

TUESDAY IN HOLY WEEK



**THE PASSION AND LITANY
THE CATHEDRAL CHURCH
OF ALL SAINTS**

MARCH 30, 2021

Lord Jesus, think on me,
that, when the flood is past,
I may eternal brightness see,
and share Thy joy at last.

Lord Jesus, think on me,
That I may sing above,
To Father, Holy Ghost, and thee
The songs of praise and love.

Leader: The Lord Almighty grant us a quiet night and a perfect end.

People **Amen**

Leader: Our help is in the name of the Lord.

People **Who made heaven and earth.**

**All: Most merciful God, we confess to you,
before the whole company of heaven and one another,
that we have sinned in thought, word and deed, and in what we
have failed to do. Forgive us our sins, heal us by your Spirit
and raise us to new life in Christ. AMEN**

Almighty Father, who in your great love to us did give your dearly beloved Son to die for us: Grant that through his cross our sins may be put away, and remembered no more against us, and that, cleansed by his blood, and mindful of his sufferings, we may take up our cross daily and follow him into newness of life, until we come to his everlasting kingdom; through Jesus Christ our Lord we pray. **AMEN**

Psalm 35:11-16

Surgentes testes iniqui

TONE II.1

- 11 False witnesses did rise up;
they laid to my charge things that I knew not.
- 12 They rewarded me evil for good,
to the great discomfort of my soul.
- 13 Nevertheless, when they were sick, I put on sackcloth,
and humbled my soul with fasting;
and my prayer shall return into mine own bosom.

14 I behaved myself as though it had been my friend or my brother; I went heavily, as one that mourneth for his mother.

15 But when I stumbled they rejoiced and gathered themselves together; yea, the very objects and those whom I knew not came together against me, and slandered me without ceasing.

16 Like ungodly men they mocked continually, and gnashed upon me with their teeth.

The Continuation of the Passion [Mark 15] page 160

Anthem *O Vos Omnes* T. L. de Victoria (1548-1611)

O vos omnes qui transitis per viam, attendite, et videte, si est dolor similis sicut dolor meus.

Attendite, universi populi, et videte dolorem meum, si est dolor similis sicut dolor meus.

O all ye that pass by the way, attend, and see, whether there be any sorrow like my sorrow.

Hear, all people, and see my sorrow, whether there be any sorrow like my sorrow.

Following a period of silent reflection the service will continue with* **The Great Litany BCP pages 30-34

Then shall follow

Collect:

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen

A Prayer of St. Chrysostom:

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy name thou wilt grant their requests: Fulfill now O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. **Amen**

**The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.
Amen**

Hymn: *Ah, Holy Jesus, How Hast Thou Offended*

HERZLIEBSTER JESU

Ah, holy Jesus, how hast thou offended,
that we to judge thee have in hate pretended?
By foes derided, by thine own rejected,
O most afflicted!

Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee!
'Twas I, Lord Jesus, I it was denied thee;
I crucified thee.

Lo, the Good Shepherd for the sheep is offered;
the slave hath sinned, and the Son hath suffered.
For our atonement, while we nothing heeded,
God interceded.

For me, kind Jesus, was thy incarnation,
thy mortal sorrow, and thy life's oblation;
thy death of anguish and thy bitter passion,
for my salvation.

Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee,

think on thy pity and thy love unswerving,
not my deserving.

Dismissal:

Postlude: *Herzliebster Jesu, was hast du verbrochen?*
 (O dearest Jesus, what law hast thou broken?)

J. Brahms (1833-97)



The word *litany* comes from the Latin *litania*, from the Greek *λιτή* (*litê*), meaning “prayer” or “supplication”. The frequent repetition of the Kyrie was probably the original form of the Litany, and was in use in Asia and in Rome at a very early date. The Council of Vaison in 529 passed the decree: “Let that beautiful custom of all the provinces of the East and of Italy be kept up, viz., that of singing with great effect and compunction the ‘Kyrie Eleison’ at Mass, Matins, and Vespers, because so sweet and pleasing a chant, even though continued day and night without interruption, could never produce disgust or weariness”.

The Litany was the first English language rite prepared by Archbishop Thomas Cranmer. It was first published in 1544. Cranmer modified an earlier litany form by consolidating certain groups of petitions into single prayers with response. The Litany’s use in church processions was ordered by Henry VIII when England was at war with Scotland and France. The 1979 BCP titled the Litany “The Great Litany”, distinguishing it from other litanies in the Prayer Book.