

GOOD FRIDAY

OF THE

LORD'S PASSION AND DEATH

SOLEMN LITURGICAL ACTION

CHANT SETTINGS BY
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ORGAN ACCOMPANIMENT BY
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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

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HOLY WEEK

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, **E**CCE lignum Crucis, on which hung the Saviour of the world. **E** in quo salus mundi pepéndit.

The choir answers:

Come, let us adore. 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 on a higher tone than before:

Behold the wood... Ecce lignum...

The choir answers, while all kneel:

Come, let us adore. 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... Ecce lignum...

The choir answers, while all kneel:

Come, let us adore. 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 genuflection devoutly kiss the feet of the Crucified.

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

Y. Pópule meus, quid feci tibi? aut in quo contristávi te? Respónde mihi. *V.* Quia edúxi te de terra Ægypti, parásti crucem Salvatóri 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!	O holy God!
Sanctus Deus!	O holy God!
Agios ischyros!	O holy strong One!
Sanctus fortis!	O holy strong One!
Agios athánatos, eléison imas.	O holy immortal One, have mercy upon us.
Sanctus immortalis, miserére nobis.	O holy immortal One, have mercy upon us. ¹

Two cantors:

Y. Quia edúxi te per désertum quadraginta annis, et manna cibávi te, et introduxi te in terram satis bonam: parásti Crucem Salvatóri 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:

Y. Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te vineam eléctam meam speciosissimam: et tu facta es mihi nimis amára: acéto namque sitúm meam potásti: et lancea perforásti latus 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.

¹ 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: Pópule 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 Pharaoh 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...

V. Ego propter te flagellávi Ægyptum cum primogénitis suis: et tu me flagellátum tradidisti.

R. Pópule meus...

V. Ego eduxi te de Ægypto, demérso Pharaóne in Mare Rubrum: et tu me tradidisti principibus sacerdotum.

R. Pópule meus...

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

R. Pópule meus...

V. Ego ante te prævi in columna nubis: et tu me duxisti ad prætorium Piláti.

R. Pópule meus...

V. Ego te pavi manna per desértum: et tu me cecidisti álapis et flagéllis.

R. Pópule meus...

V. Ego te potávi aqua salutis de petra: et tu me potásti felle et aceto.

R. Pópule meus...

V. Ego propter te Chanaanæorum reges percússi: et tu percussisti arúndine caput meum.

R. Pópule meus...

V. Ego dedi tibi sceptrum regále: et tu dedisti cápiti meo spineam corónam.

R. Pópule meus...

V. Ego te exaltávi magna virtúte: et tu me suspendisti in patibulo Crucis.

V. Pópule meus...

The following anthem is then sung:

CRUCEM tuam * adoráramus, Dómine: et sanctam resurrectionem tuam laudáramus, et glorificáramus: ecce enim propter lignum venit gáudium in univérso mundo. Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. — *V.* Crucem tuam...

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, gloriósi laúream..., 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.

FAITHFUL 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.

V. Pange, lingua gloriósi, Láream certáminis, Et super Crucis trophæo Dic triúmphum nóblem: Quáliter Redémptor orbis Immolátus vicerit. *R.* Crux fidélis...

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 conquer'd By the offering of His life. *R.* Faithful Cross...

V. De paréntis protoplásti Fraude Factor cóndolens, Quando pomi noxiális In necem morsu ruit: Ipse lignum tunc notávit.

V. God, his Maker, sorely grieving, 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 deceiver's
 Art by art would overthrow,
 And from thence 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 man-
 ger
 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 dwell-
 ing,
 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 spit-
 ting,
 Vinegar, and spear, and reed;
 From that holy Body broken
 Blood and water forth proceed:

Damna ligni ut sólvet.
R. Dulce lignum...
V. Hoc opus nostræ
 salutis
Ordo depopóscerat:
Multifórmis proditoris
Ars ut artem fálleret:
Et medélam ferret inde,
Hostis unde læserat.
R. Crux fidélis...
V. Quando venit ergo
 sacri
 Plenitúdo témporis,
 Missus est ab arce Pa-
 tris
 Natus, orbis Cónditor:
 Atque ventre virgináli
 Carne amictus pródiit.
V. Dulce lignum...
V. Vagit infans inter
 arcta
 Cónditus præsepia:
 Membrapannisinvolúta
 Virgo Mater álligat:
 Et Dei manus, pedésque
 Stricta cingit fáscia.
R. Crux fidélis...
V. Lustra sex qui jam
 perégit,
 Tempus implens córpo-
 ris,
 Sponte libera Redém-
 ptor
 Passióni déditus,
 Agnus in Crucis levátur
 Immolándus stípíte.
R. Dulce lignum...
V. Felle potus ecce
 languet:
 Spina, clavi, lancea,
 Mite corpus perforá-
 runt,
 Unda manat, et cruor:

Terra, pontus, astra, Earth, and stars, and sky, and
mundus. ocean,
Quo lavántur flúmine! By that flood from stain are freed.
R. Crux fidélis...
V. Flecte ramos, ar-
 bor alta,
Tensa laxa viscera, Thy relaxing sinews bend;
Et rigor lentéscat ille, For awhile the ancient rigor,
Quem dedit nativitas: That thy birth bestowed, suspend:
Et supérni membra Re- And the King of heavenly beauty
gis
Tende miti stípíte. On thy bosom gently tend!
R. Dulce lignum...
V. Sola digna tu fuisti
Ferre mundi victimam: *V.* Thou alone wast counted worthy
 This world's ransom to uphold;
Atque portum præpa- For a shipwrecked race preparing
rare
Arca mundo náufragó: Harbor, like the Ark of old;
Quam sacer cruor per- With the sacred Blood anointed
únxít,
Fusus Agni córpore. From the smitten Lamb that rolled.
R. Crux fidélis...
V. Sempitérna sit beá-
 tæ Trinitáti glória:
Æqua Patri, Filióque; *V.* To the Trinity be glory
 Everlasting, as is meet:
Par decus Paráclito: Equal to the Father, equal
 To the Son, and Paraclete:
Unius Trínique nomen Trinal Unity, whose praises
 Laudet univérsitas. All created things repeat.
 Amen.
R. Dulce lignum...
R. Sweetest Wood...
 Amen.

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:

ADORAMUS te, Chris-
 te, et benedicimus
 tibi, quia per Crucem
 tuam redemisti mun-
 dum.

WE adore Thee, O Christ,
 and we bless Thee, because
 by Thy Cross Thou hast redeemed
 the world.

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 genuflections 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:

Whereupon all present, clergy and faithful, recite the Pater noster aloud in Latin, as preparation for Communion; this recitation should be "solemn, grave, distinct".

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 them that trespass against us. And lead us not into temptation; But deliver us from evil. 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

2. Per lignum servi facti sumus, et per sanctam Crucem liberati sumus: fructus arboris seduxit nos, Filius Dei redemit nos.

3. Salvator mundi, salva nos: qui per Crucem et Sanguinem tuum redemisti nos, auxiliare nobis, te deprecamur, Deus noster.

Orémus. — Præceptis salutáribus móniti, et divina institutione formati, audémus dicere:

PATER noster, qui es in cœlis: Sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, Sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo. Amen.

LIBERA nos, quæsumus, Dómine, ab omnibus malis, præteritis, præsentibus, et futuris: et, intercedente beata et gloriosa semper Virgine Dei Genetrice Maria, cum be-

tis apóstolis tuis Petro et Paulo, atque Andréa, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatióne securi. Per eúmdem Dóminum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum.

And all answer together: Amen.

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

PERCÉPTIO Córporis tui, Dómine Jesu Christe, quod ego indignus sumere præsumo, non mihi provéniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et cörperis, et ad medellam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

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

DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur ánima mea. (*three times*).

CORPUS Dómini nostri Jesu Christi custodiat ánimam meam in vitam ætérnam. Amen.

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.

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.

LORD, I am not worthy that Thou shouldst 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.

① 6. Be-hold the wood of the Cross, on which hung the sal-va-

tion of the world. R. COME, LET US A-DORE.

② 6. Be-hold the wood of the Cross, on which hung the

sal-va-tion of the world. R. COME, LET US A-DORE.

③ 6. Be-hold the wood of the Cross, on which hung the

sal-va-tion of the world. R. COME, LET US A-DORE.

IMPROPERIA

I.

REPROACHES

R: My peo-ple, what have I done un-to you?

Handwritten musical notation for the first system, including treble and bass staves with notes and rests.

or in what have I of-fend-ed you? an-swer me.

Handwritten musical notation for the second system, including treble and bass staves with notes and rests.

XI.¹ Be-cause I led you out of the land of

Handwritten musical notation for the third system, including treble and bass staves with notes and rests.

E-gypt, you have pre-pared a cross for your

Handwritten musical notation for the fourth system, including treble and bass staves with notes and rests.

Sa-vior.

Handwritten musical notation for the fifth system, including treble and bass staves with notes and rests.

HOLY GOD!

2 alternating choirs (or Cantor/Choir).

Two empty musical staves, one for the treble clef and one for the bass clef, with a brace on the left side.

I. Há-gi-os ho The-ós. II. Ho-ly God.

Musical notation for the first system, featuring two staves with notes and rests. The lyrics "I. Há-gi-os ho The-ós. II. Ho-ly God." are written above the treble staff. The notation includes various note values, rests, and phrasing slurs.

I. Há-gi-os is-chy-rós II. Ho-ly might-y One.

Musical notation for the second system, featuring two staves with notes and rests. The lyrics "I. Há-gi-os is-chy-rós II. Ho-ly might-y One." are written above the treble staff. The notation includes various note values, rests, and phrasing slurs.

I. Há-gi-os a-than-a-tós

Musical notation for the third system, featuring two staves with notes and rests. The lyrics "I. Há-gi-os a-than-a-tós" are written above the treble staff. The notation includes various note values, rests, and phrasing slurs.

e-lé-i-son i-más.

Musical notation for the fourth system, featuring two staves with notes and rests. The lyrics "e-lé-i-son i-más." are written above the treble staff. The notation includes various note values, rests, and phrasing slurs.

II. Ho-ly im-mor-tal One.

Musical notation for the fifth system, featuring two staves with notes and rests. The lyrics "II. Ho-ly im-mor-tal One." are written above the treble staff. The notation includes various note values, rests, and phrasing slurs.