THE PASSION
OF OUR LORD JESUS CHRIST
ACCORDING TO JOHN

A SETTING
FOLLOWING TRADITIONAL THEMES

With Turba Coruses
for
Unison Choir or Mixed Voices

by

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\[ N = \text{Narrator} \]
\[ \cdot = \text{Jesus} \]
\[ S = \text{Crowd or other speaker} \]

The Passion begins on p. 1

The Turba Choruses begin on p. 27

*In the Solemn Liturgical Action on Good Friday, it is traditional to chant the Passion without organ accompaniment.*

*The Turba Choruses may be sung in unison (with organ, if desired), or SATB.*

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Text of the Passion of Our Lord Jesus Christ According to John taken from *The Lectionary for Mass* © 1998, 1997, 1970 Confraternity of Christian Doctrine, Washington, DC. All rights reserved. The last phrase of the Passion for musical reasons is altered to read: "... for the tomb was near at hand." The original reads "... for the tomb was close by."

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THE PASSION
OF OUR LORD JESUS CHRIST
ACCORDING TO JOHN

Arranged by Samuel F. Weber, O.S.B.

The Passion of our Lord Jesus Christ according to John. N. 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 there with lanterns, torches, and weapons. Jesus, knowing every-
thing that was going to happen to him, went out and said to them, “Whom are you look-
thing for?” They answered him, “Jesus the Nazorean.” He said to them,

“AM.” 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?” N. They said, S. “Jesus the Nazo- re-an.” N. Jesus answered, H “I told you that I AM. So if you are looking for me, let these men go.” N. This was to fulfill what he had said, “I have not lost any of those 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. Jesus said to Peter, H “Put your sword into its scabbard.
Shall I not drink the cup that the Father gave me?" N. 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 had counseled
the Jews that it was better that one man should die rather than the people. 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,

S. “You are not one of this man’s disciple’s, are you?” N. He said, S. “I am not.” N. Now the slaves and the guards were standing around a charcoal fire that they had made, because it was
cold, and were warming themselves. Peter was also standing there keeping warm. 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.* N. When he had
said this, one of the temple guards standing there struck Jesus and said, S. "Is this the way you answer the high priest?" N. Jesus answered him, "If I have spoken wrong, testify to the wrong; but if I have spoken right, why do you strike me?" N. Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm.

And they said to him, S. "You are not one of his disciples, are you?" N. He denied it and
said, "I am not." N. One of the slaves of the high priest, a relative of the one whose ear

Peter had cut off, said, S. "Did'n't I see you in the garden with him?" N. Again Peter
denied it. And immediately the cock crowed. Then they brought Jesus from Caiaphas
to the praetorium. It was morning. And they themselves did not enter the praetorium, in

order not to be defiled so that they could eat the Passover. So Pilate came out to them
and said, *S.* “What charge do you bring against this man?” *N.* They answered and said to him,

*S.* “If he were not a criminal, we would not have handed him over to you.” *N.* At this,

Pilate said to them, *S.* “Take him yourselves, and judge him according to your law.” *N.* The

Jews answered him, *S.* “We do not have the right to execute anyone,” *N.* in order that the

word of Jesus might be fulfilled that he said indicating the kind of death he would die. So
Pilate went back into the praetorium and summoned Jesus and said to him, S: "Are you the King of the Jews?" N. Jesus answered, N. "Do you say this on your own or have others told you about me?" N. Pilate answered, S. "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" N. Jesus answered,

N. "My kingdom does not 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." N. So Pilate

said to him, S. "Then you are a king?" N. 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.

Ev'-ryone who belongs to the truth listens to my voice." N. Pilate said to him,

S. "Truth, what is truth?" N. When he had said this, he again went out to the Jews and said
to them, S. “I find no guilt in him. But you have a custom that I release one prisoner to you at Pass-over. Do you want me to release to you the King of the Jews?” N. They cried out again, S. “Not this one but Bar-ab-bas!” N. Now Barabbas was a revolution-ary.

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, and they came to him and said,
S. “Hail, King of the Jews!” N. And they struck him repeatedly. Once more Pilate went out

and said to them, S. “Look, I am bringing him out to you, so that you may know that I find

no guilt in him.” N. So Jesus came out, wearing the crown of thorns and the purple cloak.

And he said to them, S. “Be-hold, the man!” N. When the chief priests and the guards saw him

they cried out, S. “Cruci-fy him, crucify him!” N. Pilate said to them, S. “Take him
yourselves and crucify him. I find no guilt in him.” N. The Jews answered, S. “We
have a law, and according to that law he ought to die, because he made himself the Son of
God.” N. Now when Pilate heard this statement, he became even more afraid, and went back
into the praetorium and said to Jesus, S. “Where are you from?” N. Jesus did not answer
him. So Pilate said to him, S. “Do you not speak to me? Do you not know that I have power
to release you and I have power to crucify you?" N. 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." N. Consequently,
Pilate tried to release him; but the Jews cried out, S. If you release him, you are not a Friend
of Cæsar. Ev'ry-one who makes himself a king opposes Cæsar." N. 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, S. “Behold, your king!” N. They cried out, S. “Take him away, take him away! Crucify him!” N. Pilate said to them, S. “Shall I crucify your king?” N. The chief priests answered, S. “We have no king but Caesar.” N. Then he handed
him over to them to be crucified. So they took Jesus, and, carrying the cross himself,

he went out to what is called the Place of the Skull, in He-brew, Gol-go-tha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pi-late

also had an inscription written and put on the cross. It read, “Je-sus the Naz-a-rene, the

King of the Jews.” 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, S. “Do not write ‘The King of the Jews,’” but that he said, ‘I am the King of the Jews.’” N. Pilate answered, S. “What I have written, I have written.” N. 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. So they said to one another, S. “Let’s not tear it, but cast lots for it to see whose it will be,” N. in order that the passage of Scripture might be fulfilled that says: They divided my garments among them, and for my vesture they cast lots. This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdal-
When Jesus saw his mother and the disciple whom he loved he said to his mother,

* "Woman, behold, your son." Then he said to the disciple, * "Behold, your mother." And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the Scripture might be fulfilled,

Jesus said, * "I thirst." There was a vessel filled with common wine. So they
put a sponge soaked in wine on a sprig of hys-sop and put it up to his mouth. When Jesus had
taken the wine, he said, “It is finished.” N. And bow-ing his head, he handed
over the spir-it. [Here all kneel and pause for a short time.]

N. Now since it was the 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 sol-emn one, the Jews asked Pilate that
their legs be broken and that they be tak-en down. So the soldiers came and broke the legs of the first and then of the other one who was cru-ci-fied with Je-sus. But when they came to Jesus and saw that he was al-read-y dead, they did not break his legs, but one soldier thrust his lance in- to his side, and immediately blood and water flowed out. An eye-wit-ness has testified, and his testi-mo-ny 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 ful-filled:

Not a bone of it will be broken. And another passage says: They will look

upon him whom they have pierced.

[The Organ is silent for 3 counts, then plays next chord.]
LAMENTATION

Organ: N. After this, Joseph of Arimathaea, 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 near at hand.
Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?"

They answered him, "Jesus the Nazorean."

So he again asked them, "Whom are you looking for?"

They said, "Jesus the Nazorean."
Then the maid who was the gate-keeper

*said to Peter,*  “You are not one of this man’s disciples, are you?”

Now Simon Peter was standing there keeping warm.

*And they said to him,*  “You are not one of his disciples, are you?”

So Pilate came out to them and said, “What charge do you bring against this man?” They answered and

*said to him,*  “If he were not a criminal, we would not have handed him over to you.”
“Take him yourselves and judge him according to your law. The Jews answered him, “We do not have the right to execute anyone.”

Do you want me to release to you the King of the Jews?” They cried out again, “Not this one, but Barabbas!”

And the soldiers wove a crown of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, “Hail, King of the Jews!”
So Jesus came out wearing the crown of thorns, and the purple cloak. And he said to them, “Behold, the man! When the chief priests and the guards saw him,

they cried out, "Crucify him, crucify him!"

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

The Jews answered, “We have a law, and according to that law he ought to die, because he made himself the Son of God.”
It was preparation day for Passover, and it was about noon. And he said to the Jews, “Behold, your king!”

They cried out, “Take him away, take him away! Crucify him!”

Pilate said to them, “Shall I crucify your king?” The chief priests

answered, “We have no king but Cæsar.”

... and it was written in Hebrew, Latin and Greek. So the chief priests of the Jews said to Pilate,

“Do not write ‘The King of the Jews,’ but that he said, ‘I am the King of the Jews.’”
They also took his tunic, but the tunic was seamless, woven in one piece from top to bottom. So they said to one another,

"Let us not tear it, but cast lots for it to see whose it will be."

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

"They divided my garments among them, and for my vesture they cast lots."

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

"They will look upon him whom they have pierced."