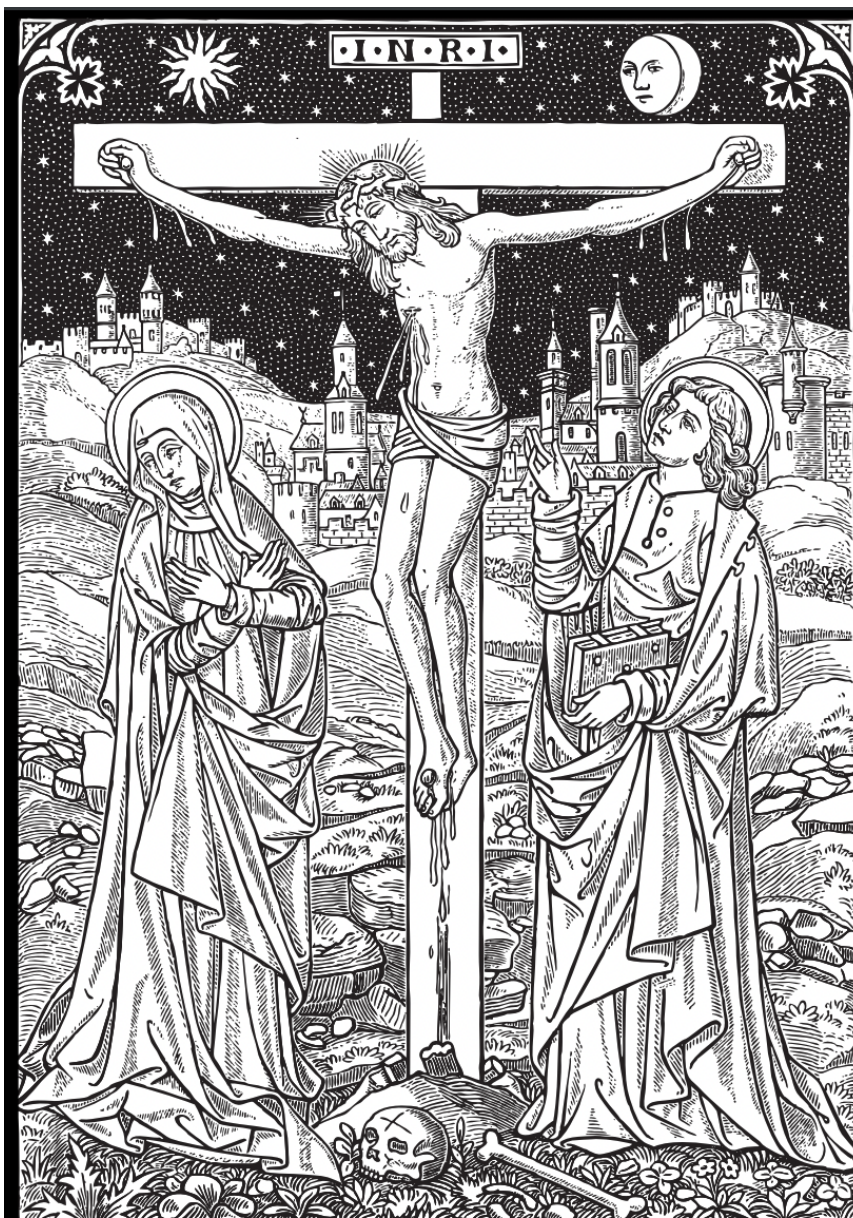


# THE YORK ORATORY

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

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

## FRIDAY OF THE PASSION OF THE LORD THE CELEBRATION OF THE PASSION OF THE LORD



**W**HAT MORE COULD I HAVE DONE FOR THEE, AND DID NOT DO? IT WAS I WHO OPENED A WAY FOR THEE THROUGH THE SEA: AND THOU HAST OPENED MY SIDE WITH A SPEAR. IT WAS I WHO BESTOWED UPON THEE A KINGLY SCEPTRE: AND THOU HAST SET UPON MY HEAD A CROWN OF THORNS. (Reproaches)

7 April 2023



*The sacred ministers enter in silence and prostrate themselves before the altar. All kneel and pray in silence.*

*When the sacred ministers rise and go to the sedilia, the people stand. The Prayer is prayed without introduction:*

#### PRAYER

Deus, qui peccati veteris hereditariam mortem, in qua posteritatis genus omne successerat, Christi Filii tui, Domini nostri, passione solvisti, da, ut conformes eidem facti, sicut imaginem terreni hominis naturæ necessitate portavimus, ita imaginem cælestis gratiæ sanctificatione portemus. Per Christum Dominum nostrum.	O God, who by the Passion of Christ your Son, our Lord, abolished the death inherited from ancient sin by every succeeding generation, grant that just as, being conformed to him, we have borne by the law of nature the image of the man of earth, so by the sanctification of grace we may bear the image of the Man of heaven. Through Christ our Lord.
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Amen.

*All sit.*

## FIRST PART:

# THE LITURGY OF THE WORD

#### FIRST READING

Isaiah 52:13–53:12

See, my servant will prosper, he shall be lifted up, exalted, rise to great heights. As the crowds were appalled on seeing him – so disfigured did he look that he seemed no longer human – so will the crowds be astonished at him, and kings stand speechless before him; for they shall see something never told and witness something never heard before: ‘Who could believe what we have heard, and to whom has the power of the Lord been revealed?’

Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty (we saw him), no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no account of him.

And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace; and through his wounds we are healed.

We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, he never

opened his mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth.

By force and by law he was taken; would anyone plead his cause? Yes, he was torn away from the land of the living; for our faults struck down in death. They gave him a grave with the wicked, a tomb with the rich, though he had done no wrong and there had been no perjury in his mouth.

The Lord has been pleased to crush him with suffering. If he offers his life in atonement, he shall see his heirs, he shall have a long life and through him what the Lord wishes will be done.

His soul's anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself.

Hence I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

The word of the Lord.

All: Thanks be to God.

## TRACT

Psalm 101:2–5, 14

Domine, exaudi orationem meam, et clamor meus ad te veniat. V. Ne avertas faciem tuam a me: in quacumque die tribulor, inclina ad me aurem tuam. V. In quacumque die invocavero te, velociter exaudi me. V. Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frixorio confixa sunt. V. Percussus sum sicut fenum, et aruit cor meum: quia oblitus sum manducare panem meum. V. Tu exurgens, Domine, misereberis Sion: quia venit tempus miserendi eius.	Lord, hear my prayer, and let my cry come unto you. V. Do not turn your face away from me; in the day of my distress, lend me your ear. V. On each day that I call upon you, please make haste to hear me. V. For my days pass away like smoke, and my bones burn as if in a furnace. V. I am smitten like grass, and my heart is withered; I have forgotten even to eat my bread. V. O Lord, you will arise and have pity on Zion; for the time has come to have mercy on her.
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## SECOND READING

Hebrews 4:14–16; 5:7–9

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help.

During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

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. *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.*

*All stand for the chanting of the Passion.*

## GOSPEL

John 18:1–19:42

**N.** Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

✠ Who are you looking for?

**N.** They answered,

**C.** Jesus the Nazarene.

**N.** He said,

✠ I am he.

**N.** Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time,

✠ Who are you looking for?

**N.** They said,

**C.** Jesus the Nazarene.

**N.** Jesus replied,

✠ I have told you that I am he. If I am the one you are looking for, let these others go.

**N.** This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost.' Simon Peter, who carried a sword, drew it and wounded the high priest's



servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,

✠ Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?

N. The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.' Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter,

O. Aren't you another of that man's disciples?

N. He answered,

O. I am not.

N. Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others. The high priest questioned Jesus about his disciples and his teaching. Jesus answered,

✠ I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.

N. At these words, one of the guards standing by gave Jesus a slap in the face, saying,

O. Is that the way to answer the high priest?

N. Jesus replied,

✠ If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?

N. Then Annas sent him, still bound, to Caiaphas the high priest. As Simon Peter stood there warming himself, someone said to him,

O. Aren't you another of his disciples?

N. He denied it, saying,

O. I am not.

N. One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

O. Didn't I see you in the garden with him?

N. Again Peter denied it; and at once a cock crew. They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,

O. What charge do you bring against this man?

N. They replied,

C. If he were not a criminal, we should not be handing him over to you.

N. Pilate said,  
O. Take him yourselves, and try him by your own Law.  
N. The Jews answered,  
C. We are not allowed to put a man to death.  
N. This was to fulfil the words Jesus had spoken indicating the way he was going to die. So Pilate went back into the Praetorium and called Jesus to him, and asked,  
O. Are you the king of the Jews?  
N. Jesus replied,  
✠ Do you ask this of your own accord, or have others spoken to you about me?  
N. Pilate answered,  
O. Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?  
N. Jesus replied,  
✠ Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.  
N. Pilate said,  
O. So you are a king, then?  
N. Jesus answered,  
✠ It is you who say it. Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.  
N. Pilate said,  
O. Truth? What is that?  
N. and with that he went out again to the Jews and said,  
O. I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?  
N. At this they shouted:  
C. Not this man, but Barabbas.  
N. Barabbas was a brigand. Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,  
C. Hail, king of the Jews!  
N. and they slapped him in the face. Pilate came outside again and said to them,  
O. Look, I am going to bring him out to you to let you see that I find no case.  
N. Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,  
O. Here is the man.  
N. When they saw him the chief priests and the guards shouted,  
C. Crucify him! Crucify him!  
N. Pilate said,  
O. Take him yourselves and crucify him: I can find no case against him.  
N. The Jews replied,

- C. We have a Law, and according to that Law he ought to die, because he has claimed to be the Son of God.
- N. When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus
- O. Where do you come from?
- N. But Jesus made no answer. Pilate then said to him,
- O. Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?
- N. Jesus replied,
- ✠ You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.
- N. From that moment Pilate was anxious to set him free, but the Jews shouted,
- C. If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.
- N. Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,
- O. Here is your king.
- N. They said,
- C. Take him away, take him away! Crucify him!
- N. Pilate said,
- O. Do you want me to crucify your king?
- N. The chief priests answered,
- C. We have no king except Caesar.
- N. So in the end Pilate handed him over to them to be crucified. They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,
- C. You should not write 'King of the Jews,' but 'This man said: "I am King of the Jews."'
- N. Pilate answered,
- O. What I have written, I have written.
- N. When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,
- C. Instead of tearing it, let's throw dice to decide who is to have it.
- N. In this way the words of scripture were fulfilled: They shared out my clothing among them. They cast lots for my clothes. This is exactly what the soldiers did. Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of



Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

✠ Woman, this is your son.

N. Then to the disciple he said,

✠ This is your mother.

N. And from that moment the disciple made a place for her in his home. After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

✠ I am thirsty.

N. A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

✠ It is accomplished;

N. and bowing his head he gave up his spirit.

*Here all kneel and pause for a short time.*

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it – trustworthy evidence, and he knows he speaks the truth – and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture: Not one bone of his will be broken; and again, in another place scripture says: They will look on the one whom they have pierced. After this, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

*All sit for the Homily.*

HOMILY

## THE SOLEMN INTERCESSIONS

*All stand for the introduction of each intercession, after which all kneel for a short time. At the instruction of the Deacon, all stand again for the prayer, which is chanted by the celebrant.*

### I. For Holy Church

Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquility and quiet, we may glorify God the Father almighty.

*Prayer in silence. Then the Priest says:*

Almighty ever-living God, who in Christ revealed your glory to all the nations, watch over the works of your mercy, that your Church, spread throughout all the world, may persevere with steadfast faith in confessing your name. Through Christ our Lord.

### II. For the Pope

Let us pray also for our most Holy Father Pope Francis, that our God and Lord, who chose him for the Order of Bishops, may keep him safe and unharmed for the Lord's holy Church, to govern the holy People of God.

*Prayer in silence. Then the Priest says:*

Almighty ever-living God, by whose decree all things are founded, look with favour on our prayers and in your kindness protect the Pope chosen for us, that, under him, the Christian people, governed by you their maker, may grow in merit by reason of their faith. Through Christ our Lord.

### III. For all orders and degrees of the faithful

Let us pray also for our Bishop Terence Patrick, for all Bishops, Priests, and Deacons of the Church and for the whole of the faithful people.

*Prayer in silence. Then the Priest says:*

Almighty ever-living God, by whose spirit the whole body of the Church is sanctified and governed, hear our humble prayer for your ministers, that, by the gift of your grace, all may serve you faithfully. Through Christ our Lord.

### IV. For catechumens

Let us pray also for our catechumens, that our God and Lord may open wide the ears of their inmost hearts and unlock the gates of his mercy, that, having received forgiveness of all their sins through the waters of rebirth, they, too, may be one with Christ Jesus our Lord.

*Prayer in silence. Then the Priest says:*

Almighty ever-living God, who make your Church ever fruitful with new offspring, increase the faith and understanding of our catechumens, that, reborn in the font of Baptism, they may be added to the number of your adopted children. Through Christ our Lord.

#### **V. For the unity of Christians**

Let us pray also for all our brothers and sisters who believe in Christ, that our God and Lord may be pleased, as they live the truth, to gather them together and keep them in his one Church.

*Prayer in silence. Then the Priest says:*

Almighty ever-living God, who gather what is scattered and keep together what you have gathered, look kindly on the flock of your son, that those whom one Baptism has consecrated may be joined together by integrity of faith and united in the bond of charity. Through Christ our Lord.

#### **VI. For the Jewish people**

Let us pray also for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of his name and in faithfulness to his covenant.

*Prayer in silence. Then the Priest says:*

Almighty ever-living God, who bestowed your promises on Abraham and his descendants, graciously hear the prayers of your Church, that the people you first made your own may attain the fullness of redemption. Through Christ our Lord.

#### **VII. For those who do not believe in Christ**

Let us pray also for those who do not believe in Christ, that, enlightened by the Holy Spirit, they, too, may enter on the way of salvation.

*Prayer in silence. Then the Priest says:*

Almighty ever-living God, grant to those who do not confess Christ that, by walking before you with a sincere heart, they may find the truth and that we ourselves, being constant in mutual love and striving to understand more fully the mystery of your life, may be made more perfect witnesses to your love in the world. Through Christ our Lord.

#### **VIII. For those who do not believe in God**

Let us pray also for those who do not acknowledge God, that, following what is right in sincerity of heart, they may find the way to God himself.

*Prayer in silence. Then the Priest says:*

Almighty ever-living God, who created all people to seek you always by desiring you and, by finding you, come to rest, grant, we pray, that, despite every harmful obstacle, all may recognize the signs of your fatherly love and the witness of the good works done by those who believe in you, and so in gladness confess you, the one true God and Father of our human race. Through Christ our Lord.

#### **IX. For those in public office**

Let us pray also for those in public office, that our God and Lord may direct their minds and hearts according to his will for the true peace and freedom of all.

*Prayer in silence. Then the Priest says:*

Almighty ever-living God, in whose hand lies every human heart and the rights of peoples, look with favour, we pray, on those who govern with authority over us, that throughout the whole world, the prosperity of peoples, the assurance of peace, and freedom of religion may through your gift be made secure. Through Christ our Lord.

#### **X. For those in tribulation**

Let us pray, dearly beloved, to God the Father almighty, that he may cleanse the world of all errors, banish disease, drive out hunger, unlock prisons, loosen fetters, granting to travellers safety, to pilgrims return, health to the sick, and salvation to the dying.

*Prayer in silence. Then the Priest says:*

Almighty ever-living God, comfort of mourners, strength of all who toil, may the prayers of those who cry out in any tribulation come before you, that all may rejoice, because in their hour of need your mercy was at hand. Through Christ our Lord.

## **SECOND PART:**

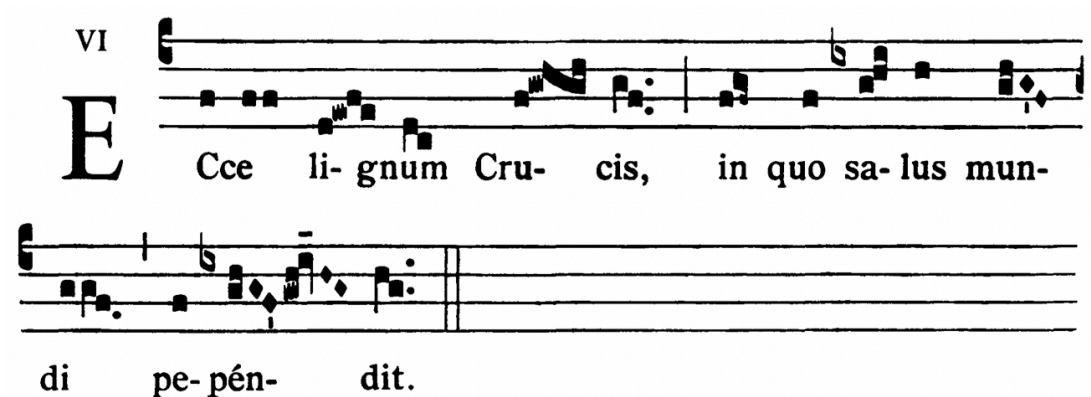
# **THE ADORATION OF THE HOLY CROSS**

### **THE SHOWING OF THE HOLY CROSS**

*The Sacred Ministers process to the baptistry, from where the Priest carries the veiled crucifix. The procession stops three times. Each time, a section of the cross is uncovered and the following is sung, the tone getting higher each time. The people kneel.*

VI


**E**



Cce li- gnum Cru- cis, in quo sa- lus mun-  
di pe- pén- dit.

This is the wood of the cross, on which hung the Saviour of the world.

*Whilst kneeling, all respond:*



Ve- ní- te, ad- o-ré- mus.

℟. Come, let us worship.

*At the end of the singing, all continue to kneel and adore in silence.*

*When the Crucifix is on the Sanctuary and fully uncovered, the Sacred Ministers venerate it. The Crucifix is then brought to the foot of the altar step to be venerated by the faithful with a single genuflection and a kiss.*

## THE REPROACHES

Tomás Luis de Victoria  
(c.1548–1611)

Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi!

Quia eduxi te de terra Ægypti:  
parasti Crucem Salvatori tuo.

Hagios o Theos: Sanctus Deus.  
Hagios Ischyros: Sanctus Fortis.  
Hagios Athanatos, eleison himas.  
Sanctus Immortalis, miserere nobis.

My people, what have I done to you?  
Or how have I grieved you?  
Answer me!

Because I led you out of the land of Egypt,  
you have prepared a Cross for your Saviour.

Holy is God,  
Holy and Mighty,  
Holy and Immortal One, have mercy on us.



Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in terram satis bonam: parasti Crucem Salvatori tuo.

Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam electam meam speciosissimam: et tu facta es mihi nimis amara: aceto namque sitim meam potasti, et lancea perforasti latus Salvatori tuo.

Ego propter te flagellavi Ægyptum cum primogenitis suis: et tu me flagellatum tradidisti.

Ego eduxi te de Ægypto, demerso Pharaone in Mare Rubrum: et tu me tradidisti principibus sacerdotum.

Ego ante te aperui mare: et tu aperuisti lancea latus meum.

Ego ante te præivi in columna nubis: et tu me duxisti ad prætorium Pilati.

Ego te pavi manna per desertum: et tu me cecidisti alapis et flagellis.

Ego te potavi aqua salutis de petra: et tu me potasti felle et aceto.

Ego propter te Chananæorum reges percussi: et tu percussisti arundine caput meum.

Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam.

Ego te exaltavi magna virtute: et tu me suspendisti in patibulo Crucis.

*Because I led you through the desert forty years and fed you with manna and brought you into a land of plenty, you have prepared a Cross for your Saviour.*

*What more should I have done for you and have not done? Indeed, I planted you as my most beautiful chosen vine and you have turned very bitter for me, for in my thirst you gave me vinegar to drink and with a lance you pierced your Saviour's side.*

*I scourged Egypt for your sake with its firstborn sons, and you scourged me and handed me over.*

*I led you out of Egypt as Pharaoh lay sunk in the Red Sea, and you handed me over to the chief priests.*

*I opened up the sea before you, and you opened my side with a lance.*

*I went before you in a pillar of cloud, and you led me into Pilate's palace.*

*I fed you with manna in the desert, and on me you rained blows and lashes.*

*I gave you saving water from the rock to drink, and for drink you gave me gall and vinegar.*

*I struck down for you the kings of the Canaanites, and you struck my head with a reed.*

*I put in your hand a royal sceptre, and you put on my head a crown of thorns.*

*I exalted you with great power, and you hung me on the scaffold of the Cross.*

## HYMN

attr. to John IV, King of Portugal  
(1604–1656)

Crux fidelis, inter omnes  
Arbor una nobilis,  
Nulla talem silva profert,  
Flore, fronde, germine!

Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.

Dulce lignum dulci clavo  
Dulce pondus sustinens!

Pange, lingua, gloriosi  
proelium certaminis,  
Et super crucis tropæo  
dic triumphum nobilem,  
Qualiter Redemptor orbis  
immolatus vicerit.

De parentis protoplasti  
fraude factor condolens,  
Quando pomi noxialis  
morte morsu corrui,  
Ipse lignum tunc notavit,  
damna ligni ut solveret.

Hoc opus nostræ salutis  
ordo depoposcerat,  
Multiformis perditoris  
arte ut artem falleret,  
Et medelam ferret inde,  
hostis unde læserat.

Quando venit ergo sacri  
plenitudo temporis,  
Missus est ab arce Patris  
Natus, orbis conditor,  
Atque ventre virginali  
carne factus prodiit.

Vagit infans inter arta  
conditus præsepia,  
Membra pannis involuta  
Virgo Mater alligat,  
Et manus pedesque et crura  
stricta cingit fascia.

Lustra sex qui iam peracta,  
tempus implens corporis,  
se volente, natus ad hoc,  
passioni deditus,  
agnus in crucis levatur  
immolandus stipites.

En acetum, fel, arundo,  
sputa, clavi, lancea;

Sweet the timber, sweet the iron,  
Sweet the burden that they bear!

Sing, my tongue in exultation  
Of our banner and device!  
Make a solemn proclamation  
Of a triumph and its price:  
How the Saviour of creation  
Conquered by his sacrifice!

For, when Adam first offended,  
Eating that forbidden fruit,  
Not all hopes of glory ended  
With the serpent at the root:  
Broken nature would be mended  
By a second tree and shoot.

Thus the tempter was outwitted  
By a wisdom deeper still:  
Remedy and ailment fitted,  
Means to cure and means to kill;  
That the world might be acquitted,  
Christ would do his Father's will.

So the Father, out of pity  
For our self-inflicted doom,  
Sent him from the heavenly city  
When the holy time had come:  
He, the Son and the Almighty,  
Took our flesh in Mary's womb.

Hear a tiny baby crying,  
Founder of the seas and strands;  
See his virgin Mother tying  
Cloth around his feed and hands;  
Find him in a manger lying  
Tightly wrapped in swaddling-bands!

So he came, the long-expected,  
Not in glory, not to reign;  
Only born to be rejected,  
Choosing hunger, toil and pain,  
Till the scaffold was erected  
And the Paschal Lamb was slain.

No disgrace was too abhorrent:  
Nailed and mocked and parched he died;

Mite corpus perforator,  
sanguis unde profluit;  
Terra, pontus, astra, mundus  
quo lavantur flumine!

Flecte ramos, arbor alta,  
tensa laxa viscera,  
Et rigor lentescat ille,  
quem dedit nativitas,  
Ut superni membra Regis  
miti tendas stipite.

Sola Digna tu fuisti  
ferre sæcli pretium  
Atque portum præparare  
nauta mundo naufrago,  
Quem sacer cruor perunxit  
fusus Agni corpore.

Æqua Patri Filioque,  
inclito Paraclito,  
Sempiterna sit beatæ  
Trinitati gloria;  
cuius alma nos redemit  
atque servat gratia. Amen.

Blood and water, double warrant,  
Issue from his wounded side,  
Washing in a mighty torrent  
Earth and stars and ocean-tide.

Lofty timber, smooth your roughness,  
Flex your boughs for blossoming;  
Let your fibres lose their toughness,  
Gently let your tendrils cling;  
Lay aside your native gruffness,  
Clasp the body of your King!

Noblest tree of all created,  
Richly jewelled and embossed:  
Post by Lamb's blood consecrated;  
Spar that saves the tempest-tossed;  
Scaffold-beam which, elevated,  
Carries what the world has cost!

Wisdom, power, and adoration  
To the blessed Trinity  
For redemption and salvation  
Through the Paschal Mystery,  
Now, in every generation,  
And for all eternity. Amen.





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| <p>1. My song is love unknown,<br/>My Saviour's love to me,<br/>Love to the loveless shown,<br/>That they might lovely be.<br/>O, who am I,<br/>That for my sake<br/>My Lord should take<br/>Frail flesh, and die?</p>            | <p>4. They rise, and needs will have<br/>My dear Lord made away;<br/>A murderer they save,<br/>The Prince of Life they slay.<br/>Yet cheerful he<br/>To suffering goes,<br/>That he his foes<br/>From thence might free.</p> |
| <p>2. He came from his blest throne,<br/>Salvation to bestow:<br/>But men made strange, and none<br/>The longed-for Christ would know.<br/>But O, my Friend,<br/>My Friend indeed,<br/>Who at my need<br/>His life did spend!</p> | <p>5. In life, no house, no home,<br/>My Lord on earth might have;<br/>In death no friendly tomb<br/>But what a stranger gave.<br/>What may I say?<br/>Heav'n was his home;<br/>But mine the tomb<br/>Wherein he lay.</p>    |
| <p>3. Sometimes they strew his way,<br/>And his sweet praises sing;<br/>Resounding all the day<br/>Hosannas to their King.<br/>Then 'Crucify!'<br/>Is all their breath,<br/>And for his death<br/>They thirst and cry.</p>        | <p>6. Here might I stay and sing,<br/>No story so divine;<br/>Never was love, dear King,<br/>Never was grief like thine.<br/>This is my Friend,<br/>In whose sweet praise<br/>I all my days<br/>Could gladly spend.</p>      |

Samuel Crossman (1624-1683)



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|---|---|
| <p>1. When I survey the wondrous Cross,<br/>On which the Prince of glory died,<br/>My richest gain I count but loss,<br/>And pour contempt on all my pride.</p>       | <p>3. See from his head, his hands, his feet,<br/>Sorrow and love flow mingled down;<br/>Did e'er such love and sorrow meet,<br/>Or thorns compose so rich a crown?</p> |
| <p>2. Forbid it, Lord, that I should boast<br/>Save in the death of Christ my God;<br/>All the vain things that charm me most,<br/>I sacrifice them to his Blood.</p> | <p>4. His dying crimson like a robe,<br/>Spreads o'er his body on the Tree;<br/>Then am I dead to all the globe,<br/>And all the globe is dead to me.</p>               |
| <p>5. Were the whole realm of nature mine,<br/>That were a present far too small;<br/>Love so amazing, so divine,<br/>Demands my soul, my life, my all.</p>           |   |

Isaac Watts (1674–1748)





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| <p>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.</p>                     | <p>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.</p> |
| <p>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.</p>             | <p>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.</p>        |
| <p>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.</p> | <p>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.</p>            |
| <p>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.</p>                   |   |

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

When the adoration has been concluded, the Cross is carried to its place at the altar. Lighted candles are placed on the altar.

## THIRD PART:

### HOLY COMMUNION

*The Deacon brings the Blessed Sacrament back from the place of repose to the altar. All stand in silence. When the Deacon has placed the Blessed Sacrament upon the altar, the Priest goes to the altar. Then, with hands joined, the Priest says aloud:*

Præceptis salutaribus moniti, et divina  
institutione formati, audemus dicere:

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


*All present continue:*

**P** A-ter noster, qui es in cæ-lis: sancti-fi-cé-tur  
nomen tu-um; advé-ni-at regnum tu-um; fi-at vo-lún-  
tas tu-a, sic-ut in cæ-lo, et in terra. Panem nostrum  
co-ti-di-á-num da no-bis hó-di-e; et dimítte no-bis  
dé-bi-ta nostra, sic-ut et nos di-mít-timus de-bi-tó-ri-bus  
nostris; et ne nos indú-cas in tenta-ti-ó-nem; sed  
lí-be-ra nos a ma-lo.

*The priest continues alone:*

Libera nos, quæsumus, Domine, ab omnibus malis, da propitius pacem in diebus nostris, ut, ope misericordiæ tuæ adiuti, et a peccato simus semper liberi et ab omni perturbatione securi: expectantes beatam spem et adventum Salvatoris nostri Iesu Christi.

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.



...Salva-tó-ris nostri Je-su Chri- sti. R. Qui- a tu- um est

regnum, et po-téstas, et gló-ri- a in sæcu-la.

R. For the kingdom, the power and the glory are yours now and for ever.

*Then the Priest says quietly:*

Perceptio Corporis tui, Domine Iesu Christe, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam.

May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgement and condemnation, but through your loving mercy be for me protection in mind and body and a healing remedy.

*The Priest faces the people and says aloud:*

Ecce Agnus Dei, ecce qui tollit peccata mundi. Beati qui ad cenam Agni vocati sunt.

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.

*And together with the people:*

Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

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

**MOTET**

Pablo Casals (1876-1973)

O vos omnes qui transitis per viam, attendite et videte si est dolor similis sicut dolor meus.

O all ye who pass along the way, behold and see if there is any sorrow like my sorrow.

During the distribution of Communion, the following hymns are sung:

CROSS OF JESUS (87.87)

John Stainer (1840–1901)



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|--|--|
| 1. Cross of Jesus, Cross of Sorrow,<br>Where the blood of Christ was shed,<br>Perfect man on thee was tortured,<br>Perfect God on thee has bled. | 4. Evermore for human failure<br>By his Passion we can plead;<br>God has borne all mortal anguish,<br>Surely He will know our need.              |
| 2. Here the King of all the ages,<br>Throned in light ere worlds could be,<br>Robed in mortal flesh is dying,<br>Crucified by sin for me.        | 5. From the "Holy, Holy, Holy,<br>We adore Thee, O most High,"<br>Down to earth's blaspheming voices<br>And the shout of "Crucify."              |
| 3. O mysterious condescending!<br>O abandonment sublime!<br>Very God Himself is bearing<br>All the sufferings of time!                           | 6. Cross of Jesus, Cross of Sorrow,<br>Where the Blood of Christ was shed,<br>Perfect man on thee was tortured,<br>Perfect God on thee has bled! |

William Sparrow Simpson (1860–1952)



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)



*When the distribution of Communion has been completed, the Priest says the Prayer after Communion.*

Omnipotens sempiterne Deus, qui nos Christi tui beata morte et resurrectione reparasti, conserva in nobis opus misericordiæ tuæ, ut huius mysterii participatione perpetua devotione vivamus. Per Christum Dominum nostrum.	Almighty ever-living God, who have restored us to life by the blessed Death and Resurrection of your Christ, preserve in us the work of your mercy, that, by partaking of this mystery, we may have a life unceasingly devoted to you. Through Christ our Lord.
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*Then the Priest says the Prayer over the People:*

Humiliate capita vestra Deo.	Bow down for the blessing.
Super populum tuum, quæsumus Domine, qui mortem Filii tui in spe suæ resurrectionis recoluit, benedictio copiosa descendat, indulgentia veniat, consolatio tribuatur, fides sancta succrescat, redemptio sempiterna firmetur. Per Christum Dominum nostrum.	May abundant blessing, O Lord, we pray, descend upon your people, who have honoured the Death of your Son in the hope of their resurrection: may pardon come, comfort be given, holy faith increase, and everlasting redemption be made secure. Through Christ our Lord.
<b>Amen.</b>	<b>Amen.</b>

*And all, after genuflecting to the Cross, depart in silence.*

*Stations of the Cross will be prayed today at 6:00 p.m.*

*Tomorrow, Holy Saturday, Matins and Lauds will be chanted at 9:00 a.m. Confessions will be heard from 12:00-4:00 p.m. The Easter Vigil begins at 9:00 p.m.*