do yo



you strike me?” **C.** Then An-nas sent him bound to Cai-a-phas the high priest.



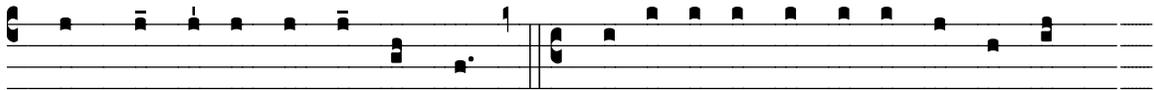
Now Si-mon Pe-ter was stand-ing and warm-ing him-self. They asked him,



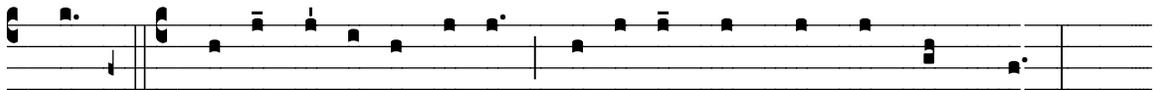
**S.** “You are not al-so one of his dis-ci-ples, are you?” **C.** He de-nied it and said,



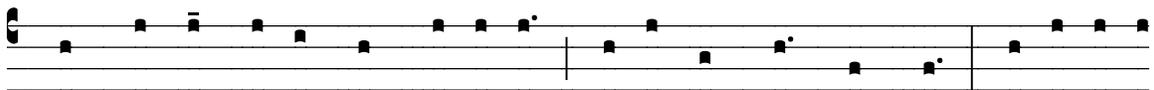
**S.** “I am not.” **C.** One of the slaves of the high priest, a rel- a-tive of the man



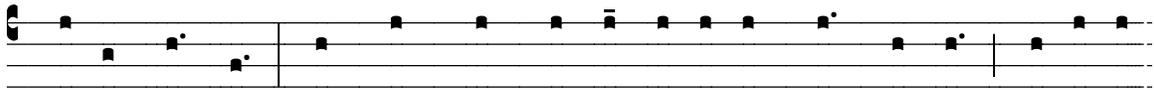
whose ear Pe-ter had cut off, asked, **S.** “Did I not see you in the gar-den with



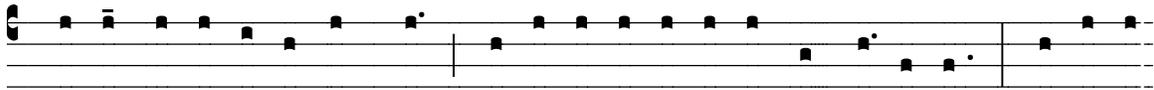
him?” **C.** A-gain Pe-ter de-nied it, and at that mo-ment the cóck crówed.



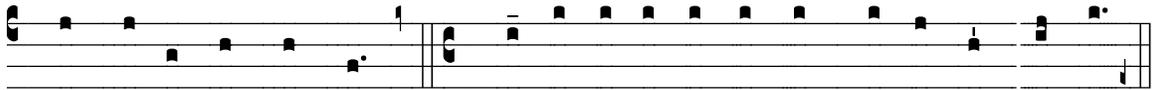
Then they took Je-sus from Cai- a-phas to Pi-late’s head-quar-ters. It was ear-ly



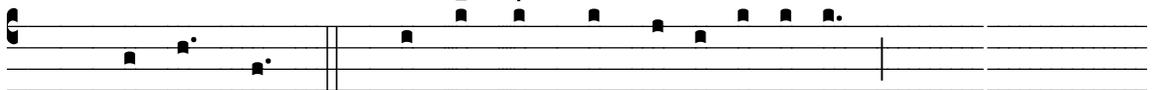
in the morn-ing. They them-selves did not en-ter the head-quar-ters, so as to



a-void rit- u- al de-file-ment and to be a-ble to eat the Pass-o-ver. So Pi-late



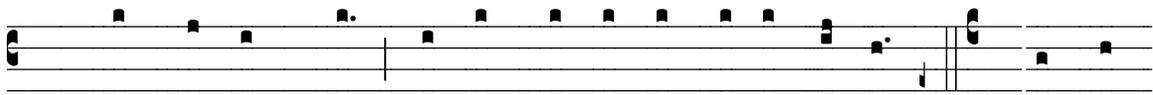
went out to them and said, **S.** “What ac-cu-sa-tion do you bring a-against this man?”



**C.** They an-swered, **S.** “If this man were not a crim-i-nal,



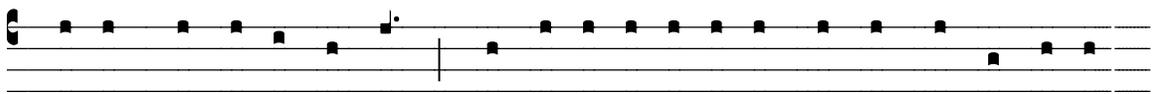
we would not have hand-ed him o-ver to you.” **C.** Pi-late said to them,



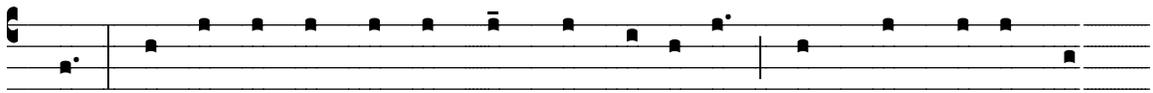
**S.** “Take him your-selves and judge him ac-cord-ing to yóur lów.” **C.** The Jews



re-plied, **S.** “We are not per-mit-ted to put an-y-one to death.” **C.** (This was to



ful-fill what Je-sus had said when he in-di-cat-ed the kind of death he was to



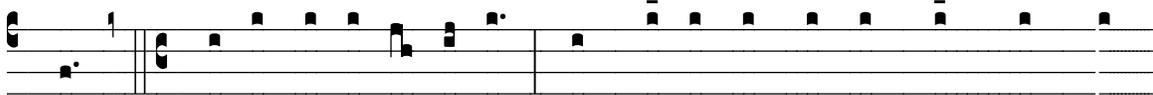
die.) Then Pi-late en-tered the head-quar-ters a-gain, sum-moned Je-sus, and



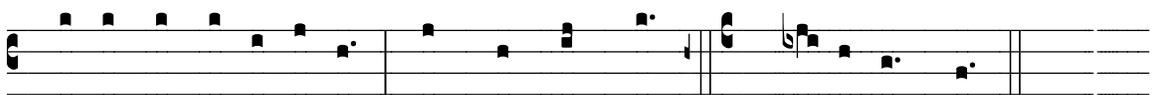
asked him, **S.** “Are you the King of the Jews?” Je-sus an-swered, **✠** “Do



you ask this on your own, or did oth-ers tell you a-bout me?” **C.** Pi-late re-



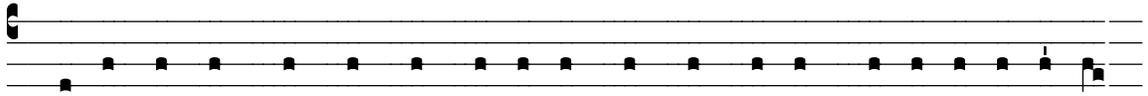
plied, **S.** “I am not a Jew, am I? Your own na-tion and the chief priests have



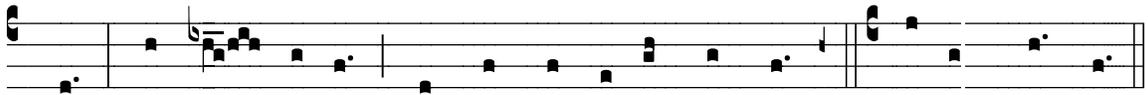
hand-ed you o-ver to me. What have you done?” **C.** Je-sus an-swered,



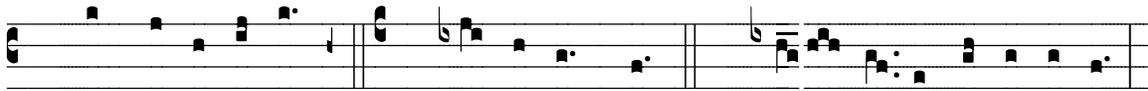
✠ “My king-dom is not from this world. If my king-dom were from this world,



my fol-low-ers would be fight-ing to keep me from be-ing hand-ed o-ver to the



Jews. But as it is, my king-dom is not from here.” **C.** Pi-late asked him,



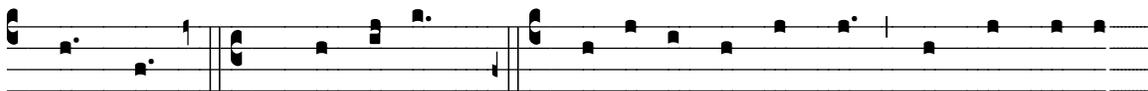
**S.** “So you are a king?” **C.** Je-sus an-swered, ✠ “You say that I am a king.



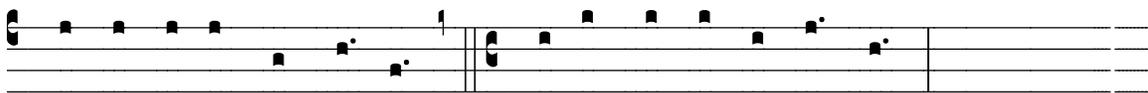
For this I was born, and for this I came in- to the world, to tes-ti- fy to the



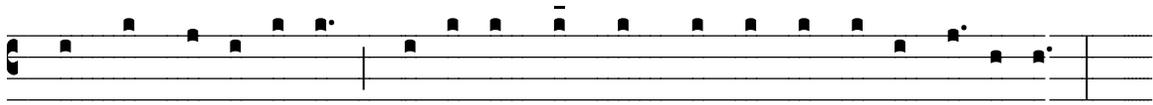
truth. Ev-ry-one who be-longs to the truth lis-tens to my voice.” **C.** Pi-late



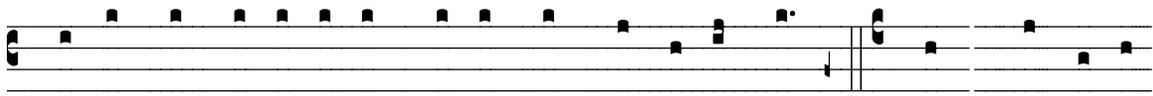
asked him, **S.** “What is truth?” Af-ter he had said this, he went out to



the Jews a-gain and told them, **S.** “I find no case a-against him.



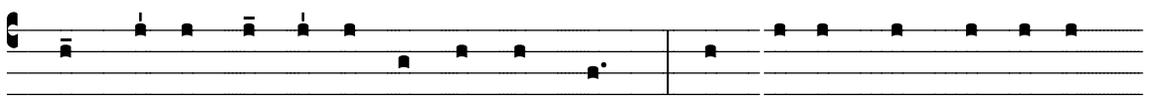
But you have a cus-tom that I re-lease some-one for you at the Pass-o-ver.



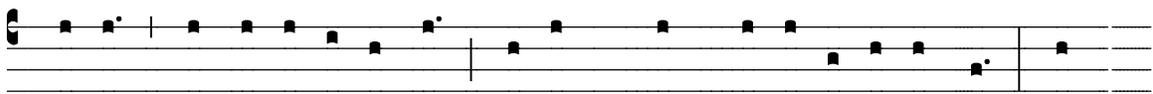
Do you want me to re-lease for you the King of the Jews?" **C.** They shout-ed in



re- ply, **S.** "Not this man, but Ba-rab-bas!" **C.** Now Ba-rab-bas was a ban-dit.]



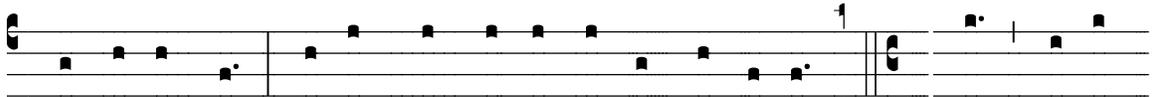
Then Pi-late took Je-sus and had him flogged. And the sol-diers wove a crown



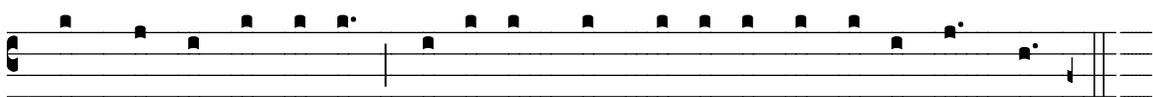
of thorns and put it on his head, and they dressed him in a pur-ple robe. They



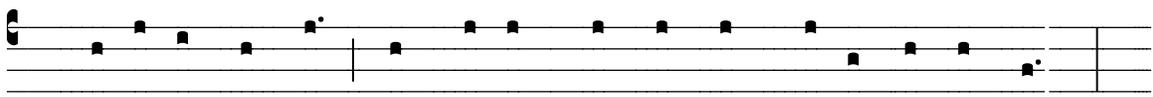
kept com-ing up to him, say-ing, **S.** Hail, King of the Jews!" **C.** and strik-ing



him on the face. Pi-late went out a-gain and said to them, **S.** "Look, I am



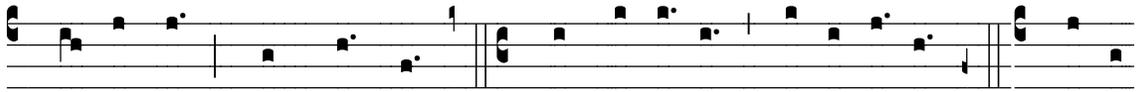
bring-ing him out to you to let you know that I find no case a-against him."



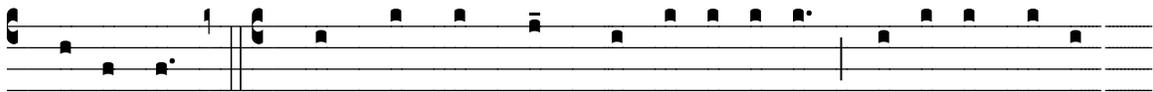
**C.** So Je-sus came out, wear-ing the crown of thorns and the pur-ple robe.



Pilate said to them, **S.** "Here is the man!" **C.** When the chief priests and the po-



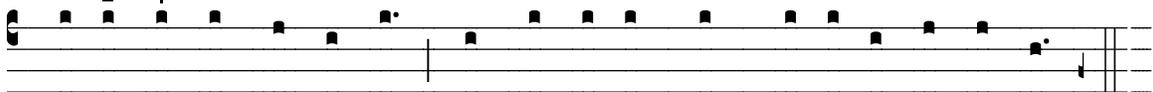
lice saw him, they shout-ed, **S.** "Cru-ci-fy him! Cru-ci-fy him!" **C.** Pi-late



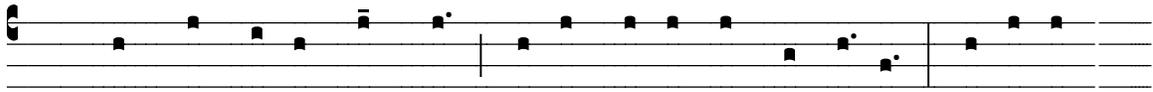
said to them, **S.** "Take him your-selves and cru-ci-fy him; I find no case a-



gainst him." **C.** The Jews an-swered him, **S.** "We have a law, and ac-cord-ing



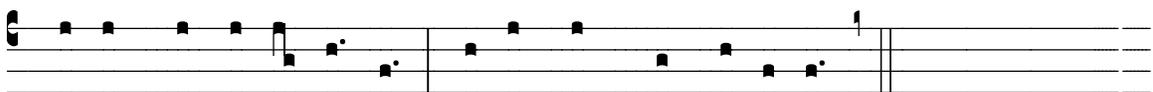
to that law he ought to die be-cause he has claimed to be the Son of God."



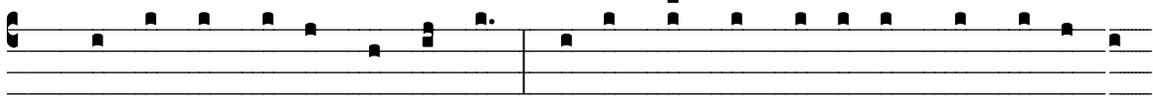
**C.** Now when Pi-late heard this, he was more a-fraid than ev-er. He en-tered



his head-quar-ters a-gain and asked Jesus, **S.** "Where are you from?" **C.** But



Je-sus gave him no an-swer. Pi-late there-fore said to him,



**S.** “Do you re-fuse to speak to me? Do you not know that I have pow-er to re-



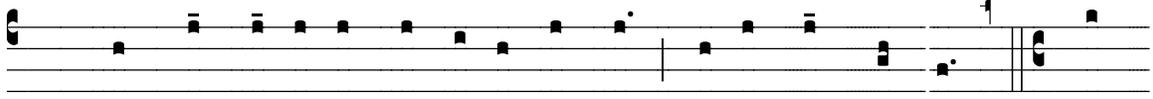
lease you, and pow-er to cru-ci-fy you?” **C.** Je- sus an-swered him, † “You



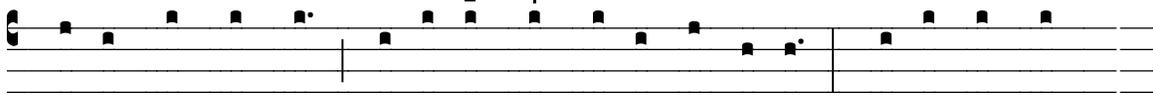
would have no pow-er o-ver me un-less it had been giv-en you from a-bove;



there-fore the one who hand-ed me o-ver to you is guil-ty of a great-er sin.”



**C.** From then on Pi-late tried to re-lease him, but the Jews cried out, **S.** “If



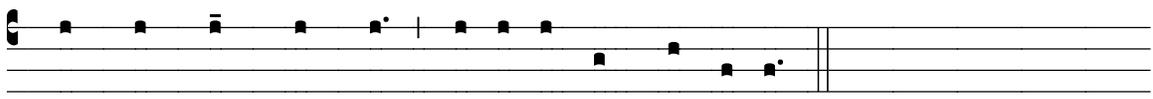
you re-lease this man, you are no friend of the em-per-or. Ev-’ry-one who



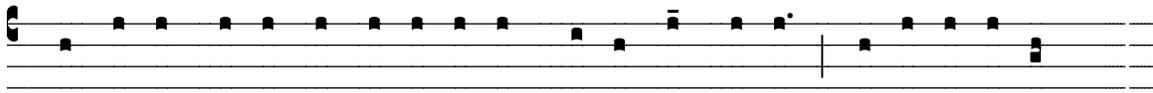
claims to be a king sets him-self a-against the em-per-or.” **C.** When Pi-late heard



these words, he brought Je-sus out-side and sat on the judge’s bench, at a place



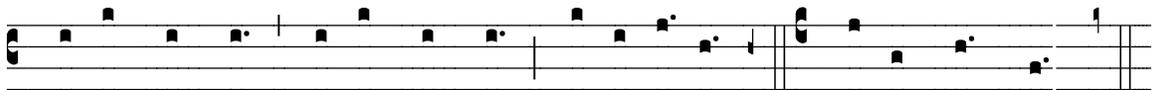
called The Stone Pave-ment, or in He-brew Gab-ba-tha.



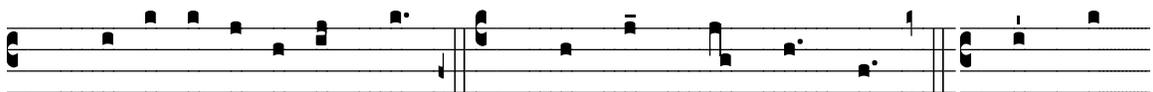
Now it was the day of Prep-a-ra-tion for the Pass-o-ver; and it was a-bout



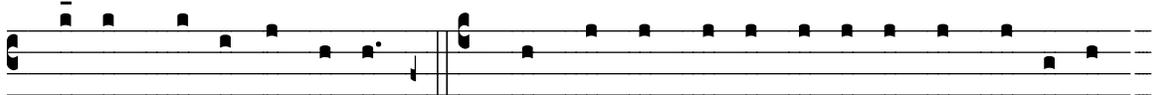
noon. He said to the Jews, **S.** "Here is your King!" **C.** They cried out,



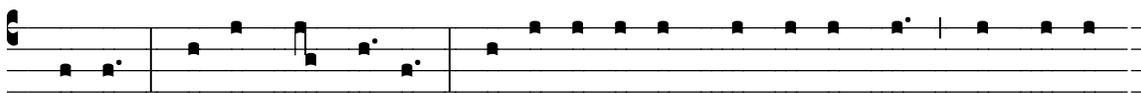
"A-way with him! A-way with him! Cru-ci-fy him!" **C.** Pi-late asked them,



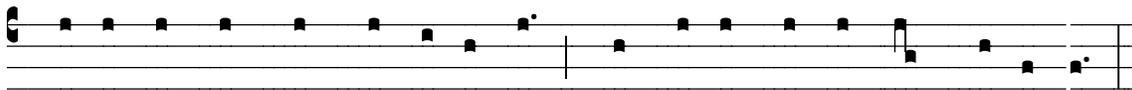
**S.** "Shall I cru-ci-fy your King?" **C.** The chief priests an-swered, **S.** "We have



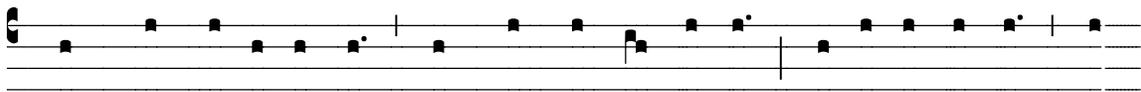
no king but the em-per-or." **C.** Then he hand-ed him o-ver to them to be cru-



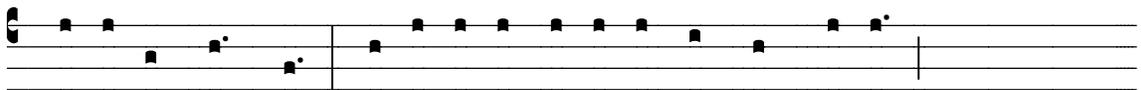
ci-fied. So they took Je-sus; and ca-ry-ing the cross by him-self, he went out



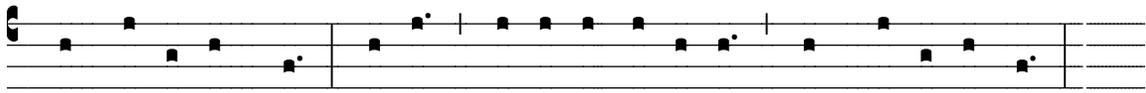
to what is called The Place of the Skull, which in He-brew is called Gol-go-tha.



There they cru-ci-fied him, and with him two oth-ers, one on ei-ther side, with



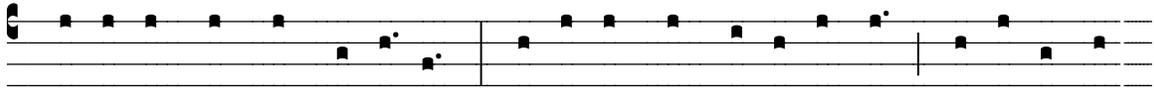
Je-sus be-tween them. Pi-late al-so had an in-scrip-tion writ-ten



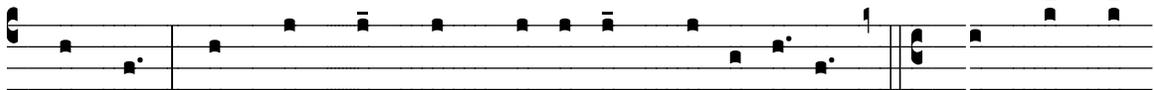
and put on the cross. It read, "Je-sus of Naz-a-reth, the King of the Jews."



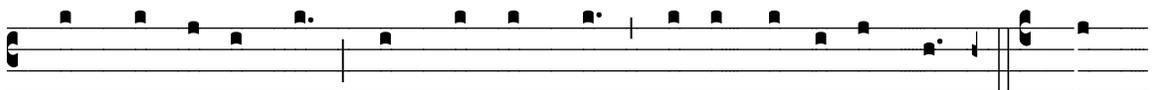
Ma-ny of the Jews read this in-scrip-tion, be-cause the place where Je-sus was



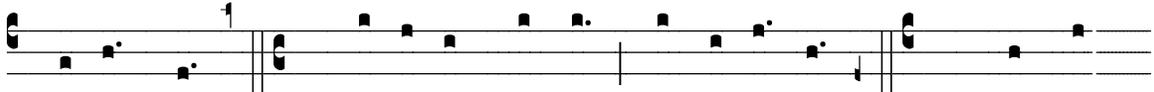
cru-ci-fied was near the cit-y; and it was writ-ten in He-brew, in Lat -in, and



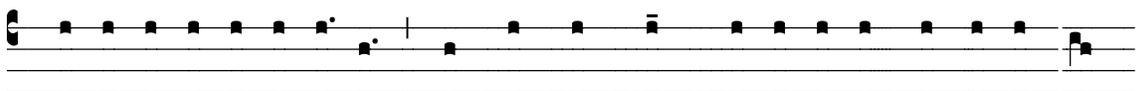
in Greek. Then the chief priests of the Jews said to Pi-late, **S.** "Do not write,



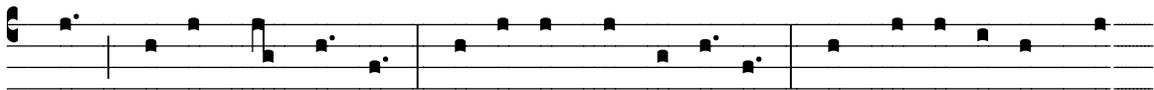
'The King of the Jews,' but, 'This man said, I am King of the Jews.'" **C.** Pi-



late an-swered, **S.** "What I have writ-ten I have wri-ten." **C.** When the



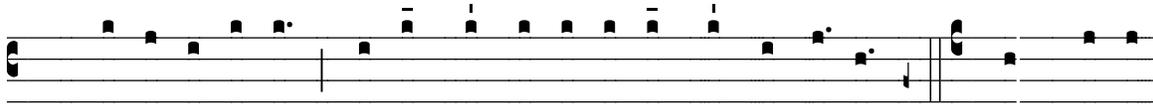
soldiers had crucified Jesus, they took his clothes and di-vid-ed them in-to four



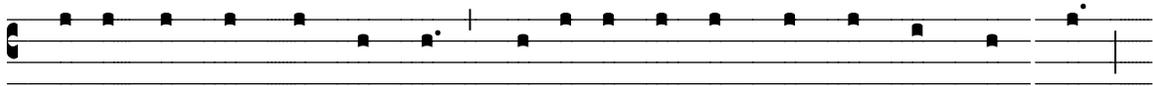
parts, one for each sol-dier. They al-so took his tu-nic; now the tu-nic was seam-



less, wov-en in one piece from the top. So they said to one an-oth-er,



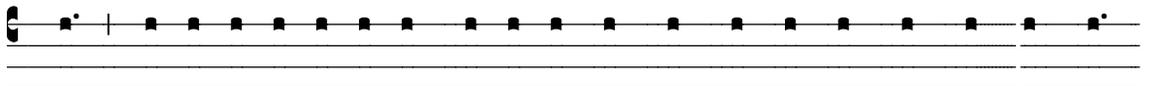
**S.** “Let us not tear it, but cast lots for it to see who will get it.” **C.** This was to



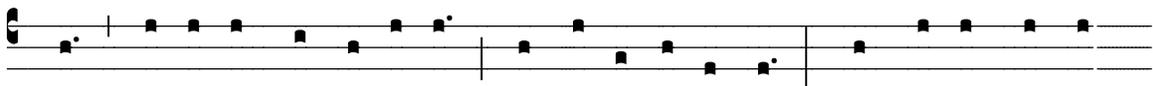
ful-fill what the scrip-ture says, “They di-vid-ed my clothes a-mong them-selves,



and for my cloth-ing they cast lots.” And that is what the sol-diers did. Mean-



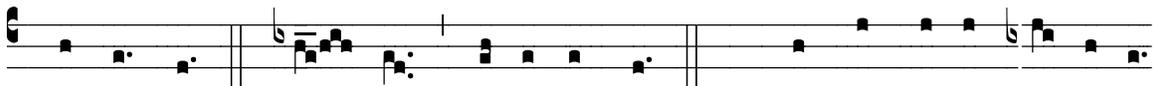
while, stand-ing near the cross of Je-sus were his moth-er, and his moth-er’s sis-



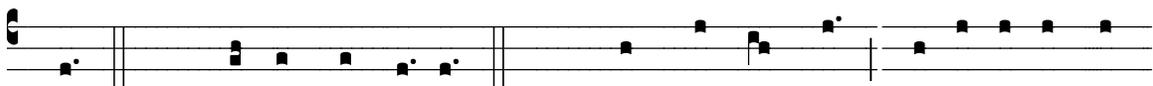
ter, Ma-ry the wife of Clo-pas, and Ma-ry Mag-da-lene. When Je-sus saw his



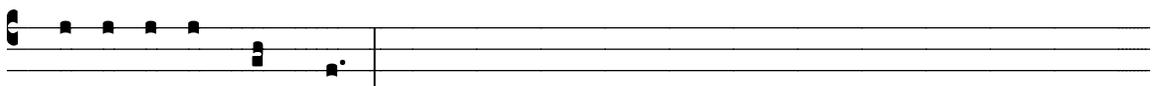
moth-er and the dis-ci-ple whom he loved stand-ing be-side her, he said to



his moth-er, ✠ “Wo-man, here is your son.” **C.** Then he said to the dis-ci-



ple, ✠ “Here is your mother.” **C.** And from that hour the dis-ci-ple took



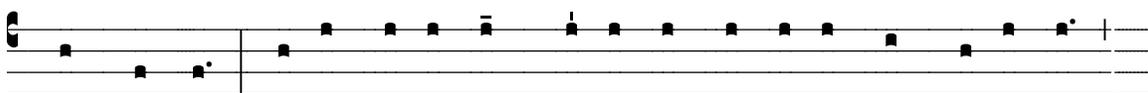
her in-to his own home.



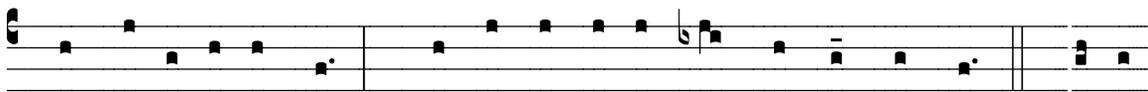
Af-ter this, when Je-sus knew that all was now fin-ished, he said (in or-der to



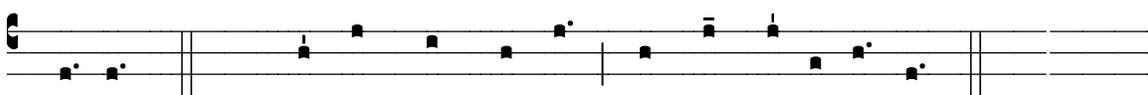
ful- fill the scrip-ture), ✠ “I am thirst-y.” **C.** A jar full of sour wine was



stand-ing there. So they put a sponge full of the wine on a branch of hys-sop



and held it to his mouth. When Je-sus had re-ceived the wine, he said, ✠ “It is



fin-ished.” **C.** Then he bowed his head and gave up his spir-it.

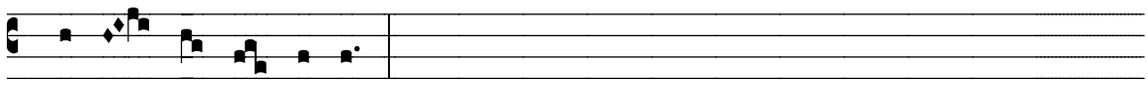
*After a period of silence, the Chronista continues in the Planctus Tone:*



Since it was the day of Prep-a-ration, the Jews did not want the bod-ies left



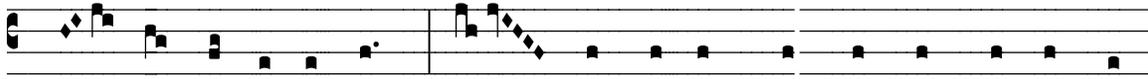
on the cross dur-ing the sab-bath, es-pe-cial-ly be-cause that sab-bath was a day



of great so-lem-ni-ty.



So they asked Pi-late to have the legs of the cru-ci-fied men bro-ken



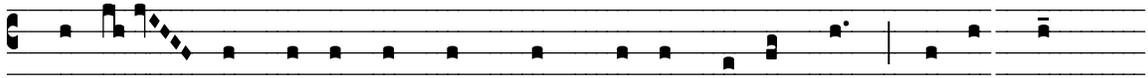
and the bod-ies re-moved. Then the sol-diers came and broke the legs of



the first and of the other who had been cru-ci-fied with him. But when they



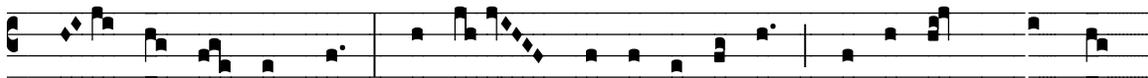
came to Je-sus and saw that he was al-read-y dead, they did not break his legs.



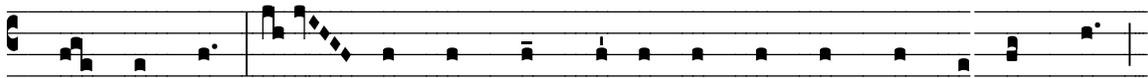
In- stead, one of the sol-diers pierced his side with a spear, and at once



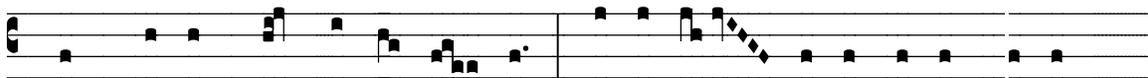
blood and wa-ter came out. (He who saw this has tes-ti-fied so that you



al- so may be-lieve. His tes- ti-mo-ny is true, and he knows that he



tells the truth.) These things oc-curred so that the scrip-ture might be ful-filled,



“None of his bones shall be brok- en.” And a- gain an-oth-er pas-sage of



scrip-ture says, "They will look on the one whom they have pierced."