

SAINT PETER'S CHURCH  
NEW YORK CITY



THIS PASSION IS MADE POSSIBLE BY YOUR DONATIONS

A SPECIAL THANK YOU TO LEADERSHIP DONORS  
Sponsorship allows Saint Peter's to continue a decades-long tradition of presenting masterworks of music in a liturgical setting on Good Friday.

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If you would like to join others in supporting this effort, please make a gift by cash or check, or scan this code.



You can also give by contacting Sarah Balsam-Moga at smoga@saintpeters.org

Thank you.

## KLAIS 1977 C.B. FISK 2023

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#### A HISTORY WORTH PRESERVING

When it was built in 1977, Saint Peter's gave to New York City a significant instrument in the important lineage of historically-informed organ building. New heights achieved today owe much to instruments such as this, the work of Johannes Klais Orgelbau (Bonn, Germany).

The organ's distinctive case and console were designed by Massimo Vignelli, which, with Frank Gehry's design for the Walt Disney Concert Hall, remains one of only a handful of architect-designed organs of the modern era.

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#### TRAGEDY TURNED OPPORTUNITY

In early 2021, a broken city water main pipe sent hundreds of thousands of gallons of water gushing into Saint Peter's. Not only did the Sanctuary sustain significant water damage, dehumidification to avoid a mold outbreak and other mitigation efforts cracked, warped, and stressed every piece of wood—especially the organ. Because the water brought mud along with it, a thick layer of fine silt came to cover every surface.

To prevent further damage, the organ was quickly removed for safekeeping. Transported to and stored at their shop in Gloucester, MA, C.B. Fisk Organ Builders developed a plan both for restoring the organ and for reimagining it based on almost five decades of use as well as tonal and mechanical development.

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#### RESTORATION AND TRANSFORMATION

Now in 2023, guided by a historic preservation expert, the distinctive Vignelli-designed case and console have been restored. The instrument benefits from new action, five additional stops, total tonal re-voicing, and an improved acoustical environment.

This principled and transformational effort brings once again to New York City an instrument capable of a wide range of literature with convincing, stylistic integrity.

*“The best of the past preserved.  
A magical transformation for the future.”*

#### Martin Jean

Director of the Institute of Sacred Music  
Professor of Organ, Yale University

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#### GREAT

16'	Pommer	58
8'	Prestant	58
8'	Principal *	58
8'	Grossgedackt *	58
8'	Quintadehn *	58
4'	Octave	58
4'	Rohrflöte √	58
2 2/3'	Quinte √	58
2'	Superoctave	58
1 3/5'	Terz √	58
1 1/3'	Mixtur V	290
8'	Trompete	58
	Tremulant	

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#### SWELL

8'	Schwebung G# on	50
8'	Gamba	58
8'	Rohrflöte *	58
4'	Principal	58
4'	Traversflöte ** †	58
2'	Waldflöte	58
2 2/3'	Cornet II ^	116
1'	Scharff IV	232
16'	Dulcian	58
8'	Cromorne	58
	Tremulant	

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#### PEDAL

16'	Principal	32
16'	Subbass	32
8'	Octave	32
8'	Gedackt †	32
4'	Superoctave	32
2 2/3'	Hintersatz IV	128
16'	Posaune	32
8'	Holztrumpete	32
8'	Cremona ‡	32

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#### MECHANICALS & ACCESSORIES

300 levels SSOS \*

Mechanical balanced  
Swell Pedal

*by thumb and toe*  
SW/GT, GT/PD, SW/PD  
Generals 1–12 \*  
Divisionals 1–6 \*  
Sequencer Next \*  
Sequencer Prev \*  
Page turning reversible  
pistons with Bluetooth \*

*by toe*  
Cymbelstern (2000): 8 tuned  
brass bells in memory of  
Katherine & Harry Busch  
Birdsong: reservoir & 7 pipes

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#### 2023

Console and keyboards  
Carbon-fiber action  
Kellner Temperament A=440  
Wind (in mm) raised to  
85/GT, 76/SW, 85/PD  
\* new  
\*\* bottom new  
† previously on GT  
‡ from Fisk Op. 68  
√ moved from SW 2017  
^ moved from GT 2017  
C moved to C#, with newly-made C on most stops.  
Substantial physical alterations to all reeds.

## HOLY WEEK & EASTER

You are welcome at all of these liturgies

### Good Friday | Viernes Santo

4:00 PM Siete palabras de Jesús VÍA FACEBOOK

LITURGY OF THE THREE DAYS  
LITURGIA DE LOS TRES DÍAS

6:30 PM Solemn Liturgy of the Cross  
Solemne Liturgia de la Cruz

### Holy Saturday | Jueves Santo

LITURGY OF THE THREE DAYS  
LITURGIA DE LOS TRES DÍAS

8:00 PM The Great Vigil of Easter  
La Gran Vigilia de Pascua

### Easter Sunday | Domingo de Pascua

10:30 AM Solemn Mass of the Resurrection

1:00 PM Misa de Resurrección

5:00 PM Jazz Vespers

## UPCOMING

### Yom HaShoah

Sunday, May 5

6:00 pm

at and with Central Synagogue

With keynote speaker Ernie Brod, holocaust survivor.

### Memorial Vespers

Saturday, May 18

4:00 pm

*Requiem* / Gabriel Fauré, 1845-1924

### Organ Inauguration Recital

Balint Karosi

Tuesday, June 4

7:30 pm

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## FOR THE FUTURE

The restoration and reimagination of Saint Peter's Organ is made possible by an entire community of people. Insurance covered some of the extraordinary care provided after the watermain break damaged much of the Sanctuary, but there is more to be raised. Additionally, an endowment is being established to ensure the organ's longevity.

Your gift in support of the *For the Future* campaign makes it possible for this world-class organ to inspire "wonder, love, and praise" for generations to come.

Gifts to the organ campaign at the following donor levels will be permanently commemorated along with the builders' plaques incorporated within the organ case.

Builders' Circle	\$500,000 and more
Cantors' Circle	\$250,000 to \$499,999
New Stop Circle	\$100,000 to \$249,999
Console Circle	\$50,000 to \$99,999
Revoicing Circle	\$20,000 to \$49,999
Action Circle	\$10,000 to \$19,999
Key Circle	\$5,000 to \$9,999

For inquiries regarding leadership level gifts or pledges, including giving by appreciated securities, please contact Sarah Moga, Director of Administration and Development, at smoga@saintpeters.org



More information at [future.saintpeters.org/organ](https://future.saintpeters.org/organ)



## SAINT PETER'S CHURCH

Dear people of New York City,

A very warm welcome to Saint Peter's. This place has been home to many of us whose lives are shaped by the gifts of music and art. Whether you have been coming here for decades or if this is your very first visit, I hope you will find your time here inspiring.

Presenting a *Passion* on Good Friday is part of a long and varied tradition in Europe, recovered here at Saint Peter's more than 40 years ago. Typically, we present one of the Bach *Passions*, much as the Great Cantor would have done in Leipzig, itself: within a liturgical setting and with the congregation invited to sing the chorales.

This year we are delighted to present the *Passion According to Saint John*, BWV 245 on the occasion of the work's 300th anniversary; it was first performed Good Friday 1724. Then and now, preparing this music requires diligence and skill. Join me in congratulating Saint Peter's Choir and Bach Collegium, led by Cantor Balint Karosi, for their dedication.

A word about the "Fourth Gospel" and anti-Judaism. Anyone reading Saint John immediately perceives a conflict between Jesus and his disciples, and a group the author calls "the Jews." It is important to remember that all of these people were Jewish and all lived under the hard rule of the Roman Empire. Those who look for the party responsible for Jesus' torture and death do well to remember the power dynamics of Empire. Of power and those who wield it, much more can and should be said, but especially in a time when anti-Judaism is on the rise, this is most crucial: we must condemn any and all ways the language and images of the "Fourth Gospel" are used to support prejudice, bias or hate. The Gospel's proper use is, in Saint John's own words, life — life for all.

Finally, allow me to offer a word of thanks to all of you and to all of today's patrons. Your gifts have made this performance possible. No gift is too small. Thank you.

Grace and peace to you,

Jared R. Stahler  
Senior Pastor

P.S. This liturgy is being recorded. Please silence all electronics.

THE PASSION ACCORDING TO SAINT JOHN, BWV 245  
JOHANN SEBASTIAN BACH, 1685-1750

Good Friday  
March 29, 2024  
12:00 Noon

PRELUDE *O Mensch beweine deine Sünde Groß*, BWV 622

INVOCATION AND PRAYER  
PLEASE STAND AS YOU ARE ABLE.

PSALM 51  
Have mercy on me, O God, according to your loving-kindness;  
in your great compassion blot out my offenses.

**Wash me through and through from my wickedness,  
and cleanse me from my sin.**

For I know my transgressions,  
and my sin is ever before me.

**Against you only have I sinned  
and done what is evil in your sight.**

And so you are justified when you speak  
and upright in your judgment.

**Indeed, I have been wicked from my birth,  
a sinner from my mother's womb.**

For behold, you look for truth deep within me,  
and will make me understand wisdom secretly.

**Purge me from my sin, and I shall be pure;  
wash me, and I shall be clean indeed.**

Make me hear of joy and gladness,  
that the body you have broken may rejoice.

**Hide your face from my sins,  
and blot out all my iniquities.**

Create in me a clean heart, O God,  
and renew a right spirit within me.

**Cast me not away from your presence,  
and take not your Holy Spirit from me.**

Give me the joy of your saving help again,  
and sustain me with your bountiful Spirit.

**I shall teach your ways to the wicked,  
and sinners shall return to you.**

Deliver me from death, O God,  
and my tongue shall sing of your righteousness,  
O God of my salvation.

**Open my lips, O Lord,  
and my mouth shall proclaim your praise.**

Had you desired it, I would have offered sacrifice,  
but you take no delight in burnt-offerings.

**The sacrifice of God is a troubled spirit;  
a broken and contrite heart, O God, you will not despise.**

Be favorable and gracious to Zion,  
and rebuild the walls of Jerusalem.

**Then you will be pleased with the appointed  
sacrifices, with burnt-offerings and oblations;  
then shall they offer young bullocks upon your altar.**

PRAYER

PLEASE BE SEATED.

The Rev. Jared R. Stahler      PRESIDER & PREACHER

Cantor Dr. Bálint Karosi      CONDUCTOR

SOLOISTS OF THE SAINT PETER'S BACH COLLEGIUM

Gene Stenger	Evangelist & Tenor arias
Harrison Hintsche	Jesus & Bass arias
Kevin Mann	Pilate & Peter
Addy Sterrett	Soprano
Silvana Chu	Alto
Bill Heigen	Servant
Emily Hagens	Servant

SAINT PETER'S CHOIR

<i>Soprano</i>	<i>Alto</i>	<i>Tenor</i>	<i>Bass</i>
Emily Hagens	Tracy Christensen	*Bill Heigen	William Bodenlos
Betty Jackson	*Silvana Chu	Bruce Johnson	Watson Bosler
*Addy Sterrett	Katherine Keyes	Kristian Kraai	Matthew Littig
Marguerite Sutherland	Lana Krakovskiy	Kevin Ritter	Jim Madden
Emily Teplán	Rosalind Rees Smith	Eric Stenshoel	*Kevin Mann
Lili Teplán	Cynthia Socci		John Mostenan
Carol Trower			

*\* denotes Section Leader*

SAINT PETER'S BACH COLLEGIUM ORCHESTRA

Sarah Stone	Cello
Elliot Figg	Harpichord
Caitlyn Koester	Organ

David Ross, Bethanne Walker	Transverse Flute
David Dickey, Pablo O'Connell	Oboe da caccia, Oboe d'Amore
Allen Hamrick	Bassoon
Isabelle Suela Lee, Francis Liu	Violins
Stephen Goist	Viola
Motomi Igarashi	Viola da Gamba
John Stajduhar	Bass

Translations

© Pamela Dellal, alt.	Libretto
Henry S. Drinker	Chorales
Catherine Winkworth	Chorale No. 40

## 40 Chorale



Lord, let at last thine an-gels come, to Abr' ham's bo-som bear me home, that  
I may die\_ un - fear - ing; and in its nar- row\_ cham-ber keep my  
bo-dy safe in\_ peace-ful sleep un - til thy re - app - ear - ing. And  
then from death a - wa-ken me, that these mine eyes with joy may see, O  
Son of God, thy glor - ious face, my Sa- vior and my fount of grace. Lord Je-sus Christ, my  
prayer at-tend, my prayer at-tend, and I will praise thee with - out end!

### PRAYER

Let us pray.

Lord Jesus Christ, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living, pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for you live and reign with the Father and the Holy Spirit, one God, forever and ever. **Amen**

### BENEDICTION

Now unto him who loved us, who gave himself for us, the all wise and merciful God, be all honor and glory now and forever. **Amen**

PLEASE DEPART IN REVERENT SILENCE, OR REMAIN IN PRAYER.

## PART ONE

### 1 Chorus

Herr, unser Herrscher, dessen Ruhm  
In allen Landen herrlich ist!

Zeig uns durch deine Passion,  
Daß du, der wahre Gottessohn,  
Zu aller Zeit,  
Auch in der größten Niedrigkeit,  
Verherrlicht worden bist!

Lord, our ruler, Whose fame  
In every land is glorious!

Show us, through Your passion,  
That You, the true Son of God,  
Through all time,  
Even in the greatest humiliation,  
Have become glorified!

### 2 Recitative

*Evangelist*

Jesus ging mit seinen Jüngern über den Bach Kidron, da war ein Garten, darein ging Jesus und seine Jünger. Judas aber, der ihn verriet, wußte den Ort auch, denn Jesus versammelte sich oft daselbst mit seinen Jüngern. Da nun Judas zu sich hatte genommen die Schar und der Hohenpriester und Pharisäer Diener, kommt er dahin mit Facheln, Lampen und mit Waffen. Als nun Jesus wußte alles, was ihm begegnen sollte, ging er hinaus und sprach zu ihnen:

*Jesus*

Wen suchet ihr?

Jesus went with His disciples over the brook Cedron, where there was a garden, into which Jesus entered with His disciples. Judas, however, who betrayed Him, also knew the place, for Jesus often met there with His disciples. Now Judas, having gathered troops a band of servants of the high priests and Pharisees, came there with torches, lamps, and weapons. Now Jesus, knowing all that would happen to Him, went out and said to them:

Whom do you seek?

*Evangelist*

Sie antworteten ihm:

They answered Him:

*Chorus*

Jesum von Nazareth.

Jesus of Nazareth.

*Evangelist*

Jesus spricht zu ihnen:

Jesus said to them:

*Jesus*

Ich bin's.

I am He.

*Evangelist*

Judas aber, der ihn verriet, stund auch bei ihnen. Als nun Jesus zu ihnen sprach: Ich bin's, wichen sie zurücke und fielen zu Boden. Da fragete er sie abermal:

Judas, however, who betrayed Him, stood also with them. Now when Jesus said to them: I am He, they drew back and fell to the ground. Then He asked them again:

*Jesus*

Wen suchet ihr?

Whom do you seek?

*Evangelist*

Sie aber sprachen:

They said, however:

*Chorus*

Jesum von Nazareth.

Jesus of Nazareth.

*Evangelist*

Jesus antwortete:

Jesus answered:

*Jesus*

Ich hab's euch gesagt, daß ich's sei, suchet ihr denn mich, so lasset diese gehen!

I have told you, that I am He, if you seek Me, then let these go!

### 3 Chorale

O won-drous love, o love all love ex - cel - ling, why have you made this path of tears your\_ dwel - ling! The joys and pleas - ures\_ of the world we cher - ish, yet you must\_ per - ish.

### 4 Recitative

*Evangelist*

Auf daß das Wort erfüllet würde, welches er sagte: Ich habe der keine verloren, die du mir gegeben hast. Da hatte Simon Petrus ein Schwert und zog es aus und schlug nach des Hohenpriesters Knecht und hieb ihm sein recht Ohr ab; und der Knecht hieß Malchus. Da sprach Jesus zu Petro:

So that the word might be fulfilled, which He spoke: "I have lost none that You have given to me." Then Simon Peter, who had a sword, drew it out and struck at the servant of the high priest and cut off his right ear; and the servant's name was Malchus. Then Jesus said to Peter:

*Jesus*

Stecke dein Schwert in die Scheide! Soll ich den Kelch nicht trinken, den mir mein Vater gegeben hat?

Put your sword in its sheath! Shall I not drink the cup, which My Father has given to Me?

On your death and why you died we must pon-der tru - ly, we, though weak, have right - ly tried, Lord, to thank you du - ly\_\_\_ !

### 38 Recitative

*Evangelist*

Darnach bat Pilatum Joseph von Arimathia, der ein Jünger Jesu war (doch heimlich aus Furcht vor den Jüden), daß er möchte abnehmen den Leichnam Jesu. Und Pilatus erlaubete es. Derowegen kam er und nahm den Leichnam Jesu herab. Es kam aber auch Nikodemus, der vormals bei der Nacht zu Jesu kommen war, und brachte Myrrhen und Aloen untereinander, bei hundert Pfunden. Da nahmen sie den Leichnam Jesu und bunden ihn in leinen Tücher mit Spezereien, wie die Jüden pflegen zu begraben. Es war aber an der Stätte, da er gekreuziget war, ein Garten, und im Garten ein neu Grab, in welches niemand je geleyet war. Daselbst hin legten sie Jesum, um des Rüsttags willen der Jüden, dieweil das Grab nahe war.

Afterwards Joseph of Arimathia, who was one of Jesus' disciples (though secretly out of fear of the Jews), asked Pilate whether he might take away Jesus' body. And Pilate permitted it. Therefore he came and took the body of Jesus away. But Nicodemus also came, who previously had come to Jesus in the night, and brought myrrh and aloe with him in hundred-weights. Then they took the body of Jesus and wrapped it in linen cloths with spices, as is the Jewish custom of burial. However, there was a garden near the place where He was crucified, and in this garden a new grave, in which no one had ever been laid. In that same grave they laid Jesus, as the Jews desired, on account of the Day of Preparation, since the grave was nearby.

### 39 Chorus

Ruht wohl, ihr heiligen Gebeine,  
Die ich nun weiter nicht beweine,  
Ruht wohl und bringt auch mich zur Ruh!

Das Grab, so euch bestimmt ist  
Und ferner keine Not umschließt,  
Macht mir den Himmel auf und schließt die Hölle zu.

Rest well, you blessed limbs,  
which now I will no longer mourn,  
rest well and bring me also to peace!

The grave that is allotted to you  
and encloses no further suffering,  
opens heaven for me and closes off Hell.

Die Erde bebt, die Gräber spalten,  
Weil sie den Schöpfer sehn erkalten,  
Was willst du deines Ortes tun?

### 35 Aria

*Soprano*

Zerfleiße, mein Herze, in Fluten der Zähren  
Dem Höchsten zu Ehren!

Erzähle der Welt und dem Himmel die Not:  
Dein Jesus ist tot!

### 36 Recitative

*Evangelist*

Die Jüden aber, dieweil es der Rüsttag war, daß nicht die Leichname am Kreuze blieben den Sabbat über (denn desselbigen Sabbats Tag war sehr groß), baten sie Pilatum, daß ihre Beine gebrochen und sie abgenommen würden. Da kamen die Kriegsknechte und brachen dem ersten die Beine und dem andern, der mit ihm gekreuziget war. Als sie aber zu Jesu kamen, da sie sahen, daß er schon gestorben war, brachen sie ihm die Beine nicht; sondern der Kriegsknechte einer eröffnete seine Seite mit einem Speer, und alsobald ging Blut und Wasser heraus. Und der das gesehen hat, der hat es bezeuget, und sein Zeugnis ist wahr, und derselbige weiß, daß er die Wahrheit saget, auf daß ihr gläubet. Denn solches ist geschehen, auf daß die Schrift erfüllet würde: "Ihr sollet ihm kein Bein zerbrechen." Und abermal spricht eine andere Schrift: "Sie werden sehen, in welchen sie gestochen haben!"

### 37 Chorale

Help, o Christ, you son of God, help me through your an - guish,  
through the bit - ter path\_ you trod, ev - il ways to van - quish.

the earth trembles, the graves split open,  
since they behold the Creator growing cold;  
—how shall you react from your depths?

Dissolve, my heart, in floods of tears  
to honor the Highest!

Tell the world and heaven the anguish:  
Your Jesus is dead!

The Jews however, since it was the Day of Preparation, so that the corpses would not remain on their crosses over the Sabbath (for this particular Sabbath day was very great), asked Pilate for their bones to be broken and that they be taken away. So the soldiers came and broke the bones of the first and the other one, who had been crucified with Him. But when they came to Jesus, and they saw that He was already dead, they did not break His bones; instead one of the soldiers opened His side with a spear, and immediately blood and water came out. And he that saw this, bore witness to it, and his testimony is true, and this same knows that he speaks the truth so that you believe. For all this happened in order that the Scripture might be fulfilled: "You shall break none of His bones." And in addition another Scripture says: "They will behold what they have pierced!"

### 5 Chorale

Your will must all cre - a - tion do, on earth and high in heav-en too; your  
pa - tience, Lord, on us be - stow, that we o - bey in weal and woe. Stay  
you the hand and spoil the skill of them who seek to thwart your will.

### 6 Recitative

*Evangelist*

Die Schar aber und der Oberhauptmann und die Diener der Jüden nahmen Jesum und bunden ihn und führten ihn aufs erste zu Hannas, der was Kaiphas Schwäher, welcher des Jahres Hoherpriester war. Es war aber Kaiphas, der den Juden riet, es wäre gut, daß ein Mensch würde umbracht für das Volk.

### 7 Aria

*Alto*

Von den Stricken meiner Sünden  
Mich zu entbinden,  
Wird mein Heil gebunden.  
Mich von allen Lasterbeulen  
Völlig zu heilen,  
Läßt er sich verwunden.

### 8 Recitative

*Evangelist*

Simon Petrus aber folgete Jesu nach und ein ander Jünger.

### 9 Aria

*Soprano*

Ich folge dir gleichfalls mit freudigen Schritten  
Und lasse dich nicht,  
Mein Leben, mein Licht.  
Befördre den Lauf,  
Und höre nicht auf,  
Selbst an mir zu ziehen, zu schieben, zu bitten.

The band, however, and the captain and the servants of the Jews took Jesus and bound Him and led Him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. It was Caiaphas, however, who counseled the Jews, that it would be good for one man to be slain for the people.

To unbind me  
from the knots of my sins,  
my Savior is bound.  
To completely heal me  
of all blasphemous sores,  
He allows Himself to be wounded.

Simon Peter, though, followed Jesus with another disciple.

I follow You likewise with happy steps  
and do not leave You,  
my Life, my Light.  
Pursue your journey,  
and do not stop,  
continue to draw me on, to push me, to urge me.

## 10 Recitative

### *Evangelist*

Derselbige Jünger war dem Hohenpriester bekannt und ging mit Jesu hinein in des Hohenpriesters Palast. Petrus aber stund draußen für der Tür. Da ging der andere Jünger, der dem Hohenpriester bekannt war, hinaus und redete mit der Türhüterin und führete Petrum hinein. Da sprach die Magd, die Türhüterin, zu Petro:

### *Maid*

Bist du nicht dieses Menschen Jünger einer?

### *Evangelist*

Er sprach:

### *Peter*

Ich bin's nicht.

### *Evangelist*

Es stunden aber die Knechte und Deiner und hatten ein Kohlfeu'r gemacht (denn es war kalt) und wärmeten sich. Petrus aber stund bei ihnen und wärmete sich. Aber der Hohepriester fragte Jesum um seine Jünger und um seine Lehre. Jesus antwortete ihm:

### *Jesus*

Ich habe frei, öffentlich geredet für der Welt. Ich habe allezeit gelehret in der Schule und in dem Tempel, da alle Juden zusammenkommen, und habe nichts im Verborgnen geredt. Was fragest du mich darum? Frage die darum, die gehöret haben, was ich zu ihnen geredet habe! Siehe, dieselbigen wissen, was ich gesaget habe.

### *Evangelist*

Als er aber solches redete, gab der Diener einer, die dabeistunden, Jesu einen Backenstreich und sprach:

### *Servant*

Solltest du dem Hohenpriester also antworten?

### *Evangelist*

Jesus aber antwortete:

This same disciple was known to the high priest and went with Jesus into the high priest's palace. Peter however stood outside at the door. Then the other disciple, who was known to the high priest, went outside and spoke with the girl guarding the door and brought Peter inside. Then the maid, the doorkeeper, said to Peter:

Are you not one of this man's disciples?

He said:

I am not.

However the soldiers and servants stood around and they had made a coal fire (for it was cold) and warmed themselves. Peter however stood with them and warmed himself. But the high priest questioned Jesus about His disciples and about His teachings. Jesus answered him:

I have freely and openly spoken before the world. I have taught all the time in the synagogue and in the temple, where all Jews gather, and I have said nothing in secret. Why do you ask me about this? Ask those about it, who have heard what I said to them! Behold, these same people know what I have said.

As He was saying this, however, one of the servants who stood by gave Jesus a blow on his cheek and said:

Is this how You answer the high priest?

Jesus however answered:

Der Held aus Juda siegt mit Macht

Und schließt den Kampf.

Es ist vollbracht!

## 31 Recitative

### *Evangelist*

Und neiget das Haupt und verschied.

## 32 Aria

### *Bass*

Mein teurer Heiland, laß dich fragen,

Da du nunmehr ans Kreuz geschlagen

Und selbst gesagt: Es ist vollbracht,

Bin ich vom Sterben frei gemacht?

Kann ich durch deine Pein und Sterben

Das Himmelreich ererben?

Ist aller Welt Erlösung da?

Du kannst vor Schmerzen zwar nichts sagen;

Doch neigest du das Haupt

Und sprichst stillschweigend: ja.

### *Chorus*

Jesu, der du warest tot,

Lebest nun ohn Ende,

In der letzten Todesnot

Nirgend mich hinwende

Als zu dir, der mich versüht,

O du lieber Herre!

Gib mir nur, was du verdient,

Mehr ich nicht begehre!

## 33 Recitative

### *Evangelist*

Und siehe da, der Vorhang im Tempel zerriß in zwei Stück von oben an bis unten aus. Und die Erde erbebete, und die Felsen zerrissen, und die Gräber täten sich auf, und stunden auf viel Leiber der Heiligen. (Matthew 27:51-52)

## 34 Arioso

### *Tenor*

Mein Herz, in dem die ganze Welt

Bei Jesu Leiden gleichfalls leidet,

Die Sonne sich in Trauer kleidet,

Der Vorhang reißt, der Fels zerfällt,

The hero out of Judah conquers with might

and concludes the battle.

It is finished!

And bowed His head and departed.

My precious Savior, let me ask you,

Now that you have been nailed to the Cross

and have said yourself: It is finished,

Am I made free from death?

Can I, through your pain and death

inherit the kingdom of heaven?

Has the redemption of the whole world arrived?

You cannot say a single thing due to suffering;

yet you bow Your head

and say silently: yes.

### *Chorus*

Jesus, You, who were dead,

live now eternally,

in the last pangs of death

I will turn nowhere else

but to You, who has absolved me,

O beloved Lord!

Give me only what You earned,

more I do not desire!

### *Chorus*

And behold, the curtain of the temple was torn in two pieces from top to bottom. And the earth shook, and the rocks were rent, and the graves opened up, and many bodies of saints arose.

### *Chorus*

My heart—while the entire world

with Jesus' suffering likewise suffers;

the sun drapes itself in mourning,

the curtain is rent, the crag crumbles,



## 28 Chorale

In his fi-nal hour did he think him of his\_ mo - ther, that when he was  
gone she be cared for by this\_ oth - er. Make your peace with  
God and man, that up - on\_ the mor - row, you may end this  
mor - tal\_ span, free from care and\_ sor - row.

## 29 Recitative

*Evangelist*

Und von Stund an nahm sie der Jünger zu sich.  
Darnach, als Jesus wußte, daß schon alles vollbracht  
war, daß die Schrift erfüllet würde, spricht er:

And from that hour the disciple took her to himself.  
Afterwards, when Jesus knew everything was finished,  
so that the Scripture might be fulfilled, He said:

*Jesus*

Mich dürstet!

I thirst!

*Evangelist*

Da stund ein Gefäße voll Essigs. Sie fülleten aber  
einen Schwamm mit Essig und legten ihn um einen  
Isopen, und hielten es ihm dar zum Munde. Da  
nun Jesus den Essig genommen hatte, sprach er:

There was a vessel full of vinegar. They filled a  
sponge with vinegar and placed it on a hyssop,  
and held it directly to His mouth. Now when Jesus  
had taken the vinegar, He said:

*Jesus*

Es ist vollbracht!

It is finished!

## 30 Aria

*Alto*

Es ist vollbracht!  
O Trost vor die gekränkten Seelen!  
Die Trauernacht  
Läßt nun die letzte Stunde zählen.

It is finished!  
O comfort for the ailing soul!  
The night of sorrow  
now measures out its last hour.

*Jesus*

Hab ich übel geredt, so beweise es, daß es böse sei,  
hab ich aber recht geredt, was schlägest du mich?

If I have spoken ill, then make it so known; however  
if I have spoken rightly, why do you strike Me?

## 11 Chorale

1. Who was it, Lord, did smite you, your good with ill re - quite you, so  
2. My sins and e - vil - do - ing are like the sands be - strew - ing the  
foul - ly treat - ed\_ you? For you were no\_ of - fen - der, nor\_  
migh - ty o - cean's\_ shore, these sins it was\_ that brought you your  
did to sin sur - ren - der, from ev - il you\_ were\_ ev - er free.  
mi - se - ry, and wrought you the host of tor - ments that you bore.

## 12 Recitative

*Evangelist*

Und Hannas sandte ihn gebunden zu dem  
Hohenpriester Kaiphas. Simon Petrus stund und  
wärmete sich, da sprachen sie zu ihm:

And Annas send Him bound to the high priest  
Caiaphas. Simon Peter stood and warmed  
himself, when they said to him:

*Chorus*

Bist du nicht seiner Jünger einer?

Are you not one of His disciples?

*Evangelist*

Er leugnete aber und sprach:

He denied it, however, and said:

*Peter*

Ich bin's nicht.

I am not.

*Evangelist*

Spricht des Hohenpriesters Knecht' einer, ein  
Gefreundter des, dem Petrus das Ohr abgehauen hatte:

One of the high priest's servants, a friend of the  
man whose ear Peter had cut off, said:

*Servant*

Sahe ich dich nicht im Garten bei ihm?

Did I not see you in the garden with Him?

*Evangelist*

Da verleugnete Petrus abermal, und alsobald krähete der Hahn.

Then Peter denied it again, and just then the cock crowed.

Da gedachte Petrus an die Worte Jesu und ging hinaus und weinete bitterlich. (Matthew 26:75)

Then Peter recalled Jesus' words and went out and wept bitterly.

**13 Aria**

*Tenor*

Ach, mein Sinn,  
Wo willst du endlich hin,  
Wo soll ich mich erquicken?  
Bleib ich hier,  
Oder wünsch ich mir  
Berg und Hügel auf den Rücken?  
Bei der Welt ist gar kein Rat,  
Und im Herzen Stehn  
die Schmerzen Meiner Missetat,  
Weil der Knecht den Herrn verleugnet hat.

Ah, my conscience,  
where, finally, do you want to go,  
where may I refresh myself?  
Do I remain here,  
or do I long  
to put mountains and hills behind me?  
The world offers no advice,  
And in my heart remain  
the pains of my misdeed,  
For the servant has denied his master.

near\_\_\_ me, with all its dark dis - tress, your cross, dear Lord, will  
cheer\_\_\_ me and ease its bit - ter ness.

**14 Chorale**

Pe - ter, while his con-science slept, thrice de-nied his\_\_\_ sa - vior,  
when it woke he bit - ter wept at his base be - ha - vior.  
Je - sus\_\_\_ let me not for - get, true al - le- giance teach\_ me,  
when on e - vil I am\_ set, through my\_\_\_ con- science reach me.

HOMILY

**27 Recitative**

*Evangelist*

Die Kriegsknechte aber, da sie Jesum gekreuziget hatten, nahmen seine Kleider und machten vier Teile, einem jeglichen Kriegesknechte sein Teil, dazu auch den Rock. Der Rock aber war ungenähet, von oben an gewürket durch und durch. Da sprachen sie untereinander:

The soldiers however, that had crucified Jesus, took His clothing and made four parts, one part for each soldier, the same also with His robe. The robe, however, had no seam, being woven from top to bottom. Then they said to each other:

*Chorus*

Lasset uns den nicht zerteilen, sondern darum lösen, wes er sein soll.

Let us not divide it, rather let us toss for it, to see whose it will be.

*Evangelist*

Auf daß erfüllet würde die Schrift, die da saget: "Sie haben meine Kleider unter sich geteilet und haben über meinen Rock das Los geworfen." Solches taten die Kriegesknechte. Es stund aber bei dem Kreuze Jesu seine Mutter und seiner Mutter Schwester, Maria, Kleophas Weib, und Maria Magdalena. Da nun Jesus seine Mutter sahe und den Jünger dabei stehen, den er lieb hatte, spricht er zu seiner Mutter:

So that the Scripture might be fulfilled, which says: "They have divided my clothing among themselves and have cast lots over my robe." These things the soldiers did. However there stood by Jesus' Cross His mother and His mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. Now when Jesus saw His mother and the disciple standing near, whom He loved, He said to His mother:

*Jesus*

Weib, siehe, das ist dein Sohn!

Woman, behold, this is your son!

*Evangelist*

Darnach spricht er zu dem Jünger:

Afterwards He said to the disciple:

*Jesus*

Siehe, das ist deine Mutter!

Behold, this is your mother!

Nehmet an des Glaubens Flügel, Flieht ...

*Chorus*  
Wohin?

*Bass*  
... zum Kreuzeshügel,  
Eure Wohlfahrt blüht allda!

Eilt, ihr angefocht'nen Seelen ...

### 25 Recitative

*Evangelist*  
Allda kreuzigten sie ihn, und mit ihm zween andere zu beiden Seiten, Jesum aber mitten inne. Pilatus aber schrieb eine Überschrift und setzte sie auf das Kreuz, und war geschrieben: "Jesus von Nazareth, der Jüden König." Diese Überschrift lasen viel Jüden, denn die Stätte war nahe bei der Stadt, da Jesus gekreuziget ist. Und es war geschrieben auf ebräische, griechische und lateinische Sprache. Da sprachen die Hohenpriester der Jüden zu Pilato:

*Chorus*  
Schreibe nicht: der Jüden König, sondern daß er gesaget habe: Ich bin der Jüden König.

*Evangelist*  
Pilatus antwortet:

*Pilatus*  
Was ich geschrieben habe, das habe ich geschrieben.

### 26 Chorale

With - in my heart's re - cess - es there spark - les bright your name, my  
spi - rit glad re - joi - ces to see its stead - y flame. When\_ dread - ed death is

Put on the wings of faith, fly ...

Where?

... to the Hill of the Cross,  
Your salvation blooms there!

Hurry, you tempted souls ...

There they crucified Him, and two others with Him on either side, Jesus however in the middle. Pilate however wrote an inscription and set it upon the Cross, and there was written on it: "Jesus of Nazareth, the King of the Jews." This inscription was read by many Jews, for the place where Jesus was crucified was near the city. And it was written in the Hebrew, Greek and Latin languages. Then the high priests of the Jews said to Pilate:

Do not write: The King of the Jews, rather that He said: I am the King of the Jews.

Pilate answered:

What I have written, I have written.

PART TWO

### 15 Chorale

Christ, who knew no sin or wrong, like a thief was ta - ken, led be - fore a  
fear - some throng, by his friends for sa - ken. He who our sal -  
va - tion won, false - ly was con - vict - ed, scoffed at, scorned and  
spat\_ up - on, as the Word pre - dict - ed.

### 16 Recitative

*Evangelist*  
Da führeten sie Jesum von Kaiphas vor das Richthaus, und es war frühe. Und sie gingen nicht in das Richthaus, auf daß sie nicht unrein würden, sondern Ostern essen möchten. Da ging Pilatus zu ihnen heraus und sprach:

*Pilate*  
Was bringet ihr für Klage wider diesen Menschen?

*Evangelist*  
Sie antworteten und sprachen zu ihm:

*Chorus*  
Wäre dieser nicht ein Übeltäter, wir hätten dir ihn nicht überantwortet.

Then they led Jesus from Caiaphas to the judgment hall, and it was early. And they did not go into the judgment hall, so that they would not become unclean, so that they could partake of the Passover. Then Pilate came out to them and said:

What charge do you bring against this Man?

They answered and said to him:

If this man were not an evildoer, we would not have handed Him over to you.

*Evangelist*

Da sprach Pilatus zu ihnen:

*Pilate*

So nehmet ihr ihn hin und richtet ihn nach eurem Gesetze!

*Evangelist*

Da sprachen die Jüden zu ihm:

*Chorus*

Wir dürfen niemand töten.

*Evangelist*

Auf daß erfüllet würde das Wort Jesu, welches er sagte, da er deutete, welches Todes er sterben würde. Da ging Pilatus wieder hinein in das Richthaus und rief Jesu und sprach zu ihm:

*Pilate*

Bist du der Jüden König?

*Evangelist*

Jesus antwortete:

*Jesus*

Redest du das von dir selbst, oder haben's dir andere von mir gesagt?

*Evangelist*

Pilatus antwortete:

*Pilate*

Bin ich ein Jude? Dein Volk und die Hohenpriester haben dich mir überantwortet; was hast du getan?

*Evangelist*

Jesus antwortete:

*Jesus*

Mein Reich ist nicht von dieser Welt; wäre mein Reich von dieser Welt, meine Diener würden darob kämpfen, daß ich den Jüden nicht überantwortet würde; aber nun ist mein Reich nicht von dannen.

Then Pilate said to them:

Then take Him away and judge Him according to your law!

Then the Jews said to him:

We may not put anyone to death.

So that the word of Jesus might be fulfilled, which He spoke, by which He indicated what death He would die. Then Pilate went back into the judgment hall and called Jesus and said to Him:

Are You the King of the Jews?

Jesus answered:

Do you say this of yourself, or have others said this to you about Me?

Pilate answered:

Am I a Jew? Your people and the high priests have handed You over to me; what have You done?

Jesus answered:

My Kingdom is not of this world; if my Kingdom were of this world, my servants would fight over this, so that I would not be handed over to the Jews; but, however, my Kingdom is not from here.

*Evangelist*

Da Pilatus da Wort hörete, führete er Jesum heraus und satzte sich auf den Richtstuhl, an der Stätte, die da heißet: Hochpflaster, auf Ebräisch aber: Gabbatha. Es war aber der Rüsttag in Ostern um die sechste Stunde, und er spricht zu den Jüden:

*Pilate*

Sehet, das ist euer König!

*Evangelist*

Sie schrieen aber:

*Chorus*

Weg, weg mit dem, kreuzige ihn!

*Evangelist*

Spricht Pilatus zu ihnen:

*Pilate*

Soll ich euren König kreuzigen?

*Evangelist*

Die Hohenpriester antworteten:

*Chorus*

Wir haben keinen König denn den Kaiser.

*Evangelist*

Da überantwortete er ihn daß er gekreuziget würde. Sie nahmen aber Jesum und führeten ihn hin. Und er trug sein Kreuz und ging hinaus zur Stätte, die da heißet Schädelstätt, welche heißet auf Ebräisch: Golgatha.

**24 Aria**

*Bass*

Eilt, ihr angefocht'nen Seelen,  
Geht aus euren Marterhöhlen. Eilt ...

*Chorus*

Wohin?

*Bass*

... nach Golgatha!

When Pilate heard this, he brought Jesus outside and sat upon the judgment seat, at the place that is called High Pavement in Hebrew, however: Gabbatha. But it was the Day of Preparation for the Passover at the sixth hour, and he said to the Jews:

Behold, this is your King!

But they shouted:

Away, away with Him, crucify Him!

Pilate said to them:

Shall I crucify your King?

The high priests answered:

We have no King but Caesar.

Then he handed Him over to be crucified. They took Jesus and led Him away. And He carried His Cross, and went out to the place that is called the Place of the Skull, which is called in Hebrew: Golgatha.

Hurry, you tempted souls,  
come out of your caves of torment. Hurry ...

Where?

... to Golgatha!

*Evangelist*

Aber Jesus gab ihm keine Antwort. Da sprach Pilatus zu ihm:

*Pilate*

Redest du nicht mit mir? Weißest du nicht daß ich Macht habe, dich zu kreuzigen, und Macht habe, dich loszugeben?

*Evangelist*

Jesus antwortete:

*Jesus*

Du hättest keine Macht über mich, wenn sie dir nicht wäre von oben herab gegeben; darum, der mich dir überantwortet hat, der hat's größ're Sünde.

*Evangelist*

Von dem an trachtete Pilatus, wie er ihn losließe.

But Jesus gave him no answer. Then Pilate said to Him:

You don't speak to me? Don't You know that I have the power to crucify You, and the power to release You?

Jesus answered:

You would have no power over Me, if it were not given to you from above; therefore, he who has handed Me over to you has the greater sin.

From then on, Pilate considered how he might release Him.

**22 Chorale**

Our free-dom, Son of God a-rose, when you were cast in pri-son; and  
 from the du-rance that you chose our li-ber-ty is ri-sen; did  
 you not choose a slave to be, we all were slaves e-ter-nal-ly.

**23 Recitative**

*Evangelist*

Die Jüden aber schrieten und sprachen:

*Chorus*

Lässest du diesen los, so bist du des Kaisers Freund nicht; denn wer sich zum Könige machet, der ist wider den Kaiser.

The Jews, however, screamed and said:

If you let this man go, you are not a friend of Caesar; for whoever makes himself a king is against Caesar.

**17 Chorale**

1. Ah, migh - ty king, re - nowned and great for - ev - er, to  
 2. My - fee - ble tongue and fan - cy can - not fash - ion, a  
 tell your kind-ness is a vain\_ en - dea - vor. How may this mor - tal\_  
 fit - ting coun - ter part to your\_ com - pas - sion. How can I hope to\_  
 heart con - trive to show you how much I\_ owe you?  
 pay your be - ne - fac - tion by wor - thy\_ act - ion?

**18 Recitative**

*Evangelist*

Da sprach Pilatus zu ihm:

*Pilate*

So bist du dennoch ein König?

*Evangelist*

Jesus antwortete:

*Jesus*

Du sagst's, ich bin ein König. Ich bin dazu geboren und in die Welt kommen, daß ich die Wahrheit zeugen soll. Wer aus der Wahrheit ist, der höret meine Stimme.

*Evangelist*

Spricht Pilatus zu ihm:

*Pilate*

Was ist Wahrheit?

*Evangelist*

Und da er das gesaget, ging er wieder hinaus zu den Jüden und spricht zu ihnen:

Then Pilate said to Him:

Then You are a King?

Jesus answered:

You say I am a King. I was born for this, and came into the world, that I might bear witness to the truth. Whoever is of the truth hears My voice.

Pilate said to Him:

What is truth?

And when he had said this, he went out again to the Jews and said to them:

*Pilate*

Ich finde keine Schuld an ihm. Ihr habt aber eine Gewohnheit, daß ich euch einen losgebe; wollte ihr nun, daß ich euch der Juden König losgebe?

*Evangelist*

Da schrieen sie wieder allesamt und sprachen:

*Chorus*

Nicht diesen, sondern Barrabam!

*Evangelist*

Barrabas aber war ein Mörder. Da nahm Pilatus Jesum und geißelte ihn.

## 19 Arioso

*Bass*

Betrachte, meine Seel, mit ängstlichem Vergnügen,  
Mit bitterer Lust und halb beklemmtem Herzen  
Dein höchstes Gut in Jesu Schmerzen,  
Wie dir auf Dornen, so ihn stechen,  
Die Himmelsschlüsselblumen blühn!  
Du kannst viel süße Frucht von seiner Wermut brechen  
Drum sieh ohn Unterlass auf ihn!

## 20 Aria

*Tenor*

Erwäge, wie sein blutgefärbter Rücken  
In allen Stücken Dem Himmel gleiche geht;

Daran, nachdem die Wasserwogen  
Von unsrer Sündflut sich verzogen,  
Der allerschönste Regenbogen  
Als Gottes Gnadenzeichen steht!

Erwäge, wie ...

## 21 Recitative

*Evangelist*

Und die Kriegsknechte flochten eine Krone von Dornen und satzten sie auf sein Haupt und legten ihm ein Purpurkleid an und sprachen:

*Chorus*

Sei begrüßet, lieber Judenkönig!

I find no fault in Him. However, you have a custom that I release someone to you; do you wish now that I release the King of the Jews to you?

Then they all cried out together and said:

Not this one, but Barrabas!

Now Barrabas was a murderer. Then Pilate took Jesus and scourged Him.

Contemplate, my soul, with anxious pleasure,  
with bitter joy and half-constricted heart,  
your highest good in Jesus’ suffering,  
how for you, out of the thorns that pierce Him,  
the “keys of Heaven” flowers bloom!  
You can pluck much sweet fruit from his wormwood;  
therefore gaze without pause upon Him!

Ponder how his bloodstained back  
in all ways resembles heaven;

Over which, once the floods [“water-waves”]  
of our sin are dispersed,  
the fairest rainbows  
remain as signs of God’s forgiveness.

Ponder how ...

And the soldiers wove a crown of thorns and set it upon His head, and laid a purple mantle on Him, and said:

Hail to You, dear King of the Jews!

*Evangelist*

Und gaben ihm Backenstreiche. Da ging Pilatus wieder heraus und sprach zu ihnen:

*Pilate*

Sehet, ich führe ihn heraus zu euch, daß ihr erkenntet, daß ich keine Schuld an ihm finde.

*Evangelist*

Also ging Jesus keraus und trug eine Dornenkrone und Purpurkleid. Und er sprach zu ihnen:

*Pilatus*

Sehet, welch ein Mensch!

*Evangelist*

Da ihn die Hohenpriester und die Diener sahen, schrieen sie und sprachen:

*Chorus*

Kreuzige, kreuzige!

*Evangelist*

Pilatus sprach zu ihnen:

*Pilate*

Nehmet ihr ihn hin und kreuziget ihn; denn ich finde keine Schuld an ihm!

*Evangelist*

Die Juden antworteten ihm:

*Chorus*

Wir haben ein Gesetz, und nach dem Gesetz soll er sterben; denn er hat sich selbst zu Gottes Sohn gemacht.

*Evangelist*

Da Pilatus das Wort hörete, fürchtet’ er sich noch mehr und ging wieder hinein in das Richthaus und spricht zu Jesu:

*Pilatus*

Von wannen bist du?

And gave Him blows on the cheek. Then Pilate went back outside and spoke to them:

Behold, I bring Him out to you, so that you recognize, that I find no fault in Him.

Then Jesus went out and wore a crown of thorns and a purple mantle. And Pilate said to them:

Behold, what a Man!

When the high priests and servants saw Him, they screamed and said:

Crucify, crucify!

Pilate said to them:

You take Him away and crucify Him; for I find no fault in Him!

The Jews answered him:

We have a law, and according to that law He should die; for He has made Himself into God’s Son.

When Pilate heard this, he became more afraid and went back inside the judgment hall and said to Jesus:

Where do You come from?