



J . S . B A C H

St. John Passion

Lenten Concert Series
at Second Presbyterian Church



ALBRECHT DÜRER (German, 1471-1528).

Crucifixion, 1509-1511; edition of 1511. Woodcut on laid paper.

Dear Fellow Worshipers,



The passion of Christ has perhaps been the most dramatized and recited story in human history. For Christians, the story is the cornerstone of our faith and continues to be told in all cultures through various mediums and genres. Great artists have portrayed Christ on the cross; master composers have depicted the story in a variety of musical settings; and masterful pageantry has been an important and consistent part of some cultures for over 1,000 years.

Tonight you will hear the great story told from the Gospel of John, just as Martin Luther, John Calvin, and Johann Sebastian Bach knew it. In addition to the Gospel truth, we will enter into a dialogue of worshiping through this story, just as God has intended us to worship: to hear His voice and to give response to His Word. The response we will hear tonight will be through the pen of a theological scholar, a devout follower of Christ and a gifted composer, J.S. Bach.

The way we have chosen to present this passion is different from how Bach wrote it – from the story being sung in musical *recitative*, or chant-like story telling through dramatic melody. We will hear the words read in order to then better hear the sentiment of the great composer’s heart and mind through the chorales and arias that have been so appropriately chosen in response to each scripture text. These musical thoughts reflect adoration and devotion, told on behalf of all humanity, in light of Christ’s last days on earth.

It is our prayer that you will enter into the story tonight, that the Holy Spirit will illumine your heart to hear the voice of God spoken in the scripture, and that your heart and mind will be joined with all creation to declare god’s glory. Though cultures have changed, the story has not. More than 250 years after it was written, Bach’s *St. John Passion* still calls us to approach the cross of Christ with humble adoration.

A handwritten signature in black ink, appearing to read 'Statom'.

Dr. Gabriel C. Statom
Director of Music

J . S . B A C H

St. John Passion

PALM SUNDAY, APRIL 17, 2011 AT 6 P.M.

The Chancel Choir and Orchestra of Second Presbyterian Church

Dr. Gabriel C. Statom, Director

Rev. Timothy Russell, Narrator

WELCOME AND INVOCATION..... Gabriel C. Statom

Part I

PROLOGUE

CHORUS:

Hail, Lord and Master; every tongue shall offer praises to Thy name. Show by Thy cross and Passion that Thou art God's redeeming Son, who humbly came to save mankind from depths of shame; and rose on high to reign. Then blessed be Thy name!

THE BETRAYAL AND CAPTURE

John 18:1-8: When Jesus had spoken these words, he went out with his disciples across the Kidron Valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they drew back and fell to the ground. So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So, if you seek me, let these men go."

CHORALE:

O mighty love, O love beyond all measure, that leads Thee on this path of such displeasure. I live with all the joys the world can offer; yet Thou must suffer.

John 18:9-11: This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.” Then Simon Peter, having a sword, drew it and struck the high priest’s servant and cut off his right ear. (The servant’s name was Malchus.) So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

CHORALE:

Thy will, O God, be always done, on earth as round Thy heav’nly throne. In time of sorrow patience give, that we obediently may live. With Thy restraining Spirit fill each heart that strives against Thy will.

John 18:12-14: So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

ARIA (ALTO):

From the bondage of iniquity that ever binds me, my Redeemer sets me free. From the evils that immure me, fully He’ll cure me. He’ll cure me fully by His death upon the tree.

THE DENIAL

John 18:15: Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest...

ARIA (SOPRANO):

I follow Thee gladly, my Lord and my Master, and keep Thee in sight, my life and my light. O let me not stray from Thy narrow way, when dangers surround me, and torments confound me.

John 18:16-23: ...but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. The servant girl at the door said to Peter, “You also are not one of this man’s disciples, are you?” He said, “I am not.” Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, “I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” When he had said these things, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?” Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?”

CHORALE:

*Why doth the Savior languish beneath this heavy anguish? Whence comes this mortal woe?
The justice that we merit, the Sinless doth inherit, and pays the debts His debtors owe.*

John 18:24-27: Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.” One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” Peter again denied it, and at once a rooster crowed.

Matthew 26:75: And Peter remembered the saying of Jesus, “Before the rooster crows, you will deny me three times.” And he went out and wept bitterly.

CHORALE:

*Peter, with his faithless lies, thrice denied his Savior. One look from those pitying eyes
saw him as a traitor. Jesus, turn and look on me, who persist in sinning. Set my fettered
conscience free for a new beginning.*

Part II

THE INTERROGATION AND SCOURGING

CHORALE:

*Christ, whose life was as the light, by His friends forsaken, in the darkness of the night like a
thief was taken. Judgment of a godless court, witness falsely proffered; bitter taunts and cruel
sport, as foretold, He suffered.*

John 18:28-36: Then they led Jesus from the house of Caiaphas to the governor’s headquarters. It was early morning. They themselves did not enter the governor’s headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said, “What accusation do you bring against this man?” They answered him, “If this man were not doing evil, we would not have delivered him over to you.” Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.” This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered 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 have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.”

CHORALE:

*O mighty King, how marvelous Thy glory! How can our falt'ring tongues proclaim Thy story?
No human heart can ever rightly show Thee how much we owe Thee.*

John 18:37-19:1: Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” Pilate said to him, “What is truth?”

After he had said this, he went back outside to the Jews and told them, “I find no guilt in him. But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

Then Pilate took Jesus and flogged him.

ARIOSO (BASS):

Come, ponder, O my soul, with fearful trepidation, with trembling hope and anxious expectation; thy highest good is Jesus's suffering. For thee the sharp thorns He is wearing like Heaven's fairest flowers will seem. For thee the sweetest fruit the wormwood tree is bearing. Then gaze, forever gaze on Him.

THE CONDEMNATION AND CRUCIFIXION

John 19:2-12: And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.” The Jews answered him, “We have a law, and according to that law he ought to die because he has made himself the Son of God.” When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.”

CHORALE:

*Our Lord, in prison cell confined, releases us from prison.
And through His throne of grace we find our freedom has arisen.
Had He not worn these bonds before, our bonds had lasted evermore.*

John 19:13-17: Everyone who makes himself a king opposes Caesar.” So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” So he delivered him over to them to be crucified.

So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha.

ARIA (BASS) WITH TRIO:

Haste, all ye whose souls are weary. Leave your daily toil so dreary. O, where? Haste to Golgotha, haste. With the wings of faith be flying. Fly. O where? Where He is dying; your new life awaits you there!

John 19:18-22: There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.”

CHORALE:

Thy name, O Lord, is shining upon me day and night, with Thine own cross enshrining my innermost delight. Thy patience and endurance in suffering on the tree will give my soul assurance Thy blood was shed for me.

THE DEATH OF JESUS

John 19:23-27: When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says, “They divided my garments among them, and for my clothing they cast lots.” So the soldiers did these things, but standing by the cross of Jesus were his mother and his mother’s sister,

Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, 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 to his own home.

CHORALE:

See Him, in His agony, thinking of another; bidding this disciple be Son unto His mother. O mankind, be pure within; love both God and neighbor; live and die without a sin, like your guiltless Savior.

John 19:28-30: After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

ARIA (ALTO):

“It is fulfilled!” Those words to save us He is sending. O tragic night, His task on earth is ending. The Lion of Judah fought the fight and hath prevailed. “It is fulfilled!”

ARIA (BASS) WITH CHORALE:

My Lord and Master let me ask Thee: at this Thy glorious Crucifixion was all fulfilled with Thy last breath? By dying hast Thou conquered death? Through Thine own pain and desolation shall we attain salvation? And has the world been saved today? Although Thy sufferings sorely task Thee, yet bow for us Thy head and say, in silence: “Yea!”

CHOIR:

*Jesu, Thou who tasted death,
Livest now forever.
When I take my final breath
Lord, forsake me never.
Help me, God’s redeeming Son,
New life to inherit.
Grant me that which Thou hast won;
More I do not merit.*

THE BURIAL

Matthew 27:51-53: And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.

ARIA (SOPRANO):

O heart, melt in weeping, with tears overflowing; your homage bestowing. Reveal to the world ev’ry feeling of pain; thy Jesus is slain.

John 19:31-37: Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness— his testimony is true, and he knows that he is telling the truth—that you also may believe. For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” And again another Scripture says, “They will look on him whom they have pierced.”

CHORALE:

Help us, Christ, God's only Son, by Thy bitter Passion; help us learn what Thou hast done for mankind's salvation. As we gaze upon the tree, watching Death enfold Thee, let us, helpless though we be, with our thanks extol Thee.

John 19:38-42: After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

CHORUS:

Sleep well and rest in God's safekeeping, who makes an end of all our weeping. Sleep well and on His breast sleep well. The grave, that was prepared for Thee, from all our sorrows sets us free, and points the way to Heav'n, and shuts the gates of Hell.

CHORALE:

O Jesus, when I come to die, let angels bear my soul on high to Abraham's protection. And as in Death's repose I lie, watch o'er me with a Father's eye, until the Resurrection.

And when from Death You waken me, let my unworthy eyes then see, with tears of joy, my soul's reward; my Savior and my risen Lord! O Jesus Christ, give ear to me, and let me praise Thee endlessly!

BENEDICTION.....Rev. Timothy Russell

Offering plates are at the exits for those who wish to contribute to the ongoing Ministry of Music at Second Presbyterian Church.

THE SECOND PRESBYTERIAN CHURCH CHANCEL CHOIR

Dr. Gabriel C. Statom, *Director of Music*

Lenora Morrow, *Accompanist/Organist*

Christy Young, *Assistant Director*

Terri Theil, *Director of Children's Music/Conservatory*

Mary Quinlan, *Administrative Assistant*

David Adams
Janice Akins
John Beckham
Jerry Bowman
Marjorie Bowman
Suzanne Bugar
Jim Cantrell
Linda Cantrell
Orgeny Carroll
Jeff Combs
Pat Corbitt
Chuck Curtis
Sarah Curtis
Byron Earnheart
Mary Edwards
Roger Fakes
Barbara Faulk
Fred Flinn
Mary Lawrence Flinn
Jeanine Forbes
Sallie Foster
Bob Green
Sharon Green
Kathy Hammond
Jerry Harmon
Jonna Hart
Mike Hillard

Martha Hopper
Eddie Jacobs
Julia Jacobson
Rena Jirack
Amanda Johnson
Julia Johnson
Betty Lu Jones
Warren Jones
Carol Kirby
Harold Knight
Milton Knowlton
Jason Kyle
Gail Laughlin
Rob Liddon
Hite McLean
Colby Morgan
Jo Myhr
Charlotte Neal
Carol Overcast
Ruth Peach
Kackie Person
Tom Person
Annie Petzinger
Virginia Pilcher
Gay Rhodes
John Rutledge
Phillip Sandager

Andrew Sharpe
Catherine Sharpe
Chip Slawson
Ginger Statom
Dottie Stout
Nicole Swaim
Robert Sutton
Janiece Swets
Karen Taylor
Lauren Theil
Terri Theil
Anne Thompson
Mimi Vestal
Elizabeth Wall
Lee Wallace
Jan Wardle
Susan Warner
BJ Webster
Andy Wells
Carolyn Wells
Dan Whipple
Cynthia Williams
Sarah Witte
Fred Wolf
Christy Young
Marilyn Zeigler

THE ORCHESTRA

Violin 1

Long Long Kang
Ramona Popescu
Erin Webb

Violin 2

Matt Kiefer
Jessica Wiersma

Viola

Anthony Gilbert
Didem Somel

Cello

Milena Albrecht
Hannah Thomas

Bass

John Chiego

Oboes

Michelle Vigneau
Janet Page

Flute

Dee Walker
Karen Busler

Guitar

Lily Afshar

Organ

Lenora Morrow

THE SOLOISTS

Ginger Statom, *soprano*

Ginger is Director of the Youth Choir at Second Presbyterian and an active member of The Chancel Choir and Laudis Domini Vocal Ensemble. Ginger studied voice and piano at the University of Mississippi and currently teaches in both areas.

Terri Theil, *alto*

Terri is Director of Children's Music and the Second Conservatory of Music. Terri studied voice at the University of Memphis and is an active soloist and voice teacher.

Dr. Bradley Robinson, *baritone*

Brad is Professor of Voice at the University of Mississippi where he teaches vocal pedagogy, diction, and opera. Dr. Robinson studied at Florida State University and the University of Illinois.

J. S. BACH: A JOURNEY TO THE TRUTH *by Lenora Morrow*



I was ten years of age when my father took me to my first performance of the *St. John Passion*. Dad and I had these “concert dates” regularly, so my father’s pre-concert lecture about concert behavior was no longer necessary. It contained the usual: there was to be no moving, no talking, and I was to pay close attention and listen. On this occasion, however, the lecture proved to be completely unnecessary. From start to finish, I was completely mesmerized. The drama, the grandeur, and the extraordinary musical genius of Johann Sebastian Bach completely arrested me.

From the mighty and energetic opening chorus of “Hail, Hail, Lord and Master!” to the closing chorale, “Lord, when in death, I close mine eyes,” the *St. John Passion* is a sweeping, musical proclamation of Gospel truth. The text of the Passion is based entirely on Chapters 18 and 19 of the Gospel of John — the traditional texts used in liturgy for Good Friday. It is in the genre of *oratorio*, which means that it is a dramatic work for chorus, soloists and orchestra, without stage play or scenery. And so, in the *St. John Passion*, we have an opera suitable for the church setting. In our performance this evening, the part of the Evangelist is being read aloud, and our choir is responding with the singing of the chorales. These stunning chorales are like musical chapters of Scripture. They crystallize all of Bach’s genius of harmony and voice-leading, yet also beautifully encapsulate solid Gospel truth. Experiencing the *St. John Passion* in its entirety elevates the listener to think on the holiness of God and the sacrifice of the Son, which was the desire of its composer.

The complexity of Bach’s music has been analyzed on musical, theological, literary, and even mathematical levels. Yet when examining his life, his convictions, and his faith, the breadth of Bach’s genius becomes perfectly clear. Their subsequent bearing upon his music is undeniable. Bach knew His “Lord and Master” and sought to glorify Him in every aspect of his life and work.

Bach served churches in Arnstadt, Mulhausen, and Weimar before assuming his duties at St. Thomas Church in Leipzig. He held the Leipzig post from 1723 until his death in 1750. Bach composed *St. John Passion* for Good Friday services at St. Nicholas’ Church in 1724, one of four churches in Leipzig in which he served as cantor. The responsibilities as cantor of a town far surpassed mere duties as a church musician. Bach was not only responsible for directing the choir and playing the organ; he also composed music for all the church services, holy days, town holidays, concerts, feasts, and festivals. He was also responsible for hiring and rehearsing instrumentalists and vocalists for all the above occasions. It is no surprise that Bach’s output during his tenure in Leipzig was enormous — he composed four passions (two remained unfinished), several oratorios, the *Magnificat*, *Mass in B Minor*, and several hundred sacred cantatas.

I once heard an organist in a concert preface a performance of Bach’s music by saying that as an agnostic, he looked “to Bach’s music to lead (him) on a journey to the truth.” All I could think was how tragic that was and how much that organist was missing. As believers, along with Johann Sebastian Bach, we know that Truth, and that Truth has set us free (John 8:32).



ABOUT THE COVER

The symbol on the cover is taken from John's shield, which can be seen with the other Apostles' shields near the sanctuary ceiling. John, a fisherman, brother of James the Greater, was known as "the disciple whom Jesus loved." He was a close companion to Jesus from the beginning of His ministry. There were many attempts on John's life, but none successful; he was the only disciple to die a natural death. His shield displays a serpent and a sword, recalling the reality of man's sin and the power of the Sword of the Spirit over sin.

SDG

Johann Sebastian Bach.

Bach's inscription at the end of every piece of music:

SDG, *Soli Deo Gloria*, To God be the Glory



MUSIC
AT SECOND

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