

INTRODUCTION

The story of the Passion of Our Lord is traditionally sung by three chanters, one taking the role of Christ, another taking the role of narrator, and the last that of individual speakers and the people as a whole, also known as the synagogue. The music calls for singers of low, medium and high voice ranges, respectively. The Passion is to be sung by deacons, or, in their absence or inability to sing the parts, by priests, or under similar circumstances, by laypersons. In the latter case, the part of Christ, if possible, is reserved for the celebrant.

Three empty lecterns are placed on the floor of the sanctuary. Incense and candles are not used.

While the verse before the Gospel is being sung, the deacons, carrying the book of the Passion at chest level, and accompanied by two acolytes or other ministers, bow before the celebrant and ask for a blessing in the usual manner. If the chanters are not deacons this is omitted.

The chanters with the acolytes make the usual reverence and proceed to the lecterns. The person taking the role of Christ stands at the center lectern, the narrator to his right, and the person taking the role of the people to his left.

The Passion begins as printed without greeting and without response from the assembly. At the conclusion, the narrator says "The Gospel of the Lord" and all respond "Praise to you, Lord Jesus Christ." The book of the Passion is not kissed, the chanters, carrying their book, return to their places, and the lecterns are removed.

Immediately following the chanting of the Passion, it may be deemed pastorally appropriate for the entire assembly to sing the PASSION CHORALE, "O Sacred Head Surrounded" before or while the chanters return to their places, and before the homily.

PERFORMANCE NOTES

The proper rendition of these settings requires certain care and technique not commonly associated with musical performance. Modern musical notation, and even modern versions of chant notation, are rhythm specific and contain various degrees of interpretive direction. These settings, on the other hand, contain the mere melodic outline and require the performer to be extremely sensitive to word accent, note value (duration) and to a lesser extent, tempo, dynamics and overall nuance.

The greatest danger, leading to poor performance, is to allow the melodic structure to suggest stresses—or placement of the *ictus*, if you will—in fixed positions within the various formulae. Rather, the text must be allowed its natural stress patterns no matter how it falls within the melodic patterns.

SPECIFIC CONCERNS:

1. Only one note value is found in these settings. Performance, however, is not to be rigid as the notation might imply. Notes may be lengthened or shortened, stressed or unstressed, according to the natural speech weight. In preparing to perform these texts, the chanter will do well to speak a line of text in a proclamatory fashion, and then attempt to duplicate the spoken cadence with melody.
2. Syllables with two or more notes (melismas) are often unstressed, yet performers have a tendency to automatically give extra weight to any syllable carrying more than one note. In the following example, for instance, one might tend to sing “who will **be-tray** me” because of the melisma on “be.” Spoken, however, the natural stress is on “tray,” i.e., “who will **be-tray** me.” The second and third examples convert this passage into modern notation as the singer might correctly interpret it. Such an approach is suggested for any cadence which poses the danger of being unnaturally stressed.

The image shows three musical notations for the phrase "who will be - tray me". The top notation is a simple line with six dots representing notes, with a slur over the "be" and "tray" notes. Below it are two more notations, separated by the word "or". The first of these two shows a more rhythmic notation with eighth and quarter notes, and a slur over the "be" and "tray" notes. The second shows a similar rhythmic notation but with a different phrasing, also including a slur over "be" and "tray".

In general, English possesses a very different cadence than Latin, which is much more regular. Therefore, while this chant was written for the Latin text, it must be approached somewhat differently when sung in English, and may admittedly be less satisfying than the original. Even chanters who are excellent sight readers need to take time to rehearse the nuances of performance required by the English. When carefully prepared, the result should be faithful to the historic tradition of chanted Passion Gospels, and by virtue of the communicative capability of the vernacular, may even exceed expectations while preserving these ancient melodies for the inspiration of modern generations.

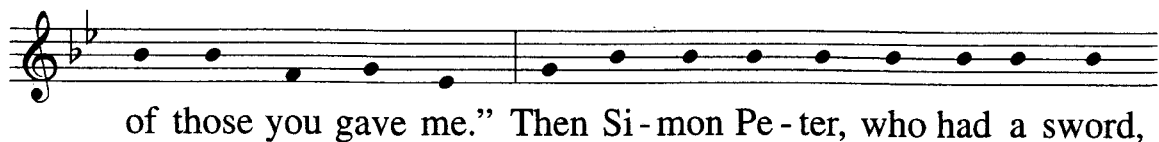
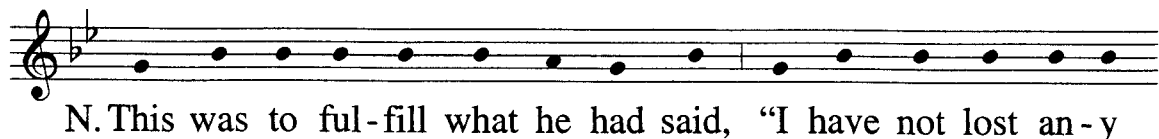
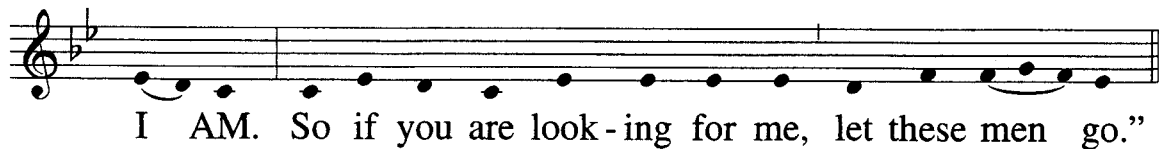
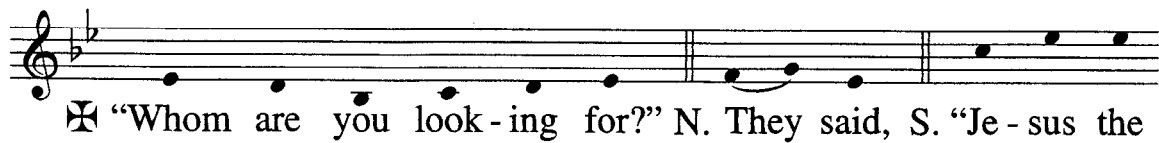
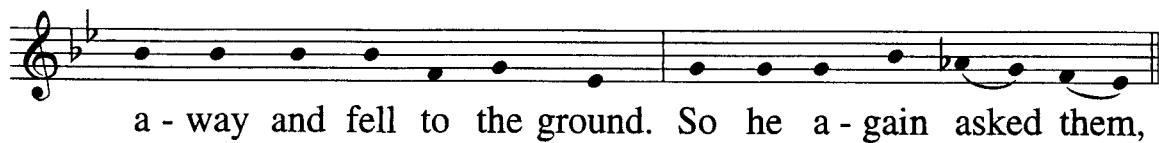
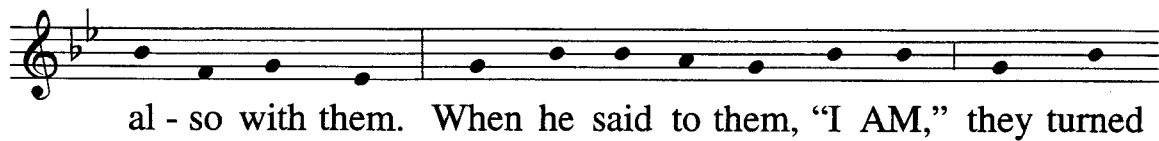
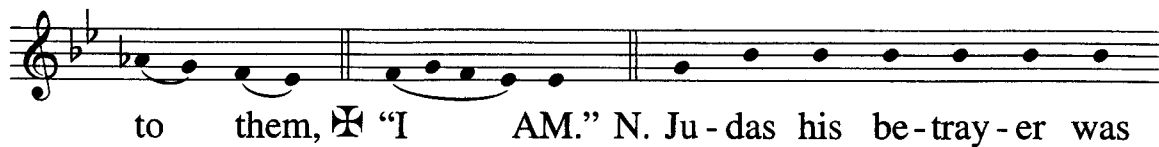
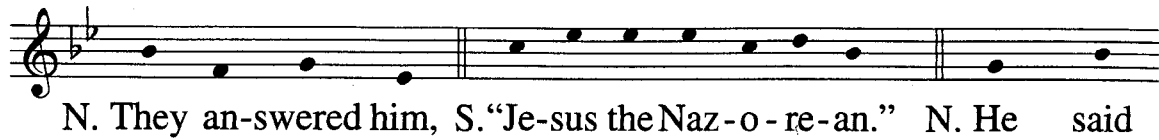
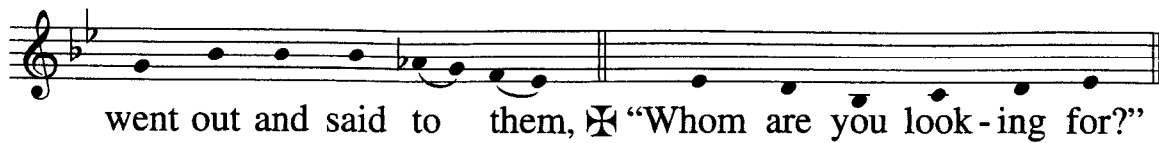
Robert J. Batastini
January 1, 1999


GOOD FRIDAY OF THE LORD'S PASSION

99


John 18:1—19:42

T he Pas-sion of our Lord Je-sus Christ ac-cord-ing to John.
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. Ju - das his be - tray - er
al - so knew the place, be - cause Je - sus had of - ten met there
with his dis - ci - ples. So Ju - das got a band of sol - diers
and guards from the chief priests and the Phar - i - sees and went
there with lan - terns, torch - es, and weap - ons. Je - sus, know - ing
eve - ry - thing that was go - ing to hap - pen to him,





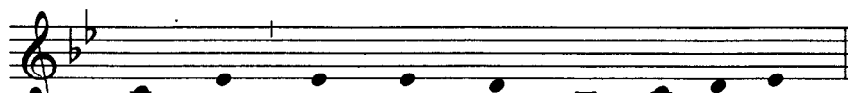
drew it, struck the high priest's slave, and cut off his right ear.




The slave's name was Mal-chus. Je - sus said to Pe - ter,



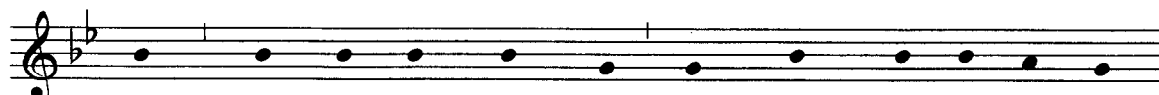
✠ "Put your sword in - to its scab - bard. Shall I not drink



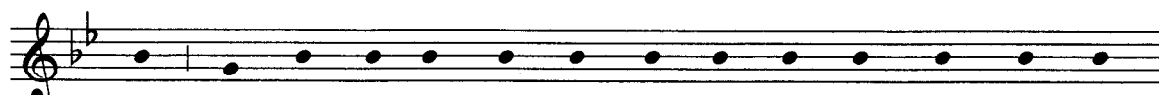
the cup that the Fa - ther gave me?"




N. So the band of sol-diers, the trib-une, and the Jew-ish



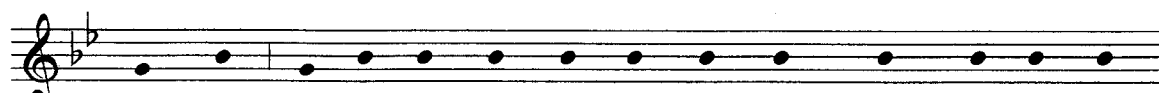
guards seized Je - sus, bound him, and brought him to An-nas



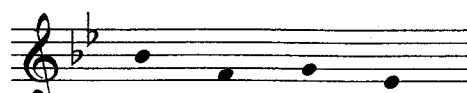
first. He was the fa - ther - in - law of Cai - a - phas, who was



high priest that year. It was Cai-a-phas who had coun-seled

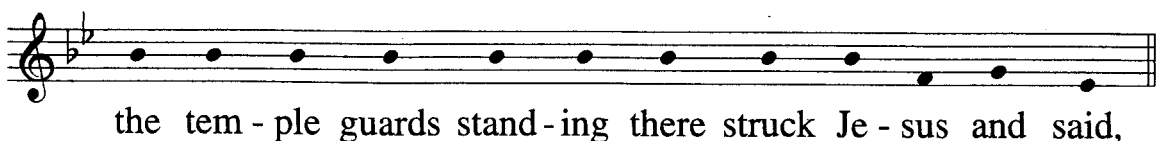
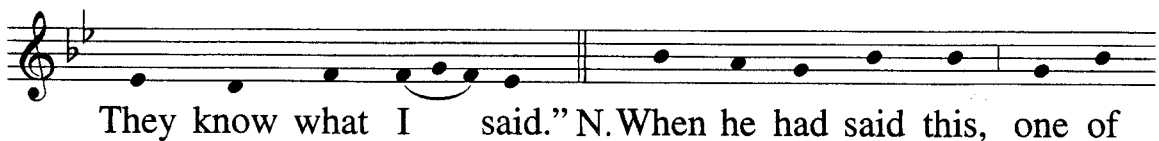
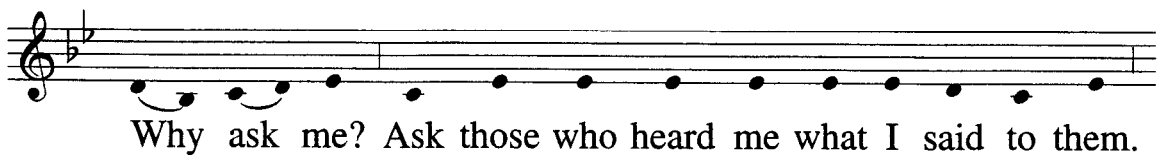
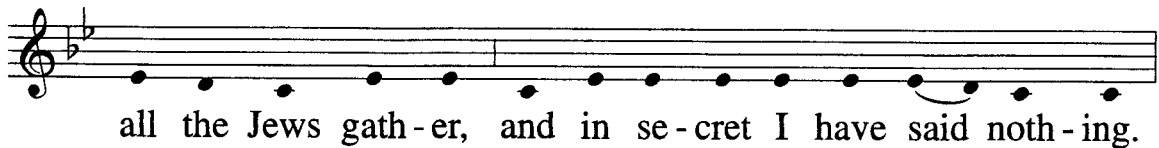
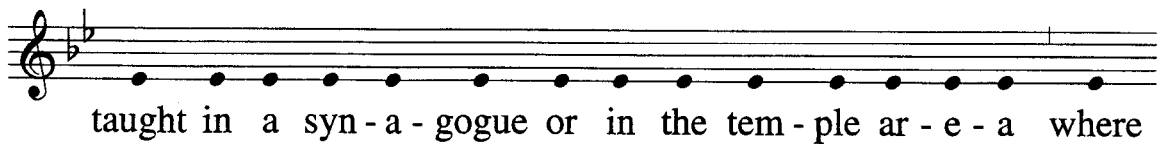
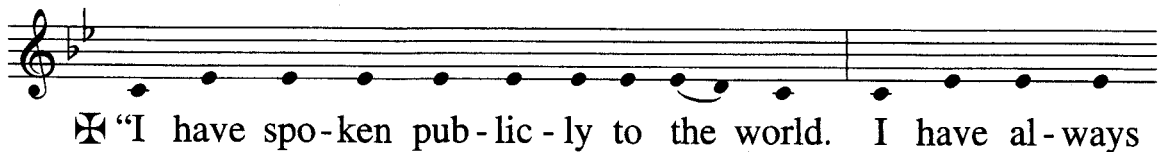
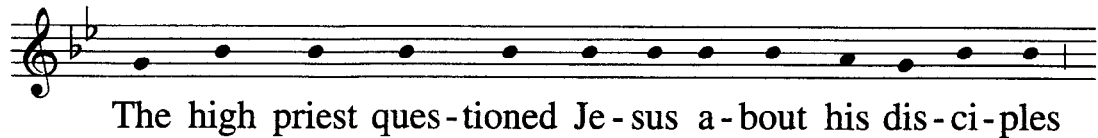
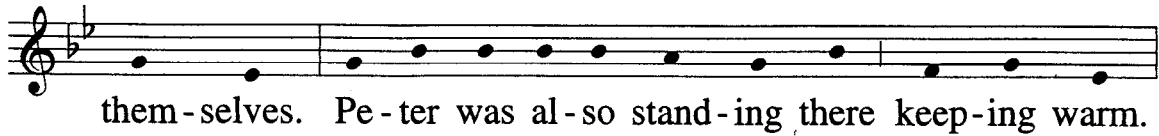
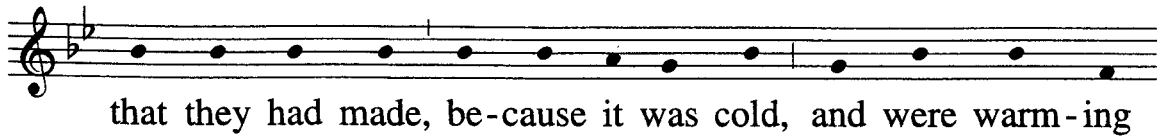


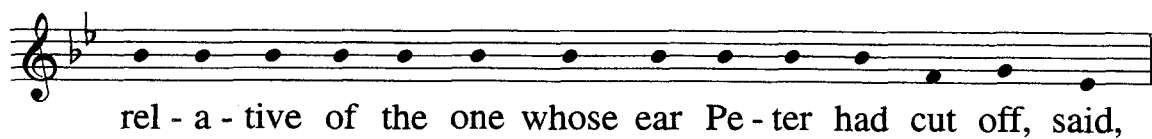
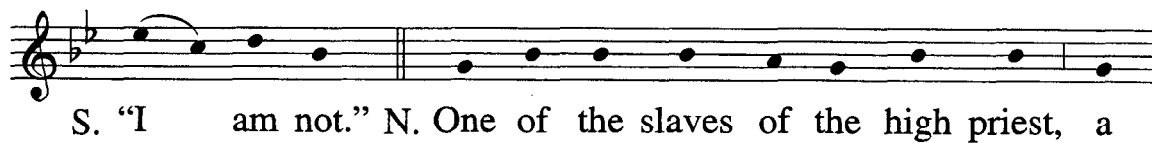
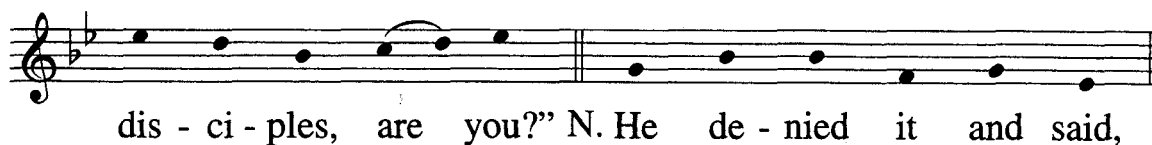
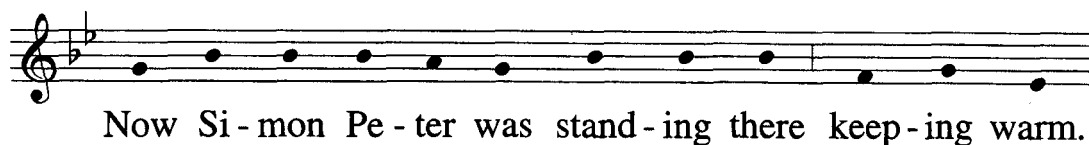
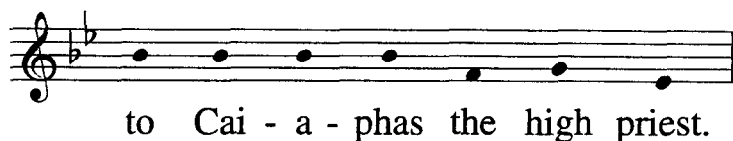
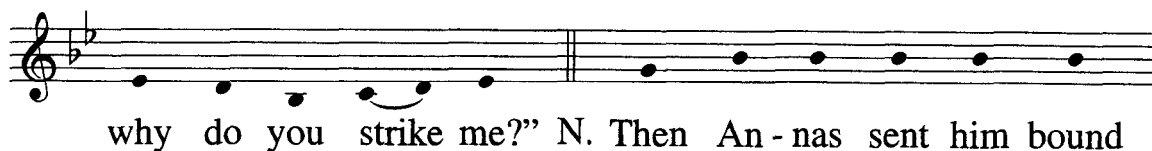
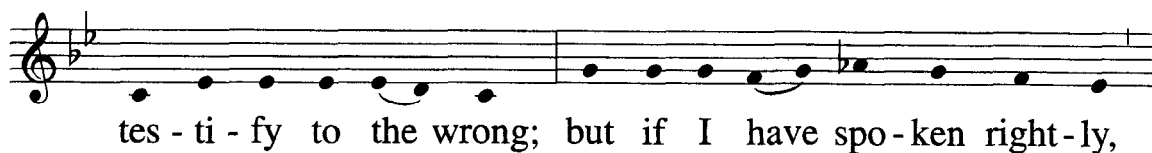
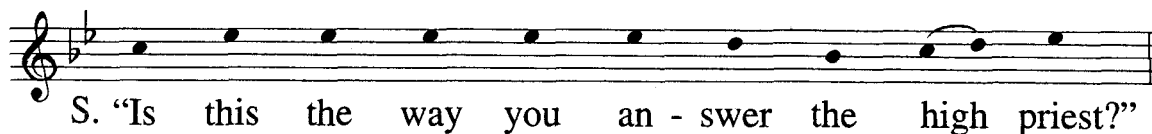
the Jews that it was bet - ter that one man should die ra - ther

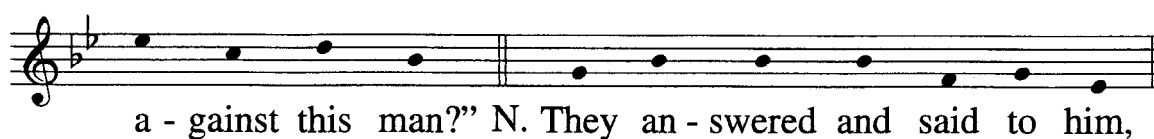
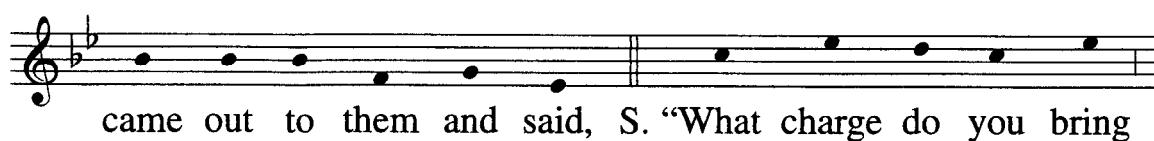
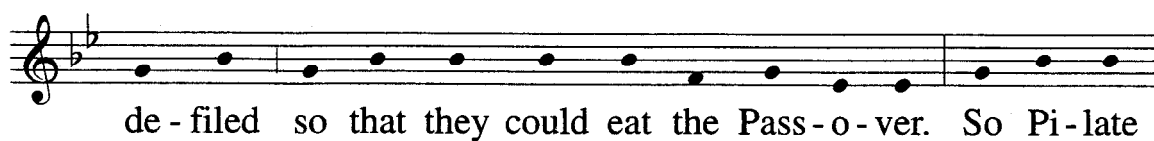
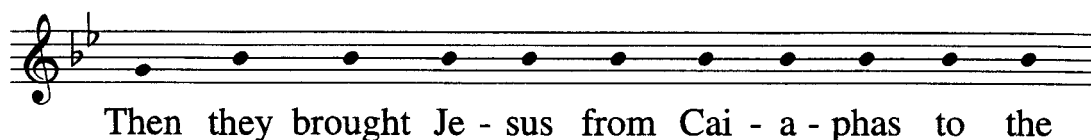
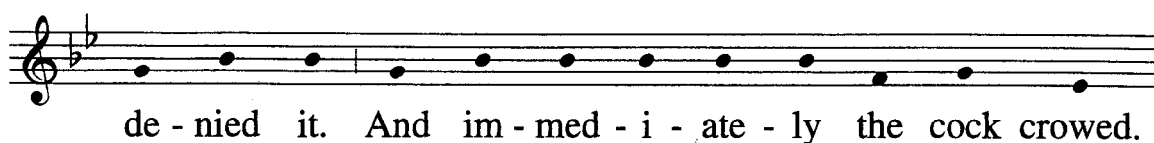
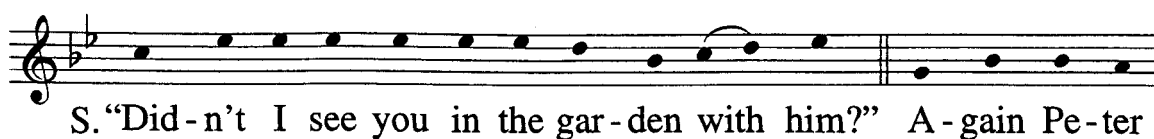


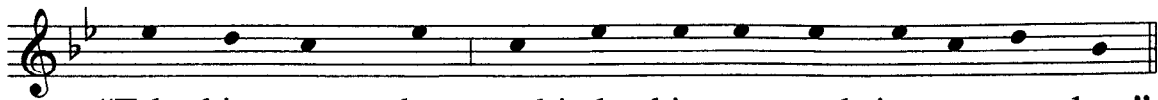
than the peo - ple.

Si - mon Pe - ter and an - oth - er dis - ci - ple
fol - lowed Je - sus. Now the oth - er dis - ci - ple was known
to the high priest, and he en - tered the court - yard of the
high priest with Je - sus. But Pe - ter stood at the gate out - side.
So the oth - er dis - ci - ple, the ac - quain - tance of the
high priest, went out and spoke to the gate - keep - er and brought
Pe - ter in. Then the maid who was the gate - keep - er said
to Pe - ter, S. "You are not one of this man's dis - ci - ples,
are you?" N. He said, S. "I am not." N. Now the slaves
and the guards were stand - ing a - round a char - coal fire

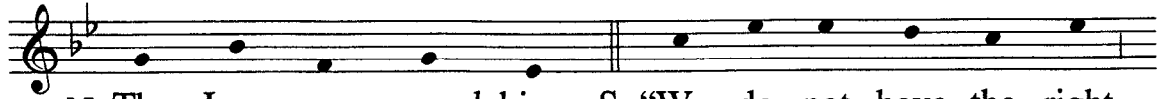




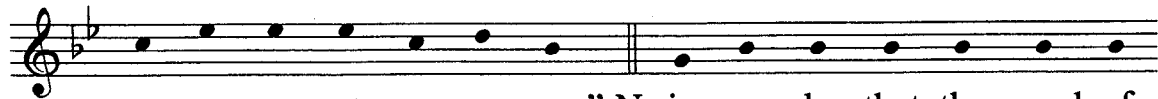




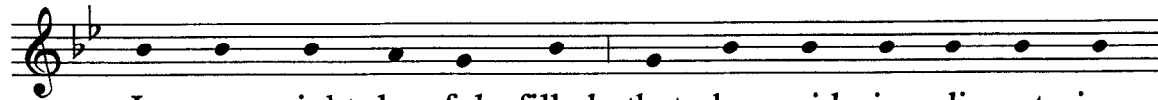
S. "Take him your - selves, and judge him ac - cord - ing to your law."



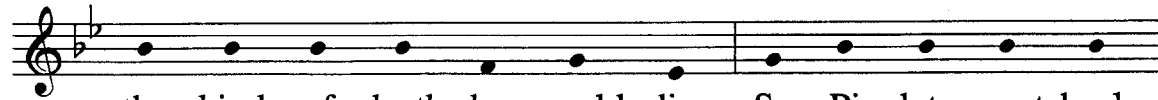
N. The Jews an - swered him, S. "We do not have the right



to ex - e - cute an - y - one," N. in or - der that the word of



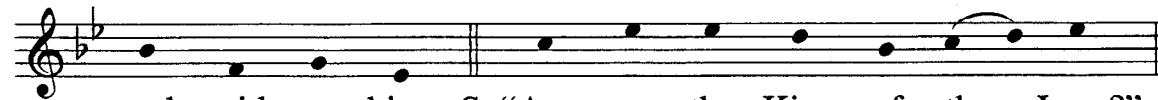
Je - sus might be ful - filled that he said in - di - cat - ing



the kind of death he would die. So Pi - late went back



in - to the prae - to - ri - um and sum - moned Je - sus



and said to him, S. "Are you the King of the Jews?"



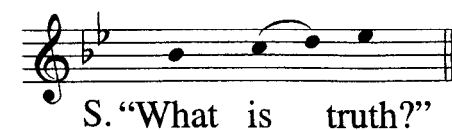
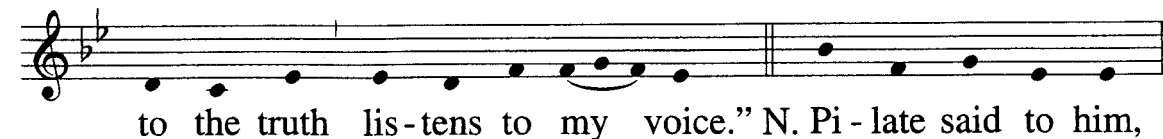
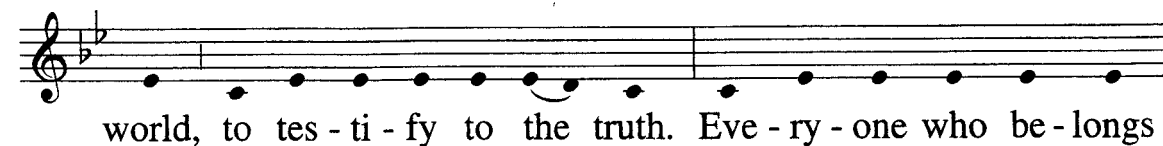
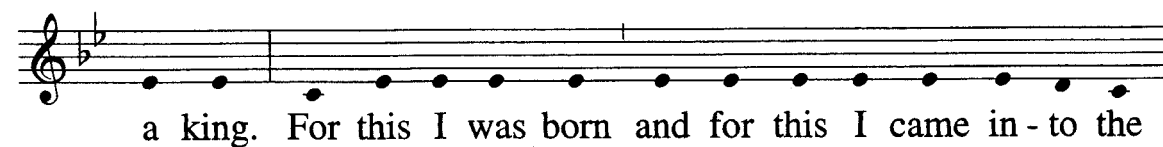
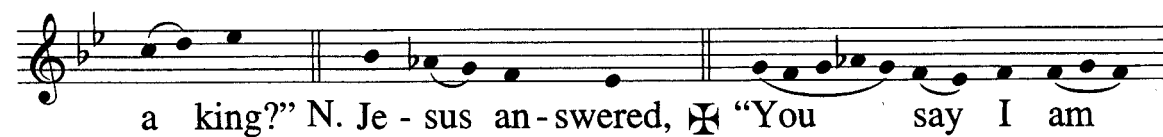
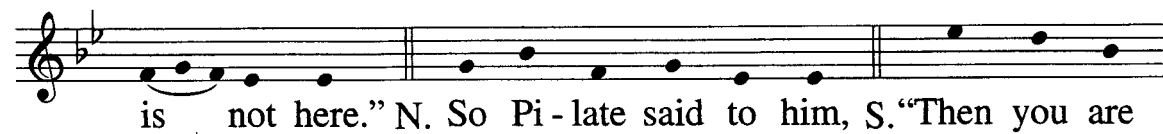
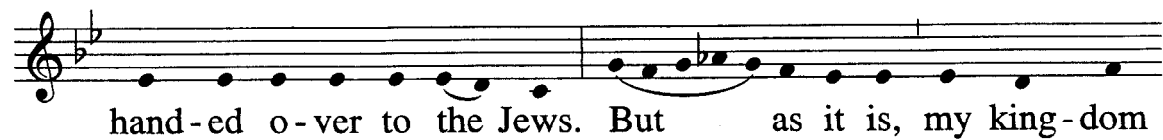
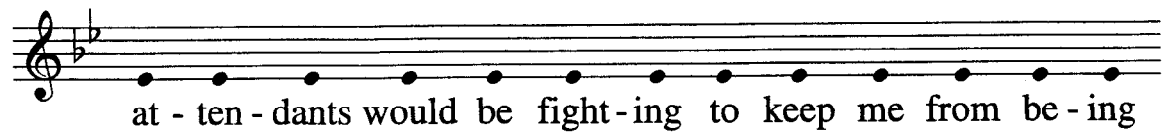
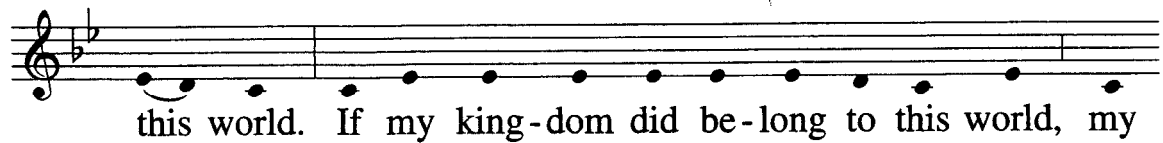
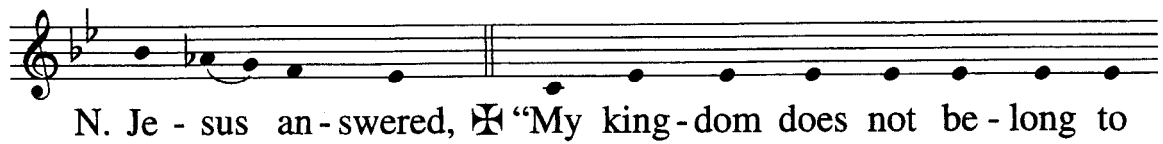
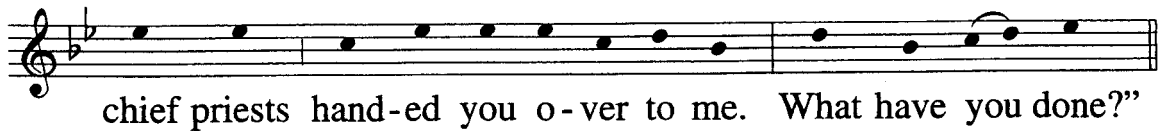
N. Je - sus an - swered, ✠ "Do you say this on your own

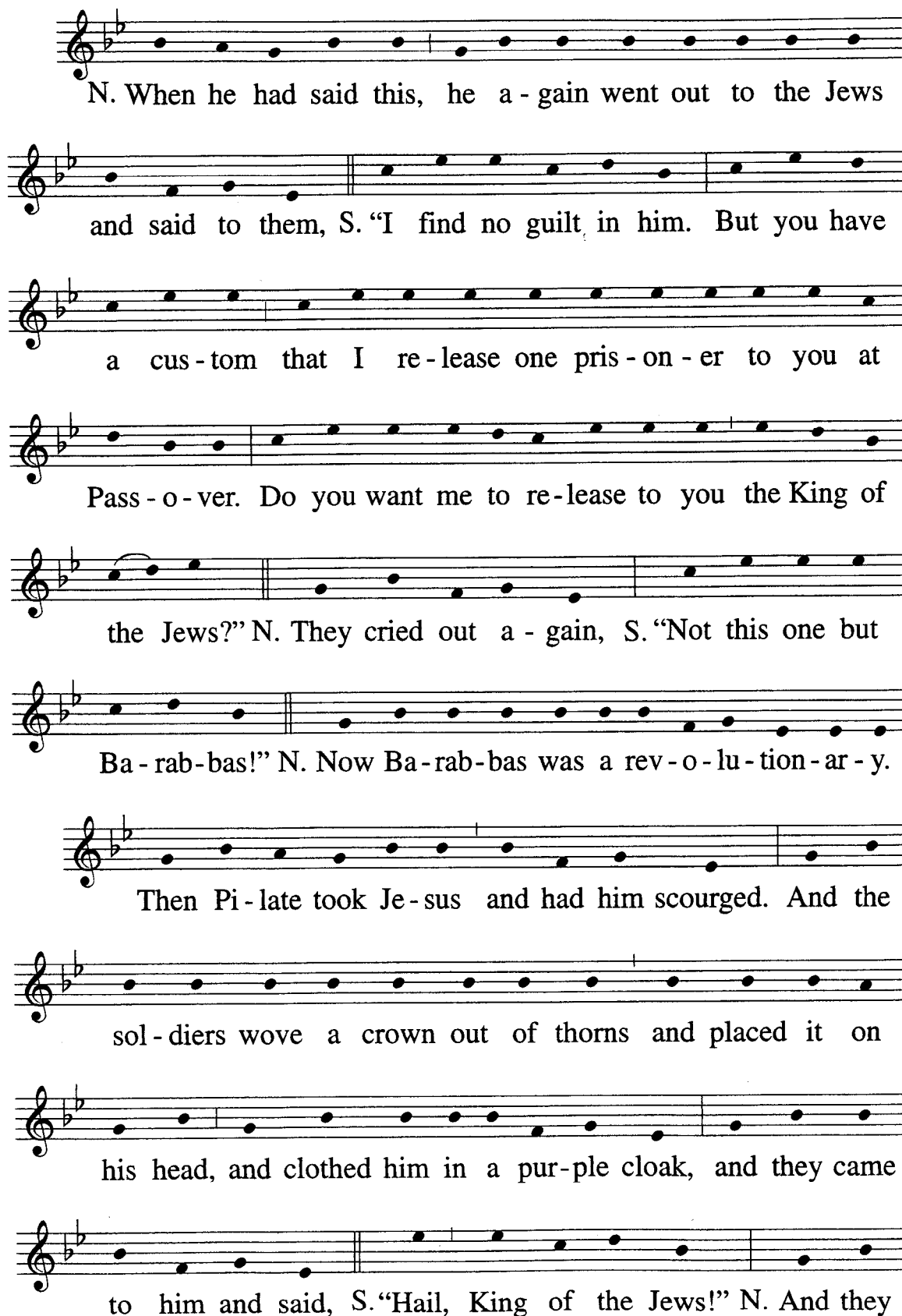


or have oth - ers told you a - bout me?" N. Pi - late an - swered,

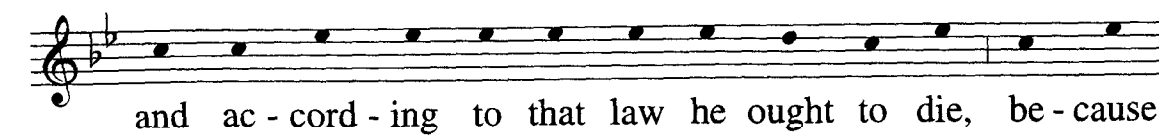
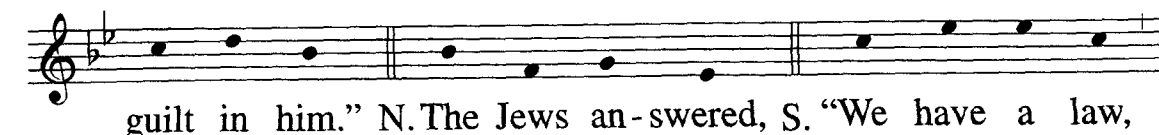
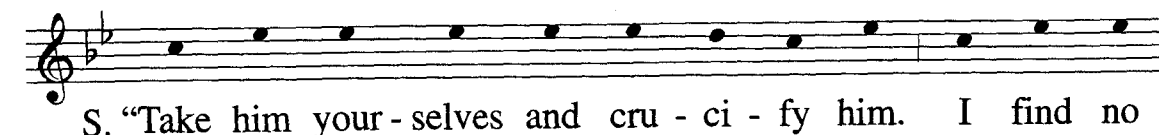
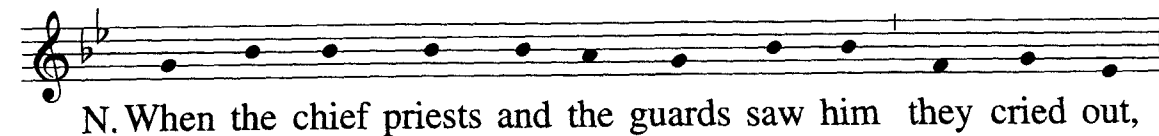
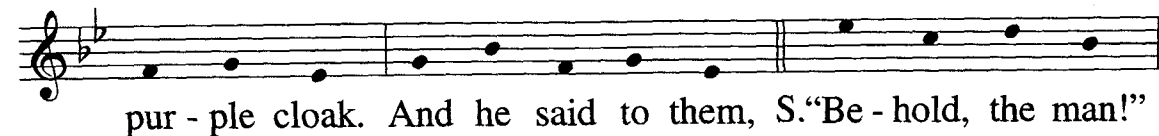
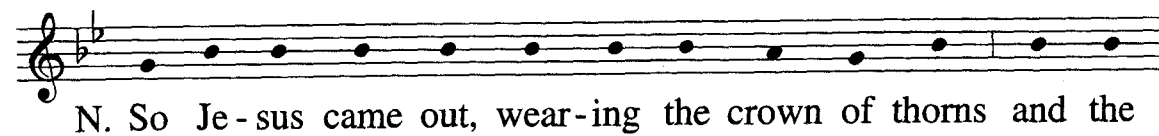
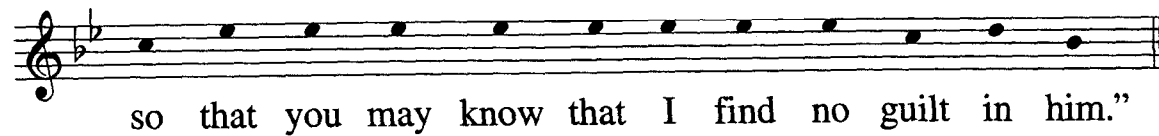
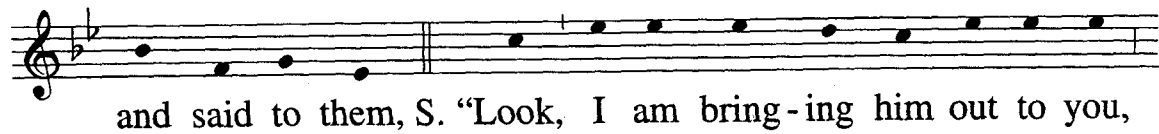
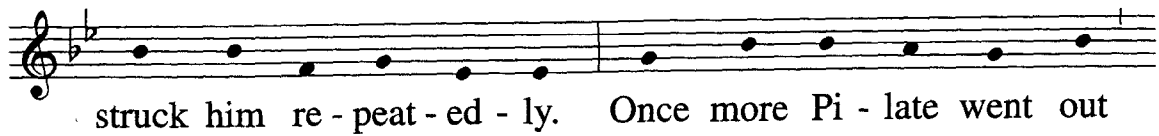


S. "I am not a Jew, am I? Your own na - tion and the





N. When he had said this, he a - gain went out to the Jews
and said to them, S. "I find no guilt in him. But you have
a cus - tom that I re - lease one pris - on - er to you at
Pass - o - ver. Do you want me to re - lease to you the King of
the Jews?" N. They cried out a - gain, S. "Not this one but
Ba - rab - bas!" N. Now Ba - rab - bas was a rev - o - lu - tion - ar - y.
Then Pi - late took Je - sus and had him scourged. And the
sol - diers wove a crown out of thorns and placed it on
his head, and clothed him in a pur - ple cloak, and they came
to him and said, S. "Hail, King of the Jews!" N. And they

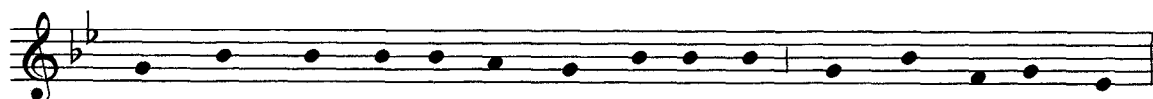




he made him-self the Son of God." N. Now when Pi-late



heard this state-ment, he be-came e-ven more a-fraid,



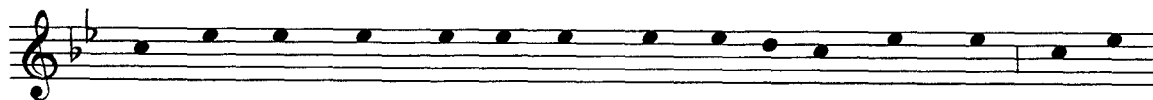
and went back in-to the prae-to-ri-um and said to Je-sus,



S. "Where are you from?" N. Je-sus did not an-swer him.



So Pi-late said to him, S. "Do you not speak to me?



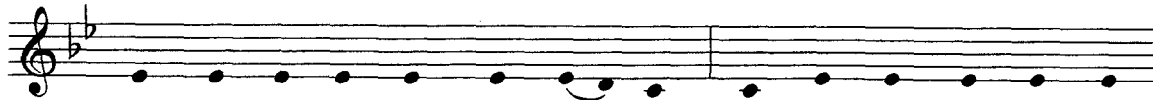
Do you not know that I have pow-er to re-lease you and I



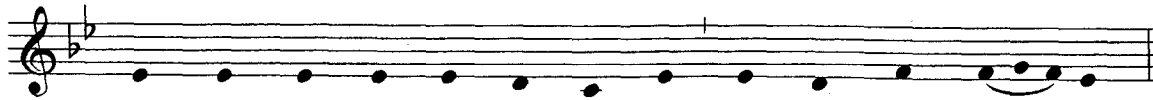
have pow-er to cru-ci-fy you?" N. Je-sus an-swered him,



✠ "You would have no pow-er o-ver me if it had not



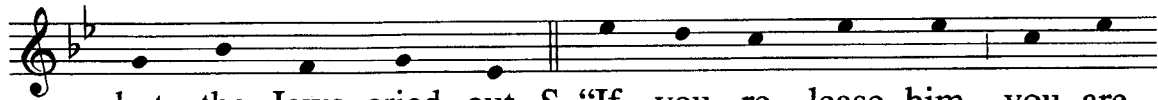
been giv-en to you from a-bove. For this rea-son the one



who hand-ed me o-ver to you has the great-er sin."



N. Con - se - quent - ly, Pi - late tried to re - lease him;



but the Jews cried out, S. "If you re - lease him, you are



not a Friend of Cae - sar. Eve - ry - one who makes him - self



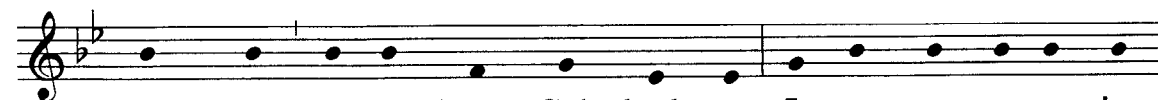
a king op - pos - es Cae - sar."



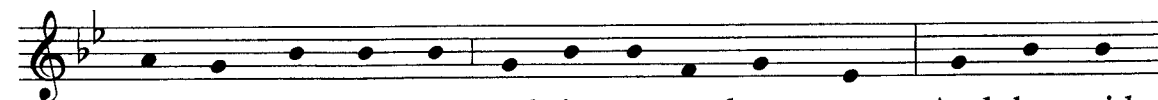
N. When Pi - late heard these words he brought Je - sus out and



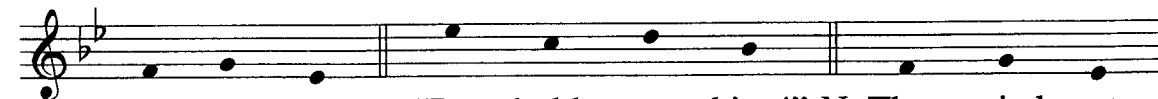
seat - ed him on the judg - e's bench in the place called Stone



Pave - ment, in He - brew, Gab - bath - a. It was prep - a - ra - tion



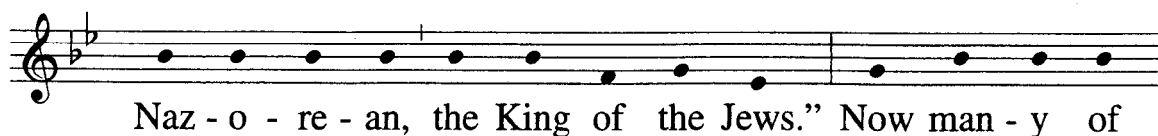
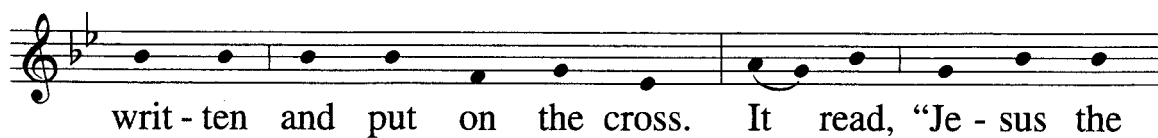
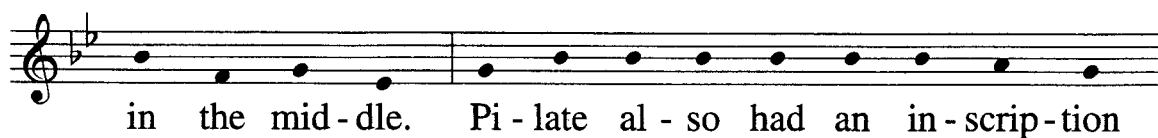
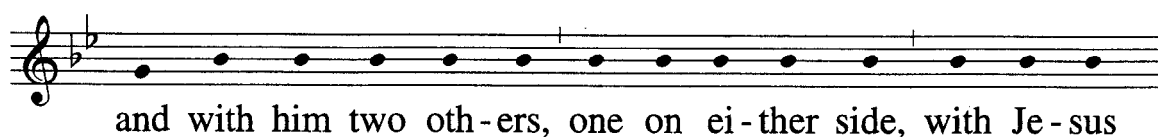
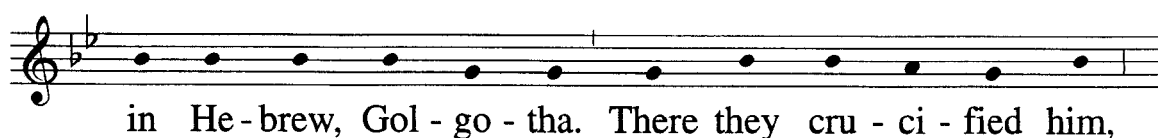
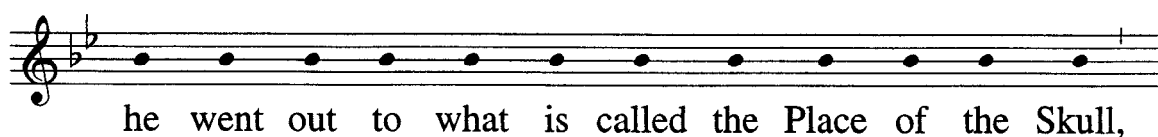
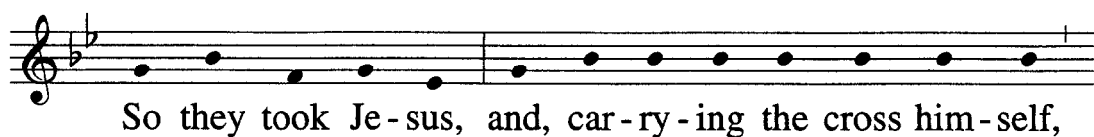
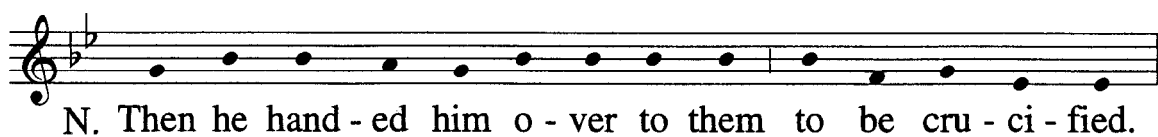
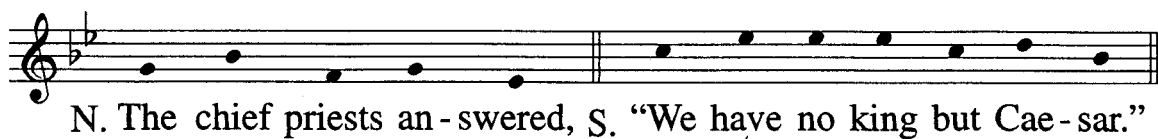
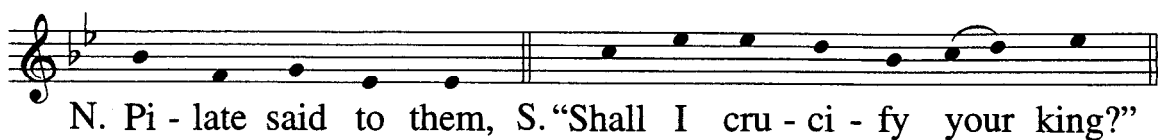
day for Pass - o - ver, and it was a - bout noon. And he said

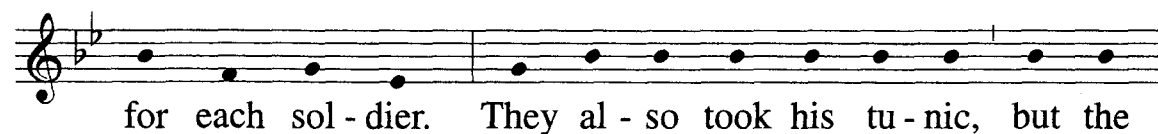
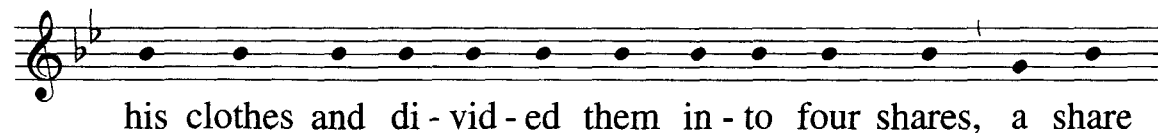
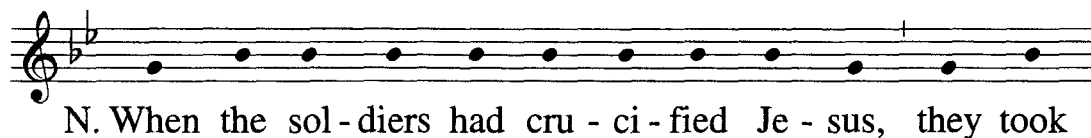
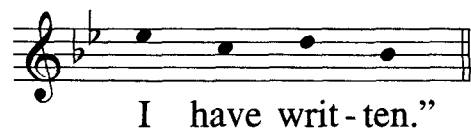
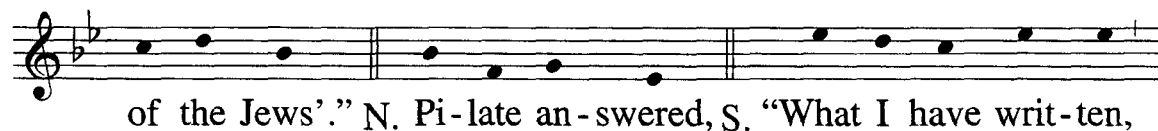
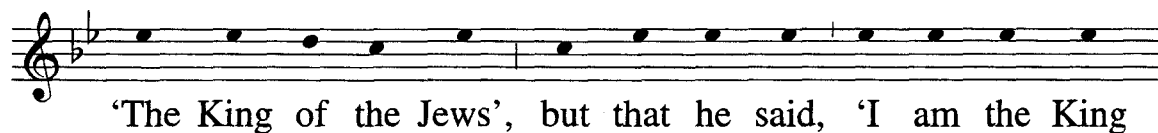
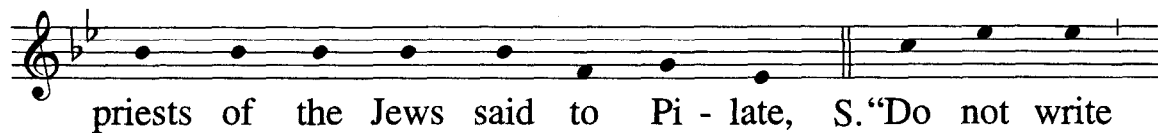
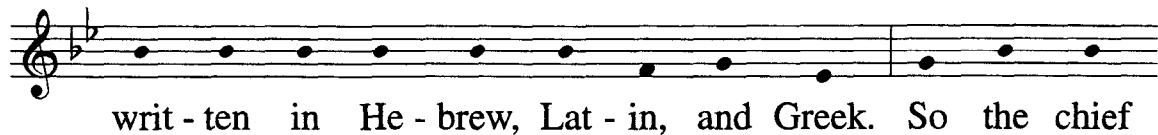
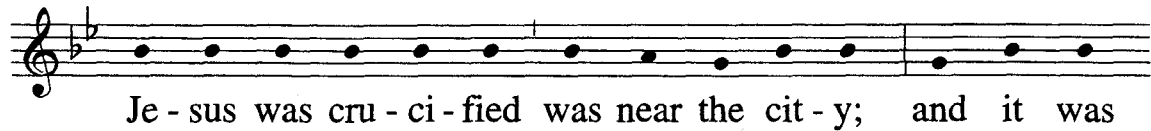
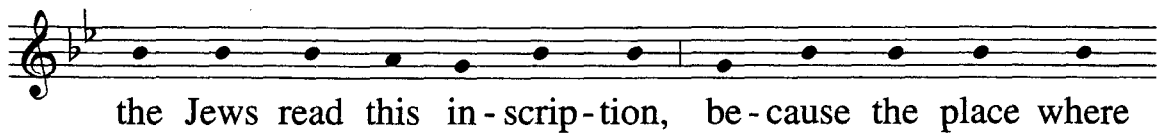


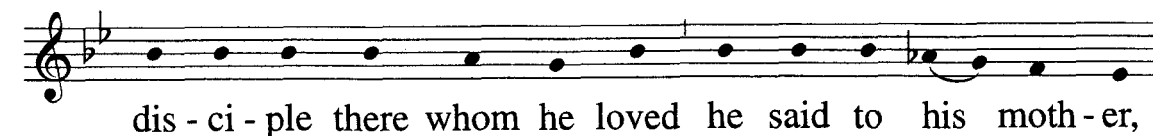
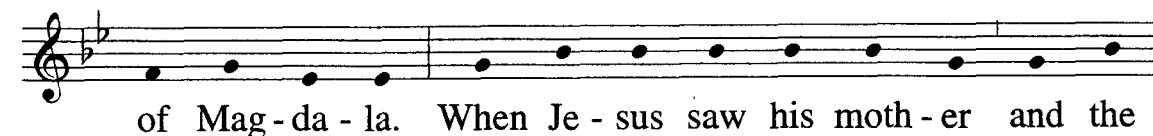
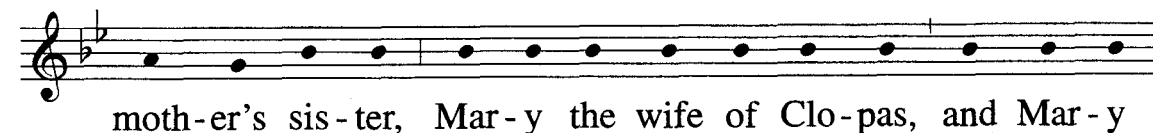
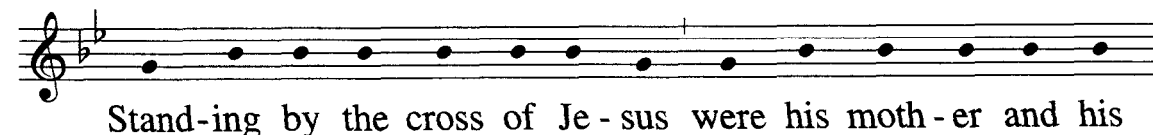
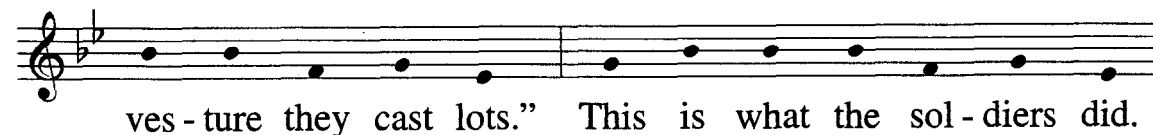
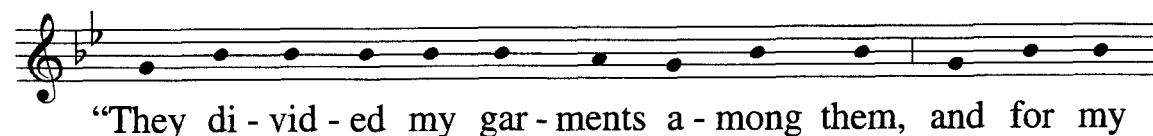
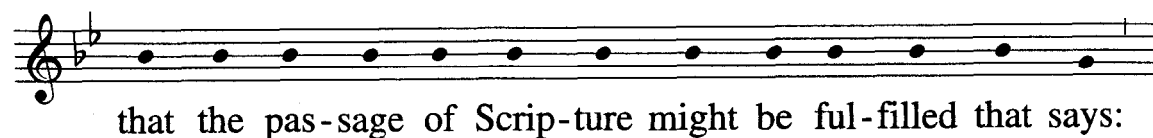
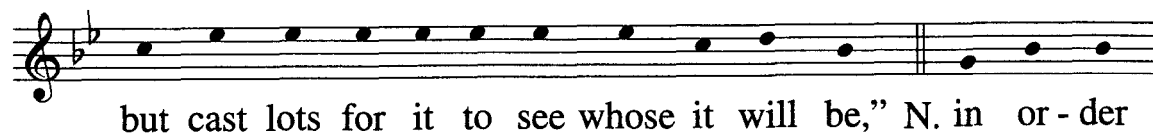
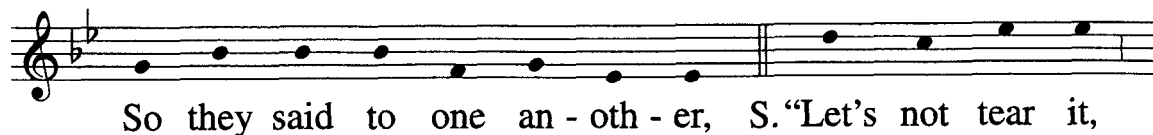
to the Jews, S. "Be - hold, your king!" N. They cried out,



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









✠ “Wom - an, be - hold, your son.” N. Then he said to the dis - ci - ple,



✠ “Be - hold, your moth - er.” N. And from that hour the dis - ci - ple



took her in - to his home.



Af - ter this, a - ware that eve - ry - thing was now fin - ished,



in or - der that the Scrip - ture might be ful - filled, Je - sus said,



✠ “I thirst.” N. There was a 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

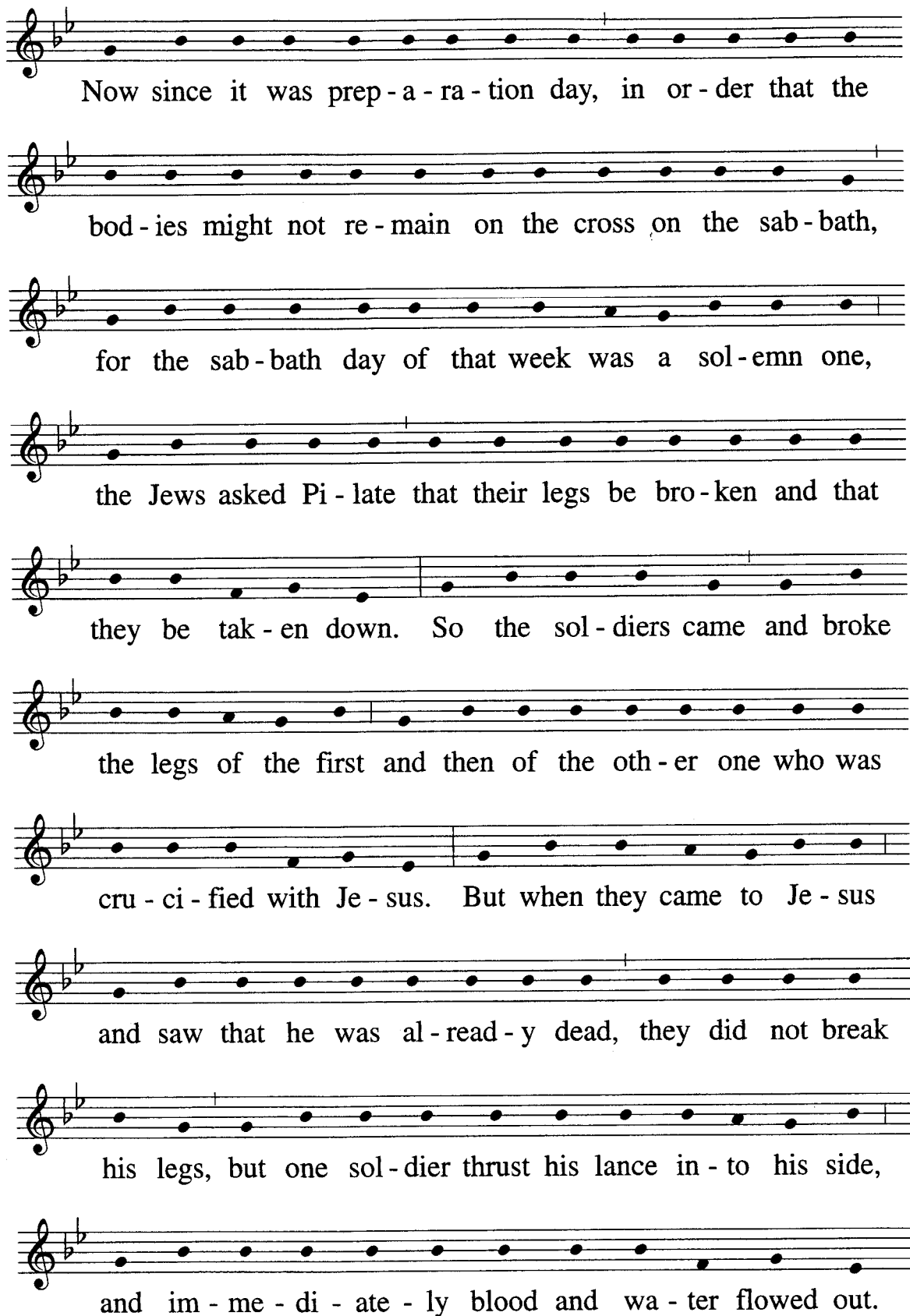


wine, he said, ✠ “It is fin - ished.” N. And bow - ing



his head, he hand - ed o - ver the spir - it.

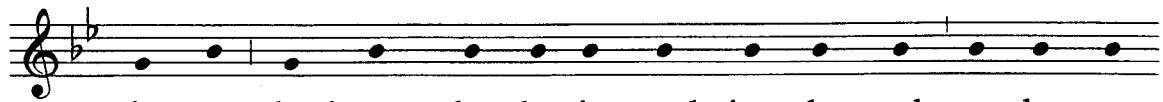
Here all kneel and pause for a short time.



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 Pi - 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 - fied with Je - sus. But when they came to Je - sus
and saw that he was al - read - y 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



al - so may come to be - lieve. For this hap-pened so that



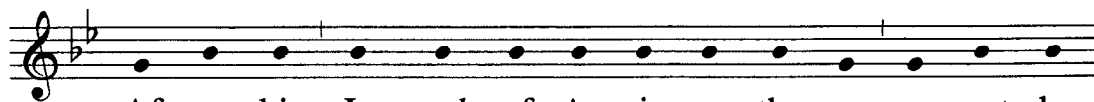
the Scrip-ture pas-sage might be ful-filled: "Not a bone of



it will be bro - ken." And a - gain an - oth - er pas-sage



says: "They will look up - on him whom they have pierced."



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 - mit - ted it. So he came and took his bod - y.

