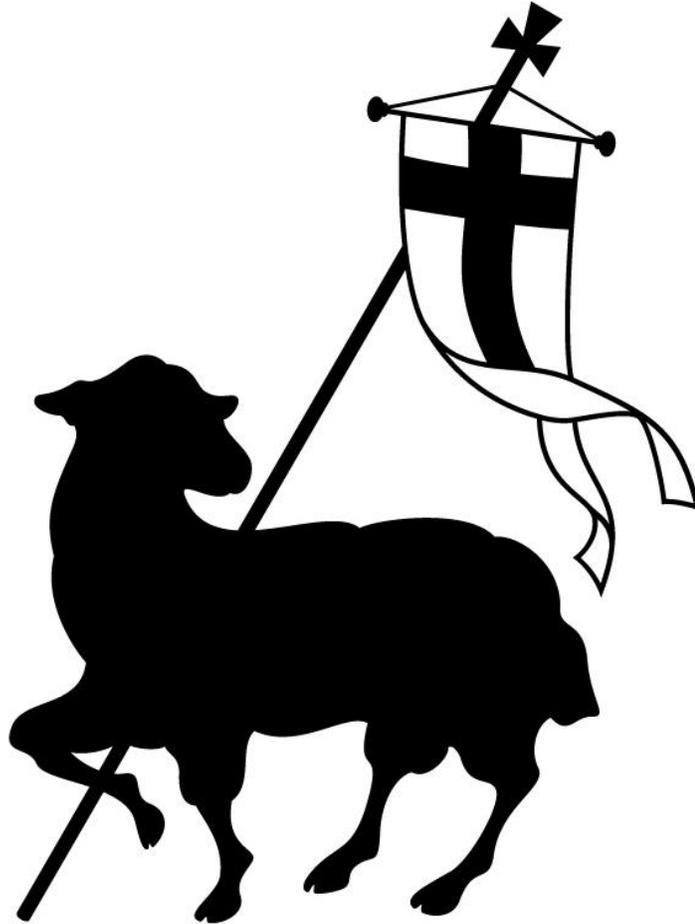


ST MARK PASSION

By Charles Wood



A Liturgical Concert
by the Westminster Music Ministry

Good Friday, April 15th 7 pm

About the Music

Passions are one of the most ancient musical genres of the church. Since at least the 4th century, the Gospel narratives of Jesus' betrayal, suffering, and crucifixion have been sung every year during Holy Week. Despite their historic and continued practice, passions were eventually overshadowed by non-liturgical genres like the oratorio. A revival of interest in the music of J.S. Bach and his extant Passions of St John and St Matthew prompted an interest in composing new passions. John Stainer's 1887 *The Crucifixion* marked a major return of the passion genre to the English-speaking world.

The Rev. Eric Milner-White, the man responsible for the introduction of the Service of Nine Lessons and Carols at King's College, was eager to provide an alternative to Stainer's *The Crucifixion*. In 1920, Milner-White commissioned Charles Wood to set to music the passion narrative of the Gospel of Mark. Unlike *The Crucifixion*, Wood's *St Mark Passion* uses the precise biblical text, not a dramatic libretto. Furthermore, it contains no arias or solo pieces like the Bach Passions do. The result is a work that evokes the most ancient types of passions and imposes little extra-biblical content on the narrative.

Four hymns punctuate the biblical narrative, providing moments of repose and reflection. The most important of these is the *Pange lingua* hymn. This 6th century Latin hymn draws a connection between the tree of the Garden of Eden and the tree of the wood of Jesus' cross. It contains strangely beautiful words adoring Christ's cross and focuses on the mystery that is at the center of our faith, how Jesus fought and won the metaphorical battle of our salvation, not through violence or domination, but by becoming the victim.

The musical language of the *St Mark Passion* is self-consciously antique. Modal harmony and plainsong melodies pervade the work, although a good deal of modern chromaticism also appears. This conservative style is most apparent in the final movement, "V: The Crucifixion." In it, the Evangelist's part is restricted to a few chant tones, and the choral part shifts to the style of a 16th century English motet. I have reduced the choir in this final movement so they stand like the faithful few at the foot of the cross.

For our performance tonight, I have made several changes to the *Passion*, removing the prayers, adjusting some music, and adding a hint of staging. Remarkably, tonight we nearly achieved a centenary performance of the *Passion*. It was on Good Friday, precisely 101 years ago that it was premiered. But given the extenuating circumstances of the pandemic, I am inclined to count it as a special anniversary performance. It is my hope that in this performance, you will encounter something new in re-experiencing this familiar story.

Seth Luna
Director of Music & Organist

About Westminster Presbyterian Church

Westminster is a community church with open doors to people of all backgrounds who are on the journey of faith. 9:15 am adult Sunday School and a 10:30 am family friendly worship, with nursery available for children under 5.

Learn more at www.wpcd.org or on our Facebook page @westminsterpresbyteriandallas

The Passion of our Lord

According to Saint Mark

HYMN

Pange lingua gloriosi praelium (Mode III)

St. Venantius Fortunatus, 6th cent.
trans. John Mason Neale

Sing, my tongue, the glorious battle,
Sing the last, the dread affray;
O'er the Cross, the victor's trophy,
Sound the high triumphal lay,
How, a victim's death enduring,
Earth's Redeemer won the day.

God, man's Maker, sorely grieving
That the first man, Adam, fell,
When he ate the fruit of sorrow,
Whose reward was death and hell;
Mark'd e'en then this Wood, the ruin
Of the ancient wood to quell.

Thus the scheme of our salvation
Was of old in order laid,
That the manifold deceiver's
Art by art might be outweighed,
And the lure the foe put forward
Into means of healing made.

To the Trinity be glory
Everlasting, as is meet;
Equal to the Father, equal
to the Son, and Paraclete:*
Trinal Unity, whose praises
All created things repeat.
Amen.

*advocate



I. The Last Supper

Mark 14:16-26

Evangelist:

And the first day of unleavened bread, His disciples went forth, and came into the city, and they made ready the Passover. And in the evening He cometh with the twelve. And as they sat and did eat, Jesus said:

Jesus:

Verily I say unto you, one of you which eateth with Me shall betray Me.

Evangelist:

And they began to be sorrowful, and to say unto Him one by one:

Chorus:

Is it I?

Evangelist:

And He answered and said unto them:

Jesus:

It is one of the twelve that dippeth with Me in the dish.

Chorus:

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them and said,

Jesus:

Take, eat; this is My Body.

Chorus:

And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it.

Evangelist:

And He said unto them,

Jesus:

This is My Blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God.

Chorus:

And when they had sung an hymn, they went out into the Mount of Olives.

HYMN

Verbum Supernum prodiens (Mode VIII)

St. Thomas Aquinas, 13th cent.
trans. J.M. Neale

The Heav'nly Word proceeding forth,
Yet leaving not the Father's side,
Accomplishing His work on earth
Had reach'd at length life's eventide.

By false disciple to be giv'n
To foemen for His life athirst,
Himself, the very Bread of heav'n,
He gave to His disciples first.

He gave Himself in either kind,
His precious Flesh, His precious Blood;
In Love's own fulness thus designed
Of the whole man to be the Food

O Saving Victim, opening wide
The gate of heav'n for men below,
Our foes press on from ev'ry side,
Thine aid supply, Thy strength bestow.
Amen.



II. Gethsemane

Mark 14:32-46, 50

Evangelist:

And they came to a place which was named Gethsemane;
and He saith to His disciples,

Jesus:

Sit ye here, while I shall pray.

Evangelist:

And He taketh with Him Peter, and James, and John,
and began to be sore amazed, and to be very heavy, and saith unto them,

Jesus:

My soul is exceeding sorrowful unto death; tarry ye here, and watch.

Chorus:

And He went forward a little, and fell on the ground, and prayed,
that, if it were possible, the hour might pass from Him.

Evangelist:

And He said:

Jesus:

Abba, Father, all things are possible unto Thee; take away this cup from Me;
nevertheless not what I will, but what Thou wilt.

Evangelist:

And He cometh, and findeth them sleeping, and saith unto Peter,

Jesus:

Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray,
lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.

Chorus:

And again He went away, and prayed, and spake the same words,

Jesus:

Abba, Father, all things are possible unto Thee; take away this cup from Me;
nevertheless not what I will, but what Thou wilt.

Evangelist:

And when He returned, He found them asleep again (for their eyes were heavy), neither wist they what to
answer Him. And He cometh the third time, and saith unto them,

Jesus:

Sleep on now, and take your rest; it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth Me is at hand.

Evangelist:

And immediately, while He yet spake, cometh Judas, one of the twelve,

Chorus:

And with him a great multitude with swords and staves from the chief priests and the scribes and the elders. And he that betrayed Him had given them a token, saying,

Judas:

Whomsoever I shall kiss, that same is He: take Him and lead Him away safely.

Chorus:

And as soon as he was come, he goeth straightway to Him, and saith,

Judas:

Master, Master,

Chorus:

And kissed Him.

And they laid their hand on Him, and took Him. And they all forsook Him, and fled.

HYMN

CHESHIRE, Thomas Este, 16th cent.

Joseph D. Carlyle (1802)

Lord, when we bow before Thy Throne,
 And our confessions pour,
 Teach us to feel the sins we own,
 And hate what we deplore.

When we disclose our wants in prayer,
 May we our wills resign,
 And not a thought our bosoms share,
 Which is not wholly Thine.

May faith each weak petition fill,
 And waft it to the skies,
 And teach our hearts,
 And teach our hearts 'tis good still
 That grants it or denies.



III. Trial before the High Priest

Mark 14:53-55, 60-72

Evangelist:

And they led Jesus away to the high priests;
and with him were assembled all the chief priests, and the elders and the scribes.
And Peter followed Him afar off even into the palace of the high priest;
and sat with the servants, and warmed himself at the fire. And the chief priests
and all the council sought for witness against Jesus to put Him to death;
and found none. And the high priest stood up in the midst, and asked Jesus, saying,

High Priest:

Answerest thou nothing?

What is it which these witness against thee?

Evangelist:

But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him:

High Priest:

Art thou the Christ, the Son of the Blessed?

Evangelist:

And Jesus said,

Jesus:

I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

~

Evangelist:

And as Peter was beneath in the palace there cometh one of the maids of the high priest;
and when she saw Peter warming himself she looked upon him, and said,

First Maid:

And thou also wast with Jesus of Nazareth.

Evangelist:

But he denied it, saying,

Peter:

I know not, neither understand I what thou sayest.

Evangelist:

And he went out into the porch; and the cock crew. And a maid saw him again,
and began to say to them that stood by,

Second Maid:

This is one of them.

Evangelist:

And he denied it again. And a little after they that stood by said again to Peter,

Chorus:

Surely, thou art one of them, for thou art a Galilaeen, and thy speech agreeth thereto.

Evangelist:

But he began to curse and to swear, saying,

Peter:

I know not the man of whom ye speak.

Evangelist:

And the second time the cock crew. And Peter called to mind the word that Jesus unto him.
Before the cock crow twice thou shalt deny Me thrice.

Chorus:

And when he thought there-on he wept.

HYMN

FIRST MODE MELODY, Thomas Tallis, 16th cent.

St. Francis Xavier, 16th cent.

My God, I love Thee; not because
I hope for heav'n thereby,
Nor yet because who love Thee not
Are lost eternally.

Thou, O my Jesus, Thou didst me
Upon the Cross embrace;
For me didst bear the nails and spear,
And manifold disgrace,

And griefs and torments numberless,
And sweat of agony;
Yea, death itself; and all for me
Who wast Thine enemy,

Then why, most loving Jesus Christ
Should I not love Thee well?
Not for the sake of winning heav'n,
Or of escaping hell;

Not from the hope of gaining aught,
Not seeking a reward;
But as Thyself hast lovèd me,
O everloving Lord!

So do I love Thee, and will love,
Who such a love hast show'd
Only because Thou art my King,
Because Thou art my God.



IV. Trial before Pilate

Mark 15:1-15

Evangelist:

And straightway in the morning the chief priests held a consultation with the elders, and the scribes, and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate.
And Pilate asked Him,

Pilate:

Art Thou the King of the Jews?

Jesus:

Thou sayest it.

Evangelist:

And the chief priests accused him of many things; But He answered nothing.
And Pilate asked Him again, saying,

Pilate:

Answerest thou nothing? Behold how many things they witness against thee.

Evangelist:

But Jesus yet answered nothing: so that Pilate marveled. Now at the feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

Chorus:

And the multitude, crying aloud, began to desire him to do as he had ever done unto him.

Evangelist:

But Pilate answered them, saying,

Pilate:

Will ye that I release unto you the King of the Jews?

Evangelist:

But the chief priests moved the people that he should rather release Barabbas unto them.
And Pilate answered, and said unto them,

Pilate:

What will ye then that I should do unto Him whom ye call the King of the Jews?

Chorus:

Crucify Him.

Evangelist:

Then Pilate said unto them,

Pilate:

Why, what evil that he done?

Evangelist:

And they cried out the more exceedingly,

Chorus:

Crucify Him.

Evangelist:

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus when he had scourged Him, to be crucified.

HYMN

Pange lingua

V. Fortunatus/J.M. Neale

The Daughters of Jerusalem

Faithful Cross! Above all other,
 One and only noble tree!
 None in foliage, none in blossom,
 None in fruit thy peer may be;
 Sweetest Wood and sweetest Iron!
 Sweetest Weight is hung on thee.



V. The Crucifixion

Mark 15:22-37

Evangelist:

And they bring Him into the place Golgotha, which is, being interpreted, the place of a skull. And they gave Him wine mingled with myrrh; but He received it not.

Chorus:

And when they had crucified Him they parted His garments, casting lots upon them, what ev'ry man should take. And it was the third hour, and they crucified Him.

Evangelist:

And the superscription of His accusation was written over, THE KING OF THE JEWS.

Chorus:

And with Him they crucify two thieves, the one on His right hand, and the other on His left.

Evangelist:

And they that were crucified with Him reviled Him.

Chorus:

And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Evangelist:

And at the ninth hour Jesus cried with a loud voice, saying,

Jesus:

“Eloi, Eloi, lama sabachthani?”

Evangelist:

Which is, being interpreted, “My God, My God, why hast Thou forsaken Me?”

And some of them that stood by, when they heard it, said:

Chorus:

Behold, He calleth Elijah.

Evangelist:

And one ran and fill’d a sponge full of vinegar, and put it on a reed and gave Him to drink, saying:

Bystander:

Let alone; let us see whether Elijah will come to take Him down.

Chorus:

And Jesus cried with a loud voice, and gave up the ghost.

HYMN

Pange lingua

V. Fortunatus/J.M. Neale

Bend thy boughs, O Tree of Glory!
 Thy relaxing sinews bend;
 For awhile the ancient rigour
 That thy birth bestow’d suspend;
 And the King of heav’nly beauty
 On thy bosom, gently tend!

Sing, my tongue, the glorious battle,
 Sing the last, the dread affray;
 O’er the cross the victor’s trophy,
 Sound the high triumphal lay,
 How, a victim’s death enduring,
 Earth’s Redeemer won the day.
 Amen.

All depart in silence

Characters

(in order of appearance)

Evangelist: Cecil Garrison
Jesus: Seth–Emmanuel Clarke

Judas: Stephen Bolduc
High Priest: Will Frazier
Peter: Stephen Hawthorne–Hill
Pilate: Da’On Boulanger–Chatman
First Maid: Anna Peeples
Second Maid: Cheryl Bradford
Soprano Soloist: Kalli Hansen
Bystander: Seth Luna

The Choir

Soprano:
Ann McCullough
Kalli Hansen
Nancy Morton

Alto:
Anna Peeples
Cheryl Bradford

Tenor:
Da’On Boulanger–Chatman
Almeda Ford
Will Frazier

Bass:
Stephen Bolduc
Adam Dugger
Stephen Hawthorne–Hill

About the Director and Soloists

Seth Luna – Director

Seth is a Filipino–American who was born in the Middle East. A committed Episcopalian, Seth has a passion to serve and grow the Church. Before Westminster, he served as Music Director and Organist at St Mark’s Episcopal in the Chicago area where he was also a lay preacher and service leader. He studied organ performance and harpsichord at Wheaton College, IL, and is currently working on a Master of Sacred Music at Perkins School of Theology, Dallas. He also serves as Assistant Musician and lay preacher at Episcopal Church of the Epiphany in Richardson, TX.

Cecil Garrison – singing *Evangelist*

Cecil is a rising tenor with a boisterous yet flexible voice. From the Four Corners region of New Mexico, he received his B.M. in Vocal Performance from the University of New Mexico in 2019 and is set to complete an M.M. at Southern Methodist University this Spring. Beyond performance, Cecil has served musically as a private instructor, guest lecturer at conferences and for collegiate classes, song arranger-writer, and as a choral coach and director. If like what you hear, come see Cecil in recital Monday, the 18th of April, 7:15 PM, Caruth Auditorium in Owens Arts Center.

Seth–Emmanuel Clarke – singing *Jesus*

A graduate of Mansfield Summit High School, Seth received a BA in Voice Performance from SMU in May of 2021 and entered the M.M. program in Voice Performance in fall of 2021. New to the world of classical music, he won First Place in the Senior Men’s Classical Division of the NATS Regional Competition and placed second as a National Finalist. In the fall of 2021, he won Second Place in the Graduate Men’s Division of NATS and First Place in the Hall Johnson Spirituals Competition and will continue to the National Finals this Summer in Chicago. He is currently working with The Dallas Opera as a member of their Outreach program where he is playing the role of Dulcamara in their productions of *The Elixir of Love*.