

THE
PASSION



OF OUR LORD
JESUS CHRIST

ST. JOHN PASSION CHORUSES
TOMÁS LUIS DE VICTORIA

Notes

The St. John Passion choruses by Tomás Luis de Victoria are found in his collection of music for the Office of Holy Week (1585), and have been sung during the chanting of the Good Friday Gospel at the Sistine Chapel for four hundred years. They were written for use with the ancient Vatican chants of the passion, available in an English edition from GIA (G-4988).

The choruses, the texts of which are always “crowd” parts in the Gospel reading, should ideally be sung *a cappella*. This requires that those chanting the passion have excellent pitch and be well rehearsed, and that the choristers be prepared to take their pitch from the chant which precedes each chorus.

The original key signature for the choruses is one flat, which is retained in this edition. They may be sung a whole step lower, to coincide with the GIA chant edition, but it is preferable to sing them in their original key if possible (this requires that the chant be sung one whole step higher than notated). Such a presentation may be facilitated by employing an alto to sing the highest of the three Passion tones, if a tenor with a solid upper range is not available.

The choruses should be presented in a declamatory fashion, which requires that the conductor and singers perceive the half note as the beat. In this manner, the syncopations and suspensions are more effective. There are, however, several choruses in 3/4 time, in which the quarter note should be felt as the beat. It is suggested that the value of the quarter note remain constant between the duple and triple time choruses.

The text of the choruses does not match verbatim the official liturgical text found in the Roman Catholic Lectionary. A composite translation was prepared to facilitate the transcription of the Victoria choruses into English.

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ST. JOHN PASSION CHORUSES

Tomás Luis de Victoria (c. 1549-1611)
Transcribed by William Rowan

The Passion of our Lord Jesus Christ according to John.

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 everything that was going to happen to him,
went out and said to them, "Whom are you looking for?"



N. They an - swered him,

Chorus i: Jesum Nazarenum (Jn. 18:5)

$\text{♩} = \text{ca. } 63$

"Je - sus the Naz - o - rean."

"Je - sus the Naz - o - rean."

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He said to them, "I 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,

Chorus ii: Jesum Nazarenum (Jn. 18:7)

A musical score for a four-part vocal choir (Soprano, Alto, Tenor, Bass) and piano accompaniment. The key signature is G major (one sharp) and the time signature is 2/2. The lyrics are "Je - sus the Naz - o - rean." repeated four times. The piano accompaniment is written for grand staff (treble and bass clef). The vocal parts are arranged in four staves, with the Soprano part at the top and the Bass part at the bottom. The piano accompaniment is written in grand staff, with the right hand in the treble clef and the left hand in the bass clef. The score includes various musical notations such as notes, rests, beams, and slurs.

Jesus answered,

“I told you that I AM.

So if you are looking for me, let these men go.”

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 Malchus.

Jesus said to Peter,

“Put your sword into its scabbard.

Shall I not drink the cup that the Father gave me?”

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,

“You are not one of this man’s disciples, are you?”

He said, “I am not.”

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.”

When he had said this,

one of the temple guards standing there struck Jesus and said,

“Is this the way you answer the high priest?”

Jesus answered him,

“If I have spoken wrongly, testify to the wrong;

but if I have spoken rightly, why do you strike me?”

Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm.



N. And they said to him,

Chorus iii: Numquid et tu ex discipulis eius es? (Jn. 18:25)

“Are you not one, one— of this man’s dis - ci - ples?”

“Are you not one, one— of this man’s dis - ci - ples?”

“Are you not one, one— of this man’s dis - ci - ples?”

“Are you not one, one— of this man’s dis - ci - ples?”

He denied it and said,
“I am not.”

One of the slaves of the high priest,
a relative of the one whose ear Peter had cut off, said,
“Didn’t I see you in the garden with him?”

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,

“What charge do you bring against this man?”



N. They answered and said to him,

Chorus iv: Si non esset hic malefactor, non tibi tradidissemus eum. (Jn. 18:30)

“If he were not a law - break - er we would not have

“If he were not a law - break - er we would not have

“If he were not a law - break - er we would not have hand - ed

“If he were not a law - break - er we would not have

hand - ed him_____ o - ver to you.”

hand - ed him o - ver_____ to you.”

him_____ o - ver_____ to you.”

hand - ed him_____ o - ver to you.”

At this, Pilate said to them,
 “Take him yourselves, and judge him according to your law.”



N. The Jews answered him,

Chorus v: Nobis non licet interficere quemquam. (Jn. 18:31)

“It is not law - ful for us to put an - y man to death,”

“It is not law - ful for us to put an - y man to death,”

“It is not law - ful for us to put an - y man to death,”

“It is not law - ful for us to put an - y man to death,”

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,
 “Are you the King of the Jews?”

Jesus answered,
 “Do you say this on your own
 or have others told you about me?”

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

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

So Pilate said to him,
 “Then you are a king?”

Jesus answered,

“You say I am a king.
 For this I was born and for this I came into the world,
 to testify to the truth.
 Everyone who belongs to the truth listens to my voice.”
 Pilate said to him, “What is truth?”

When he had said this,
 he again went out to the Jews and said to them,
 “I find no guilt in him.
 But you have a custom that I release one prisoner to you at Passover.
 Do you want me to release to you the King of the Jews?”





N. and they came to him and said,

Chorus vii: Ave Rex Judaeorum. (Jn. 19:3)

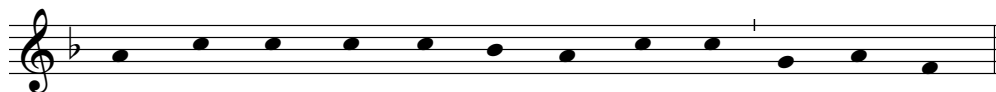
“Hail, O King! Hail, O King of the Jews!”

“Hail, O King! Hail, O King of the Jews!”

“Hail, O King! Hail, O King of the Jews!”

“Hail, O King! Hail, O King of the Jews!”

And they struck him repeatedly.
 Once more Pilate went out and said to them,
 “Look, I am bringing him out to you,
 so that you may know that I find no guilt in him.”
 So Jesus came out,
 wearing the crown of thorns and the purple cloak.
 And he said to them, “Behold, the man!”



N. When the chief priests and the guards saw him they cried out,

Chorus viii: Crucifige, crucifige eum. (Jn. 19:6)

$\text{♩} = \text{ca. } 126$

“Cru - ci - fy him, cru - ci - fy him, cru - ci - fy him!”

“Cru - ci - fy him, cru - ci - fy him, cru - ci - fy him!”

“Cru - ci - fy him, cru - ci - fy cru - ci - fy him!”

“Cru - ci - fy him, cru - ci - fy him, cru - ci - fy him!”

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

N. The Jews an - swered,

Chorus ix: Nos legem habemus, et secundum legem debet mori, quia filium Dei se fecit. (Jn. 19:7)

“We have a law, and ac - cord - ing to that law he must die, be -

“We have a law, and ac - cord - ing to that law he must die, be -

“We have a law, and ac - cord - ing to that law he must die, be -

“We have a law, and ac - cord - ing to that law he must die, be -

cause he made him - self the Son of God.”

cause he made him - self the Son of God.”

cause he made him - self the Son of God.”

cause he made him - self the Son of God.”

sar. An - y one who makes him - self
 Cae - sar. An - y one who makes him - self
 Cae - sar. An - y one who makes him - self
 An - y one who makes him - self

King sets — him - self a - gainst Cae - sar."
 King sets — him - self a - gainst Cae - sar."
 King sets — him - self a - gainst Cae - sar."
 King sets — him - self a - gainst Cae - sar."

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,
“Behold, your king!”



N. They cried out,

Chorus xi: Tolle, tolle, crucifige eum. (Jn. 19:15)

♩ = ca. 126

A musical score for a four-part vocal choir (Soprano, Alto, Tenor, Bass) and piano accompaniment. The key signature is G major (one sharp) and the time signature is 3/4. The tempo is marked as ♩ = ca. 126. The lyrics are: "Take him, take him, cru - ci - fy him, cru - ci - fy him." The piano accompaniment consists of chords in the right hand and single notes in the left hand. There is a fermata over the final measure of the vocal parts.

“Take him, take him, cru - ci - fy him, cru - ci - fy him.”

“Take him, take him, cru - ci - fy him, cru - ci - fy him.”

“Take him, take him, cru - ci - fy him, cru - ci - fy him.”

“Take him, take him, cru - ci - fy him, cru - ci - fy him.”

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



N. The chief priests answered,

Chorus xii: Non habemus regem, nisi Caesarem. (Jn. 19:15)

“We have no King, no King but Cae - sar.”

“We have no King, no King but Cae - sar.”

“We have no King, no King but Cae - sar.”

“We have no King, no King but Cae - sar.”

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 Hebrew, Golgotha.

There they crucified him, and with him two others,
one on either side, with Jesus in the middle.

Pilate also had an inscription written and put on the cross.

It read,

“Jesus the Nazorean, 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.

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

Chorus xiii: Noli scribere, Rex Judaeorum, sed quia ipse dixit, Rex sum Judaeorum. (Jn. 19:21)

“You should— not write ‘King— of the Jews,’ but that—

“You should not write ‘King of the Jews,’ but that

“You should— not write ‘King of the Jews,’ but that—

“You should— not write ‘King of the Jews,’ but that—

‘this man said: I am King— of the Jews, I am

‘this man said: I am King—

‘this man said:— I am King—

‘this— man said: I am King— of the Jews, I am

King of the Jews.”

of the Jews.”

of the Jews.”

King of the Jews.”

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

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

N. So they said to one an - oth - er,

Chorus xiv: Non scindamus eam, sed sortiamur de illa, cuius sit. (Jn. 19:24)

“We should not tear it, but cast lots to see who gets

“We should not— tear it, but cast lots to see who gets it, cast—

“We should not tear it, but cast lots to see who gets it, cast—

“We should not tear it,

it, cast— lots to see whose it will be,”

— to lots see whose— it will be,”

— lots to see, — to — see whose it — will be,”

cast— lots 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.*

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 Magdala.

When Jesus saw his mother and the disciple there 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 hyssop

and put it up to his mouth.

When Jesus had taken the wine, he said,

"It is finished."

And bowing his head, he handed over the spirit.

Here all kneel and pause for a short time.

Now since it was preparation day,

in order that the bodies might not remain

on the cross on the sabbath,

for the sabbath day of that week was a solemn one,

the Jews asked Pilate that their legs be broken

and that they be taken down.

So the soldiers came and broke the legs of the first

and then of the other one who was crucified with Jesus.

But when they came to Jesus and saw that he was already dead,

they did not break his legs,

but one soldier thrust his lance into his side,

and immediately blood and water flowed out.

An eyewitness has testified, and his testimony is true;

he knows that he is speaking the truth,

so that you also may come to believe.

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

Not a bone of it will be broken.

And again another passage says:

They will look upon him whom they have pierced.

After this, Joseph of Arimathea,

secretly a disciple of Jesus for fear of the Jews,

asked Pilate if he could remove the body of Jesus.

And Pilate permitted it.

So he came and took his body.

Nicodemus, the one who had first come to him at night,

also came bringing a mixture of myrrh and aloes

weighing about one hundred pounds.

They took the body of Jesus

and bound it with burial cloths along with the spices,

according to the Jewish burial custom.

Now in the place where he had been crucified there was a garden,

and in the garden a new tomb, in which no one had yet been buried.

So they laid Jesus there because of the Jewish preparation day;

for the tomb was close by.

