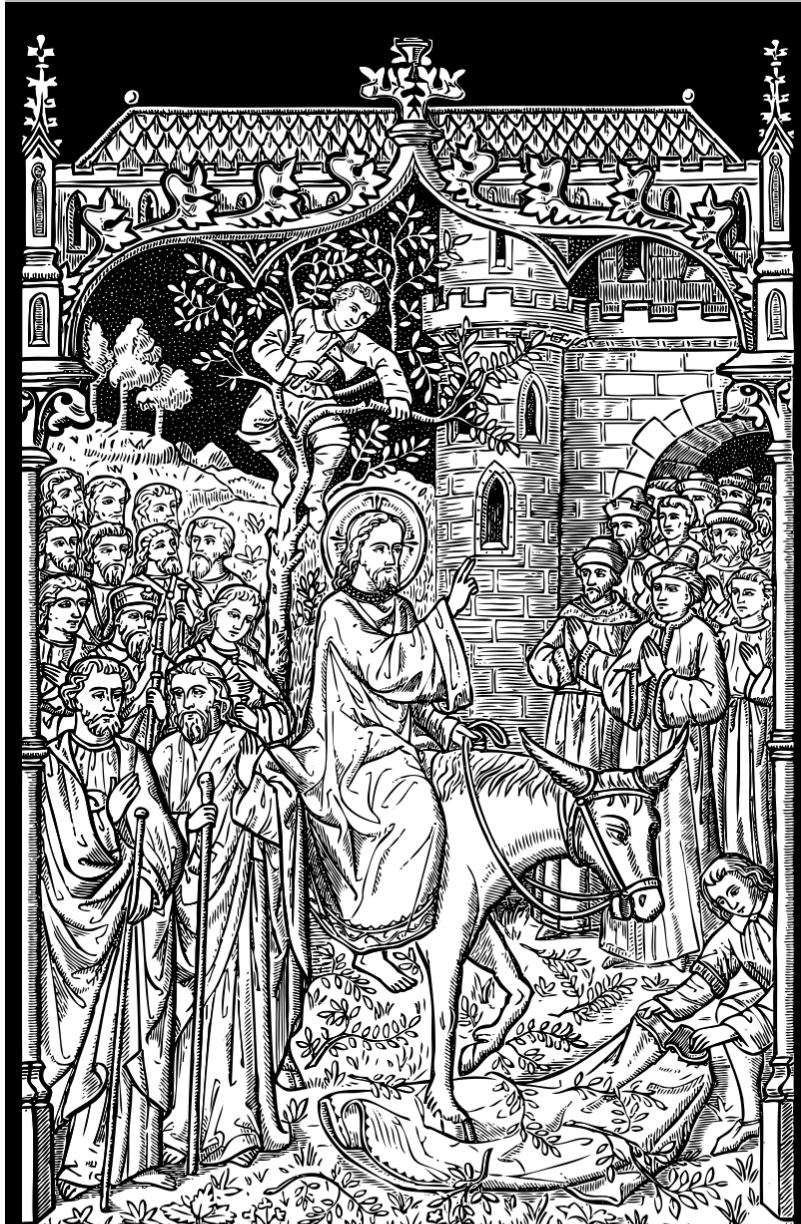


# THE YORK ORATORY

ST WILFRID'S CHURCH, DUNCOMBE PLACE, YORK YO1 7EF

[yorkoratory.com](http://yorkoratory.com)

## PALM SUNDAY OF THE PASSION OF THE LORD



A

ND JESUS FOUND A YOUNG ASS, AND SAT UPON IT, AS IT IS WRITTEN: FEAR NOT, DAUGHTER OF SION: BEHOLD, THY KING COMETH, SITTING ON AN ASS'S COLT. THESE THINGS HIS DISCIPLES DID NOT KNOW AT THE FIRST; BUT WHEN JESUS WAS GLORIFIED, THEN THEY REMEMBERED THAT THESE THINGS WERE WRITTEN OF HIM. (John 12)

2 April 2023



# THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

*All gather outside the church, holding palms. The Priest and servers process to the place prepared for the blessing of the palms. The Choir chants the Antiphon before the Priest greets the people.*

## ANTIPHON

*Hosanna to the Son of David: blessed is he who comes in the name of the Lord, the King of Israel. Hosanna in the highest.*

## SIGN OF THE CROSS

Cel.: In the name of the Father, ✠ and of the Son, and of the Holy Spirit.

All: Amen.

## GREETING

Cel.: The Lord be with you.

All: And with your spirit.

Cel.: Dear brethren, since the beginning of Lent until now we have prepared our hearts by penance and charitable works. Today we gather together to herald with the whole Church the beginning of the celebration of our Lord's Paschal mystery, that is to say, of his Passion and Resurrection. For it was to accomplish this mystery that he entered his own city of Jerusalem. Therefore, with all faith and devotion, let us commemorate the Lord's entry into the city for our salvation, following in his footsteps, so that, being made by his grace partakers of the Cross, we may have a share also in his Resurrection and in his life.

*After the address, the Priest says the following prayer:*

## BLESSING OF PALMS

Cel.: Let us pray.

Almighty ever-living God, sanctify ✠ these branches with your blessing, that we, who follow Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever.

All: Amen.

*The Priest sprinkles the branches with holy water without saying anything. The Priest then proclaims the Gospel.*

*Cel:* The Lord be with you.

*All:* **And with your spirit.**

*Cel:* A reading from the holy Gospel according to Matthew.

*All:* **Glory to you, O Lord.**

When they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, Jesus sent two disciples, saying to them, 'Go into the village facing you, and immediately you will find an ass tied, and a colt with her: untie them and bring them to me.

If anyone says anything to you, you shall say, "The Lord has need of them," and he will send them immediately.' This took place to fulfil what was spoken by the prophet, saying, '*Tell the daughter of Sion, Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass.*'

The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road.

And the crowds that went before him and that followed him shouted, 'Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!'

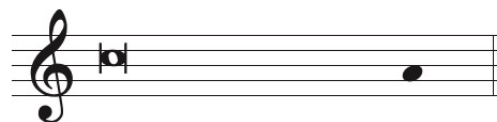
And when he entered Jerusalem, all the city was stirred, saying, 'Who is this?' And the crowds said, 'This is the prophet Jesus from Nazareth of Galilee.'

The Gospel of the Lord.

*All:* **Praise to you, Lord Jesus Christ.**

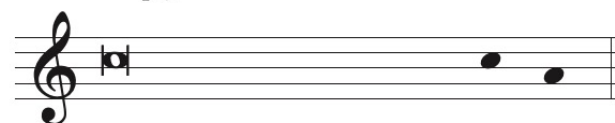
## THE PROCESSION

*The Priest then says*



Let us go forth in peace.

*And all reply*

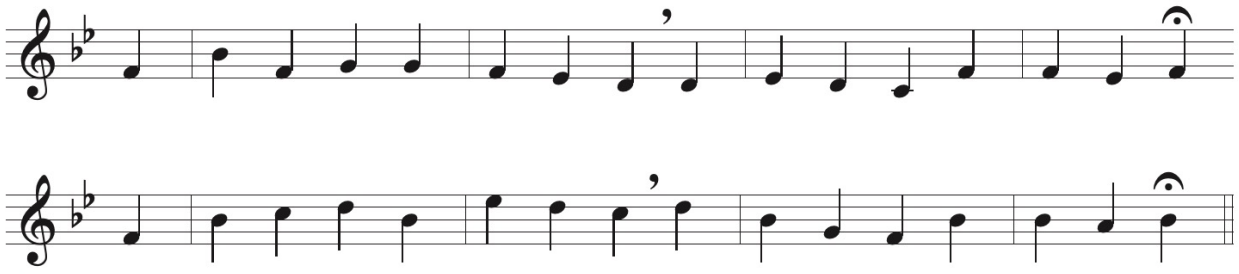


In the name of Christ. **A-men.**

The Procession, led by the servers, carrying incense, cross and candles, takes place. All follow the Priest. During the Procession, the following are sung:



The child-ren of the Heb-rews,\* car-ry-ing ol-ive branch-es,  
 went to meet the Lord, cry-ing out and say-ing:  
 Ho-san-na in the high-est.  
 A-do-ra-mus te, Chris-te, be-ne-di-ci-mus ti-bi qui-a per cru-cem tu-am  
 re-de-mis-ti mun-dum, qui-a per cru-cem tu-am re-de-mis-ti mun-dum.  
 Lau-da Jer-u-sa-lem, Do-mi-num. Lau-da De-um tu-um  
 Si-on. Ho-sa-na, Ho-sa-na,  
 Ho-sa-na Fi-li-o Da-vid.



1. Ride on, ride on in majesty!  
Hark, all the tribes hosanna cry;  
Thy humble beast pursues his road  
With palms and scattered garments strowed.
2. Ride on, ride on in majesty!  
In lowly pomp ride on to die:  
O Christ, thy triumphs now begin  
O'er captive death and conquered sin.
3. Ride on, ride on in majesty!  
The wingèd squadrons of the sky  
Look down with sad and wondering eyes  
To see the approaching sacrifice.
4. Ride on, ride on in majesty!  
Thy last and fiercest strife is nigh;  
The Father, on his sapphire throne,  
Expects his own anointed Son.
5. Ride on, ride on in majesty!  
In lowly pomp ride on to die;  
Bow thy meek head to mortal pain,  
Then take, O God, thy power, and reign.

Henry Hart Milman (1791–1868)



As the procession enters the church, the following hymn is sung:

VALET WILL ICH DIR GEBEN (76.76.D)

Melchior Teschner (1584–1635)

arranged Johann Sebastian Bach (1685–1750)

The musical score is written on four staves in G minor (one flat). The first two staves are labeled 'Refrain' and 'Fine'. The next two staves are labeled 'Verses' and 'D.C.'. The melody is simple and homophonic, with a final cadence on the fourth staff.

*All glory, laud and honour  
To thee, Redeemer, King,  
To whom the lips of children  
Made sweet hosannas ring.*

- |  |  |
|--|--|
| 1. Thou art the King of Israel,<br>Thou David's royal Son,<br>Who in the Lord's name comest,<br>The King and blessèd One.          | 3. The people of the Hebrews<br>With palms before thee went;<br>Our praise and prayer and anthems<br>Before thee we present.   |
| 2. The company of angels<br>Are praising thee on high,<br>And mortal men and all things<br>Created make reply.                     | 4. In hast'ning to thy Passion,<br>They raised their hymns of praise;<br>In reigning 'midst thy glory,<br>Our melody we raise. |
| 5. Thou didst accept their praises,<br>Accept the prayers we bring,<br>Who in all good delightest,<br>Thou good and gracious King. |  |

*Gloria, laus, et honor  
St Theodulph of Orléans (d. 821)  
tr. John Mason Neale (1818–1866)*

When the priest arrives at the altar, he venerates and incenses it, as the Introit is sung:

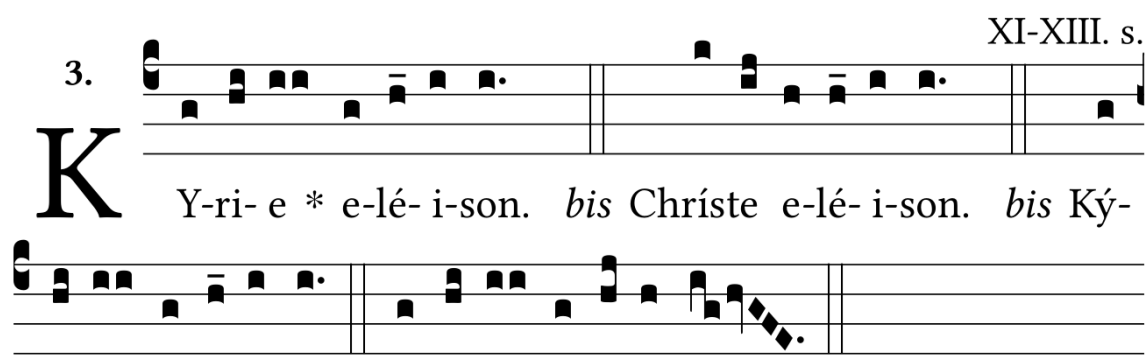
## INTROIT

cf. John 12:1, 12-13; Psalm 23:9-10

Six days before the Passover, when the Lord came into the city of Jerusalem, the children ran to meet him; in their hands they carried palm branches, and with a loud voice cried out: Hosanna in the highest!

Blessed are you, who have come in your abundant mercy! O gates, lift high your heads; grow higher, ancient doors. Let him enter, the king of glory! Who is this king of glory? He, the Lord of hosts, he is the king of glory. Hosanna in the highest! Blessed are you, who have come in your abundant mercy!

## KYRIE ELEISON

3.  XI-XIII. s.

**K** Y-ri- e \* e-lé- i-son. bis Chríste e-lé- i-son. bis Ký-ri- e e-lé- i-son. Ký-ri- e e-lé- i-son.

## COLLECT

Almighty ever-living God, who as an example of humility for the human race to follow caused our Saviour to take flesh and submit to the Cross, graciously grant that we may heed his lesson of patient suffering and so merit a share in his Resurrection. Who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

All: Amen.

All sit.

# LITURGY OF THE WORD

## FIRST READING

Isaiah 50:4-7

The Lord has given me a disciple's tongue. So that I may know how to reply to the wearied he provides me with speech. Each morning he wakes me to hear, to listen like a disciple. The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and



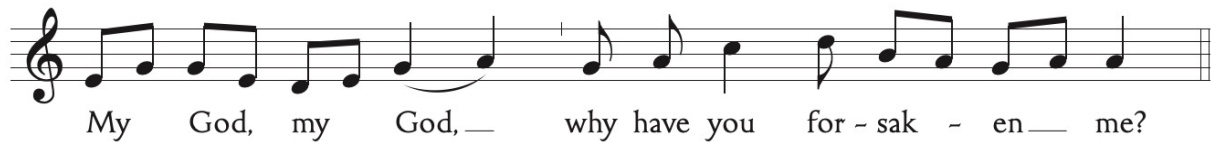
spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed.

The word of the Lord.

All: Thanks be to God.

## RESPONSORIAL PSALM

Psalm 21:8–9, 17–20, 23–24



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## SECOND READING

1 Corinthians 11:23–26

His state was divine, yet Christ Jesus did not cling to his equality with God but emptied himself to assume the condition of a slave and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

The word of the Lord.

All: Thanks be to God.

## GRADUAL

Philippians 2:8 ¶ 9  
Felice Anerio (c.1560–1614)

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. ¶ Propter quod et Deus exaltavit illum: et dedit illi nomen, quod est super omne nomen.	<i>Christ became obedient for us unto death, even death on a cross. ¶ Therefore God has highly exalted him, and bestowed on him the name which is above every name.</i>
--	---

*All stand for the chanting of the Passion.*

- N. One of the Twelve, the man called Judas Iscariot, went to the chief priests and said,
- O. What are you prepared to give me if I hand him over to you?
- N. They paid him thirty silver pieces, and from that moment he looked for an opportunity to betray him. Now on the first day of Unleavened Bread the disciples came to Jesus to say,
- O. Where do you want us to make the preparations for you to eat the passover?
- N. He replied,
- ✠ Go to so-and-so in the city and say to him, 'The Master says: My time is near. It is at your house that I am keeping Passover with my disciples.'
- N. The disciples did what Jesus told them and prepared the Passover. When evening came he was at table with the twelve disciples. And while they were eating he said:
- ✠ I tell you solemnly, one of you is about to betray me.
- N. They were greatly distressed and started asking him in turn,
- O. Not I, Lord, surely?
- N. He answered,
- ✠ Someone who has dipped his hand into the dish with me will betray me. The Son of Man is going to his fate, as the scriptures say he will, but alas for that man by whom the Son of Man is betrayed! Better for that man if he had never been born!
- N. Judas, who was to betray him, asked in his turn,
- O. Not I, Rabbi, surely?
- N. Jesus answered:
- ✠ They are your own words.
- N. Now as they were eating, Jesus took some bread, and when he had said the blessing he broke it and gave it to the disciples and said:
- ✠ Take it and eat; this is my body.
- N. Then he took a cup, and when he had returned thanks he gave it to them, saying:
- ✠ Drink, all of you, from this, for this is my blood, the blood of the covenant, which is to be poured out for many for the forgiveness of sins. From now on, I tell you, I shall not drink wine until the day I drink the new wine with you in the kingdom of my Father.
- N. After psalms had been sung they left for the Mount of Olives. Then Jesus said to them,
- ✠ You will all lose faith in me this night, for the scripture says: *I shall strike the shepherd and the sheep of the flock will be scattered*, but after my resurrection I shall go before you to Galilee.
- N. At this, Peter said,
- C. Though all lose faith in you, I will never lose faith.

- N. Jesus answered him,  
✠ I tell you solemnly, this very night, before the cock crows, you will have disowned me three times.
- N. Peter said to him,  
O. Even if I have to die with you, I will never disown you.
- N. And all the disciples said the same. Then Jesus came with them to a small estate called Gethsemane; and he said to his disciples,  
✠ Stay here while I go over there to pray.
- N. He took Peter and the two sons of Zebedee with him. And sadness came over him, and great distress. Then he said to them,  
✠ My soul is sorrowful to the point of death. Wait here and keep awake with me.
- N. And going on a little further he fell on his face and prayed:  
✠ My Father, if it is possible, let this cup pass me by. Nevertheless, let it be as you, not I, would have it.
- N. He came back to the disciples and found them sleeping, and he said to Peter:  
✠ So you had not the strength to keep awake with me one hour? You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak.
- N. Again, a second time, he went away and prayed:  
✠ My Father, if this cup cannot pass by without my drinking it, your will be done!
- N. And he came back again and found them sleeping, their eyes were so heavy. Leaving them there, he went away again and prayed for the third time, repeating the same words. Then he came back to the disciples and said to them,  
✠ You can sleep on now and take your rest. Now the hour has come when the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is already close at hand.
- N. He was still speaking when Judas, one of the Twelve, appeared, and with him a large number of men armed with swords and clubs, sent by the chief priests and elders of the people. Now the traitor had arranged a sign with them. He had said,  
O. 'The one I kiss, he is the man. Take him in charge.'
- N. So he went straight up to Jesus and said,  
O. Greetings, Rabbi.
- N. and kissed him. Jesus said to him,  
✠ My friend, do what you are here for.
- N. Then they came forward, seized Jesus and took him in charge. At that, one of the followers of Jesus grasped his sword and drew it; he struck out at the high priest's servant, and cut off his ear. Jesus then said,  
✠ Put your sword back, for all who draw the sword will die by the sword. Or do you think that I cannot appeal to my Father who would promptly send more than twelve legions of angels to my defence? But then, how would the scriptures be fulfilled that say this is the way it must be?

- N. It was at this time that Jesus said to the crowds,
- ✠ Am I a brigand, that you had to set out to capture me with swords and clubs? I sat teaching in the Temple day after day and you never laid hands on me.
- N. Now all this happened to fulfil the prophecies in scripture. Then all the disciples deserted him and ran away.
- The men who had arrested Jesus led him off to Caiaphas the high priest, where the scribes and the elders were assembled. Peter followed him at a distance, and when he reached the high priest's palace, he went in and sat down with the attendants to see what the end would be.
- The chief priests and the whole Sanhedrin were looking for evidence against Jesus, however false, on which they might pass the death sentence. But they could not find any, though several lying witnesses came forward. Eventually two stepped forward and made a statement,
- O. This man said: 'I have power to destroy the Temple of God and in three days build it up.'
- N. The high priest then stood up and said to him,
- O. Have you no answer to that? What is this evidence these men are bringing against you?
- N. But Jesus was silent. And the high priest said to him,
- O. I put you on oath by the living God to tell us if you are the Christ, the Son of God.
- N. Jesus answered:
- ✠ The words are your own. Moreover, I tell you that from this time onward you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.
- N. At this, the high priest tore his clothes and said,
- O. He has blasphemed. What need of witnesses have we now? There! You have just heard the blasphemy. What is your opinion?
- N. They answered,
- O. He deserves to die.
- N. Then they spat in his face and hit him with their fists; others said as they struck him,
- O. Play the prophet, Christ! Who hit you then?
- N. Meanwhile Peter was sitting outside in the courtyard, and a servant-girl came up to him and said,
- O. You too were with Jesus the Galilean.
- N. But he denied it in front of them all, saying:
- O. I do not know what you are talking about.
- N. When he went out to the gateway another servant-girl saw him and said to the people there,
- O. This man was with Jesus the Nazarene.
- N. And again, with an oath, he denied it:

- O. I do not know the man.
- N. A little later the bystanders came up and said to Peter,
- O. You are one of them for sure! Why, your accent gives you away.
- N. Then he started calling down curses on himself and swearing:
- O. I do not know the man.
- N. At that moment the cock crew, and Peter remembered what Jesus had said, 'Before the cock crows you will have disowned me three times.' And he went outside and wept bitterly.
- When morning came, all the chief priests and the elders of the people met in council to bring about the death of Jesus. They had him bound, and led him away to hand him over to Pilate, the governor.
- When he found that Jesus had been condemned, Judas his betrayer was filled with remorse and took the thirty silver pieces back to the chief priests and elders, saying:
- O. I have sinned. I have betrayed innocent blood.
- N. They replied:
- O. What is that to us? That is your concern.
- N. And flinging down the silver pieces in the sanctuary he made off and hanged himself. The chief priests picked up the silver pieces and said,
- O. It is against the Law to put this into the treasury: it is blood-money.
- N. So they discussed the matter and bought the potter's field with it as a graveyard for foreigners, and this is why the field is called the Field of Blood today. The words of the prophet Jeremiah were then fulfilled: *And they took the thirty silver pieces, the sum at which the precious One was priced by children of Israel, and they gave them for the potter's field, just as the Lord directed me.*
- Jesus, then, was brought before the governor, and the governor put to him this question:
- O. Are you the king of the Jews?
- N. Jesus replied,
- ✠ It is you who say it.
- N. But when he was accused by the chief priests and the elders he refused to answer at all. Pilate then said to him,
- O. Do you not hear how many charges they have brought against you?
- N. But to the governor's complete amazement, he offered no reply to any of the charges.
- At festival time it was the governor's practice to release a prisoner for the people, anyone they chose. Now there was at that time a notorious prisoner whose name was Barabbas. So when the crowd gathered, Pilate said to them,
- O. Which do you want me to release for you: Barabbas, or Jesus who is called Christ?
- N. For Pilate knew it was out of jealousy that they had handed him over. Now as he was seated in the chair of judgement, his wife sent him a message,

- O. Have nothing to do with that man; I have been upset all day by a dream I had about him.
- N. The chief priests and the elders, however, had persuaded the crowd to demand the release of Barabbas and the execution of Jesus. So when the governor spoke and asked them,
- O. Which of the two do you want me to release for you?
- N. they said,
- O. Barabbas.
- N. Pilate said to them:
- O. But in that case, what am I to do with Jesus who is called Christ?
- N. They all said:
- O. Let him be crucified!
- N. Pilate asked:
- O. Why? What harm has he done?
- N. But they shouted all the louder,
- O. Let him be crucified!
- N. Then Pilate saw that he was making no impression, that in fact a riot was imminent. So he took some water, washed his hands in front of the crowd and said,
- O. I am innocent of this man's blood. It is your concern.
- N. And the people, to a man, shouted back,
- O. His blood be on us and on our children!
- N. Then he released Barabbas for them. He ordered Jesus to be first scourged and then handed over to be crucified.

The governor's soldiers took Jesus with them into the Praetorium and collected the whole cohort round him. Then they stripped him and made him wear a scarlet cloak, and having twisted some thorns into a crown they put this on his head and placed a reed in his right hand. To make fun of him they knelt to him saying,

- O. Hail, king of the Jews!
- N. And they spat on him and took the reed and struck him on the head with it. And when they had finished making fun of him, they took off the cloak and dressed him in his own clothes and led him away to crucify him.

On their way out, they came across a man from Cyrene, Simon by name, and enlisted him to carry his cross. When they had reached a place called Golgotha, that is, the place of the skull, they gave him wine to drink mixed with gall, which he tasted but refused to drink. When they had finished crucifying him they shared out his clothing by casting lots, and then sat down and stayed there keeping guard over him.

Above his head was placed the charge against him; it read: 'This is Jesus, the King of the Jews.' At the same time two robbers were crucified with him, one on the right and one on the left.

The passers-by jeered at him; they shook their heads and said,



- O. So you would destroy the Temple and rebuild it in three days! Then save yourself! If you are God's son, come down from the cross!
- N. The chief priests with the scribes and elders mocked him in the same way, saying:
- O. He saved others; he cannot save himself. He is the king of Israel; let him come down from the cross now, and we will believe in him. He puts his trust in God; now let God rescue him if he wants him. For he did say, 'I am the son of God.'
- N. Even the robbers who were crucified with him taunted him in the same way. From the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out in a loud voice,
- ✠ Eli, Eli, lama sabachthani?
- N. That is, 'My God, my God, why have you deserted me?' When some of those who stood there heard this, they said,
- O. The man is calling on Elijah.
- N. and one of them quickly ran to get a sponge which he dipped in vinegar and, putting it on a reed, gave it him to drink. The rest of them said:
- O. Wait! See if Elijah will come to save him.
- N. But Jesus, again crying out in a loud voice, yielded up his spirit.

*All kneel and pause a moment*

- N. At that, the veil of the Temple was torn in two from top to bottom; the earth quaked; the rocks were split; the tombs opened and the bodies of many holy men rose from the dead, and these, after his resurrection, came out of the tombs, entered the Holy City and appeared to a number of people. Meanwhile the centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, and they were terrified and said,
- O. In truth this was a son of God.
- N. And many women were there, watching from a distance, the same women who had followed Jesus from Galilee and looked after him. Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.  
 When it was evening, there came a rich man of Arimathaea, called Joseph, who had himself become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered it to be handed over. So Joseph took the body, wrapped it in a clean shroud and put it in his own new tomb which he had hewn out of the rock. He then rolled a large stone across the entrance of the tomb and went away. Now Mary of Magdala and the other Mary were there, sitting opposite the sepulchre.  
 Next day, that is, when Preparation Day was over, the chief priests and the Pharisees went in a body to Pilate and said to him,
- O. Your Excellency, we recall that this impostor said, while he was still alive, 'After three days I shall rise again.' Therefore give the order to have the sepulchre kept secure until the third day, for fear his disciples come and steal him away and tell

the people, 'He has risen from the dead.' This last piece of fraud would be worse than what went before.

**N.** Pilate said to them:

**O.** You may have your guard. Go and make all as secure as you know how.

**N.** So they went and made the sepulchre secure, putting seals on the stone and mounting a guard.

*All remain standing for the Credo.*

## THE NICENE CREED

I believe in one God,  
the Father almighty, maker of heaven and earth,  
of all things visible and invisible.  
I believe in one Lord Jesus Christ, the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation he came down from heaven,

*At the words that follow, up to and including 'and became man', all bow:*

and by the Holy Spirit was incarnate of the Virgin Mary, and became man.  
For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried, and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead  
and his kingdom will have no end.  
I believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored and glorified,  
who has spoken through the prophets.  
I believe in one, holy, catholic and apostolic Church.  
I confess one Baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come. Amen.

*All sit for the Offertory.*

# LITURGY OF THE EUCHARIST

*The Choir sings:*

## OFFERTORY

Psalm 68:21–22

*My heart expected reproach and misery, and I look for one who would grieve together with me, and I found none; and they gave me gall for my food, and in my thirst they gave me vinegar to drink.*

*All sing the hymn:*

OLD HALL GREEN (LM)

John Crookall (1821–1887)



- |  |   |
|--|---|
| 1. O come and mourn with me awhile;<br>See, Mary calls us to her side;<br>O come and let us mourn with her;<br>Jesus, our love, Jesus, our love, is crucified.                     | 4. Seven times he spoke, seven words of love,<br>And all three hours his silence cried<br>For mercy on the souls of men;<br>Jesus, our love, Jesus, our love, is crucified. |
| 2. Have we no tears to shed for him,<br>While soldiers scoff and crowds deride?<br>Ah! look how patiently he hangs;<br>Jesus, our love, Jesus, our love, is crucified.             | 5. O break, O break, hard heart of mine,<br>Thy weak self-love and guilty pride<br>His Pilate and his Judas were;<br>Jesus, our love, Jesus, our love, is crucified.        |
| 3. How fast his feet and hands are nailed,<br>His blessed tongue with thirst is tied;<br>His failing eyes are blind with blood;<br>Jesus, our love, Jesus, our love, is crucified. | 6. A broken heart, a fount of tears,<br>Ask, and they will not be denied;<br>A broken heart love's cradle is;<br>Jesus, our love, Jesus, our love, is crucified.            |
| 7. O love of God! O sin of man!<br>In this dread act your strength is tied;<br>And victory remains with love;<br>Jesus, our love, Jesus, our love, is crucified.                   |   |

Frederick William Faber, Cong. Orat. (1814–1863)

*The people rise as the Priest says:*

Cel.: Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.

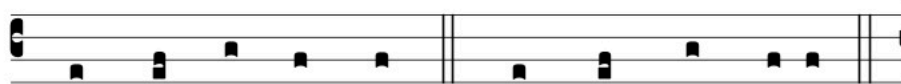
All: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy church.

#### PRAYER OVER THE OFFERINGS

Through the Passion of your only Begotten son, O Lord, may our reconciliation with you be near at hand, so that, though we do not merit it by our own deeds, yet by this sacrifice made once for all, we may feel already the effects of your mercy. Through Christ our Lord.

All: Amen.

#### PREFACE



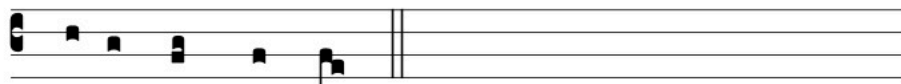
V. The Lord be with you. R. And with your spirit.



V. Lift up your hearts. R. We lift them up to the Lord.



V. Let us give thanks to the Lord our God.



R. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, lord, holy Father, almighty and eternal God, through Christ our Lord. For, though innocent, he suffered willingly for sinners and accepted unjust condemnation to save the guilty. his Death has washed away our sins, and his Resurrection has purchased our justification. And so, with all the angels, we praise you, as in joyful celebration we acclaim:

# SANCTUS

Missa XVII: In Dominicis Quadragesimæ

5. **S** An-ctus, \* Sánctus, Sán-ctus Dóminus Dé- us  
 Sá- ba- oth. Plé-ni sunt cóe- li et tér-ra gló-ri- a  
 tú- a. Ho- sánna in excél- sis.  
 Bene-díctus qui vé-nit in nómine Dómi-ni. Ho- sán-  
 na in excél- sis.

*All kneel for the Eucharistic Prayer.*

## MYSTERY OF FAITH

**W**e proclaim your death, O Lord, and profess your resurrection, un-  
 til you come a-gain.

# THE COMMUNION RITE

## THE LORD'S PRAYER

*At the conclusion of the Eucharistic Prayer, the congregation stands and the Priest says:*

Cel.: At the Saviour's command and formed by divine teaching, we dare to say:

*Together with the people, he continues:*

**O** ur Father, who art in heaven, hallowed be thy name; thy kingdom  
come, thy will be done on earth as it is in heaven. Give us this day our daily  
bread, And forgive us our trespasses, as we forgive those who trespass against  
us. And lead us not in-to tempta- tion; but de- li- ver us from e- vil.

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

**F** or the kingdom the pow'r and the glory are yours now and forev- er.

Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

All: Amen.

The peace of the Lord be with you always.

All: And with your spirit.



XIII. c.

5. **A** -gnus Dé- i, \* qui tól-lis peccá-ta mún-di : mi-se-  
 ré-re nó-bis. Agnus Dé- i, \* qui tól-lis peccá-ta mún-di :  
 mi-se-ré-re nó-bis. Agnus Dé- i, \* qui tól-lis peccá-ta  
 mún-di : dó-na nó-bis pá- cem.

*All kneel. After his private prayers of preparation, the Priest genuflects, takes the host and, holding it slightly raised above the paten says aloud:*

Behold the Lamb of God, behold him who takes away the sins of the world.  
 Blessed are those called to the supper of the Lamb.

All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

COMMUNION

Matthew 26:42

Father, if this chalice cannot pass without my drinking it, your will be done.

*The Choir sings:*

ANTHEM

John Stainer (1840-1901)

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.

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.

O mysterious condescending!  
 O abandonment sublime!  
 Very God Himself is bearing  
 All the sufferings of time!

Evermore for human failure  
 By his Passion we can plead;  
 God has borne all mortal anguish,  
 Surely He will know our need.

From the "Holy, Holy, Holy,  
We adore Thee, O most High,"  
Down to earth's blaspheming voices  
And the shout of "Crucify."

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!

*At the conclusion of Communion, as the sacred vessels are purified, all sing the hymn:*

HORSLEY (CM)

William Horsley (1774–1858)



1. There is a green hill far away,  
Without a city wall,  
Where our dear Lord was crucified  
Who died to save us all.
2. We may not know, we cannot tell,  
What pains he had to bear,  
But we believe it was for us  
He hung and suffered there.
3. He died that we might be forgiven,  
He died to make us good;  
That we might go at last to heaven,  
Saved by his Precious Blood.
4. There was no other good enough  
To pay the price of sin;  
He only could unlock the gate  
Of heaven, and let us in.
5. O, dearly, dearly, has he loved,  
And we must love him too,  
And trust in his redeeming Blood,  
And try his works to do.

Cecil Frances Alexander (1818–1895)

# THE CONCLUDING RITE

*All stand for the Concluding Rite.*

## PRAYER AFTER COMMUNION

Nourished with these sacred gifts, we humbly beseech you, O Lord, that, just as through the death of your Son you have brought us to hope for what we believe, so by his Resurrection you may lead us to where you call. Through Christ our Lord.

*All:* Amen.

The Lord be with you.

*All:* And with your spirit.

Bow down for the blessing.

Look we humbly pray, O Lord, on this your family, for whom our Lord Jesus Christ did not hesitate to be delivered into the hands of the wicked and submit to the agony of the Cross. Who lives and reigns for ever and ever.

*All:* Amen.

And may the blessing of almighty God, the Father, and the Son, ☩ and the Holy Spirit, come down upon you and remain with you for ever.

*All:* Amen.

Go forth, the Mass is ended.

*All:* Thanks be to God.



*All sing the Hymn:*

PASSION CHORALE (76.76.D)

Hans Leo Hassler (1564–1612)

arranged Johann Sebastian Bach (1685–1750)



- |   |   |
|---|---|
| 1. O sacred head, sore wounded,<br>Defiled and put to scorn;<br>O kingly head, surrounded<br>With mocking crown of thorn:<br>What sorrow mars thy grandeur?<br>Can death thy bloom deflower?<br>O countenance whose splendour<br>The hosts of heaven above. | 3. I pray thee, Jesus, own me,<br>Me, Shepherd good, for thine;<br>Who to thy fold hast won me,<br>And fed with truth divine.<br>Though guilty, me refuse not,<br>Incline thy face to me,<br>This comfort that I lose not,<br>On earth to comfort thee. |
| 2. Thy beauty, long-desired,<br>Hath vanished from our sight;<br>Thy power is all expired,<br>And quenched the Light of light.<br>Ah me! for whom thou diest,<br>Hide not so far thy grace:<br>Show me, O Love most highest,<br>The brightness of thy face. | 4. In thy most bitter Passion<br>My heart to share doth cry,<br>With thee for my salvation<br>Upon the Cross to die.<br>Ah, keep my heart thus moved<br>To stand thy Cross beneath,<br>To mourn thee, well beloved,<br>Yet thank thee for thy death.    |
| 5. My days are few, O fail not,<br>With thine immortal power,<br>To hold me that I quail not<br>In death's most fearful hour:<br>That I may fight befriended,<br>And see in my last strife<br>To me thine arms extended<br>Upon the Cross of life.          |   |

based on *Salve caput cruentatum* 14th century

O Haupt voll Blut und Wunden Paul Gerhardt (1607–1676)

tr. Robert Bridges (1844–1930)