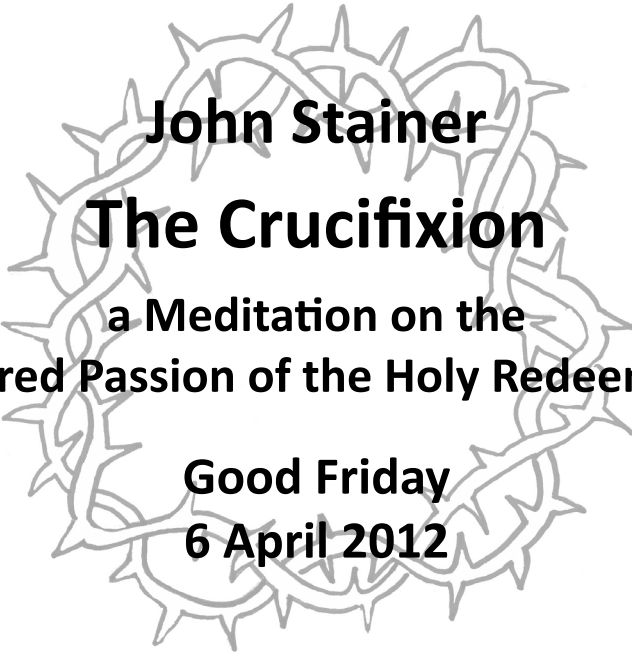




A partnership between

**Rosyth
Methodist Church**
Scottish Charity SC028559

**St Margaret's
Scottish Episcopal Church**
Scottish Charity SC028426



John Stainer
The Crucifixion
a Meditation on the
Sacred Passion of the Holy Redeemer

Good Friday
6 April 2012

Our augmented choir with
Tenor: Andrew Polson
Bass: Martin Tarr
Organist: William Campbell
Conductor: Jill Goode

Welcome

Welcome to Rosyth Methodist Church for this evening's meditation, which is led by the choir of our ecumenical partnership, augmented by many friends from local churches and the wider musical community. We are very grateful indeed to everyone who has helped us fulfil our dream of performing this work once again. *The Crucifixion* includes five hymns for everyone to sing, and we would encourage you to stand and sing these if you are able, but please note the markings for ladies/men, where sections are to be sung in unison.

Once the choir has left, we would ask you to leave quietly, to allow those who wish to remain in prayer and reflection, but we hope that you will stay behind for the tea/coffee and hot cross buns which will be served in the Crush Hall.

About tonight's music

125 years ago, in February 1887, as part of a series of Lenten services, the choir of Marylebone Parish Church in London gave the first performance of a Passiontide cantata that was to become an established favourite in churches throughout the country.

When organist at St Paul's, Stainer had raised performance standards and greatly expanded the repertoire, introducing Bach's *St Matthew Passion* into the music for Holy Week. Stainer was a pioneer: until he wrote *The Crucifixion* there was no extended Passiontide meditation on a scale and in a musical language that ordinary choirs could perform, and to which congregations could immediately relate.

Though intentionally more modest in scale than the Bach Passions, tonight's meditation is modelled on the same scheme of choruses, chorales, recitatives and arias, its five hymns for congregational participation being a direct parallel to the Passion chorales.

The work is set for two soloists and chorus, with organ accompaniment. The tenor sings most of the Gospel narrative, with the bass singing the part of Jesus, and members of the bass section of the choir playing other characters. The choir sometimes participate in the drama, and sometimes represent our reaction to it, and there is a highly-effective setting for men's voices of Christ's seven last words from the cross. To make the story clearer, our text indicates who is singing.

ORDER OF SERVICE

Welcome and Opening Prayer

Narrator: And they came to a place named Gethsemane, and Jesus saith to his disciples: "Sit ye here, while I shall pray."

The Agony in the Garden

Jesus: Could ye not watch with me one brief hour?
Could ye not pity my sorest need?
Ah! if ye sleep while the tempests lower,
surely, my friends, I am lone indeed.

People: Jesu, Lord Jesu, bowed in bitter anguish,
and bearing all the evil we have done,
Oh, teach us, teach us how to love thee for thy love;
help us to pray, and watch, and mourn with thee.

Jesus: Could ye not watch with me one brief hour?
Did ye not say upon Kedron's slope
ye would not fall into the Tempter's power?
Did ye not murmur great words of hope?

People: Jesu, Lord Jesu, bowed in bitter anguish,
and bearing all the evil we have done,
Oh, teach us, teach us how to love thee for thy love;
help us to pray, and watch, and mourn with thee.

Jesus: Could ye not watch with me? Even so:
willing in heart, but the flesh is vain.
Back to mine agony I must go,
lonely to pray in bitterest pain.

Narrator: And they laid their hands on him, and took him, and led him away to the high priest. And the high priest asked him and said unto him.

High Priest: Art thou the Christ, the Son of the Blessed?

Narrator: 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.

Narrator: Then the high priest rent his clothes, and saith:

High Priest: What need we any further witnesses?
Ye have heard the blasphemy.

Narrator: And they all condemned him to be guilty of death. And they bound Jesus, and carried him away, and delivered him to Pilate. And Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away.

The Processional to Calvary

People: Fling wide the gates! Fling wide the gates,
for the Saviour waits to tread in his royal way;
he has come from above in his power and love
to die on this Passion day.
Fling wide the gates! the Saviour waits!
Fling wide the gates, for the Saviour waits to tread in his royal way.
His cross is the sign of a love divine,
his crown is the thorn-wreath of woe
he bears his load on the sorrowful road,
and bends 'neath the burden low.
Fling wide the gates! He waits, the Saviour waits!
Fling wide the gates, for the Saviour waits to tread in his royal way;
he has come from above in his power and love
to die on this Passion day.

Narrator: How sweet is the grace of his sacred face
and lovely beyond compare;
though weary and worn with the merciless scorn
of a world he has come to spare.
The burden of wrong that earth bears along,
past evil, and evil to be, –
all sins of man since the world began,
they are laid, dear Lord, on thee.

People: Then on to the end, my God and my Friend,
with thy banner lifted high!
Thou art come from above in thy power and love,
to endure and suffer and die.
Fling wide the gates! He waits! The Saviour waits!
Then on to the end, my God and my friend,
to suffer, endure, and die, – to suffer, endure, and die.

Narrator: And when they had come to the place called Calvary, there they crucified him – they crucified him. And the malefactors – one on the right, and the other on the left.

The next hymn follows without any break, but all the others are preceded by a short organ introduction

Hymn – The Mystery of the Divine Humiliation

- All** Cross of Jesus, cross of sorrow,
where the blood of Christ was shed,
perfect man on thee was tortured,
perfect God on thee has bled.
- Men only** Here the King of all the ages,
throned in light ere worlds could be,
robed in mortal flesh is dying,
crucified by sin for me.
- All** O mysterious condescending!
O abandonment sublime!
Very God himself is bearing
all the sufferings of time!
- Ladies only** Evermore for human failure
by his passion we can plead;
God has borne all mortal anguish,
surely he will know our need.
- Unaccompanied This – all human thought surpassing –
this is earth’s most awful hour,
God has taken mortal weakness!
God has laid aside his power!
- Ladies only** From the “Holy, Holy, Holy,
we adore thee, O most high,”
- Men only** Down to earth’s blaspheming voices
and the shout of “Crucify.”
- All** Cross of Jesus, cross of sorrow,
where the blood of Christ was shed,
perfect man on thee was tortured,
perfect God on thee has bled!

Narrator: He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, ev’n the death of the cross.

The Majesty of the Divine Humiliation

- Narrator:** King ever glorious! The dews of death are gathering round thee;
upon the cross thy foes have bound thee – thy strength is gone!
Not in thy majesty, robed in heaven’s supremest splendour,
but in weakness and surrender, thou hangest here.
Who can be like Thee? Pilate high in Zion dwelling,
Rome with arms the world compelling, proud though they be?
Thou art sublime: far more awful in thy weakness,
more than kingly in thy meekness, thou Son of God.
Glory, and honour: let the world divide and take them;
crown its monarchs and unmake them; –
but thou – thou wilt reign!
Here in abasement; crownless, poor, disrobed, and bleeding:
there, in glory interceding, thou art the King, thou art the King!
- Narrator:** And as Moses lifted up the serpent in the wilderness, even so must
the Son of Man be lifted up; that whosoever believeth in him should
not perish, but have everlasting life.
- Mankind:** God so loved the world that he gave his only begotten son, that
whosoever believeth in him should not perish but have everlasting
life. For God sent not his son into the world to condemn the world;
but that the world through him might be saved.
God so loved the world.

Hymn – Litany of the Passion

- All** Holy Jesu, by thy passion,
by the woes which none can share,
borne in more than kingly fashion,
by thy love beyond compare:
crucified, I turn to thee,
Son of Mary, plead for me.
- All** By the treachery and trial,
by the blows and sore distress,
by desertion and denial,
by thine awful loneliness:
crucified, I turn to thee,
Son of Mary, plead for me.

Ladies only By thy look so sweet and lowly,
while they smote thee on the face,
by thy patience, calm and holy,
in the midst of keen disgrace:

All crucified, I turn to thee,
Son of Mary, plead for me.

Men only By the hour of condemnation,
by the blood which trickled down
when, for us and our salvation,
thou didst wear the robe and crown:

All crucified, I turn to thee,
Son of Mary, plead for me.

Unaccompanied By the path of sorrows dreary,
by the cross, thy dreadful load,
by the pain, when, faint and weary,
thou didst sink upon the road:
crucified, I turn to thee,
Son of Mary, plead for me.

All By the Spirit which could render
love for hate and good for ill,
by the mercy, sweet and tender,
poured upon thy murderers still:
crucified, I turn to thee,
Son of Mary, plead for me.

Narrator: Jesus said:

Jesus: "Father, forgive them; for they know not what they do."

Duet: So thou liftest thy divine petition,
pierc'd with cruel anguish through and through;
so thou grieve'st o'er our lost condition,
pleading, "Ah, they know not what they do."
Oh! 'twas love, in love's divinest feature,
passing o'er that dark and murd'rous blot,
finding, e'en for each low fallen creature,
though they slay thee, one redeeming spot.
Yes! And still thy patient heart is yearning
with a love that mortal scarce can bear;
thou in pity deep, divine, and burning
liftest e'en for me thy mighty prayer.

So thou pleadest, e'en for my transgression,
bidding me look up, and trust, and live;
so thou murmurest thine intercession,
bidding me look up, and trust, and live;
so thou pleadest, yea, he knew not – for my sake, forgive.

Hymn – The Mystery of Intercession

- All** Jesus, the crucified, pleads for me,
while he is nailed to the shameful tree,
scorned and forsaken, derided and curst,
see how his enemies do their worst!
Yet, in the midst of the torture and shame,
Jesus, the crucified, breathes my name!
Wonder of wonders, oh! how can it be?
Jesus, the crucified, pleads for me!
- Men only** Lord, I have left thee, I have denied,
followed the world in my selfish pride;
Lord, I have joined in the hateful cry,
slay him, away with him, crucify!
Lord, I have done it, oh! ask me not how;
woven the thorns for thy tortured brow:
yet in his pity, so boundless and free,
Jesus, the crucified, pleads for me!
- All** “Though thou hast left me and wandered away,
chosen the darkness instead of the day;
though thou art covered with many a stain,
though thou hast wounded me oft and again:
though thou hast followed thy wayward will;
yet, in my pity, I love thee still.”
- All** Wonder of wonders it ever must be!
Jesus, the crucified, pleads for me!
- All** Jesus is dying, in agony sore,
Jesus is suffering more and more,
Jesus is bowed with the weight of His woe,
Jesus is faint with each bitter throe,
Jesus is bearing it all in my stead,
pity incarnate for me has bled;
wonder of wonders it ever must be,
Jesus, the crucified, pleads for me!

Narrator: And one of the malefactors which were hanged, railed on him, saying:

First malefactor: "If thou be the Christ, save thyself and us."

Narrator: But the other, answering, rebuked him, saying:

Second malefactor: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

Narrator: And he said unto Jesus:

Second Malefactor: "Lord, remember me when thou comest into thy kingdom."

Narrator: And Jesus said unto him:

Jesus: "Verily I say to thee, today shalt thou be with me in Paradise."

Hymn – The Adoration of the Crucified

All I adore thee, I adore thee!
Glorious ere the world began;
yet more wonderful thou shinest,
though divine, yet still divinest
in thy dying love for man.

Ladies only I adore thee, I adore thee!
Thankful at thy feet to be;
I have heard thy accent thrilling,
lo! I come, for thou art willing
me to pardon, even me.

Unaccompanied I adore thee, I adore thee!
born of woman, yet divine:
stained with sins I kneel before thee,
sweetest Jesu, I implore thee
make me ever only thine.

Narrator: When Jesus therefore saw his mother and the disciple standing by, whom he loved, he saith unto his mother:

Jesus: "Woman, behold thy son!"

Narrator: Then saith he to the disciple:

Jesus: "Behold thy mother!"

Narrator: There was darkness over all the land. And at the ninth hour Jesus cried with a loud voice, saying:

Jesus: "My God, my God, why hast thou forsaken me?"

Jesus: Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

The Appeal of the Crucified

- People: From the throne of his cross, the king of grief
cries out to a world of unbelief:
Oh! men and women, afar and nigh,
is it nothing to you, all ye that pass by?
I laid my eternal power aside,
I came from the home of the glorified,
a babe, in the lowly cave to lie;
is it nothing to you, all ye that pass by?
I wept for the sorrows and pains of men,
I healed them, and helped them, and loved them –
but then they shouted against me – “Crucify!”
Is it nothing to you?
Behold me and see: pierced through and through
with countless sorrows – and all is for you;
for you I suffer, for you I die;
is it nothing to you, all ye that pass by?
Oh! men and women, your deeds of shame,
your sins without reason and number and name;
I bear them all on the cross on high;
is it nothing to you?
Is it nothing to you that I bow my head?
And nothing to you that my blood is shed?
O perishing souls to you I cry,
is it nothing to you?
O come unto me – by the woes I have borne,
by the dreadful scourge, and the crown of thorns,
by these I implore you to hear my cry,
is it nothing to you?
O come unto me – this awful price,
redemption’s tremendous sacrifice is paid for you –
Oh, why will ye die?
O come unto me – for why will ye die? O come unto me.
- Narrator: After this, Jesus knowing that all things were now accomplished,
saith:
- Jesus: “I thirst.”
- Narrator: When Jesus had received the vinegar, he said,
- Jesus: “It is finished. Father, into thy hands I commend my spirit.”
- Narrator: And he bowed his head, and gave up the ghost.

*Please remain in complete silence until the start
of the organ introduction to the final hymn*

Hymn – For the Love of Jesus

All	All for Jesus – all for Jesus, this our song shall ever be; for we have no hope, nor Saviour, if we have not hope in thee!
Ladies only	All for Jesus – thou wilt give us strength to serve thee, hour by hour; none can move us from thy presence, while we trust thy love and power.
Men only	All for Jesus – at thine altar thou wilt give us sweet content; there, dear Lord, we shall receive thee in the solemn sacrament.
Unaccompanied	All for Jesus – thou hast loved us; all for Jesus – thou hast died; all for Jesus – thou art with us; all for Jesus crucified.
All	All for Jesus – all for Jesus – this the Church's song must be; till, at last, her sons are gathered one in love and one in thee. Amen.

Closing Prayer and Blessing

*Please remain seated whilst the choir leaves, and then leave quietly.
Do join us afterwards in the Crush Hall for tea and coffee.*

We hope that you will enjoy a very happy and blessed Easter.
If you don't attend a church elsewhere, we warmly invite you
to worship with us at our services this weekend:

Holy Saturday	8.30pm	Easter Vigil with New Fire and first communion of Easter at Holy Trinity, Dunfermline
Easter Day	9.15am	Episcopalian Sung Eucharist, with blessing of the Paschal candle
	11.00am	Methodist morning worship Rev Geoffrey Baines Deacon Sarah McDowall (Worship Leader)

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