GOOD FRIDAY
OF THE
LORD'S PASSION AND DEATH

SOLEMN LITURGICAL ACTION

CHANT SETTINGS BY COLUMBA KELLY, O.S.B.

ORGAN ACCOMPANIMENT BY SAMUEL F. WEBER, O.S.B.

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PURPOSE OF THIS EDITION

Many requests have come across my desk for a resource that would provide chant settings for the traditional texts of the Good Friday Solemn Liturgical Action. In particular, people have been asking for the Reproaches, the "Hagios ho Theos" in Greek, Latin and English, the Hymn "Crux Fidelis" with refrain "Sweet the wood, " and the Antiphons sung at the beginning of the Holy Communion.

This resource has been prepared in order to provide a response to these requests. One copy is made available on an "as needed" basis, for purposes of study and discussion only, and is not sold for profit.

The English text has been taken from the 1964 Roman Missal © Copyright 1964 by the National Catholic Welfare Conference, Inc.

The new plainsong melodies for the 1964 English text were composed by Columba Kelly, O.S.B. in 1964. The organ accompaniment here provided was composed by Samuel F. Weber, O.S.B. in 1998.

It is fitting that during the Sacred Triduum all musical instruments remain silent. Therefore, those who are able laudably observe the ancient tradition of singing without musical accompaniment on Good Friday.

The new plainsong melodies by Columba Kelly, O.S.B., and the organ accompaniment by Samuel F. Weber, O.S.B. © Copyright 2004 Saint Meinrad Archabbey, St. Meinrad, IN 47577 U.S.A.

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ORDER OF SERVICE – 1962

III.—ADORATION OF THE CROSS

After these Collects the Ministers lay aside their cope and chasubles and stand at the sedilia. The Deacon goes with the Acolytes to the Sacristy, whence they return in procession with lighted candles carrying the veiled Cross (which should be as large as possible), the Celebrant and Subdeacon coming forward to meet them before the centre of the Altar. The Celebrant carries the Cross (with assistance if necessary) to the Epistle side of the sanctuary and, turning towards the people, the Acolytes with lighted candles on either side, he uncovers the upper portion of the Cross and intones the antiphon:

BEHOLD the wood of the Cross,

on which hung the Saviour of the world.

The choir answers: Venite, adorémus.

When the choir sings these words, all kneel, except the Celebrant. The priest then advances to the front corner, and uncovers the right arm; elevating the Crucifix a little, he sings in a higher tone than before:

Behold the wood...

The choir answers: Venite, adorémus.

Then at the middle of the altar the Celebrant uncovers the whole Cross, and, lifting it up, begins still higher, the ministers and choir continuing as before:

Behold the wood...

The choir answers: Venite, adorémus.

Two assistants take the unveiled Cross to the centre of the sanctuary, where they stand facing the people and supporting the Cross upright by the arms; the acolytes place their candles at either side of the Cross and themselves kneel down facing the Cross throughout the Adoration that follows. The Celebrant and his Ministers and assistants take off their shoes, and each in turn approaches, genuflecting thrice, and kisses the feet of the Crucifix.

The Cross, still supported by the two assistants and candles and acolytes, is then placed more conveniently for the adoration of the faithful; these should form a procession past the Cross, men first, women afterwards, and after one simple genuflexion devoutly kiss the feet of the Crucified.

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Meanwhile two choirs should be singing the Impropríaria (Reproaches):

V. Pópule meus, quid faci tibi? aut in quo contristavit te? Respon-
de mihi. Y. Quia eduxi te de terra Ægyptii, pa-
risti crucem Salvatorí tuo.

V. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me. V. Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

The two choirs then sing alternately:

Agios o Theos!
Sanctus Deus!
Agios ischýros!
Sanctus forís!
Agios athánatos, elé-
sion imas.
Sanctus immortális,
muérere nobis.

Agios o Theos... etc.

Two cantors:

V. Quia eduxi te per deséríum quadraginta annis, et manna cibávi te, et introduxi te in terram satis bonam; parsu-
sui Crucem Salvatôri tuo.

V. Because I led thee out through the desert forty years: and fed thee with manna, and brought thee into a land exceeding good, thou hast prepared a Cross for thy Saviour.

Alternately the two choirs repeat as before:

Agios o Theos... etc.

Two cantors:

V. Quid ultra débui facere tibi, et non faci? Ego quidem plantávi te vineam éléctam meam speciosissimam; et tu facia es mihi nimis amára; acéro namque sílim meam potásti: et línea perforásti laus Salvatóri tuo.

V. What more ought I to have done for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceeding bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a lance thou hast pierced the side of Thy Saviour.

Alternately the two choirs repeat as before:

Agios o Theos... etc.

* Indulgence of 50 days.
The verses of the following reproaches are sung alternately by two cantors of each choir. The choirs respond after each verse: Pôpule meus... as far as the verse Quia.

V. For thy sake I scourged Egypt with its first-born: and thou hast scourged Me and delivered me up.
R. O my people...
V. I led thee out of Egypt having drowned Pharao in the Red Sea: and thou hast delivered Me to the chief priests.
R. O my people...
V. I opened the sea before thee: and thou with a spear hast opened My side.
R. O my people...
V. I went before thee in a pillar of cloud: and thou hast led Me to the judgment hall of Pilate.
R. O my people...
V. I fed thee with manna in the desert: and thou hast beaten Me with blows and scourges.
R. O my people...
V. I gave thee the water of salvation from the rock to drink: and thou hast given Me gall and vinegar.
R. O my people...
V. For thy sake I struck the kings of the Chanaanites: and thou hast struck My head with a reed.
R. O my people...
V. I gave thee a royal sceptre: and thou hast given to My head a crown of thorns.
R. O my people...
V. I exalted thee with great strength: and thou hast hanged Me on the gibbet of the Cross.
R. O my people...

The following anthem is then sung:

Crucem tuam * ado-
rámus, Domine: et
sanctam resurrectionem
tuam laudamus, et glo-
nificamus: ecce enim
proprium lignum venit
gladium in universo
mundo. Deus miseré-
tur nostri, et benedictat
nobis: illuminet vultum
suum super nos, et
miseréatur nostri. —
V. Crucem tuam...
R. Pôpule meus...
V. Ego ante te apéru
mare: et tu aperuisti
lancea latus meum.
R. Pôpule meus...
V. Ego ante te praevi
in columna nubis: et tu
me duxisti ad praetó-
rium Pilati.
R. Pôpule meus...
V. Ego te pavi manna
per desertum: et tu
ceddisti álapis et flag-
géllis.
R. Pôpule meus...
V. Ego propter te Chana-
næorum reges per-
cussi: et tu percussisti
arúndine caput meum.
R. Pôpule meus...
V. Ego dedi tibi scep-
trum regale: et tu dedi-
sti cápti meo spíneam
corónam.
R. Pôpule meus...
V. Ego exaltávi ma-
gnam virtút: et tu me
suspendísti in patibulo
Crucis.
V. Pôpule meus...

We adore Thy Cross, O Lord:
and we praise and glorify
Thy holy Resurrection: for behold
by the wood of the Cross joy has
come into the whole world.—
(Ps. 66. 2). May God have mercy
on us, and bless us: may He cause
the light of His countenance to
shine upon us, and have mercy
on us.—V. We adore Thy Cross...

Afterwards the hymn
Pange, lingua, gloriosi laúremi...
is sung in the following manner with the Crux fidélis...

Crux fidélis, inter omnes
 Arbor una nóbilis!
Nulla silva talem profert,
Fronde, flore, gérmine,
Dulce lignum, dulces clavos, Dulce pondus sústinet.

V. Pange, lingua gloriosi,
Lauream certáminis,
Et super Crucis trophé
Dic triumphant nóbiliens.
Quáliter Redémptor orbis
Immolátus vicerit.
R. Crux fidélis...
V. De parentís proplásti,
Fraudè Factor cóndolens,
Quando pómi noxiáli
In necem morsu ruit:
Ipse lignum tunc notávit.

Faithful Cross! above all
other,
One and only noble Tree!
None in foliage, none in bloss-
om,
None in fruit thy peer may be;
Sweetest Wood, and sweetest iron,
Sweetest Weight is hung on thee.

V. Sing, my tongue, the glorious
battle!
With completed victory rife!
And above the Cross's trophy
Tell the triumph of the strife:
How the world’s Redeemer con-
quér’d
By the offering of His life.
R. Faithful Cross...
V. God, his Maker, sorely griev-
ing,
That the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and hell,
Noted then this Wood, the ruin,
Of the ancient wood to quell.

R. Sweetest Wood...
V. For this work of our salvation.

Needs must have its order so,
And the manifold deceivers' Art by art would overthrow,
And from hence would bring the healing,
Whence the insult of the foe.

R. Faithful Cross...
V. Wherefore when the appointed fulness
Of the holy time was come,
He was sent who maketh all things

From th' eternal Father's home, And proceeded, God Incarnate, Offspring of the Virgin’s womb.

R. Sweetest Wood...
V. Weeps the Infant in the manger
That in Bethlehem's stable stands: And His Limbs the Virgin Mother Doth compose in swaddling bands, Meetly thus in linen folding
Of her God the feet and hands.

R. Faithful Cross...
V. Thirty 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.

R. Sweetest Wood...
V. He endured the nails, the spitting, Vinegar, and spear, and reed; From that holy Body broken Blood and water forth proceed:

Terra, pontus, astra, mundus. Quo lavantur flumine! R. Crux fidélis...
V. Flecte ramos, arbor alta,
Leges laxa viscera, Et rigor lentescat ille, Quem dedit nativitas: Et supěrni membra Regis Tende miti stipite: R. Dulce lignum...
V. Sola digna tu fuisti Ferre mundi victimam: Atque portum praepare Arca mundo naufragio: Quam sacer cruer perumavit,
Fusos Agni corpus. R. Crux fidélis...
V. Saluta sex qui jacet Perigit, Tempus implens sordoris, Sponti libera Redemptor Passionis deditus, Agnus in Crucis levatur Immolandus stipite.
R. Dulce lignum...
V. Felle potus exanguet: Spina, clavi, lancea, Mite corpus perfidis, Unda manat, et cruer:

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Earth, and stars, and sky, and ocean, By that flood from stain are freed. R. Faithful Cross...
V. Bend thy boughs, O Tree of glory!
Thy relaxing sinews bend; For awhile the ancient rigor, That thy birth bestowed, suspend; And the King of heavenly beauty On thy bosom gently tend!

R. Sweetest Wood...
V. Thou alone wasst counted worthy This world’s ransom to uphold: For a shipwrecked race preparing Harbor, like the Ark of old; With the sacred Blood appointed From the smitten Lamb that rolled.

R. Faithful Cross...
V. 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.

R. Sweetest Wood...

IV.—THE COMMUNION

The Cross is placed in the centre of the Altar so that it can be seen by all in the church, and the acolytes’ candles are placed on either side. The Sacred Ministers change into purple vestments, but only the Deacon goes to the Altar of Repose with the acolytes. There he withdraws the Ciborium from the tabernacle without incensation, and returns to the High Altar, each acolyte carrying one of the lighted candles from the Altar of Repose. Meanwhile everyone else kneels, and the choir sing these antiphons:

A DORAMUS te, Christe, et benediximus tibi, quia per Crucem tuam redemisti mundum. WE adore Thee, O Christ, and we bless Thee, because by Thy Cross Thou hast redeemed the world.
HOLY WEEK

Through a tree we were enslaved, and through a holy Cross have we been set free: the fruit of a tree led us astray, the Son of God bought us back.

Saviour of the world, do Thou save us, do Thou, who through Thy Cross and Blood didst redeem us, do Thou help us, our God, we beseech Thee.

At the High Altar the Deacon places the Ciborium on a corporal, and the Celebrant and Subdeacon with double genuflexions join him there. Without delay the Celebrant recites:

Let us pray.—Instructed by Thy saving precepts, and following Thy divine institution, we make bold to say:

O Lord, our God, and the God of our Saviour, Who didst arise from the dead and didst give us the name of salvation: grant that we may be delivered from our present dangers and from all our enemies. Amen.

The Celebrant continues alone with:

Deliver us, we beseech Thee, O Lord, from all evils, past, present and to come; and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, and of the holy Apostles, that we may obtain the remission of our sins and of all condemnation.

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Peter and Paul, and of Andrew, and of all the Saints, mercifully grant peace in our days, that through the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord. Who with Thee in the unity of the Holy Ghost liveth and reigneth God, world without end.

And all answer together: Amen.

The celebrant joins his hands and bows, and in a lower voice continues:

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but let it, through Thy mercy, become a safeguard and remedy, both for soul and body: Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, for ever and ever. Amen.

He opens the Ciborium, genuflexes, and takes out a sacred particle. He then makes his Communion as usual.

Lord, I am not worthy that Thou shouldest enter under my roof; say but the word, and my soul shall be healed. (three times).

The Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.
Veneration of the Cross

Melody: Columba Kelly, O.S.B.
Harmony: Samuel Weber, O.S.B.

Behold the wood of the Cross, on which hung the salvation of the world. R. COME, LET US A-DORE.

Behold the wood of the Cross, on which hung the salvation of the world. R. COME, LET US A-DORE.
IMPROPERIA

I.

REPROACHES

R: My people, what have I done unto you?

or in what have I offended you? answer me.

X. Because I led you out of the land of Egypt, you have prepared a cross for your Savior.
HOLY GOD!

2 alternating choirs (or Cantor/Choir).

I. Hágios ho Theós. II. Holy God.

I. Hágios ischyros. II. Holy mighty One.

I. Hágios athanatos.

II. Holy immortal One.