

concert
info
Arvo Pärt
Johannes-
Passie

de Doelen

Vox Clamantis

woensdag 16 april 2025
Grote Zaal, 20:15 uur

programma

wo 16 apr 25 | Grote Zaal, 20:15
Arvo Pärt's Johannes-Passie

Arvo Pärt (*1935)
Passio Domini Nostri Jesu Christi secundum Joannem



Arvo Pärt © Birgit Puve

uitvoerenden
Vox Clamantis
Jaan-Eik Tulve [dirigent](#)

toelichting

Pärt's Johannes-Passie

De *Passio Domini Nostri Jesu Christi secundum Joannem* is een van de grootste werken van de Estse componist Arvo Pärt. In deze Johannes-Passie bereikt de beroemde compositietechniek van Pärt 'Tintinnabuli' een hoogtepunt. De zorgvuldige declamatie van de tekst, de minimalistische tonen en vooral de stiltes overtuigen de luisteraar in deze meditatieve compositie.

Arvo Pärt

Arvo Pärt is in 1935 geboren in Estland, vijf jaar voordat de Baltische staten werden ingenomen door de Sovjet-Unie. Pärt groeide op in het land onder de Russische invloedssfeer. Hij studeerde compositie aan het conservatorium van Tallinn en werd hier beïnvloed door componisten zoals Prokofjev en Sjostakovitsj. Ondanks de kritiek van functionarissen uit de Sovjet-Unie verdiepte Pärt zich daarnaast in 'westerse' muziek, waaronder de twaalftoonstechniek van Schönberg. De composities uit

het begin van zijn carrière - veelal gecomponeerd voor films, televisie en theater - variëren zeer van stijl. Hij gebruikte onder meer volksmuziek naast het moderne serialisme, experimenteerde met contrapunt beïnvloed door Bach en vond inspiratie in de polyfone muziek van componisten uit de middeleeuwen en renaissance. In 1980 verliet Pärt Estland voor Wenen, om zich een jaar later definitief in Berlijn te vestigen. Sinds zijn vertrek uit de Sovjet-Unie componeerde Pärt met name religieuze werken in opdracht



Vox Clamantis

toelichting

van koren en kathedralen. Hij brengt in deze composities verschillende invloeden samen uit de Russische Orthodoxe muziek, liturgische koorzang, modale middeleeuwse kerktoonladders en het hedendaagse minimalisme. Pärt bestendigde zijn eigen muzikale taal, waarmee hij een belangrijke stempel heeft gedrukt op de twintigste-eeuwse muziek.

Tintinnabuli

Rond 1976 begon Pärt te experimenteren met wat later zijn beroemde Tintinnabuli compositietechniek werd. Het is vernoemd naar het Latijn voor 'bel' of 'klok', omdat Pärts idee voortkomt uit de klanken tijdens het luiden van klokken. Tintinnabuli is een minimalistische compositiestijl met twee muzikale stemmen in de hoofdrol. De eerste stem is de melodie en bestaat uit een toonladder van dalende op stijgende hele

tonen. De tweede stem wordt de 'tintinnabuli-stem' genoemd. Deze omspeelt de eerste stem met een begeleiding van gebroken akkoorden. Bijzonder aan deze techniek is dat de twee stemmen in hun samenklank een constante spanning veroorzaken tussen consonantie en dissonantie. De tintinnabuli-muziek van Pärt lijkt te 'zweven' tussen toonsoorten, waardoor een nieuwe samenklank ontstaat die de luisteraar verrast en op het verkeerde been zet.

Johannes-Passie

Kort na zijn eerste piano-compositie in de Tintinnabulijstijl *Für Alina* (1976) voltooide Pärt zijn *Johannes-Passie* (1982). Het is een totaal andere compositie dan de bekende passies van Bach. Waar Bach van het passieverhaal een theatraal spektakel maakte dankzij technieken uit de opera, gaat Pärt in zijn passie terug naar een minimalistische basis waarin hij gebruik maakt van de Tintinnabuli-techniek. Voor de tekst gebruikte Pärt hoofdstuk 18 en 19 uit het evangelie van Johannes, voorafgegaan door een korte introductie en met een extra tekst ter afsluiting. Een kwartet van vier zangers (sopraan, alt, tenor, bas) vertelt het verhaal

De tintinnabuli-muziek van Pärt lijkt te 'zweven' tussen toonsoorten, waardoor een nieuwe samenklank ontstaat die de luisteraar verrast en op het verkeerde been zet.

uit het evangelie, regelmatig bijgestaan door een instrumentaal kwartet (viool, hobo, cello,

fagot). De enige twee solo-stemmen zijn die van Christus (bas) en Pilatus (tenor). Een koor verzorgt het 'commentaar' van het volk, maar dit koor formuleert vooral een rustig antwoord binnen het verhaal in tegenstelling tot de opruiende massa die we uit Bach z'n werk kennen. Voor de harmonie put Pärt zowel uit het tonale als modale systeem, waardoor de samenklanken een bepaalde frictie kennen en het midden houden tussen middeleeuws en modern.

De stem van Christus is te herkennen aan het lage register, begeleid door een tweede stem voor orgel. Ook de passages van Pilatus worden door het orgel begeleid, maar zijn meer divers in melodie en klank. Voor het bepalen van het ritme is Pärt heel systematisch te werk gegaan op basis van de tekst. Het muzikale ritme volgt de lengte van de gezongen lettergrepen. Of een zin eindigt in een komma, punt of vraagteken bepaalt tevens de lengte van de noten. Iedere muzikale zin eindigt in een stilte. Hierdoor krijgt de muziek de tijd volledig door te klinken en op te lossen in de ruimte. Pärt nodigt met deze meditatieve compositie de luisteraar uit om te reflecteren op de eeuwenoude tekst en haar betekenis in onze tijd.

tekst: Fien Duijnmayor



Jaan-Eik Tulve © Jaan Tootsen

biografie

Vox Clamantis

Vox Clamantis werd in 1996 opgericht. Het ensemble bestaat uit een diverse groep musici: zangers, componisten, instrumentalisten en dirigenten. Ze delen een interesse in gregoriaanse muziek. Daarnaast voeren ze veel vroege polyfone muziek uit naast hedendaagse composities. Arvo Pärt is een van de vele Estse componisten die muziek voor het ensemble schreef.

Jaan-Eik Tulve is de artistiek leider en dirigent van Vox Clamantis. Na zijn opleiding als koordirigent specialiseerde Tulve zich in gregoriaanse muziek, waarin hij ook les geeft aan het conservatorium van Estland.

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Arvo Pärt Passio Domini nostri Jesu Christi secundum Joannem

John 18: 1-40

CHORUS: Passio Domini nostri Jesu Christi secundum Joannem.

EVANGELISTA: Haec cum dixisset Jesus, egressus est cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse et discipuli ejus. Sciebat autem et Judas, qui tradebat eum, locum, quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem et a pontificibus et pharisaeis ministros, venit illuc cum lanternis et facibus et armis. Jesus itaque sciens omnia, quae ventura erant super eum, processit et dixit eis:

JESUS: Quem quaeritis?

EVANGELISTA: Responderunt ei:

CHORUS: Jesum Nazarenum.

EVANGELISTA: Dicit eis Jesus:

JESUS: Ego sum.

EVANGELISTA: Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis: Ego sum, abierunt retrorsum et ceciderunt in terram. Iterum ergo interrogavit eos:

JESUS: Quem quaeritis?

EVANGELISTA: Illi autem dixerunt:

CHORUS: Jesum Nazarenum.

EVANGELISTA: Respondit Jesus:

JESUS: Dixi vobis, quia ego sum: Si ergo me quaeritis, sinite hos abire.

EVANGELISTA: Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdi ex eis quemquam. Simon ergo Petrus, habens gladium, eduxit eum et percussit pontificis servum et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro:

JESUS: Mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non bibam illum?

EVANGELISTA:

Cohors ergo et tribunus et ministri Judaeorum

John 18: 1-40

CHORUS: The Passion of our Lord Jesus Christ according to St John.

EVANGELIST: When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them:

JESUS: Whom seek ye?

EVANGELIST: They answered him:

CHORUS: Jesus of Nazareth.

EVANGELIST: Jesus saith unto them:

JESUS: I am he.

EVANGELIST: And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again:

JESUS: Whom seek ye?

EVANGELIST: And they said:

CHORUS: Jesus of Nazareth.

EVANGELIST: Jesus answered:

JESUS: I have told you that I am he: if therefore ye seek me, let these go their way:

EVANGELIST: That the saying might be fulfilled, which he spake: Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter:

JESUS: Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

EVANGELIST:

Then the band and the captain and officers of

comprehenderunt Jesum et ligaverunt eum et adduxerunt eum ad Annam primum; erat enim socer Caiaphae, qui erat pontifex anni illius. Erat autem Caiaphas, qui consilium dederat Judaeis: Quia expedit, unum hominem mori pro populo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici et introivit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exiit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariae et introduxit Petrum. Dixit ergo Petro ancilla ostiaria:

CHORUS:

Numquid et tu ex discipulis es hominis istius?

EVANGELISTA:

Dicit ille:

PETRUS:

Non sum.

EVANGELISTA:

Stabant autem servi, et ministri ad prunas, quia frigus erat, et caleficiebant se; erat autem cum eis et Petrus stans et calefaciens se. Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus:

JESUS:

Ego palam locutus sum mundo; ego semper docui in synagoga et in templo, quo omnes Judaei conveniunt, et in occulto locutus sum nihil. Quid me interrogas? Interroga eos, qui audierunt quid locutus sum ipsis; ecce hi sciunt quae dixerim ego.

EVANGELISTA:

Haec autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens:

CHORUS:

Sic respondes pontifici?

EVANGELISTA:

Respondit ei Jesus:

JESUS:

Si male locutus sum, testimonium perhibe de malo; si autem bene, quid me caedis?

the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter:

CHORUS:

Art not thou also one of this man's disciples?

EVANGELIST:

He saith:

PETER:

I am not.

EVANGELIST:

And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him:

JESUS:

I spake openly to the world; I ever taught in the synagoga, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said.

EVANGELIST:

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying:

CHORUS:

Answerest thou the high priest so?

EVANGELIST:

Jesus answered him:

JESUS:

If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

EVANGELISTA:
Et misit eum Annas ligatum ad Caiapham pontificem. Erat autem Simon Petrus stans et calefaciens se. Dixerunt ergo ei:
CHORUS:
Numquid et tu ex discipulis ejus es?
EVANGELISTA:
Negavit ille, et dixit:
PETRUS:
Non sum.
EVANGELISTA:
Dicit ei unus ex servis pontificis, cognatus ejus, cujus abscidit Petrus auriculum:
CHORUS:
Nonne ego te vidi in horto cum illo?
EVANGELISTA:
Iterum ergo negavit Petrus; et statim gallus cantavit. Adducunt ergo Jesum a Caiapha in praetorium. Erat autem mane et ipsi non introierunt in praetorium, ut non contaminarentur, sed manducarent Pascha. Exivit ergo Pilatus ad eos foras, et dixit:

PILATUS:
Quam accusationem affertis adversus hominem hunc?
EVANGELISTA:
Responderunt et dixerunt ei:
CHORUS:
Si non esset hic malefactor, non tibi tradidisset eum.
EVANGELISTA:
Dixit ergo eis Pilatus:
PILATUS:
Accipite eum vos et secundum legem vestram iudicate eum!
EVANGELISTA:
Dixerunt ergo ei Judaei:
CHORUS:
Nobis non licet interficere quemquam.
EVANGELISTA:
Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in praetorium Pilatus et vocavit Jesum et dixit ei:

EVANGELIST:
Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him,
CHORUS:
Art not thou also one of his disciples?
EVANGELIST:
He denied it, and said:
PETER:
I am not.
EVANGELIST:
One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith:
CHORUS:
Did not I see thee in the garden with him?
EVANGELIST:
Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said:
PILATE:
What accusation bring ye against this man?

EVANGELIST:
They answered and said unto him:
CHORUS:
If he were not a malefactor, we would not have delivered him up unto thee.
EVANGELIST:
Then said Pilate unto them:
PILATE:
Take ye him, and judge him according to your law.
EVANGELIST:
The Jews therefore said unto him:
CHORUS:
It is not lawful for us to put any man to death:
EVANGELIST:
That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him:

PILATUS:
Tu es rex Judaeorum?
EVANGELISTA:
Respondit Jesus:
JESUS:
A temetipso hoc dicis, an alii dixerunt tibi de me?
EVANGELISTA:
Respondit Pilatus:
PILATUS:
Numquid ego Judaeus sum? Gens tua et pontifices tradiderunt te mihi; quid fecisti?

EVANGELISTA:
Respondit Jesus:
JESUS:
Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Judaeis; nunc autem regnum meum non est hinc.
EVANGELISTA:
Dixit itaque ei Pilatus:
PILATUS:
Ergo rex es tu?
EVANGELISTA:
Respondit Jesus:
JESUS:
Tu dicis quia rex sum ego. Ego in hoc natus sum et ad hoc veni in mundum, ut testimonium perhibeam veritati; omnis, qui est ex veritate, audit vocem meam.
EVANGELISTA:
Dicit ei Pilatus:
PILATUS:
Quid est veritas?
EVANGELISTA:
Et cum hoc dixisset, iterum exivit ad Judaeos, et dicit eis:
PILATUS:
Ego nullam invenio in eo causam. Est autem consuetudo vobis, ut unum dimittam vobis in Pascha; vultis ergo dimittam vobis regem Judaeorum?
EVANGELISTA:
Clamaverunt ergo rursus omnes, dicentes:
CHORUS:
Non hunc, sed Barabbam.

PILATE:
Art thou the King of the Jews?
EVANGELIST:
Jesus answered him:
JESUS:
Sayest thou this thing of thyself, or did others tell it thee of me?
EVANGELIST:
Pilate answered:
PILATE:
Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?
EVANGELIST:
Jesus answered:
JESUS:
My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
EVANGELIST:
Pilate therefore said unto him:
PILATE:
Art thou a king then?
EVANGELIST:
Jesus answered:
JESUS:
Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.
EVANGELIST:
Pilate saith unto him:
PILATE:
What is truth?
EVANGELIST:
And when he had said this, he went out again unto the Jews, and saith unto them:
PILATE:
I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?
EVANGELIST:
Then cried they all again, saying:
CHORUS:
Not this man, but Barabbas.

EVANGELISTA:
Erat autem Barabbas latro.

John 19: 1-42

EVANGELISTA: Tunc ergo apprehendit Pilatus Jesum et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant:
CHORUS: Ave, rex Judaeorum!
EVANGELISTA: Et dabant ei alapas. Exivit ergo iterum Pilatus foras et dicit eis:

PILATUS: Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam.
EVANGELISTA: Exivit ergo Jesus, portans coronam spineam et purpureum vestimentum. Et dicit eis:
PILATUS: Ecce homo! EVANGELISTA: Cum ergo vidissent eum Pontifices et ministri, clamabant dicentes:
CHORUS: Crucifige, crucifige eum!
EVANGELISTA: Dicit eis Pilatus:
PILATUS: Accipite eum vos et crucifigite; ego enim non invenio in eo causam.
EVANGELISTA: Responderunt ei Judaei:
CHORUS: Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit.
EVANGELISTA: Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est praetorium iterum et dixit ad Jesum:

PILATUS: Unde es tu?
EVANGELISTA: Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus:
PILATUS: Mihi non loqueris? Nescis quia potestatem habeo crucifigere te et potestatem habeo dimittere te?
EVANGELISTA: Respondit Jesus:
JESUS: Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea, qui me tradidit tibi, majus peccatum habet.
EVANGELISTA: Et exinde quaerebat Pilatus dimittere eum. Judaei autem clamabant dicentes:

EVANGELIST:
Now Barabbas was a robber.

John 19: 1-42

EVANGELIST: Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe. And said:

CHORUS: Hail, King of the Jews!
EVANGELIST: And they smote him with their hands. Pilate therefore went forth again, and saith unto them:
PILATE: Behold, I bring him forth to you, that ye may know that I find no fault in him. EVANGELIST: Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them:
PILATE: Behold the man! EVANGELIST: When the chief priests therefore and officers saw him, they cried out, saying:
CHORUS: Crucify him, crucify him.
EVANGELIST: Pilate saith unto them:
PILATE: Take ye him, and crucify him: for I find no fault in him.
EVANGELIST: The Jews answered him:
CHORUS: We have a law, and by our law he ought to die, because he made himself the Son of God. EVANGELIST: When Pilate therefore heard that saying, he was the more afraid. And went again into the judgment hall, and saith unto Jesus:

PILATE: Whence art thou?
EVANGELIST: But Jesus gave him no answer. Then saith Pilate unto him:
PILATE: Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?
EVANGELIST: Jesus answered:
JESUS: Thou couldst have no power at all against me, except it were given thee from above: therefore he that hath delivered me unto thee hath the greater sin.
EVANGELIST: And from thenceforth Pilate sought to release him: but the Jews cried out, saying:

CHORUS: Si hunc dimittis, non es amicus Caesaris. Omnis enim, qui se regem facit, contradicit Caesari.
EVANGELISTA: Pilatus autem, cum audisset hos sermones, adduxit foras Jesum et sedit pro tribunali, in loco, qui dicitur Lithostrotos, Hebraice autem Gabbatha. Erat autem Parasceve Paschae, hora quasi sexta et dicit Judaeis:
PILATUS: Ecce rex vester.
EVANGELISTA: Illi autem clamabant:
CHORUS: Tolle, tolle, crucifige eum!

EVANGELISTA: Dicit eis Pilatus:
PILATUS: Regem vestrum crucifigam?
EVANGELISTA: Responderunt Pontifices:
CHORUS: Non habemus regem, nisi Caesarem.
EVANGELISTA: Tunc ergo tradidit eis illum, ut crucifigeretur. Susceperunt autem Jesum et eduxerunt. Et bajulans sibi crucem exivit in eum, qui dicitur Calvariae locum, Hebraice autem Golgotha; ubi crucifixerunt eum, et cum eo alios duos hinc et hinc medium autem Jesum. Scripsit autem et titulum Pilatus et posuit super crucem. Erat autem scriptum: Jesus Nazareus Rex Judaeorum. Hunc ergo titulum multi Judaeorum legerunt, quia prope civitatem erat locus, ubi crucifixus est Jesus. Et erat scriptum Hebraice, Graece, et Latine. Dicebant ergo Pilato pontifices Judaeorum:
CHORUS: Noli scribere, Rex Judaeorum, sed quia ipse dixit: Rex sum Judaeorum.

EVANGELISTA: Respondit Pilatus:
PILATUS: Quod scripsi, scripsi.
EVANGELISTA: Milites ergo cum crucifixissent eum, acceperunt vestimenta ejus, et fecerunt quattuor partes, unicuique militi partem, et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad invicem:
CHORUS: Non scindamus eam, sed sortiamur de illa cujus sit.
EVANGELISTA: Ut Scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi et in vestem meam miserunt sortem. Et milites quidem haec fecerunt. Stabant autem juxta crucem Jesu

CHORUS: If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.
EVANGELIST: When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews:
PILATE: Behold your King! EVANGELIST: But they cried out:
CHORUS: Away with him, away with him, crucify him.
EVANGELIST: Pilate saith unto them:
PILATE: Shall I crucify your King?
EVANGELIST: The chief priests answered:
CHORUS: We have no king but Caesar.
EVANGELIST: Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS 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 city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate:
CHORUS: Write not, The King of the Jews; but that he said, I am King of the Jews.
EVANGELIST: Pilate answered:
PILATE: What I have written I have written.
EVANGELIST: Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves:
CHORUS: Let us not rend it, but cast lots for it, whose it shall be:
EVANGELIST: That the scripture might be fulfilled, which saith: They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

mater ejus, et soror matris ejus, Maria Cleopae, et Maria Magdalene. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligebat, dicit matri suae:

JESUS: Mulier, ecce filius tuus.

EVANGELISTA: Deinde dicit discipulo:

JESUS: Ecce mater tua.

EVANGELISTA: Et ex illa hora accepit eam discipulus in sua. Postea sciens Jesus quia omnia consummata sunt, ut consummaretur Scriptura, dicit:

JESUS: Sitio.

EVANGELISTA: Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit:

JESUS: Consummatum est.

EVANGELISTA: Et inclinato capite tradidit spiritum.

CHORUS: Qui passus es pro nobis, miserere nobis.

Amen.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother:

JESUS: Woman, behold thy son!

EVANGELIST: Then saith he to the disciple.

JESUS: Behold thy mother!

EVANGELIST: And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith:

JESUS: I thirst.

EVANGELIST: Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said:

JESUS: It is finished.

EVANGELIST: And he bowed his head, and gave up the ghost.

CHORUS: You who have suffered for us, have mercy upon us.

Amen.