The Bended Tree

Graeme Shields

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THE BENDED TREE

by

Graeme Shields

A thesis submitted to the Graduate College
in partial fulfillment of the requirements
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The Bended Tree

Graeme Shields, M.M.

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The Bended Tree is a multi-movement, 40-minute cantata for chorus, organ, piano, flute, oboe, clarinet, trumpet, violin, and percussion. It explores timbral, textural, and harmonic development within loosely a symmetrical form divided in the center by 30 seconds of silence. The text for the cantata stems from a series of Lutheran hymns and Biblical passages, set to original music.

In the interest of facilitating flexibility for performances, the movements are written so that they can be performed individually, in any subset, or in the piece’s entirety. The instrumentation is also variable: the core ensemble is comprised of chorus, piano, and organ while the other instruments are treated as supplementary, utilized to intensify the preexisting events articulated by the core ensemble.
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## THE BENDED TREE

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Instrumentation

SATB Chorus
  Flute
  Oboe
  Clarinet
  Trumpet
  Violin
  Piano
  Organ

Percussion:
  Floor Tom
  Bass Drum
  Glockenspiel
  Mark Tree
  Triangle
  Tambourine
Performance Notes

Voice

The vocal parts often include ‘x’ note heads accompanied by consonants. This means to articulate the given consonant without striving for any particular pitch. The placement of the ‘x’ note head is variable, dependent on the surrounding material in order to help the performer perceive fluidity.

There is an absence of word extensions in the score. This is to avoid confusion between a melisma (indicated in the score with a slur over the notes iterated by one syllable) and gradually moving between vowels (indicated in the score with an arrow between vowel sounds).

Vocalists should sing their given words on the notated pitch at a normal speaking tempo. Do not coordinate or unify.

Piano

The pianist should sharply depress the sustain pedal.

Gradually take fingers off the indicated strings inside the piano so that they can sound ordinarily.

Silently depress diamond-head notes on the keyboard. Reach inside the piano and strum with the fingernail (absence of crescent means to strum with the flesh of the finger).

Press finger near the base of the string, as close to the damper as possible, and play note from keyboard. Sounding pitch is in parenthesis.

Percussion

Triangle: the percussionist should begin by gripping the triangle to dampen its sound. They should then gradually loosen their grip until they are able to play the triangle normally.
Program Notes

*The Bended Tree* began as a simple project consisting of hymn arrangements, but as the work began to evolve, I saw potential in form and expression. The cantata’s pitch content became integral to melodic and harmonic development. The cyclical concept of life and death spoke to me, and I wanted to create a structure that reflected this idea, even if it wasn’t to be immediately perceived by the listener. The result was a pitch map that consisted of cycles of pitches alternating between a perfect fifth and a minor second, essentially producing a [0,1,4,5,8,9] pitch class. What remained important, however, was the process of how to progress through the pitch cycles, made clear in the pitch map, and the relationships between cycles. Although there is variation from this pitch map throughout the work, a majority of the pitch material is heavily influenced by this cyclic system, helping to unify the different hymns to make the final product more homogenous.

In regards to form, I was initially interested in blatant symmetry pervading the organization and presentation of the hymns, but found other ways to impose symmetry on the piece. The music accompanying each reading, for example, is organized by register, timbre, and rhythm. Beginning on some of the highest sounds achievable within the ensemble, the material gradually moves downward and the rhythms begin to compress as the work nears the crucifixion. Following this turning point, the process reverses itself, ending in a similar way that it began. Because these readings are separated by hymns, the process is not immediately obvious but displays a clear and simple trajectory.
First Branch: Sing, My Tongue

1  Sing, my tongue, the battle;  
   Tell the triumph far and wide;  
   Tell aloud the story of the  
   Crucified;

   Tell how Christ the world’s  
   redeemer,  
   Vanquished death the day he  
   died

   Sing my tongue the triumph  
   Sing far and wide.

2  God in mercy saw us  
   Sunk in shame and misery,  
   Felled to death in Eden  
   Where we claimed the tree;

   Then another tree was chosen,  
   Which the world from death  
   would free.

   God in mercy saw us  
   Sunk in misery.

3  Thirty years among us  
   Jesus went to Nazareth,  
   Destined, did his work and  
   Met His death;

   Like a lamb he humbly yielded  
   On the cross his dying breath

   Thirty years among us  
   Jesus met His death.

4  Bend your bough of glory,  
   To the Father and the Son,  
   To the Spirit honour  
   Evermore be done

   Be for all the noblest tree  
   While the timeless ages run.

   Glory to the Father  
   And to the Son

Venantius Honorius Fortunatus, 530-609; tr. John Mason Neale, 1818-1866, alt.  
Graeme Shields, 1992-, alt.
First Reading

On the first day of Unleavened Bread, the disciples came to Jesus, saying, “Where do you want us to make the preparations for you to eat the Passover?” He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, My time is near; I will keep the Passover at your house with my disciples.’” So the disciples did as Jesus had directed them, and they prepared the Passover meal.

Matthew 26:17-19

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

John 13:1

When it was evening, he took his place with the twelve; and while they were eating, he said, “Truly I tell you, one of you will betray me.” And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?” Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.”

Matthew 26:20-22, 25

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

Matthew 26:26-29
Second Branch: *O Living Bread*

1  *O Living Bread from heaven, how well you feed your guest!*
   The gifts that you have given have filled my heart with rest.
   *O wondrous food of blessing! O cup that heals our woes!*
   *My heart, this gift possessing, in thankful song o'erflows!*

2  *My Savior, you have led me within your holiest place,*
   *And here yourself have fed me with treasures of your grace;*
   *For you have freely given what earth could never buy,*
   *The bread of life from heaven, that now I shall not die.*

3  *You gave me all I wanted; this food can death destroy.*
   *And you have freely granted the cup of endless joy.*
   *My Lord, I do not merit the favor you have shown,*
   *And all my soul and spirit bow down before your throne.*

4  *Oh, grant me then, well-strengthened with heav'nly food, while here*
   *My course on earth is lengthened, to serve you, free from fear;*
   *And bring me home to praise you where none can peace destroy,*
   *Where I will ever raise you glad songs in endless joy.*

Johann Rist, 1607-1667; tr. Catherine Winkworth 1827-1878

Second Reading

“Little children, I am with you only a little longer. You will look for me; and as I said to
the Jews so now I say to you, ‘Where I am going, you cannot come.’ I give you a new
commandment, that you love one another. Just as I have loved you, you also should
love one another. By this everyone will know that you are my disciples, if you have love
for one another.”

John 13:31-35
Second Reading (cont.)

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, “Sit here while I go over there and pray.” He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, “I am deeply grieved, even to death; remain here, and stay awake with me.” And going a little farther, he threw himself on the ground and prayed, “My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.” Then he came to the disciples and found them sleeping; and he said to Peter, “So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” Again he went away for the second time and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words.

Then he came to the disciples and said to them, “Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.”

Matthew 26:36-46

Third Branch: Stay with Me

Stay with me
Remain here with me
Watch and pray

Matthew 26:38-41
Third Reading

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. At that hour Jesus said to the crowds, “Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.” Then all the disciples deserted him and fled.

Matthew 26:47-48, 55-56

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

John 19:17-18

Fourth Branch: *Take Up Your Cross* • Fourth Reading

1  “Take up your cross”, the Savior said.
   If you would my disciple be
   Take up your cross with willing heart
   And humbly follow after me.

Then Jesus said, “Father forgive them; for they do not know what they are doing.” And they cast lots to divide his clothing.

Luke 23:34

2  Take up your cross let not its weight
   fill your weak spirit with alarm
   His strength shall bear your spirit up
   And brace your heart and nerve your arm.
Fourth Branch: *Take Up Your Cross* • Fourth Reading (cont.)

Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.”

John 19:19

3  *Take up your cross and follow Christ,*  
    *nor think till death to lay it down;*  
    *for those who humbly bear the cross one day will wear the glorious crown.*

When Jesus knew that all was now finished, he said, “I am thirsty.” So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received his wine, he said, “It is finished.”

John 19:28-30

4  *Take up your cross, nor heed the shame*  
    *nor let your foolish heart rebel;*  
    *for you the Lord endured the cross to save your soul from death and hell.*

Then he bowed his head and gave up his spirit.

John 19:30

Charles W. Everest, 1824-2877

Fifth Branch: *What Wondrous Love Is This*

1  *What wondrous love is this, oh my soul, oh my soul!*  
    *What wondrous love is this, oh my soul!*  
    *What wondrous love is this that caused the Lord of bliss*  
    *To bear the dreadful curse for my soul, for my soul,*  
    *To bear the dreadful curse for my soul?*
Fifth Branch: *What Wondrous Love Is This* (cont.)

2 And when from death I’m free, I’ll sing on…
   And when from death I’m free, I’ll sing God’s love for me,
   And through eternity I’ll sing on…

   North American folk hymn, 19th cent., alt.

Fifth Reading

Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was God’s Son!”

Mark 15:39

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

Isaiah 53:1-2, 6

Sixth Branch: *The Bended Tree*

*Pandus bratus*
*Totum lignum*

*The bended tree*
*It does not groan or crack*

*Totum lignum*

Graeme Shields, 1992-
Sixth Reading

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. 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. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.…These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

John 19:31-37

Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross.

Philippians 2:6-8

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

John 3:16
The Bended Tree
Prelude

Study Score

Soprano

Alto

Tenor

Bass

Flute

Oboe

Clarinet in B♭

Trumpet in C

Violin

Piano

Sw. 8' Flutes, Strings
Gr. 8' Reeds, Sw to Gr
Ped. Sw to Ped, 16' Bourdon

Organ

Percussion 1

Percussion 2
First Branch: Sing My Tongue

Agitated \( \text{\fnotes}{\dot{\doteq} = 98-102} \)

Sharp inhale through the teeth

Soprano

\[ \text{Ss} \]

Alto

\[ \text{Ss} \]

Tenor

\[ \text{Ss} \]

Bass

\[ \text{Ss} \]

Flute

\[ \text{mf} \]

Clarinet in B♭

\[ \text{mf} \]

Piano

\[ \text{sf} \]

\*dampen D2 and A2 (as close to the tuning pins as poss.) with the flesh of the finger

Percussion 2

\[ \text{p} \]
S
\(\text{p\ subito}\)

\text{Ss (sing!)}

Sing my tongue the battle far and wide

\(\text{p\ subito}\)

A
\(\text{p\ subito}\)

\text{Ss (sing!)}

Sing my tongue the battle Tell the triumph far and wide

\(\text{p\ subito}\)

T
\(\text{p\ subito}\)

\text{Ss (sing!)}

Sing my tongue the battle Tell the triumph far and wide

\(\text{p\ subito}\)

B
\(\text{p\ subito}\)

\text{Ss (sing!)}

Sing my tongue the battle Tell the triumph far and wide

\(\text{p\ subito}\)

Fl.
\(\text{mf\ f}\)

Ob.
\(\text{mf\ f}\)

Bb Cl.
\(\text{p\ f}\)

C Tpt.
\(\text{mp\ f}\)

Pno.
\(\text{p\ f}\)

Org.
\(\text{Gr\ f}\)

Perc. 1
\(\text{p\ f}\)

Perc. 2
\(\text{f}\)
Tell a loud the story of the crucified.

Tell a loud the story of the world's redeemer.
van-quished death the day he died.

Sing my tongue the tri-umph sing far and
Sunk in shame and misery
Felled to death in Eden where we claimed the tree
Then another tree was chosen which the world from death would free
God in mercy saw us sunk in misery (ee)

nasal

God in mercy saw us sunk in misery (ee)

naso-nasal

God in mercy saw us sunk in misery (ee)

nasal
Thirty years among us

Thirty years among us

Thirty years among us

Thirty years among us

Destined did his work and Met

Destined did his work and Met

Destined did his work and Met

Des - tined did his work and Met
His death

Like a lamb He humbly yielded on the cross His death

Like a lamb He humbly yielded on the cross His death

Like a lamb He humbly yielded on the cross His death

Like a lamb He humbly yielded on the cross His death

Like a lamb He humbly yielded on the cross
S

Perc. 2

A

Org.

Pno.

T

B

Perc. 2

dy-ing breath Thirty years among us Jesus met His death.

haa Thirty years among us Jesus met His death.

haa Thirty years among us Jesus met His death.

S

A

T

B

Pno.

Org.

Perc. 2

dy-ing breath Thirty years among us Jesus met His death.
Bend your boughs of glory to the Father and the Son.
To the Spirit honor Ever more be done. Be for all the noblest tree
while the time - less a ges run

while the time - less a ges run!

the a ges run

the a ges run!

the a ges run!
Glory to the Father and to the Son
sharp exhale

h'

sharp exhale

h'

sharp exhale

h'

sharp exhale

h'

sharp exhale

h'

sharp exhale

h'

sharp exhale

h'

sharp exhale

h'

sharp exhale

h'

sharp exhale

h'
NARRATOR: On the first day of Unleavened Bread, the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" So the disciples did as Jesus had directed them, and they prepared the Passover meal.

NARRATOR: Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.
NARRATOR: When it was evening, he took his place with the twelve, and while they were eating, he said, “Truly I tell you, one of you will betray me.” And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?” Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.”

NARRATOR: While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; for this is my blood of the covenant...”

NARRATOR: ...which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”
Second Branch: O Living Bread

Tranquil $\frac{1}{4} = 74-78$

Soprano

Alto

Organ

Sw: 8' Strings
Gr: 8' Flutes
Ped: Gr to Ped, 16' Bourdon

Oh living bread of heaven how well you feed your guest!

The gifts that you have given have filled my heart with rest

Oh won-drous food! Oh won-drous food of bless ing! Oh

Oh living bread of heaven how well you feed your guest!

The gifts that you have given have filled my heart with rest

Oh won-drous food! Oh won-drous food of bless ing! Oh

Oh living bread of heaven how well you feed your guest!

The gifts that you have given have filled my heart with rest

Oh won-drous food! Oh won-drous food of bless ing! Oh

Oh living bread of heaven how well you feed your guest!

The gifts that you have given have filled my heart with rest

Oh won-drous food! Oh won-drous food of bless ing! Oh

Oh living bread of heaven how well you feed your guest!

The gifts that you have given have filled my heart with rest

Oh won-drous food! Oh won-drous food of bless ing! Oh
cup that fills our woes!  

My heart, this gift possessing in thankful song

cup that fills our woes!
Slight rit.  

Pno.  

Perc.  

A  

T  

B  

Pno.  

slight rit.  

a tempo  

My Savior you have led me with  

My Savior you have led me with  

in your holiest place, and here you have fed me with treasures of your  

and here you have fed me with (eh)  

and here you have fed me with (eh)  

a tempo  

slight rit.
For you have freely given what earth could never buy
The bread of life from grace;
For you have freely given what earth could never buy
The bread of life from grace;
heaven that now I shall not die. You gave me all I

heaven that now I shall not die. I

heaven that now I shall not die. I

I shall not die. (ay)

You gave me all I

Gr. + Nazard

l.v.

mark tree

mf
wanted this food can death destroy can death destroy destroy
destroy

(can death destroy destroy)
destroy

(oh) destroy

nah

And you have freely

-
the cup of endless joy

My Lord I do not merit the

granded the cup of endless joy

granded the cup of endless joy

Sw{[closed]}

S

A

T

B

Ob.

Bb Cl.

Org.

47
a tempo    molto rit.

Perc. 1

S

A

T

B

Pno.

Gr. Nazard, Sw to Gr

Org.

mark treble

Lv.
Second Reading

Patient $\dot{=} 72$

NARRATOR: "Little children, I am with you only a little longer. You will look for me, and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

NARRATOR: Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed,
NARRATOR: "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping, and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father..."

NARRATOR: "...if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."
Third Branch: Stay With Me

Tranquil $\frac{\text{dotted}}{\text{quarter}} = 74-78$

**Soprano**

Stay with me

**Alto**

Stay watch and pray

**Tenor**

Stay with me

**Bass**

Watch and pray

**Pno.**

Stay watch and pray

Divisi

**Unison**

Pray

**Nasal**

Stay watch and pray

L.V.
S

pray

solo

T

watch and pray.

B

Watch and pray

Pno.

55
NARRATOR: While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me..."

NARRATOR: "...But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.
NARRATOR: So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.
Fourth Branch: Take Up the Cross

Fourth Reading

Agitated $\frac{4}{4} = 112-116$

Tenor

Bass

Piano

Organ

Percussion 2

"Take up the cross", $mf$

"Take up the cross", $mf$

Gr: 8' Reeds
Ped: 16' Principal, Gr to Ped

Floor tom
NARRATOR: Then Jesus said, "Father forgive them; for they do not know what they are doing." And they cast lots to divide his clothing.
Take up the cross let not its weight fill your weak spirit.

Take up the cross let not its weight.

Till

brace your heart and nerve your

rit with a-larm

your weak spirit with a-larm

bear your spirit up and brace your heart and

nerve your

heart


NARRATOR: When Jesus knew that all was now finished, he said, "I am thirsty." So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received his wine, he said, "It is finished."
Take up the cross, and follow Christ.
nor think till death to lay it down for those who humbly bear the cross one day will wear the glorious

humblly bear the glorious
NARRATOR: When Jesus knew that all was now finished, he said, "I am thirsty." So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received his wine, he said, "It is finished."
Take up your cross, nor heed the shame nor let your foolish heart rebel for you the
Lord endured the cross to save your soul from death and hell.

Lord endured the cross to save your soul from death and hell.

Lord endured the cross to save your soul from death and hell.
Tutti Silence

NARRATOR: Then he bowed his head and gave up his spirit.

≈30"
Fifth Branch: Wondrous Love

Freely $\frac{\text{quarter notes}}{\text{beat}} = 54-58$

Ethereal, Delicate $\frac{\text{quarter notes}}{\text{beat}} = 62-66$
What won't love is this
Oh my soul oh my soul
What won-drous love is this
Oh, my soul
T

\( \text{T} \)

B

\( \text{B} \)

Fl.

\( \text{Fl.} \)

Ob.

\( \text{Ob.} \)

Bb Cl.

\( \text{Bb Cl.} \)

C Tpt.

\( \text{C Tpt.} \)

Vln.

\( \text{Vln.} \)

Pno.

\( \text{Pno.} \)

Org.

\( \text{Org.} \)

Perc. 1

\( \text{Perc. 1} \)

Perc. 2

\( \text{Perc. 2} \)

\( \text{pp} \)

\( \text{p} \)

\( \text{bear the dreadful curse for my soul to bear the dreadful curse for my soul to bear the curse} \)

\( \text{bliss to bear the dreadful curse for my soul for my soul to bear the dreadful curse for my soul} \)
And when from death I'm free I'll sing on
I'll sing on and on

for

and

soul

and

free

and

on

and

and

and

and

and

and

and

and
when from death I'm free I'll sing on and when from death I'm free I'll sing God's love for

when from death I'm free I'll sing on and when from death I'm free I'll sing God's love for

and when from death I'm free I'll sing God's love for

I'm free through the eternity I'll sing on I'll sing on And through eternity I'll sing

me And through eternity I'll sing on I'll sing on And through eternity I'll sing

me And through eternity I'll sing on I'll sing on And through eternity

And through eternity I'll sing on I'll sing on And through eternity

I'll sing on I'll sing on And through eternity

molto rit.
a tempo

Sw: 8' 4' Flutes, Strings
Gr: 8', 4' Reeds, Trompettes, Sw to Gr
Ped: 16' Flutes

lay head and forearms on keyboard. Defeated.
I'll sing on
NARRATOR: Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

NARRATOR: Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant...

NARRATOR: ...and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.
Sixth Branch: The Bended Tree

Peacefully; move at a pace that is comfortable for the ensemble to coordinate

do not coordinate or unify normal speaking speed

Soprano

Alto

Piano

Organ

1
The ben-ded tree

The ben-ded tree
rit.

slow rate of words; separate arrive at a chosen vowel in the word and hold.
[Staff notation image]

84
Genial, Warm \( \downarrow = c. \ 92-94 \)
The bend-ed tree  the bend-ed tree  It does not groan (mn)

The bend-ed tree  the bend-ed tree  It tree groan (mn)  It does not

The bend-ed tree  (ch) the tree  It does not groan (mn)

The tree  tree  tree  tree  (ch) groan (mn)

It does not groan (mn) (mn) (mn) (mn) (mn)

groan (mn) (mn) (mn) (mn) (mn) or  

It does not groan (mn) (mn)

or crack or crack the bend-ed tree does not groan or crack

or crack  the tree does not groan or crack

or crack  the tree does not groan or crack

tree does not groan or crack

86
but it weeps.
rit.______________
slow rate of
arrive at a chosen vowel
in the word and hold.

[89]
Sixth Reading

Patient $\dot{\text{j}} = 72$

NARRATOR: Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. 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.

NARRATOR: Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out...These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”
NARRATOR: Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but *emptied himself*, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death - even death on a cross.

NARRATOR: For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have *eternal life*.