

# The Passion according to John

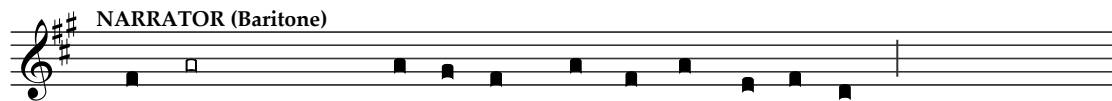
John 19:1-37

Plainchant

Choruses based on T.L. de Victoria

ed. K. Jaworski

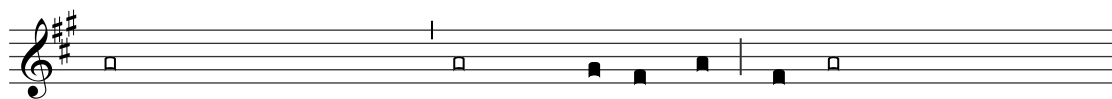
NARRATOR (Baritone)



The Passion of our Lord Je-sus Christ ac-cord-ing to John.



Pi-late there-fore took Je-sus, and scourg-èd him. And the soldiers

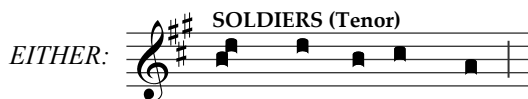


platted a crown of thorns, and put it on his head, and they put on



him a pur-ple robe, and said:

EITHER:



Hail, King of the Jews:

## CHORUS

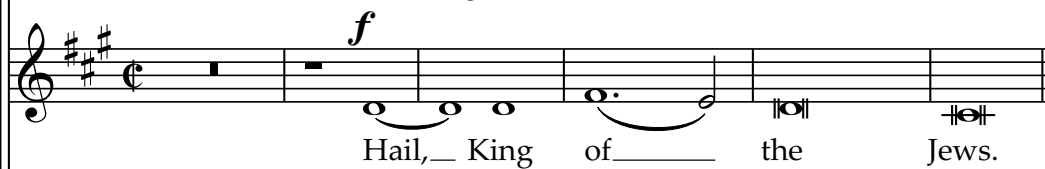
*f*



Hail, \_\_\_\_\_ King of the Jews.


OR:

*f*



Hail, \_ King of \_\_\_\_\_ the Jews.

*f*



Hail, \_\_\_\_\_ King \_\_\_\_\_ of the \_\_\_\_\_ Jews.

*f*



Hail, \_\_\_\_\_ King of \_\_\_\_\_ the Jews.

NARRATOR

and they smote him with their hands. Pi-late therefore went forth a-gain,

and saith un-to them:

PILATE (Tenor)

Be-hold, I bring him forth to you, that ye may know

that I find no fault in him.

NARRATOR

Then came Jesus forth, wearing the crown of thorns, and the pur-ple robe.

And Pilate saith un-to them:

PILATE

Be-hold the man!

NARRATOR

When the chief priests therefore and of-fi-cers saw him,

they cri-èd out, say-ing,

EITHER: PRIESTS (Tenor)

Cru-ci-fy him, cru-ci-fy him.

CHORUS

OR:

Cru - ci - fy him, cru - ci - fy him.

NARRATOR

Pi-late saith un-to them:

PILATE

Take ye him, and cru-ci-fy him: for I find no fault in him.

NARRATOR

The Jews an-swer-èd him:

EITHER: PEOPLE (Tenor)

We have a law, and by our law he ought to die,

be-cause he made himself the Son of God.

CHORUS

*mp*

OR:

We have a law and by our law he ought to

*poco cresc.*

him - self the

die, be - cause he made him self \_\_\_\_\_ } the

*poco cresc.*

him - self the

Son of God.  
the Son of God.  
Son of God.  
Son of God.

Detailed description: This block contains a musical score for the phrase 'Son of God'. It is written for two voices, likely Soprano and Bass, in a key of three sharps (F#, C#, G#) and a common time signature. The lyrics are: 'Son of God.' (top line), 'the Son of God.' (middle line), 'Son of God.' (bottom line), and 'Son of God.' (bottom line). The music features long, flowing lines with various note values and rests, typical of plainsong.

NARRATOR

When Pilate therefore heard that say-ing, he was the more a-fraid;

Detailed description: A single line of musical notation in treble clef, key of three sharps, and common time. The notes are represented by small black squares, indicating a plainsong style. The lyrics are: 'When Pilate therefore heard that say-ing, he was the more a-fraid;'.

and went again in-to the judge-ment-hall, and saith un-to Je-sus:

Detailed description: A single line of musical notation in treble clef, key of three sharps, and common time. The notes are represented by small black squares. The lyrics are: 'and went again in-to the judge-ment-hall, and saith un-to Je-sus:'.

PILATE

Whence art thou?

Detailed description: A single line of musical notation in treble clef, key of three sharps, and common time. The notes are represented by small black squares. The lyrics are: 'Whence art thou?'.

NARRATOR

But Jesus gave him no an-swer. Then saith Pilate un-to him:

Detailed description: A single line of musical notation in treble clef, key of three sharps, and common time. The notes are represented by small black squares. The lyrics are: 'But Jesus gave him no an-swer. Then saith Pilate un-to him:'.

PILATE

Speak-est thou not un-to me? Know-est thou not that I have power

Detailed description: A single line of musical notation in treble clef, key of three sharps, and common time. The notes are represented by small black squares. The lyrics are: 'Speak-est thou not un-to me? Know-est thou not that I have power'.

to cru-ci-fy thee, and have power to re-lease thee?

Detailed description: A single line of musical notation in treble clef, key of three sharps, and common time. The notes are represented by small black squares. The lyrics are: 'to cru-ci-fy thee, and have power to re-lease thee?'.

NARRATOR

Je-sus an-swer-èd:

Detailed description: A single line of musical notation in treble clef, key of three sharps, and common time. The notes are represented by small black squares. The lyrics are: 'Je-sus an-swer-èd:'.

**JESUS (Bass)**

Thou couldest have no power at all a-*gainst* me, ex-*cept* it were  
 given thee from a-*bove*: there-*fore* he that delivered me un-*to* thee  
 hath the great-*er* sin.

**NARRATOR**

And from thenceforth Pilate sought to re-*lease* him:  
 but the Jews cri-*èd* out, say-*ing*,

**PEOPLE**

*EITHER:*

If thou let this man go, thou art not Cae-*sar's* friend:  
 who-*soever* maketh him-*self* a king speak-*eth* a-*gainst* Cae-*sar*.

## CHORUS

OR:

*f* *meno f*

If thou let this man go, thou art

*più f*

not Caesar's friend. Who - so -

ev - er mak - eth him - self a king speak

a - gainst Cae - - - sar.

eth a - gainst Cae - - - sar.

NARRATOR

When Pilate therefore heard that say-ing, he brought Jesus forth, and sat

down in the judgement-seat, in a place that is call-èd the Pave-ment,

but in the He-brew, Gab-ba-tha. And it was the preparation of the

passover, and a-bout the sixth hour: and he saith un-to the Jews:

PILATE

Be-hold your King!

NARRATOR

But they cri-èd out:

EITHER: PEOPLE

A-way with him, a-way with him, cru-ci-fy him.

CHORUS

OR:

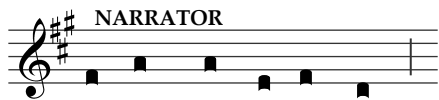
*f* A - way with him, a - way with him,

*più f*

cru - ci - fy him.


*più f*

NARRATOR




Pi-late saith un-to them:

PILATE



Shall I cru-ci-fy your King?

NARRATOR



The chief priests ans-wer-ed,

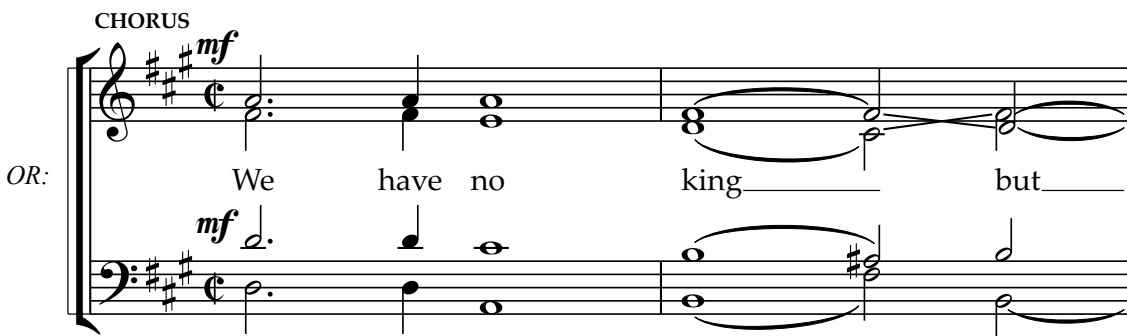
EITHER: PRIEST



We have no king but Cae-sar.

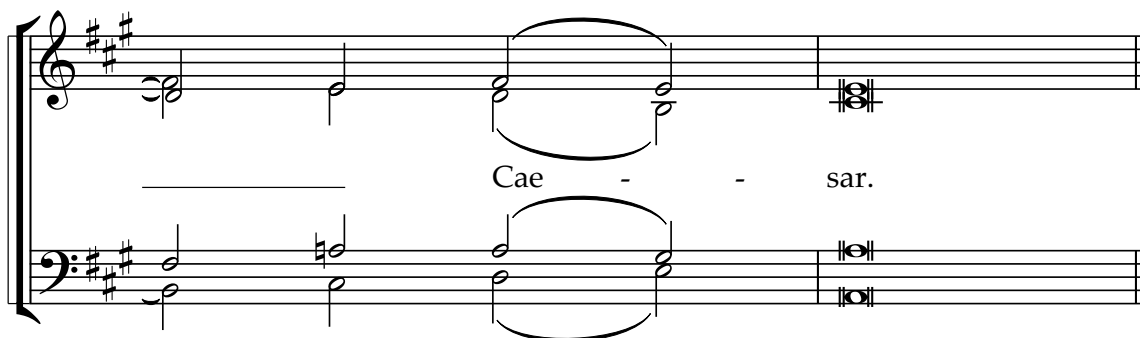
CHORUS

OR:



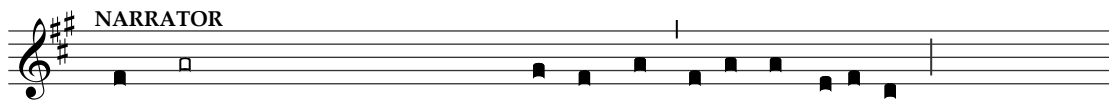
*mf* We have no king but

*mf* Cae - - sar.

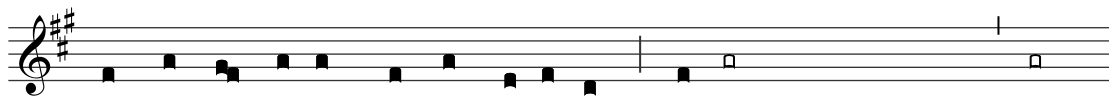


Cae - - sar.

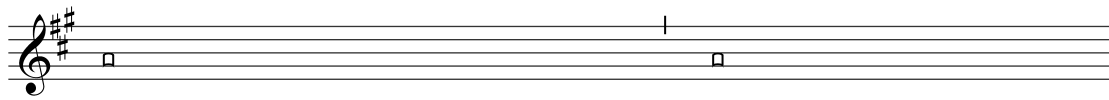
NARRATOR



Then delivered he him therefore un-to them to be cru-ci-fi-èd:

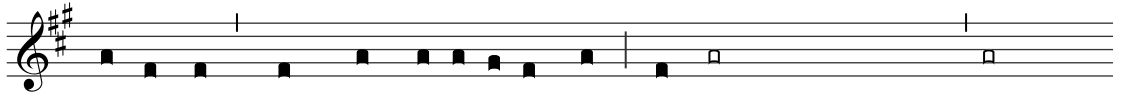


and they took Je-sus, and led him a-way. And he, bearing his cross, went



forth into a place called the place of a skull, which is called in the Hebrew,





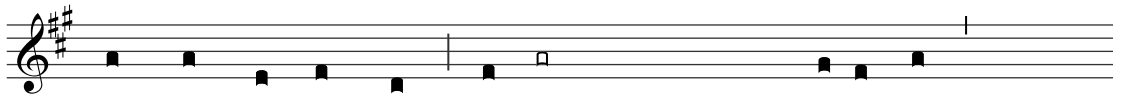
Gol-go-tha: where they cru-ci-fi-ed him, and two other with him,



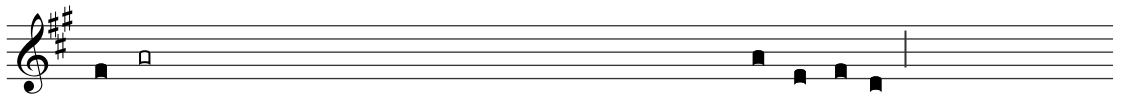
on either side one, and Jesus in the midst. And Pilate wrote a ti-tle,



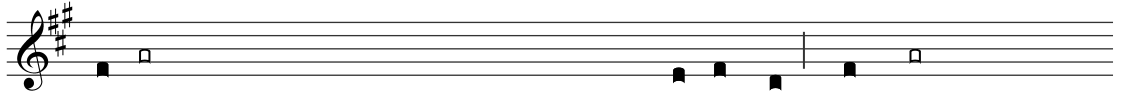
and put it on the cross; and the wri-ting was, JE-SUS OF NAZARETH



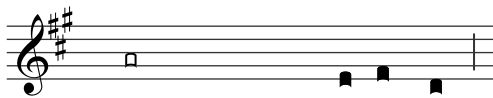
THE KING OF THE JEWS. This title then read many of the Jews:



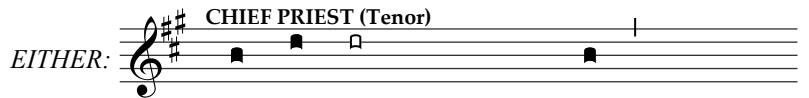
for the place where Jesus was crucified was nigh to the ci-ty:



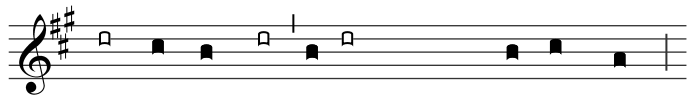
and it was written in Hebrew, and Greek, and La-tin. Then said the chief



priests of the Jews to Pi-late:



Write not, The King of the Jews;



but that he said, I am the King of the Jews.

## CHORUS

*p*

Write not, the King of the

*p*

OR: Write not, the King of the

*p*

Write not, the King of the

*p*

Write not, the King of the

*cresc.*

Jews, but that he said:\_\_\_\_\_

*cresc.*

Jews, but that he said:\_\_\_\_\_

*cresc.*

Jews, but that he said:\_\_\_\_\_

*cresc.*

Jews, but that he said:\_\_\_\_\_

*f*

I am the King

*f*

I am

*f*

I am

*f*

I am

of the Jews.

*f*

the King of the Jews.

*f*

the King of the Jews.

*f*

the King of the Jews.

NARRATOR

Pi-late ans-wer-èd:

PILATE

What I have writ-ten, I have writ-ten.

NARRATOR

Then the soldiers, when they had crucified Je-sus, took his garments,

and made four parts: to every sol-dier a part; and al-so his coat:

now the coat was with-out seam, wo-ven from the top through-out.

They said therefore a-mong them-selves:

EITHER: SOLDIERS

Let us not rend it, but cast lots for it, whose it shall be:

CHORUS

*p*

Let us not rend it, but

OR:

*p*

Let us not rend it, but cast

*p*

Let us not rend it, but cast

*p*

Let us not rend it,

cast lots for it, whose

*cresc.*

lots for it, whose

*cresc.*

lots for it, whose

*cresc.*

whose it shall be.

it shall be.

it shall be.

*cresc.*

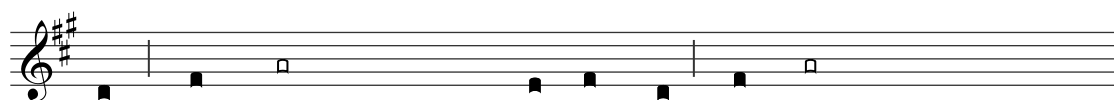
whose it shall be.

NARRATOR

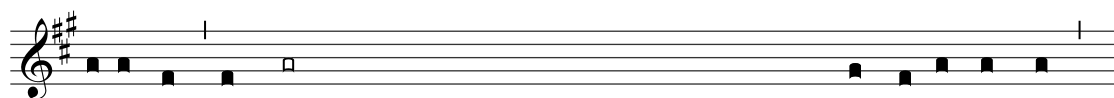
that the Scripture might be fulfilled, which saith:



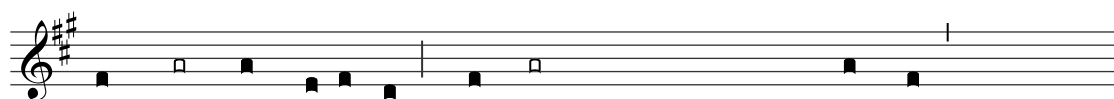
They parted my rai-ment a-mong them, and for my vesture they did cast



lots. These things therefore the sol-diers did. Now there stood by the cross



of Je-sus, his mother, and his mother's sister, Mary the wife of Cle-o-phas,



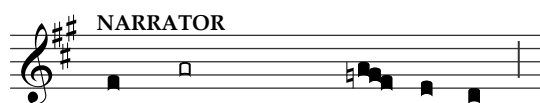
and Mary Mag-da-le-ne. When Jesus therefore saw his mo-ther,



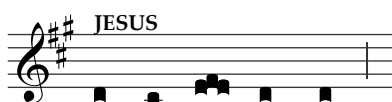
and the disciple standing by, whom he lov-èd, he saith unto his mo-ther:



JESUS  
Wo - man, be-hold thy son.



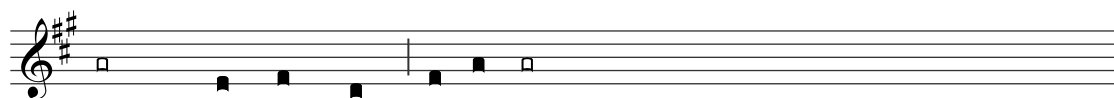
NARRATOR  
Then saith he to the di - sci-ple:



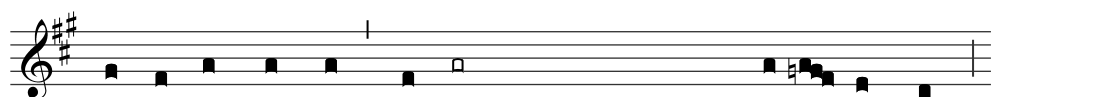
JESUS  
Be-hold thy mo-ther.



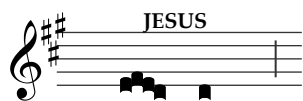
NARRATOR  
And from that hour that disciple took



her unto his own home. Af-ter this, Jesus, knowing that all things were



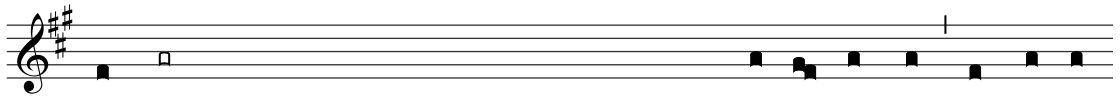
now ac-com-pli-shed, that the Scripture might be ful-fill-èd, saith:



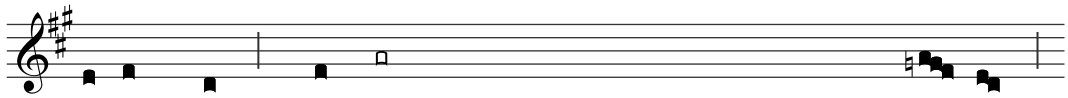
JESUS  
I thirst.



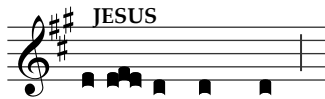
NARRATOR  
Now there was set a ves-sel full of vi-ne-gar:



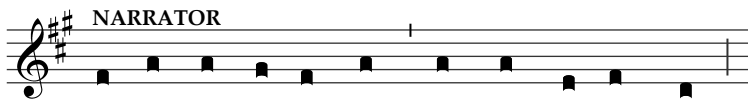
and they filled a sponge with vinegar, and put it up-on hys-sop, and put it



to his mouth. When Jesus therefore had received the vinegar, he said:

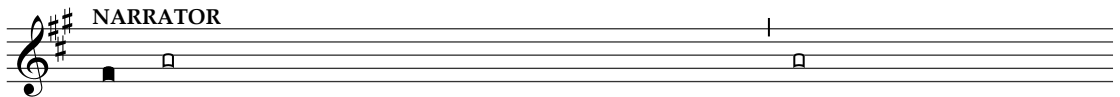


JESUS  
It is fi-nish-èd:

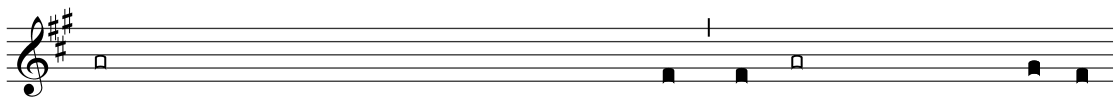


NARRATOR  
and he bow-èd his head, and gave up the ghost.

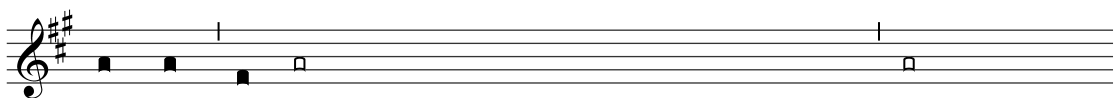
*Then all genuflect  
and pause awhile.*



NARRATOR  
The Jews therefore, because it was the Preparation, that the bodies should



not remain upon the cross on the sabbath-day, (for that sabbath-day was an



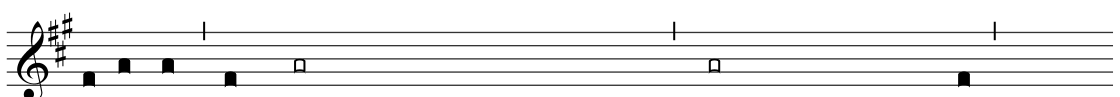
high day,) be-sought Pilate that their legs might be broken, and that they



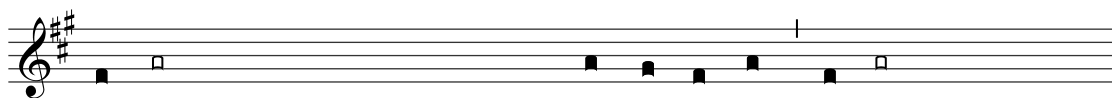
might be ta-ken a-way. Then came the sol-diers, and brake the legs of the



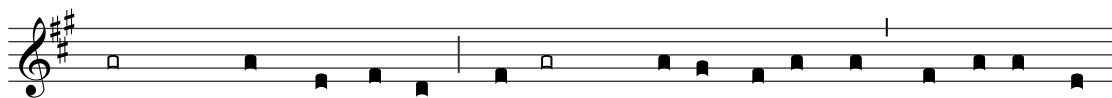
first, and of the other which was cru-ci-fi-èd with him. But when they came



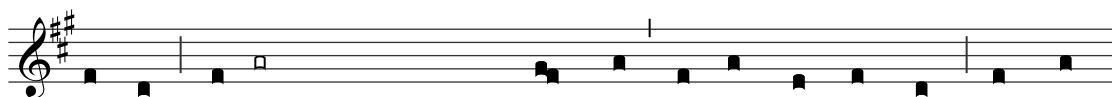
to Je-sus, and saw that he was dead already, they brake not his legs.



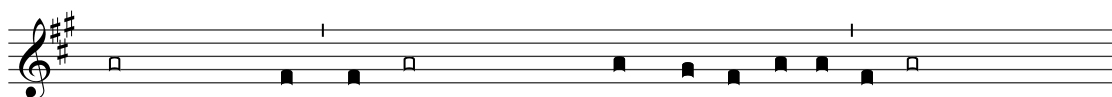
But one of the soldiers with a spear pier-cèd his side, and forthwith came



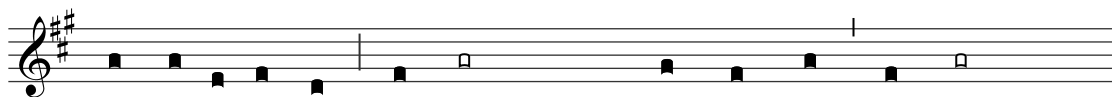
there out blood and wa-ter. And he that saw it bare re-cord, and his re-cord



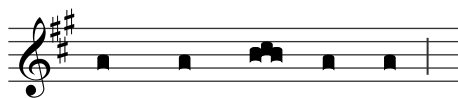
is true: and he knoweth that he saith true, that ye might be-lieve. For these



things were done, that the Scripture should be ful-fill-èd: A bone of him



shall not be bro-ken. And again another Scrip-ture saith: They shall look on



him whom they pier-cèd.