



Facing the Cross

A HOMESCHOOL MORNING TIME
& FAMILY WORSHIP GUIDE
FOR PASSION WEEK



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BY CATHERINE VOS

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RECOMMENDATIONS

Nothing used in this guide contains any images of Christ.

Palm Sunday

OR IN PREPARATION FOR PALM SUNDAY

SCRIPTURE READING: Matthew 21:1-11

¹ Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, ² saying to them, "Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. ³ If anyone says anything to you, you shall say, 'The Lord needs them,' and he will send them at once." ⁴ This took place to fulfill what was spoken by the prophet, saying,

⁵ "Say to the daughter of Zion,
'Behold, your king is coming to you,
humble, and mounted on a donkey,
on a colt, the foal of a beast of burden.'"

⁶ The disciples went and did as Jesus had directed them. ⁷ They brought the donkey and the colt and put on them their cloaks, and he sat on them. ⁸ Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹ And the crowds that went before him and that followed him were shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" ¹⁰ And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" ¹¹ And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."

VOS' *THE CHILD'S STORY BIBLE* (ALTERNATE READING): "The King Comes" (pg. 666)

(NOTE: This guide uses pages numbers from the © 2021 Banner of Truth Trust edition of Vos' *The Child's Story Bible*, which contains no images of Christ.)

HYMN: "My Song Is Love Unknown"

[AUDIO ACCOMPANIMENT \(PIANO\)](#)



[HYMN REFLECTION ON "MY SONG IS LOVE UNKNOWN"](#)

(4 MINUTES)



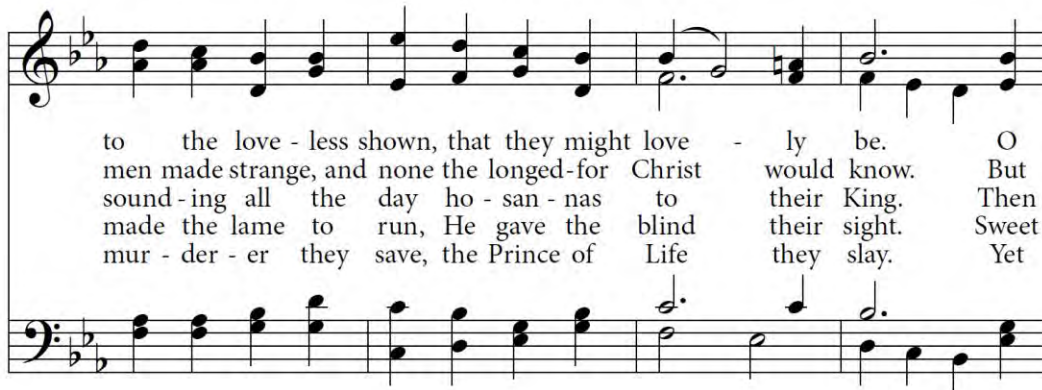
PICTURE BOOK (OPTIONAL): *The Donkey Who Carried a King* by R. C. Sproul

My Song Is Love Unknown

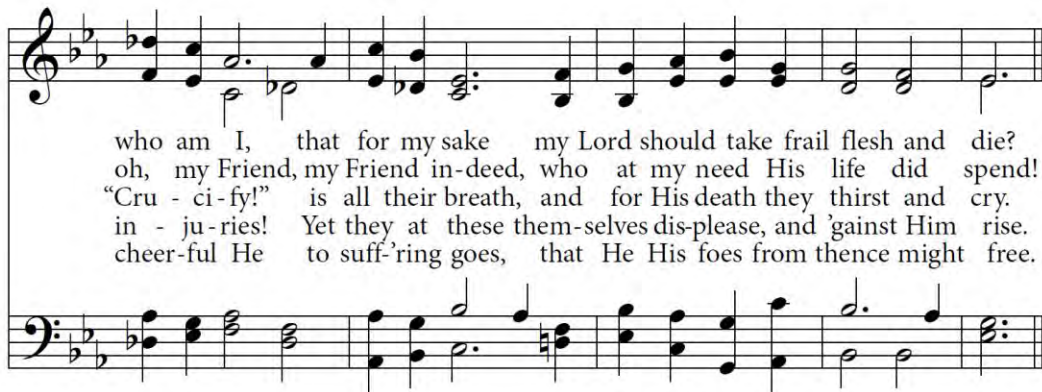
LOVE UNKNOWN



1. My song is love un - known, my Sav - ior's love to me; love
 2. He came from His blest throne sal - va - tion to be - stow; but
 3. Some - times they strew His way, and His sweet prais - es sing; re -
 4. Why, what hath my Lord done? What makes this rage and spite? He
 5. They rise, and needs will have my dear Lord made a - way; a



to the love - less shown, that they might love - ly be. O
 men made strange, and none the longed - for Christ would know. But
 sound - ing all the day ho - san - nas to their King. Then
 made the lame to run, He gave the blind their sight. Sweet
 mur - der - er they save, the Prince of Life they slay. Yet



who am I, that for my sake my Lord should take frail flesh and die?
 oh, my Friend, my Friend in - deed, who at my need His life did spend!
 "Cru - ci - fy!" is all their breath, and for His death they thirst and cry.
 in - ju - ries! Yet they at these them - selves dis - please, and 'gainst Him rise.
 cheer - ful He to suff - ring goes, that He His foes from thence might free.

6. In life, no house, no home
 my Lord on earth might have;
 in death, no friendly tomb
 but what a stranger gave.
 What may I say? Heav'n was His home,
 but mine the tomb wherein He lay.

7. Here might I stay and sing,
 no story so divine;
 never was love, dear King,
 never was grief like Thine.
 This is my Friend, in whose sweet praise
 I all my days could gladly spend.

Monday

SCRIPTURE READING: Isaiah 53:1-12

¹ Who has believed what he has heard from us?
And to whom has the arm of the Lord been revealed?

² For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at
him,
and no beauty that we should desire him.

³ He was despised and rejected by men,
a man of sorrows and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.

⁴ Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.

⁵ **But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought
us peace,
and with his wounds we are healed.**

⁶ **All we like sheep have gone astray;
we have turned—every one—to his own way;
and the Lord has laid on him
the iniquity of us all.**

⁷ He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.

⁸ By oppression and judgment he was taken away;
and as for his generation, who considered
that he was cut off out of the land of the living,
stricken for the transgression of my people?

⁹ And they made his grave with the wicked
and with a rich man in his death,
although he had done no violence,
and there was no deceit in his mouth.

¹⁰ Yet it was the will of the Lord to crush him;
he has put him to grief;
when his soul makes an offering for guilt,
he shall see his offspring; he shall prolong his
days;

the will of the Lord shall prosper in his hand.
¹¹ Out of the anguish of his soul he shall see and be
satisfied;
by his knowledge shall the righteous one, my
servant,

make many to be accounted righteous,
and he shall bear their iniquities.

¹² Therefore I will divide him a portion with the
many,

and he shall divide the spoil with the strong,
because he poured out his soul to death
and was numbered with the transgressors;
yet he bore the sin of many,
and makes intercession for the transgressors.

SCRIPTURE MEMORY FOR HOLY WEEK: Isaiah 53:5-6

SCRIPTURE READING: Mark 14:12-25

¹² And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where will you have us go and prepare for you to eat the Passover?" ¹³ And he sent two of his disciples and said to them, "Go into the city, and a man carrying a jar of water will meet you. Follow him, ¹⁴ and wherever he enters, say to the master of the house, 'The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?' ¹⁵ And he will show you a large upper room furnished and ready; there prepare for us." ¹⁶ And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.

¹⁷ And when it was evening, he came with the twelve. ¹⁸ And as they were reclining at table and eating, Jesus said, "Truly, I say to you, one of you will betray me, one who is eating with me." ¹⁹ They began to be sorrowful and to say to him one after another, "Is it I?" ²⁰ He said to them, "It is one of the twelve, one who is dipping bread into the dish with me. ²¹ For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."

²² And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." ²³ And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. ²⁴ And he said to them, "This is my blood of the ^[c] covenant, which is poured out for many. ²⁵ Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

VOS' *THE CHILD'S STORY BIBLE* (ALTERNATE READING):
"In the Upper Room" (pg. 673)

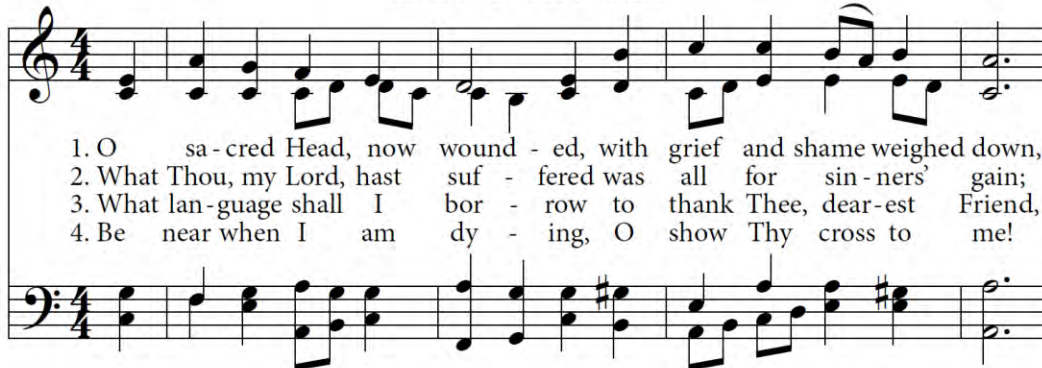
HYMN: "O Sacred Head, Now Wounded"

[AUDIO ACCOMPANIMENT \(ORGAN\)](#)

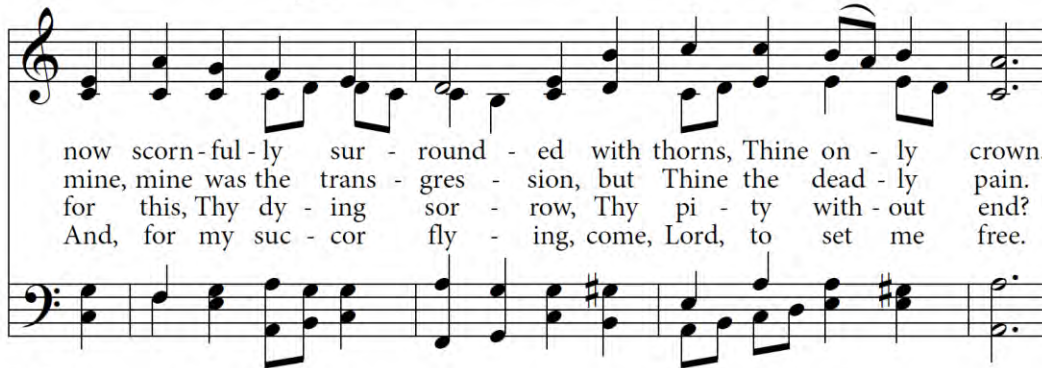


O Sacred Head, Now Wounded

PASSION CHORALE



1. O sa - cred Head, now wound - ed, with grief and shame weighed down,
2. What Thou, my Lord, hast suf - fered was all for sin - ners' gain;
3. What lan - guage shall I bor - row to thank Thee, dear - est Friend,
4. Be near when I am dy - ing, O show Thy cross to me!



now scorn - ful - ly sur - round - ed with thorns, Thine on - ly crown.
mine, mine was the trans - gres - sion, but Thine the dead - ly pain.
for this, Thy dy - ing sor - row, Thy pi - ty with - out end?
And, for my suc - cor fly - ing, come, Lord, to set me free.



O sa - cred Head, what glo - ry, what bliss till now was Thine!
Lo, here I fall, my Sav - ior! 'Tis I de - serve Thy place;
O make me Thine for - ev - er! And should I faint - ing be,
These eyes, new faith re - ceiv - ing, from Thee shall nev - er move;



Yet, though de - spised and go - ry, I joy to call Thee mine.
look on me with Thy fa - vor, vouch - safe to me Thy grace.
Lord, let me nev - er, nev - er, out - live my love for Thee.
for he who dies be - liev - ing dies safe - ly in Thy love.

WORDS: Attr. to Bernard of Clairvaux, 12th cent.; German tr. Paul Gerhardt, 1656

7.6.7.6.D

English tr. James W. Alexander, 1830

MUSIC: Hans Leo Hassler, 1601; adapt. Johann Sebastian Bach, 1729

POEM: “A Dialogue-Anthem” by George Herbert

(NOTE: Parents and children may want to use this as a call and response poem, reading the parts of Christian and Death.)

Christian. ALAS, poor Death! where is thy glory?
 Where is thy famous force, thy ancient sting?

Death. *Alas, poor mortal, void of story!*
 Go spell and read how I have killed thy King.

Christian. Poor Death! and who was hurt thereby?
 Thy curse being laid on Him makes thee accurst.

Death. *Let losers talk, yet thou shalt die;*
 These arms shall crush thee.

Christian. Spare not, do thy worst.
 I shall be one day better than before;
 Thou so much worse, that thou shalt be no more.

MUSIC STUDY: *The St. Matthew Passion* by J. S. Bach

[LISTEN TO THIS INTRODUCTION AND CHRISTIAN REFLECTION ON THE ST. MATTHEW PASSION WITH MUSICAL EXCERPTS](#)

(17 MINUTES)



Tuesday

SCRIPTURE READING: John 13:12-38

¹² When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you? ¹³ You call me Teacher and Lord, and you are right, for so I am. ¹⁴ If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. ¹⁵ For I have given you an example, that you also should do just as I have done to you. ¹⁶ Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. ¹⁷ If you know these things, blessed are you if you do them. ¹⁸ I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, ‘He who ate my bread has lifted his heel against me.’ ¹⁹ I am telling you this now, before it takes place, that when it does take place you may believe that I am he. ²⁰ Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me.”

²¹ After saying these things, Jesus was troubled in his spirit, and testified, “Truly, truly, I say to you, one of you will betray me.” ²² The disciples looked at one another, uncertain of whom he spoke. ²³ One of his disciples, whom Jesus loved, was reclining at table at Jesus’ side, ²⁴ so Simon Peter motioned to him to ask Jesus of whom he was speaking. ²⁵ So that disciple, leaning back against Jesus, said to him, “Lord, who is it?” ²⁶ Jesus answered, “It is he to whom I will give this morsel of bread when I have dipped it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. ²⁷ Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” ²⁸ Now no one at the table knew why he said this to him. ²⁹ Some thought that, because Judas had the moneybag, Jesus was telling him, “Buy what we need for the feast,” or that he should give something to the poor. ³⁰ So, after receiving the morsel of bread, he immediately went out. And it was night.

³¹ When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. ³² If God is glorified in him, God will also glorify him in himself, and glorify him at once. ³³ Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ ³⁴ A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. ³⁵ By this all people will know that you are my disciples, if you have love for one another.”

³⁶ Simon Peter said to him, “Lord, where are you going?” Jesus answered him, “Where I am going you cannot follow me now, but you will follow afterward.” ³⁷ Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” ³⁸ Jesus answered, “Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times.

VOS’ *THE CHILD’S STORY BIBLE* (ALTERNATE READING):
“Jesus’ Last Words to His Disciples” (pg. 676)

HYMN: “When I Survey the Wondrous Cross”

[AUDIO ACCOMPANIMENT \(PIANO\)](#)



When I Survey the Wondrous Cross

HAMBURG

1. When I sur - vey the won - drous cross on which the
2. For - bid it, Lord, that I should boast, save in the
3. See from His head, His hands, His feet, sor - row and
4. Were the whole realm of na - ture mine, that were a

Prince of Glo - ry died, my rich - est gain I
death of Christ my God! All the vain things that
love flow min - gled down! Did e'er such love and
pre - sent far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to His blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine, de-mands my soul, my life, my all.

WORDS: Isaac Watts, 1707

MUSIC: Lowell Mason, 1824

LM

SCRIPTURE MEMORY FOR HOLY WEEK: Isaiah 53:5-6

⁵ But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.

⁶ All we like sheep have gone astray;
we have turned—every one—to his own way;
and the Lord has laid on him
the iniquity of us all.

POEM: “Redemption” by George Herbert

Having been tenant long to a rich lord,
Not thriving, I resolvèd to be bold,
And make a suit unto him, to afford
A new small-rented lease, and cancel th’ old.

In heaven at his manor I him sought;
They told me there that he was lately gone
About some land, which he had dearly bought
Long since on earth, to take possession.

I straight returned, and knowing his great birth,
Sought him accordingly in great resorts;
In cities, theaters, gardens, parks, and courts;
At length I heard a ragged noise and mirth

Of thieves and murderers; there I him espied,
Who straight, *Your suit is granted*, said, and died.

[NOTES ON “REDEMPTION”](#)



MUSIC STUDY: *The St. Matthew Passion* by J. S. Bach

[WATCH THIS MUSICAL OVERVIEW OF THE ST. MATTHEW PASSION](#)

(32 MINUTES)

ALTERNATE: [PLAY THIS RECORDING OF THE ST. MATTHEW PASSION](#)

ACTIVE AND/OR PASSIVE LISTENING
(2 HOURS 43 MINUTES)



Wednesday

SCRIPTURE READING: Matthew 26:36-56

³⁶ Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go over there and pray." ³⁷ And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. ³⁸ Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." ³⁹ And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will." ⁴⁰ And he came to the disciples and found them sleeping. And he said to Peter, "So, could you not watch with me one hour? ⁴¹ Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." ⁴² Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, your will be done." ⁴³ And again he came and found them sleeping, for their eyes were heavy. ⁴⁴ So, leaving them again, he went away and prayed for the third time, saying the same words again. ⁴⁵ Then he came to the disciples and said to them, "Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. ⁴⁶ Rise, let us be going; see, my betrayer is at hand."

⁴⁷ While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. ⁴⁸ Now the betrayer had given them a sign, saying, "The one I will kiss is the man; seize him." ⁴⁹ And he came up to Jesus at once and said, "Greetings, Rabbi!" And he kissed him. ⁵⁰ Jesus said to him, "Friend, do what you came to do."^[a] Then they came up and laid hands on Jesus and seized him. ⁵¹ And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant^[a] of the high priest and cut off his ear. ⁵² Then Jesus said to him, "Put your sword back into its place. For all who take the sword will perish by the sword. ⁵³ Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? ⁵⁴ But how then should the Scriptures be fulfilled, that it must be so?" ⁵⁵ At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. ⁵⁶ But all this has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples left him and fled.

VOS' *THE CHILD'S STORY BIBLE* (ALTERNATE READING):
"The Kiss of Judas" (pg. 678)

HYMN: "Go To Dark Gethsemane"

[AUDIO ACCOMPANIMENT \(ORGAN\)](#)

*Please note that *after* this video accompaniment of the hymn ends, an image of Christ is shown on the screen.

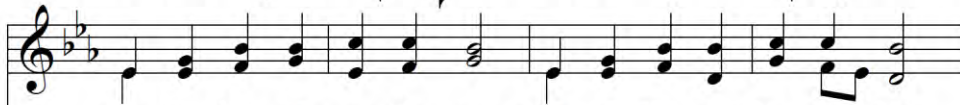


Go to Dark Gethsemane

REDHEAD



1. Go to dark Geth-sem - a - ne, all who feel the temp-ter's pow'r;
2. Fol - low to the judg-ment hall, view the Lord of life ar-raigned;
3. Calv'ry's mourn-ful moun-tain climb; there, a - dor - ing at His feet,
4. Ear - ly has - ten to the tomb where they laid His breathless clay,



your Re-deem-er's con-flict see; watch with Him one bit - ter hour;
Oh, the wormwood and the gall! Oh, the pangs His soul sus - tained!
mark the mir - a - cle of time, God's own sac - ri - fice com - plete.
all is sol - i - tude and gloom, who has tak - en Him a - way?



turn not from His griefs a - way, learn from Je - sus Christ to pray.
Shun not suff-'ring, shame, or loss; learn from Him to bear the cross.
"It is fin-ished!" hear Him cry; learn from Je - sus Christ to die.
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.



WORDS: James Montgomery, 1825

7.7.7.7.7.7

MUSIC: Richard Redhead, 1853

SCRIPTURE MEMORY FOR HOLY WEEK: Isaiah 53:5-6

⁵ But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.

⁶ All we like sheep have gone astray;
we have turned—every one—to his own way;
and the Lord has laid on him
the iniquity of us all.

POEM: “The Sacrifice” (part 1) by George Herbert

*Oh all ye, who pass by, whose eyes and mind
To worldly things are sharp, but to me blind;
To me, who took eyes that I might you find:
Was ever grief like mine?*

The Princes of my people make a head 5
Against their Maker: they do wish me dead,
Who cannot wish, except I give them bread;
Was ever grief like mine?

Without me each one, who doth now me brave, 10
Had to this day been an Egyptian slave.
They use that power against me, which I gave:
Was ever grief like mine?

Mine own Apostle, who the bag did bear, 15
Though he had all I had, did not forbear
To sell me also, and to put me there:
Was ever grief like mine?

For thirty pence he did my death devise, 20
Who at three hundred did the ointment prize,
Not half so sweet as my sweet sacrifice:
Was ever grief like mine?

Therefore my soul melts, and my heart's dear treasure
Drops blood (the only beads)† my words to measure:
O let this cup pass, if it be thy pleasure:
Was ever grief like mine?

These drops being temper'd with sinners tears 25
A Balsam are for both the Hemispheres:†
Curing all wounds, but mine; all, but my fears:
Was ever grief like mine?

†22 **the only beads:** The beads that Christ used to count his prayers were drops of his own blood.

†26 **both the Hemispheres:** the whole world

Yet my Disciples sleep; I cannot gain
One hour of watching; but their drowsy brain
Comforts not me, and doth my doctrine stain:
Was ever grief like mine? 30

Arise, arise, they come. Look how they run!
Alas! what haste they make to be undone!
How with their lanterns do they seek the sun!
Was ever grief like mine? 35

With clubs and staves they seek me, as a thief,
Who am the Way and Truth, the true relief;
Most true to those, who are my greatest grief:
Was ever grief like mine? 40

Judas, dost thou betray me with a kiss?
Canst thou find hell about my lips? and miss
Of life, just at the gates of life and bliss?
Was ever grief like mine?

See, they lay hold on me, not with the hands
Of faith, but fury: yet at their commands
I suffer binding, who have loos'd their bands.
Was ever grief like mine? 45

All my Disciples fly; fear puts a bar
Betwixt my friends and me. They leave the star,
That brought the wise men of the East from far.
Was ever grief like mine? 50

Then from one ruler to another bound
They lead me; urging, that it was not sound
What I taught: Comments would the text confound.† 55
Was ever grief like mine?

†55 **Comments would the text confound:** The opponents of Christ insist that his teachings undermine the Scriptures.

ART STUDY: [*Judas Repentant, Returning the Thirty Pieces of Silver* by Rembrandt](#)

(NOTE: Art studies in this guide will *not* contain any images of Christ.)

OBSERVE THE PAINTING QUIETLY TOGETHER.

HIDE THE PAINTING FROM VIEW.

ASK: WHAT DID YOU NOTICE IN THE PAINTING?

WHAT DID YOU WONDER ABOUT THE PAINTING?

WHAT DID THE PAINTING REMIND YOU OF?

LOOK AT THE PAINTING AGAIN TO OBSERVE WHAT YOU DISCUSSED. MAKING OTHER OBSERVATIONS.



Thursday

SCRIPTURE READING: Mark 14:43-72

⁴³ And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. ⁴⁴ Now the betrayer had given them a sign, saying, "The one I will kiss is the man. Seize him and lead him away under guard." ⁴⁵ And when he came, he went up to him at once and said, "Rabbi!" And he kissed him. ⁴⁶ And they laid hands on him and seized him. ⁴⁷ But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear. ⁴⁸ And Jesus said to them, "Have you come out as against a robber, with swords and clubs to capture me? ⁴⁹ Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled." ⁵⁰ And they all left him and fled.

⁵¹ And a young man followed him, with nothing but a linen cloth about his body. And they seized him, ⁵² but he left the linen cloth and ran away naked.

⁵³ And they led Jesus to the high priest. And all the chief priests and the elders and the scribes came together. ⁵⁴ And Peter had followed him at a distance, right into the courtyard of the high priest. And he was sitting with the guards and warming himself at the fire. ⁵⁵ Now the chief priests and the whole council were seeking testimony against Jesus to put him to death, but they found none. ⁵⁶ For many bore false witness against him, but their testimony did not agree. ⁵⁷ And some stood up and bore false witness against him, saying, ⁵⁸ "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" ⁵⁹ Yet even about this their testimony did not agree. ⁶⁰ And the high priest stood up in the midst and asked Jesus, "Have you no answer to make? What is it that these men testify against you?" ⁶¹ But he remained silent and made no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" ⁶² And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven." ⁶³ And the high priest tore his garments and said, "What further witnesses do we need? ⁶⁴ You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death. ⁶⁵ And some began to spit on him and to cover his face and to strike him, saying to him, "Prophesy!" And the guards received him with blows.

⁶⁶ And as Peter was below in the courtyard, one of the servant girls of the high priest came, ⁶⁷ and seeing Peter warming himself, she looked at him and said, "You also were with the Nazarene, Jesus." ⁶⁸ But he denied it, saying, "I neither know nor understand what you mean." And he went out into the gateway and the rooster crowed. ⁶⁹ And the servant girl saw him and began again to say to the bystanders, "This man is one of them." ⁷⁰ But again he denied it. And after a little while the bystanders again said to Peter, "Certainly you are one of them, for you are a Galilean." ⁷¹ But he began to invoke a curse on himself and to swear, "I do not know this man of whom you speak." ⁷² And immediately the rooster crowed a second time. And Peter remembered how Jesus had said to him, "Before the rooster crows twice, you will deny me three times." And he broke down and wept.

VOS' *THE CHILD'S STORY BIBLE* (ALTERNATE READING):
"Peter, the Coward" (pg. 680)

HYMN: "Ah, Holy Jesus"

[AUDIO ACCOMPANIMENT \(PIANO\)](#)



[HYMN REFLECTION ON
"AH, HOLY JESUS"](#)

(3 MINUTES)



Ah, Holy Jesus

HERZLIEBSTER JESU

1. Ah, ho - ly Je - sus, how have You of - fend - ed,
2. Who was the guilt - y? Who brought this up - on You?
3. Lo, the Good Shep - herd for the sheep is of - fered;
4. For me, kind Je - sus, was Your in - car - na - tion,
5. There - fore, kind Je - sus, since I can - not pay You,

that mor - tal judg - ment has on You de - scend - ed? By foes de -
A - las, my trea - son, Je - sus, has un - done You! 'Twas I, Lord
the slave has sin - ned, and the Son has suf - fered. For our a -
Your mor - tal sor - row, and Your life's ob - la - tion; Your death of
I do a - dore You, and will ev - er pray You, think on Your

rid - ed, by Your own re - ject - ed, O most af - flict - ed!
Je - sus, I it was de - nied You; I cru - ci - fied You.
tone - ment, while we noth - ing heed - ed, God in - ter - ced - ed.
an - guish and Your bit - ter pas - sion, for my sal - va - tion.
pit - y and Your love un - swerv - ing, not my de - serv - ing.

WORDS: Johann Heermann, 1630; tr. Robert Bridges, 1899, alt.
MUSIC: Johann Crüger, 1640

11.11.11.5

SCRIPTURE MEMORY FOR HOLY WEEK: Isaiah 53:5-6

⁵ But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.

⁶ All we like sheep have gone astray;
we have turned—every one—to his own way;
and the Lord has laid on him
the iniquity of us all.

POEM: “The Sacrifice” (part 2) by George Herbert

The Priest and rulers all false witness seek
'Gainst him, who seeks not life, but is the meek
And ready Paschal Lamb of this great week:
Was ever grief like mine?

60

Then they accuse me of great blasphemy,
That I did thrust into the Deity,
Who never thought that any robbery:†
Was ever grief like mine?

Some said, that I the Temple to the floor
In three days raz'd, and raised as before.
Why, he that built the world can do much more:
Was ever grief like mine?

65

Then they condemn me all with that same breath,
Which I do give them daily, unto death.
Thus *Adam* my first breathing rendereth:
Was ever grief like mine?

70

They bind, and lead me unto *Herod*: he
Sends me to *Pilate*. This makes them agree;†
But yet their friendship is my enmity:
Was ever grief like mine?

75

Herod and all his bands do set me light,†
Who teach all hands to war, fingers to fight,†
And only am the Lord of Hosts and might:
Was ever grief like mine?

80

†63 **never thought that any robbery**: Philippians 2:6: “Who, being in very nature God, did not consider equality with God something to be grasped.”

†74 **This makes them agree**: Luke 23:12: “That day Herod and Pilate became friends—before this they had been enemies.”

†77 **do set me light**: They do not think Christ is powerful.

†78 **fingers to fight**: Psalm 144:1: “Praise be to the LORD my Rock, who trains my hands for war, my fingers for battle.”

Herod in judgment sits, while I do stand;
Examines me with a censorious hand:
I him obey, who all things else command:
Was ever grief like mine?

The *Jews* accuse me with despitefulness; 85
And vying malice with my gentleness,
Pick quarrels with their only happiness:
Was ever grief like mine?

I answer nothing, but with patience prove†
If stony hearts will melt with gentle love. 90
But who does hawk at eagles with a dove?†
Was ever grief like mine?

My silence rather doth augment their cry;
My dove doth back into my bosom fly,
Because the raging waters still are high:† 95
Was ever grief like mine?

Hark how they cry aloud still, *Crucify:*
It is not fit he live a day, they cry,
Who cannot live less then eternally:
Was ever grief like mine? 100

Pilate, a stranger, holdeth off; but they,
Mine own dear people, cry, *Away, away,*
With noises confused frightening the day:
Was ever grief like mine?

Yet still they shout, and cry, and stop their ears, 105
Putting my life among their sins and fears,
And therefore wish *my blood on them and theirs:*
Was ever grief like mine?

See how spite cankers things. These words aright
Used, and wished, are the whole worlds light: 110
But honey is their gall, brightness their night:†
Was ever grief like mine?

They choose a murderer,† and all agree
In him to do themselves a courtesy:
For it was their own case who killed me: 115
Was ever grief like mine?

†89 **prove:** test, to find out if something is true

†91 **hawk at eagles with a dove:** Who would use a dove as a hunting bird to capture an eagle? The dove is used as a symbol of peace and love.

†95 **the raging waters still are high:** Christ's *dove* (mentioned in the previous stanza), like that of Noah, returns to him because it has no safe place to land.

†109-111 **These words etc:** In the previous stanza, the Jews say, "Let his blood be on us and on our children!" (Matt 27:25). *These words*, when used rightly, speak of salvation and grace; the intent of the crowd, however, is to bring condemnation on themselves.

†113 **a murderer:** Barabbas

And a seditious murderer he was:
But I the Prince of peace; peace that doth pass
All understanding, more than heav'n doth glass:†
Was ever grief like mine? 120

Why, Caesar is their only King, not I:
He clave the stony rock, when they were dry;†
But surely not their hearts, as I well try:
Was ever grief like mine?

Ah! how they scourge me! yet my tenderness 125
Doubles each lash: and yet their bitterness
Winds up my grief to a mysteriousness:†
Was ever grief like mine?

They buffet him, and box him as they list,† 130
Who grasps the earth and heaven with his fist,
And never yet, whom he would punish, miss'd:
Was ever grief like mine?

Behold, they spit on me in scornful wise,
Who by my spittle gave the blind man eyes,
Leaving his blindness to my enemies: 135
Was ever grief like mine?

My face they cover, though it be divine.
As *Moses'* face was veiled, so is mine,
Lest on their double-dark souls either shine:
Was ever grief like mine? 140

Servants and abjects flout me; they are witty:
Now prophesy who strikes thee, is their ditty.
So they in me deny themselves all pity:
Was ever grief like mine?

†119 **more than heav'n doth glass**: The Prince of Peace brings peace that transcends all bounds.

†122 **He clave etc**: Jesus rebukes the Jews with irony: it is he himself, not Caesar, who gave them water in the wilderness.

†127 **Winds up my grief to a mysteriousness**: Each stroke from the soldiers is as two strokes, because Christ is so tender, and the bitterness of the soldiers multiplies Christ's grief beyond comprehension.

†129 **as they list**: as they wish

ART STUDY: [The Denial of Saint Peter by Caravaggio](#)

(NOTE: Art studies in this guide will *not* contain any images of Christ.)

OBSERVE THE PAINTING QUIETLY TOGETHER.

HIDE THE PAINTING FROM VIEW.

ASK: WHAT DID YOU NOTICE IN THE PAINTING?

WHAT DID YOU WONDER ABOUT THE PAINTING?

WHAT DID THE PAINTING REMIND YOU OF?

LOOK AT THE PAINTING AGAIN TO OBSERVE WHAT YOU DISCUSSED. MAKING OTHER OBSERVATIONS.



Good Friday

SCRIPTURE READING: Luke 23:13-26, 32-43

¹³ Pilate then called together the chief priests and the rulers and the people, ¹⁴ and said to them, “You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. ¹⁵ Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. ¹⁶ I will therefore punish and release him.”

¹⁸ But they all cried out together, “Away with this man, and release to us Barabbas” — ¹⁹ a man who had been thrown into prison for an insurrection started in the city and for murder. ²⁰ Pilate addressed them once more, desiring to release Jesus, ²¹ but they kept shouting, “Crucify, crucify him!” ²² A third time he said to them, “Why? What evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him.” ²³ But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. ²⁴ So Pilate decided that their demand should be granted. ²⁵ He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

²⁶ And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus.

...

³² Two others, who were criminals, were led away to be put to death with him. ³³ And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. ³⁴ And Jesus said, “Father, forgive them, for they know not what they do.” And they cast lots to divide his garments. ³⁵ And the people stood by, watching, but the rulers scoffed at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!” ³⁶ The soldiers also mocked him, coming up and offering him sour wine ³⁷ and saying, “If you are the King of the Jews, save yourself!” ³⁸ There was also an inscription over him, “This is the King of the Jews.”

³⁹ One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” ⁴⁰ But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? ⁴¹ And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” ⁴² And he said, “Jesus, remember me when you come into your kingdom.” ⁴³ And he said to him, “Truly, I say to you, today you will be with me in paradise.”

(NOTE: Parents may choose to add Saturday's reading, the final reading on the death of Christ, to today's reading for the purposes of homeschool morning time.)

VOS' THE CHILD'S STORY BIBLE (ALTERNATE READING): “The Sun Becomes Dark” (pg. 690)

HYMN: “Tis Finished!
The Messiah Dies”

[AUDIO ACCOMPANIMENT \(PIANO\)](#)



[HYMN REFLECTION
ON “TIS FINISHED!
THE MESSIAH
DIES”](#)

(3 MINUTES)



'Tis Finished! The Messiah Dies

OLIVE'S BROW

1. 'Tis fin - ished! The Mes - si - ah dies— cut off for sins, but
2. The veil is rent; in Christ a - lone the liv - ing way to
3. 'Tis fin - ished! All my guilt and pain, I want no sac - ri -
4. The reign of sin and death is o'er; all grace is now to

not His own; ac - com - plished is the sac - ri -
heav'n is seen; the mid - dle wall is bro - ken
fice be - side; for me, for me the Lamb is
sin - ners giv'n; and, lo! I plead th' a - ton - ing

fice— the great re - deem - ing work is done.
down, and all man - kind may en - ter in.
slain, 'tis fin - ished! I am jus - ti - fied.
blood, and in Thy right I claim my heav'n.

WORDS: Charles Wesley, 1762

LM

MUSIC: William B. Bradbury, 1853

SCRIPTURE MEMORY FOR HOLY WEEK: Isaiah 53:5-6

⁵ But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.

⁶ All we like sheep have gone astray;
we have turned—every one—to his own way;
and the Lord has laid on him
the iniquity of us all.

POEM: “The Sacrifice” (part 3) by George Herbert

And now I am deliver'd unto death,
Which each one calls for so with utmost breath, 145
That he before me well nigh suffereth:†
Was ever grief like mine?

Weep not, dear friends, since I for both have wept
When all my tears were blood, the while you slept: 150
Your tears for your own fortunes should be kept:†
Was ever grief like mine?

The soldiers lead me to the common hall;
There they deride me, they abuse me all:
Yet for twelve heav'nly legions I could call: 155
Was ever grief like mine?

Then with a scarlet robe they me array;
Which shows my blood to be the only way
And cordial left to repair mans decay:
Was ever grief like mine? 160

Then on my head a crown of thorns I wear:
For these are all the grapes *Sion* doth bear,
Though I my vine planted and watered there:†
Was ever grief like mine?

So sits the earth's great curse in Adam's fall† 165
Upon my head: so I remove it all
From th' earth unto my brows, and bear the thrall:
Was ever grief like mine?

†146 **That he before me well nigh suffereth:** Those who call for Christ's death do so with such vehemence that it seems they may die before he does.

†151 **Your tears for your own etc:** Luke 23:28: “Jesus turned and said to them, ‘Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children.’”

†162–163 **For these are all the grapes etc:** God often speaks of Israel as a garden that he is cultivating. Instead of grapes, Israel has produced (a crown of) thorns.

†165 **the earth's great curse in Adam's fall:** Part of the curse following Adam's sin was the growth of thorns and thistles (Gen 3:18). In this stanza, Christ bearing the thorns on his head pictures his taking the entirety of the curse upon himself.

Then with the reed they gave to me before,
They strike my head, the rock from thence all store 170
Of heav'nly blessings issue evermore:†
Was ever grief like mine?

They bow their knees to me, and cry, *Hail king*:
What ever scoffs or scornfulness can bring,
I am the floor, the sink, where they it fling: 175
Was ever grief like mine?

Yet since man's scepters are as frail as reeds,
And thorny all their crowns, bloody their weeds;
I, who am Truth, turn into truth their deeds: 180
Was ever grief like mine?

The soldiers also spit upon that face,
Which Angels did desire to have the grace,
And Prophets, once to see,† but found no place:
Was ever grief like mine?

Thus trimmed, forth they bring me to the rout, 185
Who *Crucify him*, cry with one strong shout.
God holds his peace at man, and man cries out:
Was ever grief like mine?

They lead me in once more, and putting then
Mine own clothes on, they lead me out again. 190
Whom devils fly, thus is he toss'd of men:†
Was ever grief like mine?

And now weary of sport, glad to engross
All spite in one, counting my life their loss,
They carry me to my most bitter cross: 195
Was ever grief like mine?

My cross I bear my self until I faint:
Then Simon bears it for me by constraint,
The decreed burden of each mortal Saint;†
Was ever grief like mine? 200

†170–171 ***the rock from thence etc***: The beating of Christ releases blessing, as the striking of the rock in the wilderness released the water.

†182 ***Which Angels did desire...And Prophets***: 1 Peter 1:10–12: "Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care.... Even angels long to look into these things."

†191 ***Whom devils fly etc***: Christ makes demons flee, and yet he himself is ordered around by mere men.

†199 ***The decreed burden***: Jesus commands all of his followers to take up the cross.

†197 ***O all ye who pass by etc***: Both here and line 1 of the poem echo Lamentations 1:12: "Is it nothing to you, all you who pass by? Look around and see. Is any suffering like my suffering that was inflicted on me, that the LORD brought on me in the day of his fierce anger?"

†198 ***Man stole the fruit, but I must climb the tree***: Although Adam sinned in taking the fruit from the tree, it is Christ who takes the curse of being hung on a tree (Deut 21:23; Gal 3:13).

O all ye who pass by, behold and see;†
 Man stole the fruit, but I must climb the tree;†
 The tree of life to all, but only me:
 Was ever grief like mine?

Lo, here I hang, charg'd with a world of sin, 205
 The greater world o' th' two; for that came in
 By words, but this by sorrow I must win:
 Was ever grief like mine?

Such sorrow as, if sinful man could feel,
 Or feel his part, he would not cease to kneel. 210
 Till all were melted, though he were all steel:
 Was ever grief like mine?

But, *O my God, my God!* why leav'st thou me,
 The son, in whom thou dost delight to be?
My God, my God————— 215
 Never was grief like mine.

Shame tears my soul, my body many a wound;
 Sharp nails pierce this, but sharper that confound;
 Reproaches, which are free, while I am bound.
 Was ever grief like mine? 220

Now heal thy self, Physician; now come down.
 Alas! I did so,† when I left my crown
 And father's smile for you, to feel his frown:
 Was ever grief like mine?

In healing not my self, there doth consist 225
 All that salvation, which ye now resist;
 Your safety in my sickness doth subsist:
 Was ever grief like mine?

Betwixt two thieves I spend my utmost breath,
 As he that for some robbery suffereth. 230
 Alas! what have I stolen from you? Death.
 Was ever grief like mine?

A king my title is, prefixt on high;
 Yet by my subjects am condemn'd to die
 A servile death in servile company: 235
 Was ever grief like mine?

They give me vinegar mingled with gall,
 But more with malice: yet, when they did call,
 With Manna, Angels' food, I fed them all:
 Was ever grief like mine? 240

†222 **I did so**: Jesus did *come down*, in his incarnation and suffering.

They part my garments, and by lot dispose
My coat, the type of love, which once cur'd those
Who sought for help,† never malicious foes:
Was ever grief like mine?

Nay, after death their spite shall further go; 245
For they will pierce my side, I full well know;
That as sin came, so Sacraments might flow:†
Was ever grief like mine?

But now I die; now all is finished.
My woe, man's weal:† and now I bow my head. 250
Only let others say, when I am dead,
Never was grief like mine.

†242–243 *My coat...which one cur'd*: A reference to the woman healed of her bleeding by touching Jesus's coat (Matt 9:20–22 and parallels).

†247 *so Sacraments might flow*: From Christ's pierced side flowed blood and water; Herbert sees these as picturing the Lord's Table and baptism, respectively.

†250 *weal*: good, or benefit

POEM (OPTIONAL): "Good Friday" by Christina Rossetti

Am I a stone, and not a sheep,
That I can stand, O Christ, beneath Thy cross,
To number drop by drop Thy blood's slow loss,
And yet not weep?

Not so those women loved
Who with exceeding grief lamented Thee;
Not so fallen Peter, weeping bitterly;
Not so the thief was moved;

Not so the Sun and Moon
Which hid their faces in a starless sky,
A horror of great darkness at broad noon –
I, only I.

Yet give not o'er,
But seek Thy sheep, true Shepherd of the flock;
Greater than Moses, turn and look once more
And smite a rock.

PICTURE BOOK (OPTIONAL): *The Prince's Poison Cup* by R. C. Sproul

Saturday

OR MAY BE COMBINED WITH FRIDAY

SCRIPTURE READING: Matthew 27:45-60

⁴⁵ Now from the sixth hour there was darkness over all the land until the ninth hour. ⁴⁶ And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" ⁴⁷ And some of the bystanders, hearing it, said, "This man is calling Elijah." ⁴⁸ And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. ⁴⁹ But the others said, "Wait, let us see whether Elijah will come to save him." ⁵⁰ And Jesus cried out again with a loud voice and yielded up his spirit.

⁵¹ And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. ⁵² The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, ⁵³ and coming out of the tombs after his resurrection they went into the holy city and appeared to many. ⁵⁴ When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, "Truly this was the Son of God!"

⁵⁵ There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, ⁵⁶ among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

⁵⁷ When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. ⁵⁸ He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. ⁵⁹ And Joseph took the body and wrapped it in a clean linen shroud ⁶⁰ and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away.

HYMN: "What Wondrous Love Is This"

[AUDIO ACCOMPANIMENT \(PIANO\)](#)



What Wondrous Love is This

WONDROUS LOVE

1. What won-drous love is this, O my soul, O my soul! What
2. When I was sink-ing down, sink-ing down, sink-ing down, when
3. To God and to the Lamb, I will sing, I will sing; to

won-drous love is this, O my soul! What won-drous love is this,
I was sink-ing down, O my soul! When I was sink-ing down
God and to the Lamb, I will sing. To God and to the Lamb

that caused the Lord of bliss to bear the dread-ful curse for my
be - neath God's right-eous frown, Christ laid a - side His crown for my
who is the great "I AM," while mil-lions join the theme, I will

soul, for my soul, to bear the dread-ful curse for my soul.
soul, for my soul, Christ laid a - side His crown for my soul.
sing, I will sing, while mil-lions join the theme, I will sing.

Resurrection Sunday

OR THE MONDAY FOLLOWING THE CELEBRATION OF THE RESURRECTION

CHRISTIAN GREETING:

Parent: "The Lord is risen!"

Child(ren): "The Lord is risen indeed!"

SCRIPTURE READING: John 20:1-20

¹ Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. ² So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." ³ So Peter went out with the other disciple, and they were going toward the tomb. ⁴ Both of them were running together, but the other disciple outran Peter and reached the tomb first. ⁵ And stooping to look in, he saw the linen cloths lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, ⁷ and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself. ⁸ Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; ⁹ for as yet they did not understand the Scripture, that he must rise from the dead. ¹⁰ Then the disciples went back to their homes.

¹¹ But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. ¹² And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. ¹³ They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." ¹⁴ Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. ¹⁵ Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." ¹⁶ Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher). ¹⁷ Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" ¹⁸ Mary Magdalene went and announced to the disciples, "I have seen the Lord"—and that he had said these things to her.

¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." ²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.

VOS' *THE CHILD'S STORY BIBLE* (ALTERNATE READING): "The Stone Is Rolled Away" (pg. 693)

HYMN: "The Strife Is O'er"

[AUDIO ACCOMPANIMENT \(PIANO\)](#)



[HYMN REFLECTION ON
"THE STRIFE IS O'ER"](#)

(2 MINUTES)



The Strife Is O'er

VICTORY

Refrain *Fine*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

1. The strife is o'er, the bat - tle done; the vic - to -
 2. The pow'rs of death have done their worst, but Christ their
 3. The three sad days are quick - ly sped; He ris - es
 4. He closed the yawn - ing gates of hell; the bars of
 5. Lord! by the stripes which wound - ed Thee, from death's dread

ry of life is won; the song of tri - umph
 le - gions hath dis - persed; let shout of ho - ly
 glo - rious from the dead; all glo - ry to our
 heav'n's high por - tals fell; let hymns of praise His
 sting Thy ser - vants free, that we may live, and

D.C.

has	be - gun:	Al - le - lu - ia!
joy	out - burst:	Al - le - lu - ia!
ris - en	Head:	Al - le - lu - ia!
tri - umphs	tell:	Al - le - lu - ia!
sing	to Thee:	Al - le - lu - ia!

WORDS: Latin hymn, c. 1695; tr. Francis Pott, 1861

8.8.8.4. Alleluias

MUSIC: Giovanni P. de Palestrina, 1591; adapt. William Henry Monk, 1861

POEM: "Easter Wings" by George Herbert

Lord, who createdst man in wealth and store.

Though foolishly he lost the same.

Decaying more and more.

Till he became

Most poor:

With thee

O let me rise

As larks, harmoniously.

And sing this day thy victories:

Then shall the fall further the flight in me.

My tender age in sorrow did begin

And still with sicknesses and shame.

Thou didst so punish sin.

That I became

Most thin.

With thee

Let me combine.

And feel thy victory:

For, if I imo my wing on thine.

Affliction shall advance the flight in me.