

SAINT GEORGE'S-IN-THE-PINES  
ANGLICAN CHURCH



THE SOLEMN LITURGY  
FOR  
GOOD FRIDAY

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IT IS STILL UNCERTAIN when Christians first began to make an annual (as opposed to a weekly) memorial of the death and resurrection of Christ. This Pascha (derived indirectly from pesach, Hebrew ‘Passover’) was at first a night-long vigil, followed by the celebration of the eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the pascha developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services, the Christian shares in Christ’s own journey, from the triumphal entry into Jerusalem on Passion Sunday, to the Empty Tomb on Easter morning.

After keeping vigil (‘Could you not watch with me one hour?’) Thursday passes into Good Friday with its two characteristic episodes. The veneration of the Cross is older; the sequence of meditations and music known as the Three Hours’ Devotion began in the nineteenth century. The first is now sometimes incorporated into the structure of the second. There is not now usually a celebration of the eucharist on Good Friday; instead, consecrated bread and wine remaining from the Maundy Thursday eucharist are given in communion. The church remains stripped of all decoration. It continues bare and empty through the following day, which is a day without a liturgy: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as the Easter Vigil draws near.

In a sense, the liturgical sequence of Holy Week speaks for itself. This solemn season preserves some of the oldest texts still in current use, and rehearses the deepest and most fundamental Christian memories.

(excerpt from *Times and Seasons*)



<b>ORDER OF SERVICE</b>
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¶ When the congregation has assembled and the ministers, having entered in silence, are in their places, all shall stand.

*Officiant* All we like sheep have gone astray;  
we have turned every one to his own way,  
*People* And the Lord has laid on him  
the iniquity of us all.

*Officiant* Christ the Lord became obedient unto death,  
*People* Even death on a cross.

¶ **Silence is kept. All kneel.**

*Officiant* Almighty God,  
*All* our heavenly Father,  
we have sinned  
in thought and word and deed;  
we have not loved you with our whole heart;  
we have not loved our neighbours  
as ourselves. We pray you of your mercy,  
forgive us all that is past,  
and grant that we may serve you  
in newness of life  
to the glory of your name. Amen.

## THE COLLECT OF THE DAY

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¶ Please kneel.

*Officiant* The Lord be with you.

*People* And also with you.

*Officiant* Let us pray.

Almighty God,  
look graciously, we pray, on this your family,  
for whom our Lord Jesus Christ  
was willing to be betrayed  
and given into the hands of sinners,  
and to suffer death upon the cross;  
who now lives and reigns with you  
and the Holy Spirit,  
one God, for ever and ever.

*All* Amen.

¶ The congregation sits.

## FIRST READING

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*A reading from the fifty-second chapter of  
the Book of The Prophet Isaiah, beginning  
at the thirteenth verse.*

**B**EHOLD, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of GOD, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

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He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

*Reader*      The word of the Lord.

*People*      Thanks be to God.

## PSALM XXII – DEUS, DEUS MEUS

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¶ Chanted by the Cantor to Plainsong Tone II'.

My God, my God, look upon me; why hast thou  
forsaken me  
and art so far from my health, and from the words of  
my complaint?

O my God, I cry in the day-time, but thou hearest not  
and in the night-season also I take no rest.

And thou continuest holy  
O thou worship of Israel.

Our fathers hoped in thee  
they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen  
they put their trust in thee, and were not confounded.

But as for me, I am a worm, and no man  
a very scorn of men, and the out-cast of the people.

All they that see me laugh me to scorn  
they shoot out their lips, and shake their heads, saying,

'He trusted in God, that he would deliver him  
let him deliver him, if he will have him.'

But thou art he that took me out of my mother's womb  
thou wast my hope, when I hanged yet upon my  
mother's breasts.

I have been left unto thee ever since I was born  
thou art my God even from my mother's womb.

O go not from me, for trouble is hard at hand  
and there is none to help me.

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Many oxen are come about me  
fat bulls of Basan close me in on every side.

They gape upon me with their mouths  
as it were a ramping and a roaring lion.

I am poured out like water, and all my bones are out of  
joint  
my heart also in the midst of my body is even like  
melting wax.

My strength is dried up like a potsherd, and my tongue  
cleaveth to my gums  
and thou shalt bring me into the dust of death.

For many dogs are come about me  
and the council of the wicked layeth siege against me.

They pierced my hands and my feet; I may tell all my  
bones  
they stand staring and looking upon me.

They part my garments among them  
and cast lots upon my vesture.

## SECOND READING

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*A reading from the fourth and fifth chapters of Paul's Letter to The Hebrews.*

SEEING THEN that we have a great high priest, that is passed into the heavens, JESUS the SON of GOD, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him.

*Reader*     The word of the Lord.

*People*     Thanks be to God.

## THE PASSION

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¶ The congregation sits until the mention of the arrival at Golgotha, at which time all stand. The customary Gospel responses are omitted.

*The Passion of Our Lord Jesus Christ  
according to Saint John.*

JESUS went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, 'Whom seek ye?' They answered him, 'Jesus of Nazareth.' Jesus saith unto them, 'I am he.' And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, 'I am he,' they went backward, and fell to the ground. Then asked he them again, 'Whom seek ye?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I have told you that I am he: if therefore ye seek me, let these go their way.' That the saying might be fulfilled, which he spake, 'Of them which thou gavest me have I lost none.' Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, 'Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?'

Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

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And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, 'Art not thou also one of this man's disciples?' He saith, 'I am not.' And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, 'I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.' And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, 'Answerest thou the high priest so?' Jesus answered him, 'If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?' Now Annas had sent him bound unto Caiaphas the high priest.

And Simon Peter stood and warmed himself. They said therefore unto him, 'Art not thou also one of his disciples?' He denied it, and said, 'I am not.' One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, 'Did not I see thee in the garden with him?' Peter then denied again: and immediately the cock crew.

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Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover. Pilate then went out unto them, and said, 'What accusation bring ye against this man?' They answered and said unto him, 'If he were not a malefactor, we would not have delivered him up unto thee.' Then said Pilate unto them, 'Take ye him, and judge him according to your law.' The Jews therefore said unto him, 'It is not lawful for us to put any man to death.' That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, 'Art thou the King of the Jews?' Jesus answered him, 'Sayest thou this thing of thyself, or did others tell it thee of me?' Pilate answered, 'Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?' Jesus answered, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.' Pilate therefore said unto him, 'Art thou a king then?' Jesus answered, 'Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.' Pilate saith unto him, 'What is truth?'

And when he had said this, he went out again unto the Jews, and saith unto them, 'I find in him no fault at all. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews?' Then cried they all again, saying, 'Not this man, but Barabbas.' Now Barabbas was a robber.

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Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, 'Hail, King of the Jews!' and they smote him with their hands. Pilate therefore went forth again, and saith unto them, 'Behold, I bring him forth to you, that ye may know that I find no fault in him.' Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, 'Behold the man!' When the chief priests therefore and officers saw him, they cried out, saying, 'Crucify him, crucify him.' Pilate saith unto them, 'Take ye him, and crucify him: for I find no fault in him.' The Jews answered him, 'We have a law, and by our law he ought to die, because he made himself the Son of God.'

When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, 'Whence art thou?' But Jesus gave him no answer. Then saith Pilate unto him, 'Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?' Jesus answered, 'Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.' And from thenceforth Pilate sought to release him: but the Jews cried out, saying, 'If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.'

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When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, 'Behold your King!' But they cried out, 'Away with him, away with him, crucify him.' Pilate saith unto them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but Caesar.' Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, 'Write not, "The King of the Jews"; but that 'he said, "I am King of the Jews."' Pilate answered, 'What I have written I have written.' Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, 'Let us not rend it, but cast lots for it, whose it shall be': that the scripture might be fulfilled, which saith, 'They parted my raiment among them, and for my vesture they did cast lots.' These things therefore the soldiers did.

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Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, 'Woman, behold thy son!' Then saith he to the disciple, 'Behold thy mother!' And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, 'It is finished': and he bowed his head, and gave up the ghost.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, 'A bone of him shall not be broken.' And again another scripture saith, 'They shall look on him whom they pierced.'

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And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews preparation day; for the sepulchre was nigh at hand.

¶ **The congregation sits.**

¶ **A time for reflection follows, during which the organ plays. Then all sing the Offertory Hymn.**

## OFFERTORY HYMN

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¶ Sung by all, standing.

O SACRED HEAD! Sore wounded,  
With grief and shame weighed down;  
O Kingly head! Surrounded  
With thorns, thine only crown;  
Once reigning in the highest  
In light and majesty,  
Here mocked and scorned thou diest, —  
And here I worship thee.

Thy grief and bitter Passion  
Were all for sinners' gain;  
Mine — mine was the transgression,  
But thine the cruel pain:  
Lo! Here I fall, my SAVIOUR,  
Turn not from me thy face,  
But look on me with favour,  
Vouchsafe to me thy grace.

Be near when I am dying;  
O show thy Cross to me;  
Thy death, my hope supplying,  
From fear shall set me free.  
These eyes, new faith receiving,  
From thee shall never move;  
For he who dies believing  
Dies safely in thy love. Amen.

PASSION CHORALE  
Words, R. GERHARDT  
Trans., J. W. ALEXANDER  
Melody, H. L. HASSLER  
Harm., J. S. BACH

¶ All remain standing.

## THE SOLEMN INTERCESSION

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¶ All remain standing.

*Intercessor*

Dear people of God,  
our heavenly Father sent his Son into the world,  
not to condemn the world,  
but that the world through him might be saved,  
that all who believe in him  
might be delivered from the power of sin and death  
and become heirs with him of eternal life.

¶ The congregation may kneel or be seated.

Let us pray for the one holy catholic  
and apostolic Church of Christ throughout the world:

for its unity in witness and service,  
for all bishops and other ministers  
and the people whom they serve,  
for Derek our bishop  
and all the people of this diocese,  
for all Christians in this community,  
for those about to be baptized  
(particularly for ...),

that the Lord will confirm his Church in faith,  
increase it in love, and preserve it in peace.

¶ Silence

Almighty and everlasting God,  
by your Spirit the whole body of your faithful people  
is governed and sanctified.  
Receive our supplications and prayers  
which we offer before you  
for all members of your holy Church,  
that in our vocation and ministry  
we may truly and devoutly serve you;  
through our Lord and Saviour Jesus Christ. Amen.

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Let us pray for all nations and peoples of the earth,  
and for those in authority among them:

for Elizabeth our Queen and all the Royal Family,  
for Stephen the Prime Minister  
and for the government of this country,  
for Ed the premier of this province  
and the members of the legislature,  
for John the mayor of this municipality  
and those who serve with him on the town council,  
for all who serve the common good,

that by God's help they may seek justice and truth,  
and live in peace and concord.

### ¶ Silence

Almighty God, kindle, we pray, in every heart  
the true love of peace, and guide with your wisdom  
those who take counsel for the nations of the earth,  
that justice and peace may increase,  
until the earth is filled with the knowledge of your love;  
through Jesus Christ our Lord. Amen.

Let us pray for all who suffer  
and are afflicted in body or in mind:

for the hungry and homeless,  
the destitute and the oppressed,  
and all who suffer persecution or prejudice,  
for the sick, the wounded, and the handicapped,  
for those in loneliness, fear, and anguish, (especially ...),  
for those who face temptation, doubt, and despair,  
for the sorrowful and bereaved, (in particular ...),  
for prisoners and captives and those in mortal danger,

that God in his mercy will comfort and relieve them,  
and grant them the knowledge of his love,  
and stir up in us the will and patience  
to minister to their needs.

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¶ Silence

Gracious God,  
the comfort of all who sorrow,  
the strength of all who suffer,  
hear the cry of those in misery and need.  
In their afflictions show them your mercy,  
and give us, we pray, the strength to serve them,  
for the sake of him who suffered for us,  
your Son Jesus Christ our Lord. Amen.

Let us pray for all  
who have not received the gospel of Christ:  
for all who have not heard the words of salvation,  
for all who have lost their faith,  
for all whose sin has made them indifferent to Christ,  
for all who actively oppose Christ by word or deed,  
for all who are enemies of the cross of Christ,  
and persecutors of his disciples,  
for all who in the name of Christ  
have persecuted others,  
that God will open their hearts to the truth,  
and lead them to faith and obedience.

¶ Silence

Merciful God,  
creator of the peoples of the earth and lover of souls,  
have compassion on all who do not know you  
as you are revealed in your Son Jesus Christ.  
Let your gospel be preached with grace and power  
to those who have not heard it,  
turn the hearts of those who resist it,  
and bring home to your fold  
those who have gone astray;  
that there may be one flock under one shepherd,  
Jesus Christ our Lord. Amen.

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Let us commit ourselves to God,  
and pray for the grace of a holy life,  
that with all who have departed this life  
and have died in the peace of Christ,  
and those whose faith is known to God alone,  
we may be accounted worthy  
to enter into the fullness of the joy of our Lord,  
and receive the crown of life in the day of resurrection.

¶ **Silence**

O God of unchangeable power and eternal light,  
look favourably on your whole Church,  
that wonderful and sacred mystery.  
By the effectual working of your providence,  
carry out in tranquillity the plan of salvation.  
Let the whole world see and know  
that things which were cast down are being raised up,  
and things which had grown old are being made new,  
and that all things are being brought to their perfection  
by him through whom all things were made,  
your Son Jesus Christ our Lord;  
who lives and reigns with you,  
in the unity of the Holy Spirit,  
one God, for ever and ever. Amen.

## HYMN

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¶ Sung by all, standing.

**D**ROP, DROP, slow tears,  
and bathe those beauteous feet,  
which brought from heaven  
the news and Prince of Peace.

Cease not, wet eyes,  
his mercies to entreat;  
to cry for vengeance  
sin doth never cease.

In your deep floods  
drown all my faults and fears;  
nor let his eye see sin,  
but through my tears.

SONG 46  
Words, P. FLETCHER  
Music, O. GIBBONS

¶ All remain standing.

## MEDITATION ON THE CROSS OF JESUS

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*Officiant* Christ our Lord became obedient unto death.  
*People* Come let us worship.

¶ The congregation may kneel or be seated.

## THE REPROACHES

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Is it nothing to you, all you who pass by?  
Look and see if there is any sorrow like my sorrow  
Which was brought upon me,  
Which the Lord inflicted on the day of his fierce anger.  
**Holy God, holy and mighty,  
Holy and immortal one, have mercy upon us.**

O my people, O my Church,  
What have I done to you,  
Or in what have I offended you?  
Testify against me.  
I led you forth from the land of Egypt,  
And delivered you by the waters of baptism,  
But you have prepared a cross for your Saviour.  
**Holy God, holy and mighty, etc.**

I led you through the desert forty years,  
And fed you with manna.  
I brought you through tribulation and penitence,  
And gave you my body, the bread of heaven,  
But you have prepared a cross for your Saviour.  
**Holy God, holy and mighty, etc.**

What more could I have done for you  
That I have not done?  
I planted you, my chosen and fairest vineyard,  
I made you the branches of my vine;  
But when I was thirsty, you gave me vinegar to drink,  
And pierced with a spear the side of your Saviour.  
**Holy God, holy and mighty, etc.**

I went before you in a pillar of cloud,  
And you have led me to the judgement hall of Pilate.  
I scourged your enemies and brought you  
To a land of freedom,  
But you have scourged, mocked, and beaten me.  
I gave you the water of salvation from the rock,  
But you have given me gall and left me to thirst.  
**Holy God, holy and mighty, etc.**

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I gave you a royal sceptre,  
And bestowed the keys to the kingdom,  
But you have given me a crown of thorns.  
I raised you on high with great power  
But you have hanged me on the cross.

**Holy God, holy and mighty,  
Holy and immortal one, have mercy upon us.**

My peace I gave, which the world cannot give,  
And washed your feet as a sign of my love,  
But you draw the sword to strike in my name,  
And seek high places in my kingdom.  
I offered you my body and blood,  
But you scatter and deny and abandon me.

**Holy God, holy and mighty, etc.**

I sent the Spirit of truth to guide you,  
And you close your hearts to the Counsellor.  
I pray that all may be as one in the Father and me,  
But you continue to quarrel and divide.  
I call you to go and bring forth fruit,  
But you cast lots for my clothing.

**Holy God, holy and mighty, etc.**

I grafted you into the tree of my chosen Israel,  
And you turned on them with persecution  
And mass murder.  
I made you joint heirs with them of my covenants,  
But you made them scapegoats for your own guilt.

**Holy God, holy and mighty, etc.**

I came to you as the least of your brothers and sisters;  
I was hungry and you gave me no food,  
I was thirsty and you gave me no drink,  
I was a stranger and you did not welcome me,  
Naked and you did not clothe me,  
Sick and in prison and you did not visit me.

**Holy God, holy and mighty, etc.**

## ANTHEMS

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¶ All stand.

We glory in your cross, O Lord,  
And praise and glorify your holy resurrection;  
For by virtue of your cross  
Joy has come to the whole world.

May God be merciful to us and bless us,  
Show us the light of his countenance, and come to us.  
Let your ways be known upon the earth,  
Your saving health among all nations.

Let the peoples praise you, O God;  
Let all the peoples praise you.  
We glory in your cross, O Lord,  
And praise and glorify your holy resurrection;  
For by virtue of your cross  
Joy has come to the whole world.

We adore you, O Christ, and we bless you,  
Because by your holy cross  
you have redeemed the world.  
If we have died with him, we shall also live with him;  
If we endure, we shall also reign with him.  
We adore you, O Christ, and we bless you,  
Because by your holy cross  
you have redeemed the world.

O Saviour of the world,  
By your cross and precious blood  
you have redeemed us.  
Save us and help us,  
we humbly beseech you, O Lord.

## PANGE LINGUA GLORIOSI

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¶ The people may kneel or be seated while this ancient hymn is chanted to Plainsong Mode III.

SING, my tongue, the glorious battle,  
Sing the last, the dread affray;  
O'er the cross, the Victor's trophy,  
Sound the high triumphal lay,  
How, the pains of death enduring,  
Earth's Redeemer won the day.

He, our Maker, deeply grieving,  
That the first-made Adam fell,  
When he ate the fruit forbidden  
Whose reward was death and hell,  
Marked e'en then this tree the ruin  
Of the first tree to dispel.

Thus the work for our salvation  
He ordainèd to be done;  
To the traitor's art opposing  
Art yet deeper than his own;  
Thence the remedy procuring  
Whence the fatal wound begun.

Therefore, when at length the fullness  
Of the appointed time was come,  
He was sent, the world's Creator  
From the FATHER's heavenly home,  
And was found in human fashion,  
Offspring of the Virgin's womb.

Lo! He lies, an Infant weeping,  
Where the narrow manger stands,  
While the Mother-Maid his members  
Wraps in mean and lowly bands,  
And the swaddling clothes is winding  
Round his helpless feet and hands.

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**T**HIRTY YEARS among us dwelling,  
His appointed time fulfilled,  
Born for this, he meets his Passion,  
For that this he freely willed,  
On the Cross the Lamb is lifted  
Where his life-blood shall be spilled.

He endured the nails, the spitting,  
Vinegar, and spear, and reed;  
From that holy Body broken  
Blood and water forth proceed:  
Earth, and stars, and sky, and ocean  
By that flood from stain are freed.

**F**AITHFUL CROSS! Above all other,  
One and only noble tree!  
None in foliage, none in blossom,  
None in fruit thy peer may be;  
Sweetest wood and sweetest iron!  
Sweetest weight is hung on thee.

Bend thy boughs, O Tree of Glory!  
Thy relaxing sinews bend;  
For awhile the ancient rigour  
That thy birth bestowed, suspend,  
And the King of heavenly beauty  
On thy bosom gently tend!

Thou alone wast counted worthy  
This world's ransom to uphold;  
For a shipwreck'd race preparing  
Harbour, like the Ark of old;  
With the sacred Blood anointed  
From the smitten Lamb that rolled.

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To the TRINITY be glory  
Everlasting, as is meet;  
Equal to the FATHER, equal  
To the SON, and PARACLETE:  
TRINAL UNITY, whose praises  
All created things repeat. Amen.

## FINAL PRAYERS

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¶ All stand.

*Officiant* As our Saviour Christ has taught us,  
we are bold to say,

*All* Our Father, who art in heaven, hallowed be  
thy name, thy kingdom come, thy will be  
done, in 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. For thine is the  
kingdom, the power, and the glory, for ever  
and ever. Amen.

*Officiant* Send down your abundant blessing, Lord,  
upon your people, who have devoutly  
recalled the death of your Son in the sure and  
certain hope of the resurrection. Grant them  
pardon; bring them comfort. May their faith  
grow stronger and their eternal salvation be  
assured. We ask this through Christ our Lord.

*All* Amen.

¶ The service ends here. No blessing or dismissal is  
added. All depart in silence.