

THE PARISH OF SAINT PAUL

DEPTFORD



'anglo-catholic, inclusive, committed to prayer & justice.'

<http://www.achurchnearyou.com/deptford-st-paul>

The Rector & Parish Priest: Fr Paul Butler

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Welcome to S. Paul's today in church or on Zoom.

Please follow the directions of the Churchwardens & Welcomers.



Please turn off mobile phones.

No form of visual or sound recording, or any form of photography is permitted during or after the services, without express permission. Thank you for your co-operation. WCs (& baby changing facilities) downstairs in the crypt. Do not attend if you have Covid, symptoms, or a cold.



Please let a Welcomer know if you require a Gluten Free Host.

'Love one another as I have loved you', says the Lord.



Churchwardens: Ms Lavern Ford & Mr Andrew Taylor

Organist: Mr William Parkinson with S. Paul's Singers



TRIDUUM BEGINS

MAUNDY THURSDAY

Evening Mass

of the Lord's Supper

2nd APRIL 2026

THE PARISH MASS

CHORAL

7.30pm

Celebrant & Preacher: The Rector

Mass Setting: Mass for Five Voices (1594)

by William Byrd (c. 1540-1623)

Please join in with the Bold Type

THE INTRODUCTORY RITES

Choir sings the **Introit, Hear my prayer, Psalm 102: 1.** Composed 1680-82 by **Henry Purcell (1659-1695)**, and part of a larger uncompleted piece.

The anthem is the last item in the autograph manuscript held in Cambridge's Fitzwilliam Museum (MS88).

Hear my prayer, O Lord:
and let my crying come unto thee.

Stand

Entrance Antiphon

We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered.

Cf. Galatians 6: 14

Let us go forth in peace.

In the name of Christ, Amen.

The Processional Hymn

(NEH 304, Tune: Albano)

1. Once, only once, and once for all,
his precious life he gave;
before the cross in faith we fall,
and own it strong to save.

2. "One offering, single and complete,"
with lips and hearts we say;
but what he never can repeat
he shows forth day by day.

3. For as the priest of Aaron's line
within the holiest stood,
and sprinkled all the mercy shrine
with sacrificial blood;

4. So he, who once atonement wrought,
our Priest of endless power,
presents himself for those he bought
in that dark noontide hour.

5. His manhood pleads where now it lives
on heaven's eternal throne,
and where in mystic rite he gives
its presence to his own.

6. And so we show thy death, O Lord,
till thou again appear,
and feel, when we approach thy board,
we have an altar here.

7. All glory to the Father be,
all glory to the Son,
all glory, Holy Ghost, to thee,
while endless ages run. Amen.

The Greeting

✠ In the name of the Father,
and of the Son,
and of the Holy Spirit. **Amen.**

The Lord be with you.
And also with you.

The Introduction to the Mass

The celebrant welcomes the people and introduces the Mass.

On this most holy night we enter into the three days of the celebration of our Lord's paschal victory, his death and resurrection. Those who are to be baptised this Eastertide will be made one with Christ, dying to sin and rising to newness of life in him.

As we begin, therefore, we receive from our Bishop, **Christopher**, the holy oils blessed and set apart for the sacramental life of our parish.

The Holy Oils are presented one at a time at the Altar to the celebrant.

Presenter of the Oil of the Sick

The oil of the sick.

Fr Paul

May the sick and dying who are anointed with this oil experience the compassion of Christ and his saving love, in body and soul.

Blessed be God forever.

Presenter of the Oil of Catechumens

The oil of catechumens.

Fr Paul

Through anointing with this oil may those who are to receive the saving waters of baptism be strengthened by Christ to resist the power of Satan and reject evil in all its forms.

Blessed be God forever.

Presenter of the Holy Chrism

The Holy Chrism.

Fr Paul

Through anointing with this perfumed Chrism may all who are baptized and confirmed, and all who are ordained to the priesthood, experience the gracious gift of the Holy Spirit.

Blessed be God forever.

Celebrant takes the oils to the place set apart for their reservation.

Prayers of Penitence

Sisters and brothers,
to prepare ourselves to celebrate
the sacred mysteries,
let us call to mind and confess our sins.

The Confiteor

**I confess to almighty God,
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done,
and in what I have failed to do;**

(And, striking their breast, they say:)

**through my fault,
through my fault,
through my most grievous fault;**

(Then they continue:)

**therefore I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord, our God. Amen.**

The celebrant pronounces the Absolution

Almighty God, who forgives all who truly repent, have mercy upon you,
✠ pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. **Amen.**

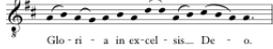
Choir sings The Kyrie Eleison

Kýrie, eléison.
Christe, eléison.
Kýrie, eléison.

Gloria in Excelsis is sung by the choir.

Bells are rung at the beginning during the jubilus (organ improvisation) and at the end.

Mode VIII (nrth. c)



/ et in terra pax hominibus bonæ voluntatis.
/ Laudamus te, benedicimus te,
/ adoramus te, glorificamus te,

/ grâcias âgimus tibi / propter magnam glóriam tuam,
/ Dómine Deus, Rex cæléstis, / Deus Pater omnipotens.
/ Dómine Fili unigénite, / Iesu Christe, / Dómine Deus, Agnus Dei, Filius Patris,
/ qui tollis peccáta mundi, / miserére nobis;
/ qui tollis peccáta mundi, / súscipe deprecationem nostram.
/ Qui sedes ad dexteram Patris, / miserére nobis.
/ Quóniam tu solus Sanctus, / tu solus Dóminus,
/ tu solus Altíssimus, / Iesu Christe, / cum Sancto Spírítu:
/ ✠ in glória Dei Patris. / Amen.

Glory to God in the highest, and on earth peace to people of good will.

*We praise you, we bless you,
we adore you, we glorify you,*

we give you thanks for your great glory,

Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father,

you take away the sins of the world, have mercy on us;

you take away the sins of the world, receive our prayer;

you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord,

you alone are the Most High, Jesus Christ, with the Holy Spirit,

✠ in the glory of God the Father. Amen..

The Collect

God our Father,
you have invited us to share in the supper
which your Son gave to his Church
to proclaim his death until he comes:
may he nourish us by his presence,
and unite us in his love;
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

THE LITURGY OF THE WORD

Sit for the readings.

First Reading from the Old Testament

A reading from the Book of Exodus (12: 1-14)

¹ The Lord said to Moses and Aaron in the land of Egypt: ² This month shall mark for you the beginning of months; it shall be the first month of the year for you. ³ Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. ⁴ If a household is too small for a whole lamb, it shall join its closest neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. ⁵ Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. ⁶ You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. ⁷ They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. ⁸ They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. ⁹ Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. ¹⁰ You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. ¹² For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgements: I am the LORD. ¹³ The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. ¹⁴ This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

The word of the Lord.
Thanks be to God.

Psalm: 116: 1-2, 11-16 is sung by the choir

Dilexi, quoniam

¹ I am well pleased : that the Lord hath heard the voice of my prayer;
² That he hath inclined his ear unto me :
therefore will I call upon him as long as I live.
¹¹ What reward shall I give unto the Lord :
for all the benefits that he hath done unto me?
¹² I will receive the cup of salvation :
and call upon the Name of the Lord.
¹³ I will pay my vows now in the presence of all his people :
right dear in the sight of the Lord is the death of his saints.
¹⁴ Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.
¹⁵ I will offer to thee the sacrifice of thanksgiving :
and will call upon the Name of the Lord.
¹⁶ I will pay my vows unto the Lord, in the sight of all his people :
in the courts of the Lord's house, even in the midst of thee,
O Jerusalem. Praise the Lord.

Second Reading from the New Testament

A reading from the First letter of S. Paul to the Corinthians.

(11: 23-26)

²³ I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, ²⁴ and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' ²⁵ In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

The word of the Lord.

Thanks be to God.

Stand & turn to face the Gospel

Gospel Acclamation and Reading

♪ Praise to you, O Christ, king of eternal glory!

Praise to you, O Christ, king of eternal glory!

I give you a new commandment, says the Lord,
love one another just as I have loved you.

♪ **Praise to you, O Christ, king of eternal glory!**

The Lord be with you. **And also with you.**

A ✠ reading from the ✠ Holy Gospel according to ✠ **S. John**

(13: 1-17, 31b-35)

Glory to you, O Lord.

¹ Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ² The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³ Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴ got up from the table, took off his outer robe, and tied a towel around himself. ⁵ Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. ⁶ He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' ⁷ Jesus answered, 'You do not know now what I am doing, but later you will understand.' ⁸ Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' ⁹ Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' ¹⁰ Jesus said to him, 'One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.' ¹¹ For he knew who was to betray him; for this reason he said, 'Not all of you are clean.' ¹² After he had washed their feet, he said to them, 'Do you know what I have done to you?' ¹³ You call me Teacher and Lord - and you are right, for that is what I am. ¹⁴ So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have set you an example, that you also should do as I have done to you. ¹⁶ Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷ If you know these things, you are blessed if you do them. ³¹ Now the Son of Man has been glorified, and God has been glorified in him. ³² If God has been

glorified in him, God will also glorify him in himself and will glorify him at once.³³ Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, "Where I am going, you cannot come."³⁴ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.³⁵ By this everyone will know that you are my disciples, if you have love for one another.'

The Gospel of the Lord.
Praise to you, O Christ.

The Homily

¶ The Washing of Feet

*The celebrant takes off the chasuble
and places an old amice around his waist as a towel.*

Fellow-servants of our Lord Jesus Christ:

On the night before his death Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, domination or even miracle, but by such lowly service. We all need to remember Christ's example, but none stand more in need of this reminder than those whom the Lord has called to the ordained ministry.

Therefore, I invite you twelve, who represent the congregation, and who share in the royal priesthood of Christ, to come and take your places, that I may recall whose servant I am by following the example of my Master. But come remembering his admonition that what will be done for you is also to be done by you to others, for "servants are not greater than their master, nor are they who are sent greater than the one who sent them. If you know these things, blessed are you if you do them."

*The celebrant washes the feet of 12 members of the congregation
who represent the Apostles at the Last Supper.*

*Choir sing "Ubi caritas", attributed to Paulinus of Aquileia (c.726–802 or 804)
in 796. Music composed by Maurice Duruflé (1902-1986) in 1960*

*Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exultemus, et in ipso iucundemur.
Timeamus, et amemus Deum vivum
Et ex corde diligamus nos sincero.*

*Where charity and love are, God is there.
Christ's love has gathered us into one.
Let us rejoice and be pleased in Him.
Let us fear, and let us love the living God.
And may we love each other with a sincere heart. Amen.*

Hymn: God is love.

(NEH 513, Tune: Ubi Caritas)

R./ God is love, and where true love is, God himself is there.

1. Here in Christ we gather, love of Christ our calling.
Christ, our love, is with us, gladness be his greeting.
Let us fear and love him, holy God eternal.
Loving him, let each love Christ in one another. **R./**

2. When we Christians gather, members of one Body,
let there be in us no discord but one spirit.
Banished now be anger, strife and every quarrel.
Christ, our God, be always present here among us. **R./**

3. Grant us love's fulfilment, joy with all the blessed,
when we see your face, O Saviour, in its glory.
Shine on us, O purest Light of all creation,
be our bliss while endless ages sing your praises. **R./**

Stand

When the foot washing is completed the priest says,
Lord Jesus Christ, you have taught us that what we do
for the least of our brothers and sisters we do also for you:
give us the will to be the servant of others
as you were the servant of all,
and gave up your life and died for us,
but are alive and reign, now and for ever. **Amen.**

The celebrant vests in the chasuble.

Remain standing for the Prayers of Intercession

Celebrant

In the power of the Spirit let us pray to the Father
through Christ the Saviour of the World.

Intercessor 1

Father, on this, the night he was betrayed,
your Son Jesus Christ washed his disciples' feet.
We commit ourselves to follow his example of love and service.
Lord, hear us **and humble us.**

Intercessor 2

On this night, he prayed for his disciples to be one.
We pray for the unity of your Church.
Lord, hear us **and unite us.**

Intercessor 3

On this night, he prayed for those who were to believe
through their message.
We pray for the mission of your Church.
Lord, hear us **and renew our zeal.**

Intercessor 4

On this night, he commanded them to love,
but suffered rejection himself.
We pray for the rejected and unloved.
Lord, hear us **and fill us with your love.**

Intercessor 5

On this night, he reminded them that if the
world hated them it hated him first.
We pray for those who are persecuted for their faith.
Lord, hear us **and give us your peace.**

Intercessor 6

On this night, your Son was arrested and faced death.
We pray for all who are facing death tonight
and the recently departed.
Rest eternal grant unto them, O Lord.
and let light perpetual shine upon them.
✠ May they rest in peace **and rise in glory.**

*The celebrant invites us to offer our personal intentions,
and then leads us in asking for the Prayers of our Lady & the Saints.*
Rejoicing in the fellowship of the **BVM** we pray: **Hail Mary...**

S. Joseph of Nazareth, spouse of the BV, **Pray for us.**
S. Peter, Prince of the Apostles
S. Paul the Apostle, our Patron
S. Augustine & **S.** Monica
S. Benedict & **S.** Scholastica
S. Francis & **S.** Clare of Assisi
All you angels and **saints.**

The Prayers conclude with THE TRISAGION

**Holy God,
Holy Mighty,
Holy Immortal,
Have mercy upon us. (x3)**

¶ THE LITURGY OF THE EUCHARIST

The Altar is prepared

The Offertory Hymn
(NEH 302, Tune: Song 1)

1. O thou, who at thy Eucharist didst pray
that all thy Church might be for ever one,
grant us at every Eucharist to say
with longing heart and soul, "thy will be done."
O may we all one Bread, one Body be,
through this blest Sacrament of unity.

2. For all thy Church, O Lord, we intercede;
make thou our sad divisions soon to cease;
draw us the nearer each to each, we plead,
by drawing all to thee, O Prince of Peace;
thus may we all one Bread, one Body be,
through this blest Sacrament of unity.

3. We pray thee too for wanderers from thy fold;
O bring them back, good Shepherd of the sheep,
back to the faith which saints believed of old,
back to the Church which still that faith doth keep;
soon may we all one Bread, one Body be,
through this blest Sacrament of unity.

4. So, Lord, at length when sacraments shall cease,
may we be one with all thy Church above,
one with thy saints in one unbroken peace,
one with thy saints in one unbounded love;
more blessed still, in peace and love to be
one with the Trinity in Unity.

Remain standing

Orate Fratres

At the eucharist we are with our crucified and risen Lord.
We know that it was not only our ancestors,
but we who were redeemed
and brought forth from bondage to freedom,
from mourning to feasting.

We know that as he was with them in the upper room
so our Lord is here with us now.

**Until the kingdom of God comes
let us celebrate this feast.**

Pray my sisters and brothers, that my sacrifice and yours
may be acceptable to God, the Almighty Father.

**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good, and the good of all his Church.**

Prayer over the Offerings

Grant us, O Lord, we pray,
that we may participate worthily in these mysteries,
for whenever the memorial of this sacrifice is celebrated
the work of our redemption is accomplished.
Through Christ our Lord. **Amen.**

THE EUCHARISTIC PRAYER

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

*Celebrant sings the Preface in which God is praised for his mighty acts,
& the choir sings the Sanctus & Benedictus:*

Sanctus, Sanctus, Sanctus, Dóminus Deus Sabaoth.
Pleni sunt caeli et terra glória tua. Hosánna in excélsis.

✠ Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

*Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory. Hosanna in the highest.*

✠ *Blessed is he who comes in the name of the Lord. Hosanna in the highest.*

The celebrant recalls the Last Supper:

“... on the day before he was to suffer
for our salvation and the salvation of all,
THAT IS ON THIS NIGHT,
he took bread in his holy and venerable hands ...”

and this acclamation is used:

Great is the mystery of faith:

Christ has died: Christ is risen: Christ will come again.

*The Prayer continues and leads into the doxology,
to which all respond boldly:*

AMEN.

¶ THE COMMUNION RITE

The Lord's Prayer

Lord Jesus, remember us in your kingdom and teach us to pray:

**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.**

The celebrant adds,

*Deliver us, Lord, from every evil, and grant us peace in our day.
In your mercy keep us free from sin and protect us from all distress
as we wait in joyful hope for the coming of our Saviour, Jesus Christ.*

**For thine is the kingdom,
the power and the glory,
for ever and ever. Amen.**

The Peace.

Lord Jesus Christ, you said to your apostles:
Peace I leave you, my peace I give you.
Look not on our sins, but on the faith of your Church,
and grant us the peace and unity of your kingdom
where you live for ever and ever. **Amen.**

The peace of the Lord be always with you.

And also with you.

Let us offer one another a sign of peace.

*We share the peace with those immediately around us,
a sign that expresses peace, communion, and love.*

*Agnus Dei is sung by the choir,
during which the celebrant takes the host and breaks it over the paten,
placing a small piece in the chalice.*

Agnus Dei, qui tollis peccáta mundi, miserére nobis.

Agnus Dei, qui tollis peccáta mundi, miserére nobis.

Agnus Dei, qui tollis peccáta mundi, dona nobis pacem.

Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, grant us peace.

Giving of Communion

Behold the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

Communion Antiphon

Every time you eat this bread and drink this cup,
you proclaim the death of the Lord, until he comes. *Cf. 1 Corinthians 11: 26*

Please follow the directions of the sidespeople.

The Body / Blood of Christ.

The communicant replies each time, Amen. and then receives.

At home, make an Act of Spiritual Communion.

*As you imagine yourself receiving the Bread of Heaven, be still and rest
in the love of God. Thank Him for entering beneath the roof of your soul.*

○ Sacred Feast! Wherein Christ is received,
his Passion is remembered, our souls are filled with grace
and the pledge of eternal glory is received.

○ Sacrum Convivium, 13th century (attributed to S. Thomas Aquinas)

*Choir sings the Communion Motet, Christus factus est (1884)
by Josef Anton Bruckner (1824–1896)*

Christus factus est pro nobis obediens
usque ad mortem,
mortem autem crucis.
Propter quod et Deus exaltavit
illum et dedit illi nomen,
quod est super omne nomen.

*My Christ became obedient for us unto death,
even to the death,
death on the cross.
Therefore God exalted Him
and gave Him a name
which is above all names*

After receiving Holy Communion read & pray quietly in thanksgiving.

THE JESUS PRAYER

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

THE TRISAGION (Thrice Holy)

Holy God, Holy Mighty, Holy Immortal, Have mercy on us. (x3)

The Communion Hymn

(NEH 276, Tune: Bread of heaven)

1. Bread of heaven, on thee we feed,
for thy Flesh is meat indeed;
ever may our souls be fed
with this true and living Bread;
day by day with strength supplied
through the life of him who died.

2. Vine of heaven, thy Blood supplies
this blest Cup of sacrifice;
'tis thy wounds our healing give,
to thy cross we look and live:
Thou our life! oh let me be
grafted, rooted, built in thee.

¶ THE CONCLUDING RITE

Stand

Postcommunion Prayer

Lord Jesus Christ,
we thank you that in this wonderful sacrament
you have given us the memorial of your passion:
grant us so to reverence the sacred mysteries
of your body and blood that we may know within ourselves
and show forth in our lives the fruit of your redemption. **Amen.**

No Blessing or Dismissal

¶ The Solemn Translation and Reposition of the Sacrament and the Stripping of the church

Mass being ended,

*there follows at once the solemn translation and reservation of the Sacrament,
which is kept in the ciborium for the Communion made on Good Friday.*

The celebrant puts on white cope to transfer Blessed Sacrament.

The Translation takes place in this way:

The Procession is made in the usual manner: Thurifer, Cross, lights.

*The celebrant puts incense into thurible, without a blessing,
and kneeling in the middle of the altar
thrice censes the Sacrament on the Altar.*

*The celebrant takes the humeral veil, genuflects,
and then takes the ciborium and covers it with the ends of the veil.*

*Then descending from the altar, proceeds to the place prepared,
whilst the Sacrament is continually censed.*

*The sacred ministers, and servers accompany the celebrant,
proceeding on the right and left. (Holy Security!)*

Route - Down **South** aisle, across the Nave,
and up the **North** aisle to the Lady Chapel Altar (the Chapel of Repose)

During the Procession we sing Pange Lingua (NEH 268, Tune: Pange Lingua)

1. Of the glorious Body telling,
O my tongue, its mysteries sing,
And the Blood, all price excelling,
which the world's eternal King,
In a noble womb once dwelling,
shed for this world's ransoming.

2. Given for us, for us descending,
of a Virgin to proceed,
Man with man in converse blending,
scattered he the Gospel seed,
Till his sojourn drew to ending,
which he closed in wondrous deed.

3. At the last great Supper lying,
circled by his comrade's band,
Meekly with the law complying,
first he finished its command,
Then, immortal food supplying,
gave himself with his own hand.

4. Word made flesh, by word he maketh
Very bread his Flesh to be;
wine his Blood; which whoso taketh
must from carnal thoughts be free;
faith alone, though sight forsaketh,
shows true hearts the mystery.

At the **Chapel of Repose**,
the celebrant sets down the ciborium on the Altar,
genuflects, puts in incense again and censes the host

Tantum ergo is sung (NEH 195, Tune: Tantum Ergo)

5. Therefore we before him bending,
this great Sacrament revere:
Types and shadows have their ending,
for the newer Rite is here:
Faith, our outward sense befriending,
makes the inward vision clear.

6. Glory, let us give, and blessing,
to the Father, and the Son;
Honour, might, and praise addressing,
while eternal ages run:
Ever too his love confessing,
who from both, with both, is one. Amen.

*Words: S. Thomas Aquinas
Translator: J. M. Neale & others.*

Then **all kneeling**,
adore the Sacrament in silence.

*When the celebrant rises,
the servers rise,
and all genuflect,
then return to the sacristy.*

*The celebrant puts off white vestments
and puts on cotta & violet stole.*

*Celebrant returns with the servers,
all reverence the High Altar
before beginning the Stripping of the Altars and Shrines.*

¶ Stripping of the Altars

Psalm 22: 1-21 is sung by the choir
whilst the altars and church are stripped.

Antiphon: Said

**They part my garments among them,
and cast lots upon my vesture.
My God, my God, why hast thou forsaken me?**

Deus, Deus meus

¹ 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?
² O my God, I cry in the day-time, but thou hearest not :
and in the night-season also I take no rest.

³ And thou continest holy :
O thou worship of Israel.
⁴ Our fathers hoped in thee :
they trusted in thee, and thou didst deliver them.

⁵ They called upon thee, and were holpen :
they put their trust in thee, and were not confounded.
⁶ But as for me, I am a worm, and no man :
a very scorn of men, and the outcast of the people.

⁷ All they that see me laugh me to scorn :
they shoot out their lips, and shake their heads, saying,
⁸ He trusted in God, that he would deliver him :
let him deliver him, if he will have him.

⁹ 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.
¹⁰ I have been left unto thee ever since I was born:
thou art my God, even from my mother's womb.

¹¹ O go not from me, for trouble is hard at hand :
and there is none to help me.
¹² Many oxen are come about me :
fat bulls of Basan close me in on every side.

¹³ They gape upon me with their mouths :
as it were a ramping and a roaring lion.
¹⁴ 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.

15 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.
16 For many dogs are come about me : and the council of the wicked
layeth siege against me.

17 They pierced my hands and my feet; I may tell all my bones :
they stand staring and looking upon me.
18 They part my garments among them :
and cast lots upon my vesture.

19 But be not thou far from me, O Lord :
thou art my succour, haste thee to help me.
20 Deliver my soul from the sword :
my darling from the power of the dog.

21 Save me from the lion's mouth :
thou hast heard me also from among the horns of the unicorns.

Antiphon: (Said)

**They part my garments among them,
and cast lots upon my vesture.
My God, my God, why hast thou forsaken me?**

¶ **The Vigil** *also known as* **The Watch**

*The Altars having been stripped, they return to the high Altar,
and the celebrant having repeated the Antiphon,
they return to the sacristy.*

Public adoration

*is made at the place of reservation of the most Holy Sacrament
until Midnight.*

10pm: *Alonso Lobo's*

The Lamentations of Jeremiah the prophet

*(Lectio Prima in Officio Tenebrarum Sabbati Sancti
Text from Lamentations 3: 22-30) (c.20 mins)*

Sung by S. Paul's Singers

Alonso Lobo (1555–1617) composed two sets of Holy Week Lamentations, Lessons I & II at Matins (Tenebrae) of Holy Saturday. The second of these survives in unperformable fragmentation in a severely water-damaged choirbook at Toledo Cathedral. Lobo's music for the First Lesson survives in the archive of Seville Cathedral, in a choirbook written in 1772 by Juan Ossorio, singer and music scribe (apuntador). Late though this unique source is, there is no reason to doubt the attribution to Lobo. Ossorio gives the Latinized 'Ildephonso Lupo' on the title page, and 'Alphonsi Lobo' on the recto of the first opening. The music is consistent with Lobo's personal style. That Ossorio made this copy demonstrates that these Lamentations were still in use in 1772. They show Lobo using his powers of expression in the long vocalizations of the Hebrew letters and in the short bursts of concise declamation in the verses. The letters Heth, Teth and Iod, bereft of their Hebrew acrostic purpose, serve, in the Latin liturgy, as section-markers, sung to a few notes in the plainchant formulae. Lobo uses these as moments of contemplation and repose. He is in a long tradition of elaborating these interludes, and his are among the finest. In this set, they get longer and more intense in expression as the work progresses. The melismas at the three settings of Iod seem like ritual weeping in music, akin to the Spanish tradition of funerary llantas. In contrast, Lobo collects his voices from their polyphonic web to deliver clear homophonic declamation, spiced with brief syncopation and verbal patter, in the verse 'Sedebit solitarius' ... 'He will sit in solitude'. Twice Lobo sets a verse for just four voices. This is especially effective when the penultimate section is followed by the full weight of grand sound in the final plea, added to Jeremiah by the Church: 'Jerusalem, Jerusalem, turn to the Lord your God.'

De lamentatione Jeremiae prophetae.

From the lamentation of Jeremiah the prophet.

Heth.

Misericordiae Domini quia non sumus consumpti:
quia non defecerunt miseraciones eius.

*It is due to the favour of the Lord that we are not consumed:
that his kindnesses are not exhausted.*

Novi diluculo,
multa est fides tua.

*Every morning they are renewed;
great is your faithfulness.*

Pars mea Dominus, dixit anima mea:
propterea exspectabo eum.

*'My portion is the Lord', said my soul:
'and so I will wait for him.'*

Teth.

Bonus est Dominus sperantibus in eum:
animae quaerenti illum.

*The Lord is good to those who trust him:
to the soul that seeks him.*

Bonum est praestolari cum silentio salutare Dei.

It is good to wait in silence for the salvation of God.

Bonum est viro cum portaverit iugum ab adolescentia sua.

It is good for a man to bear the yoke from his youth onwards.

Iod.

Sedebit solitarius, et tacebit:
quia levavit se super se.

*He will sit in solitude and be silent:
for he has laid it on himself.*

Ponet in pulvere os suum.
Si forte sit spes.

*He will put his lips to the dust.
Perhaps there still is hope.*

Dabit percutienti se maxillam:
saturabitur opprobriis.

*He will offer his cheek to the striker:
insults will overwhelm him.*

Jerusalem, Jerusalem,
convertere ad Dominum Deum tuum.

*Jerusalem, Jerusalem,
turn to the Lord your God.*

At 11.45pm:

The Passion according to S. Mark (14: 1-51) is read.

The Vigil is concluded at Midnight.

All the lights are extinguished.

Leave in silence.

✠✠✠✠

TRIDUUM continues

GOOD FRIDAY – 3rd APRIL
STATIONS OF THE CROSS at 12 Noon
THE SOLEMN LITURGY at 1pm

HOLY SATURDAY – 4th APRIL
EASTER LITURGY at 8pm

+++

EASTER SUNDAY – 5th APRIL
PARISH MASS at 10.30am
EVENING PRAYER at 5pm

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