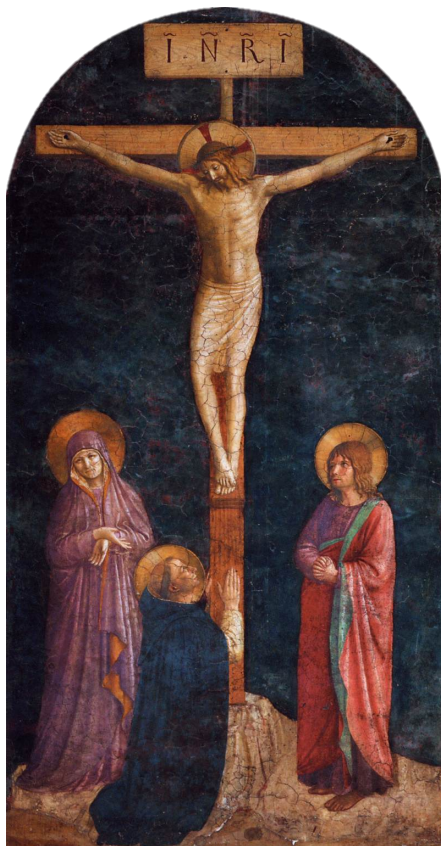




ST. GERTRUDE  
CHURCH



GOOD FRIDAY

March 29, 2024 at 3 P.M.

# HOLY WEEK

## **Good Friday at 7 P.M.**

*Outdoor stations of the cross and the Entombment of Christ*

## **Holy Saturday at 9 P.M.**

*Easter Vigil with the Parish Choir*

## **Easter Sunday at 8 A.M.**

*Sung mass with cantor and organ*

## **Easter Sunday at 10 A.M. and 12 P.M.**

*Choral mass sung by the Capella*

## **Easter Sunday at 6 P.M.**

*Sung mass with the ensemble Laudare*

*All are most welcome.*



# ORDER OF SERVICE

Friday of the Passion of the Lord

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## PROCESSION AND COLLECT

*At the appointed time, the celebrant processes in silence,  
and after reverencing the altar, prostrates himself while all kneel.*

## COLLECT

*The celebrant proceeds to the chair and says the collect, to which all respond:*

**Amen.**

*All sit*

## LITURGY OF THE WORD

### READING I

*Isaiah 52:13–53:12*

See, my servant shall prosper, he shall be raised high and greatly exalted. Even as many were amazed at him — so marred was his look beyond human semblance and his appearance beyond that of the sons of man — so shall he startle many nations, because of him kings shall stand speechless; for those who have not been told shall see, those who have not heard shall ponder it.

Who would believe what we have heard? To whom has the arm of the LORD been revealed? He grew up like a sapling before him, like a shoot from the parched earth; there was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by people, a man of suffering, accustomed to infirmity, one of those from whom people hide their faces, spurned, and we held him in no esteem.

Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the LORD laid upon him the guilt of us all.

Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood. But the LORD was pleased to crush him in infirmity.

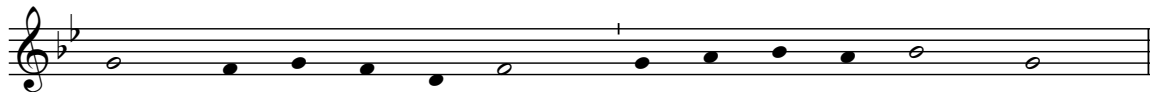
If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the LORD shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked he shall take away the sins of many, and win pardon for their offenses.

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM

*Psalm 31:2 and 6, 12–13, 15–16, 17 and 25*



Fa - ther, in - to your hands I com-mend my spi - rit.

In you, O LORD, I take refuge; let me never be put to shame.

In your justice rescue me. Into your hands I commend my spirit;  
you will redeem me, O LORD, O faithful God. **℟.**

For all my foes I am an object of reproach, a laughingstock to my neighbors, and a dread to my friends; they who see me abroad flee from me. I am forgotten like the unremembered dead; I am like a dish that is broken. **℟.**

But my trust is in you, O LORD; I say, “You are my God. In your hands is my destiny; rescue me from the clutches of my enemies and my persecutors.” **℟.**

Let your face shine upon your servant; save me in your kindness.

Take courage and be stouthearted, all you who hope in the LORD. **℟.**

*Antiphon: Luke 23:46*

*Music: Dominican Chant — Domine, audivi auditum, adapted Christopher Holman*

## READING II

*Hebrews 4:14–16, 5:7–9*

Brothers and sisters: since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin. So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

The word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION

*All stand*



Praise to you, Lord Je - sus Christ, king of end - less glo - ry!

Christ became obedient to the point of death, even death on a cross.  
Because of this, God greatly exalted him and bestowed on him  
the name which is above every name. *℞.*

*Verse: Philippians 2:8–9*

*Music: Plainchant*

## GOSPEL

*John 18:1–19:42*

The Passion of our Lord Jesus Christ according to John. Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, “Whom are you looking for?” They answered him, “Jesus the Nazorean.” He said to them, “I AM.” Judas his betrayer was also with them.

When he said to them, “I AM,” they turned away and fell to the ground. So he again asked them, “Whom are you looking for?” They said, “Jesus the Nazorean.” Jesus answered, “I told you that I AM. So if you are looking for me, let these men go.” This was to fulfill what he had said, “I have not lost any of those you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?”

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, “You are not one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, “I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said.” When he had said this, one of the temple guards standing there struck Jesus and said, “Is this the way you answer the high priest?” Jesus answered him, “If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, “You are not one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?” Again Peter denied it. And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, “What charge do you bring against this man?”

They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone," in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?" They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!"

Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" Jesus answered him, "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews'." Pilate answered, "What I have written, I have written."

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of Scripture might be fulfilled that says: *They divided my garments among them, and for my vesture they cast lots.* This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

*All kneel and pause for a short time.*

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his



lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: *Not a bone of it will be broken*. And again another passage says: *They will look upon him whom they have pierced*.

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

*Music: Reginald Haller, O.P.*

*All sit*

## HOMILY

*The Reverend John Corbett, O.P.*

## SOLEMN INTERCESSIONS

*All stand*

*Petitions are offered for the Holy Church, the Pope, all orders and degrees of the faithful, catechumens, the unity of Christians, the Jewish people, those who do not believe in Christ, those who do not believe in God, those in public office, and those in tribulation.*

*After each petition, the priest says a collect, each of which concludes with:*

... Through Christ our Lord.

**Amen.**


# ADORATION OF THE HOLY CROSS

## PROCESSION

*All stand*


*The unveiled cross is processed through the church. The following is sung three times:*

*Cross bearer:*



Be - hold the wood of the Cross, on which hung the salvation of the world.

*All:*



Come, let us a - dore.

## THE REPROACHES

*The cantor sings:*

Popule meus, quid feci tibi?

*My people, what have I done to you?*

Aut in quo contristavi te?

*Or how have I grieved you?*


Responde mihi!

*Answer me!*

Quia eduxi te de terra Aegypti,  
parasti Crucem Salvatori tuo.

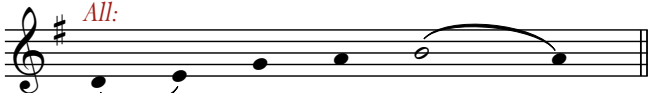
*Because I led you out of the land of Egypt,  
you have prepared a Cross for your Savior.*

*Cantor:*




A - gi - os o The - os,

*All:*




Ho - ly is God,

*Cantor:*



A - gi - os is - chy - ros,

*All:*



Ho - ly and Migh - ty,

*Cantor:*

A - gi - os a - tha - na - tos,

e - le - - i - son i - mas,

*All:*

Ho - ly and Im - mor - tal One, have mer - cy on us.

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

Agios o Theos...

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

Agios o Theos...

∩. *Because I led you out 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 Savior.*

*Holy is God...*

∩. *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 Savior's side.*

*Holy is God...*

*Words: Roman Missal  
Music: Dominican Chant*

## MOTET

*The Capella sings:*

O Savior of the world, who by thy cross and thy precious Blood hast redeemed us,  
help us, save us, we humbly beseech thee, O Lord.

*Words: antiphon on the Exaltation of the Holy Cross  
Music: Herbert Howells*

## ANTIPHON

*Sung in the same way as the Responsorial Psalm:*

Cru - cem tu - am a - do - ra - mus, Do - mi - ne,  
*Your cross we adore, O Lord,*

et sanc - tam Re - sur - rec - ti - o - nem tu - am lau - da - mus,  
*And your holy Resurrection we praise,*

et glo - ri - fi - ca - mus.  
*and we glorify.*

Ÿ. Deus misereatur nostri, et benedicat nobis; illuminet vultum suum super nos, et misereatur nostri.

Ÿ. Ut cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum.

Ÿ. Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

Ÿ. *May God have mercy on us and bless us; us; may he let his face shed its light upon us and have mercy on us.*

Ÿ. *So will your ways be known upon earth, and all nations learn your salvation.*

Ÿ. *Let the peoples praise you, O God; let all the peoples praise you.*

*Words: Roman Missal, Psalm 67:2, 3, 6*

*Music: Dominican Chant*

## MOTET

Miserere mei, Deus:  
secundum magnam misericordiam tuam.

*The Novitiate Choir sings from the sanctuary:*

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

*The quartet sings from the Altar of Our Lady:*

Amplius lava me ab iniquitate mea:  
et a peccato meo munda me.

*The Capella sings from the organ loft:*

*Have mercy on me, O God,  
according to your merciful love.*

*According to your great compassion,  
blot out my transgressions.*

*Wash me from my iniquity,  
and cleanse me from my sin.*

*The Novitiate Choir sings:*

Quoniam iniquitatem meam ego cognosco:  
et peccatum meum contra me est semper.

*My transgressions, truly I know them;  
my sin is always before me.*

*The Capella sings:*

Tibi soli peccavi,  
et malum coram te feci:  
ut justificeris in sermonibus tuis,  
et vincas cum judicaris.

*Against you, you alone, have I sinned;  
what is evil in your sight I have done.  
So you are just in your sentence,  
without reproach in your judgment.*

*The quartet sings:*

Ecce enim in iniquitatibus conceptus sum:  
et in peccatis concepit me mater mea.

*Behold, in guilt I was born,  
a sinner when my mother conceived me.*

*The Novitiate Choir sings:*

Asperges me hyssopo, et mundabor:  
lavabis me, et super nivem dealbabor.

*Cleanse me with hyssop, and I shall be pure;  
wash me, and I shall be whiter than snow.*

*The Capella sings:*

Auditui meo dabis gaudium et laetitiam:  
et exsultabunt ossa humiliata.

*Let me hear rejoicing and gladness,  
that the bones you have crushed may exult.*

*The Novitiate Choir sings:*

Averte faciem tuam a peccatis meis:  
et omnes iniquitates meas dele.

*Turn away your face from my sins,  
and blot out all my guilt.*

*The quartet sings:*

Cor mundum crea in me, Deus:  
et spiritum rectum innova in visceribus meis.

*Create a pure heart for me, O God;  
renew a steadfast spirit within me.*

*The Novitiate Choir sings:*

Ne proicias me a facie tua:  
et spiritum sanctum tuum ne auferas a me.

*Do not cast me away from your presence;  
take not your holy spirit from me.*

*The Capella sings:*

Redde mihi laetitiam salutaris tui:  
et spiritu principali confirma me.

*Restore in me the joy of your salvation;  
sustain in me a willing spirit.*

*The Novitiate Choir sings:*

Docebo iniquos vias tuas:  
et impii ad te convertentur.

*I will teach transgressors your ways,  
that sinners may return to you.*

*The quartet sings:*

Libera me de sanguinibus, Deus,  
Deus salutis meae:  
et exsultabit lingua mea iustitiam tuam.

*Rescue me from bloodshed, O God,  
O God of my salvation,  
and then my tongue shall ring out your justice.*

*The Novitiate Choir sings:*

Domine, labia mea aperies:  
et os meum annuntiabit laudem tuam.

*O Lord, open my lips  
and my mouth shall proclaim your praise.*

*The Capella sings:*

Quoniam si voluisses sacrificium, dedissem  
utique: holocaustis non delectaberis.

*For in sacrifice you take now delight;  
burnt offering from me would not please you.*

*The Novitiate Choir sings:*

Sacrificium Deo spiritus contribulatus:  
cor contritum, et humiliatum,  
Deus, non despicias.

*My sacrifice to God is a broken spirit:  
a broken and humbled heart,  
you will not spurn, O God.*

*The quartet sings:*

Benigne fac, Domine, in bona voluntate tua  
Sion: ut aedificentur muri Jerusalem.

*In your good pleasure, Lord, show favor to  
Zion; rebuild the walls of Jerusalem.*

*The Capella sings:*

Tunc acceptabis sacrificium iustitiae,  
oblationes, et holocausta.

*Then you will accept a just sacrifice,  
oblations, and holocausts.*

*The Capella and quartet sing together:*

Tunc imponent super altare tuum vitulos.

*Then you will be offered young bulls on your altar.*

*Music: Gregorio Allegri*

# HYMN

O Sacred Head, Surrounded

*All sing:*

*St. Michael Hymnal 680*

## RESPONSORY

*Sung in the same way as a Responsorial Psalm:*

My peo - ple, what have I done to you?  
Or how have I grieved you? An - swer me!

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

I let you out from Egypt as Pharoah 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 scepter,  
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. *℞.*

*Music: Dominican Chant — Popule meus, adapted C. Holman*

## MOTET

Media vita in morte sumus  
quem quaerimus adiutorem  
nisi te, Domine, qui pro peccatis nostris  
juste irascaris?

Sancte Deus, sancte fortis,  
sancte et misericors Salvator:  
amarae morti ne tradas nos.

*The Capella sings:*

*We are in the midst of death.  
Whom shall we seek for a helper  
but you, O Lord, who for our sins  
are justly angered?*

*Holy God, holy and mighty,  
holy and merciful Savior,  
do not hand us over to a bitter death.*

*Words: Antiphon for compline (Dominican Rite), attr. Notker the Stammerer, OSB  
Music: Kerensa Briggs*

## MOTET

O salutaris Hostia, quae caeli pandis ostium:  
bella premunt hostilia, da robur, fer auxilium.  
Uni trinoque Domino sit sempiterna gloria,  
Qui vitam sine termino nobis donet in patria.

*The Capella sings:*

*O saving victim, who open the gate of heaven:  
enemies press against us, give strength, bring aid.  
To the Lord One-and-Three, be eternal glory,  
who gives us life without end in our place.*

*Words: St. Thomas Aquinas, O.P.  
Music: Ēriks Ešēvalds*



# HYMN

*The Capella sings the verses; after each, all sing the Antiphon:*



*Antiphon.* Faith-ful Cross the Saints re - ly on, no - ble tree be - yond com-pare!

*Final.* Wis-dom, pow'r, and a - do - ra - tion to the bles-sed Tri - ni - ty



Ne - ver was there such a sci - on, ne - ver leaf or flow'r so rare.

For re-demp-tion and sal - va - tion through the Pas - chal My - ste - ry,



Sweet the tim-ber, sweet the i - ron, sweet the bur-den that they bear!

Now, in ev - 'ry ge - ne-ra-tion, and for all e - ter - ni - ty. A - men.

Sing, my tongue, in exultation of our banner and device!

Make a solemn proclamation of a triumph and its price:

How the Savior of creation conquered by his sacrifice! *R.*

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. *R.*

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. *R.*

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. *R.*

Hear a tiny baby crying, founder of the seas and strands;

See his virgin Mother tying cloth around his feet and hands;

Find him in a manger lying tightly wrapped in swaddling-bands! *R.*

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. *R.*

No disgrace was too abhorrent: nailed and mocked and parched he died;  
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 fibers 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 jeweled and embossed:  
Post by Lamb's blood consecrated; spar that saves the tempest-tossed;  
Scaffold-beam which, elevated, carries what the world has cost!

*All sing the final verse.*

*Words: Roman Missal  
Music: Dominican Chant*

## HOLY COMMUNION

### THE LORD'S PRAYER

*All stand*

*After the adoration, the Cross is brought to the altar. The priest brings the Blessed Sacrament from the place of repose to the altar in silence, then says:*

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

**Our 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 into temptation,  
but deliver us from evil.**

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 Savior, Jesus Christ.

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

## INVITATION TO COMMUNION

*All kneel*

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.

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

## COMMUNION

*The Capella sings:*

O cruor sanguinis qui in alto sonuisti,  
cum omnia elementa se implicuerunt  
in lamentabilem vocem cum tremore,  
quia sanguis Creatoris sui illa tetigit:  
ungue nos de languoribus nostris.

*O stream of blood that cried to heaven's height,  
with every element enwrapping itself  
within a voice of lamentation and trembling,  
for the blood of their Creator had covered them:  
heal us from our infirmities.*

Ÿ. Deus, Deus meus, respice in me:  
quare me dereliquisti? Longe a salute  
mea verba delictorum meorum?

Ÿ. *O God, my God, look upon me:  
why have you forsaken me? Are the words of  
my transgressions so far from my salvation?*

Ÿ. Omnes videntes me deriserunt me;  
locuti sunt labiis, et moverunt caput.  
Speravit in Domino, eripiat eum:  
salvum faciat eum, quoniam vult eum.

Ÿ. *All who saw me derided me;  
they curled their lips and shook their heads.  
He relied on the Lord to rescue him:  
let him save him if he wants him.*

Ÿ. Sicut aqua effusus sum,  
et dispersa sunt omnia ossa mea.

Ÿ. *Like water I am poured out,  
all my bones are scattered.*

Ÿ. Quoniam circumdederunt me canes multi;  
concilium malignantium obsedit me.

Ÿ. *For many dogs surrounded me;  
a council of evildoers besieged me.*

Ÿ. Diviserunt sibi vestimenta mea,  
et super vestem meam miserunt sortem.

Ÿ. *They divided among themselves my  
garments, and over my vesture they cast lots.*

*Antiphon: St. Hildegard von Bingen  
Verses: Psalm 22:1–18, Dominican Chant*

## MOTET

*The Capella sings:*

The eyes of all wait upon thee; and thou givest them their meat in due season.  
Thou openest thine hand, and satisfiest the desire of every living thing.

*Words: Psalm 145:15–16*

*Music: Jean Berger*

## PRAYER AFTER COMMUNION

*All stand*

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.

**Amen.**

## DISMISSAL

### PRAYER OVER THE PEOPLE

Bow down for the blessing.

*All bow*

May abundant blessing, O Lord, we pray, descend upon your people, who have honored the Death of your Son in the hope of their resurrection: may pardon come, comfort be given, holy faith increase, the everlasting redemption be made secure. Through Christ our Lord.

**Amen.**

*All depart in silence.*