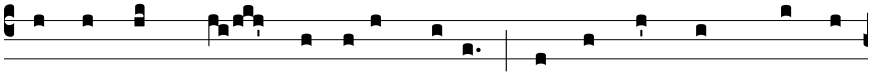


Tenebrae

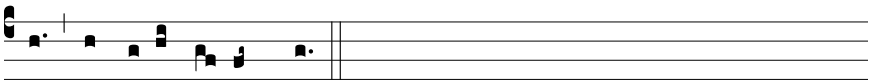
The ministers enter the church in silence and proceed to their places. The Office then begins immediately with the Antiphon on the first Psalm. It is customary to sit for the psalmody.

First Nocturn

Antiphon 1



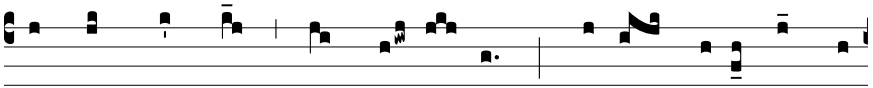
Zeal for your house * has eaten me up; the scorn of those who scorn



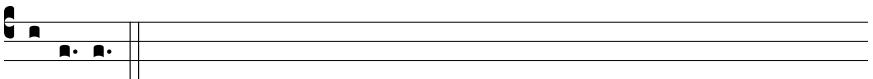
you has fallen up-on me.

Psalm 69 or Psalm 69:1-23

Antiphon 2



Let them draw back * and be dis-graced who take pleasure in my



misfortune.

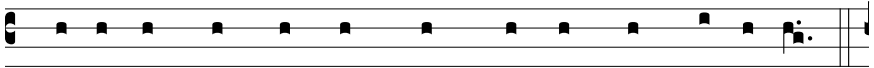
Psalm 70

Antiphon 3



A-rise, * O God, main-tain my cause.

Psalm 74



∿ De- li- ver me, my God, from the hand of the w- icked:

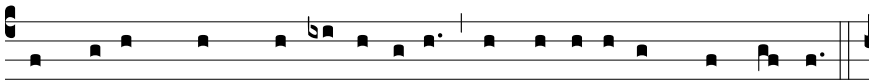


∿ From the clutches of the e-vildo-er and the oppressor.

All stand for silent prayer. The appointed Reader then goes to the lectern, and everyone else sits down.

Lesson 1

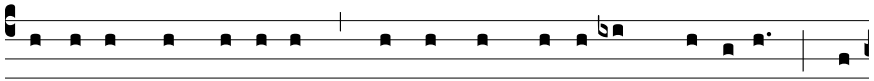
Lamentations 1:1-5



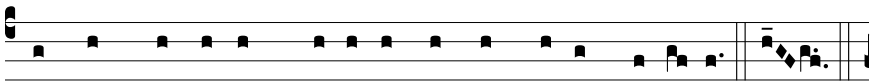
A Reading from the Lamentations of Jer-emi- ah the Prophet.



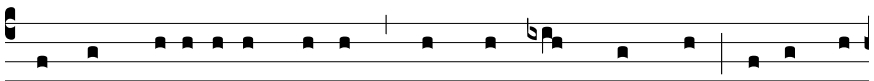
A-leph. How sol-i-tar-y lies the ci-ty, once so full of people! How like



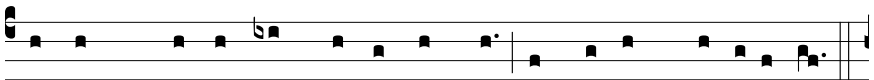
a wi-dow has she be-come, she that was great among the nations! She



that was queen among the cit-ies has now be-come a vassal. Beth.



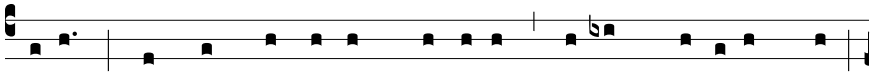
She weeps bitterly in the night, tears run down her cheeks; among all



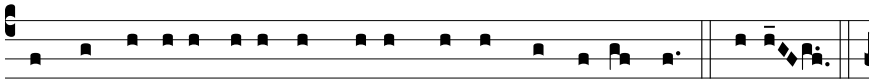
her lovers she has none to comfort her; all be-come her enemies.



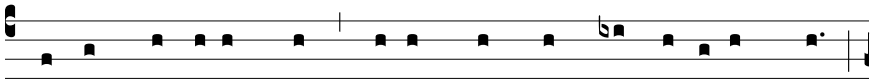
Gimel. Judah has gone into the mi-se-ry of ex-ile and of hard ser-



vi-tude; she dwells now among the nations, but finds no resting place;



all her pursu-ers overtook her in the midst of her anguish. Da-leth.



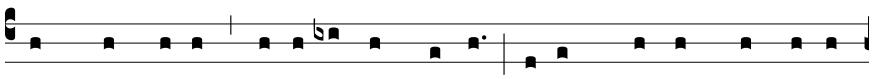
The roads to Zi-on mourn, because none come to the sol-ern feasts;



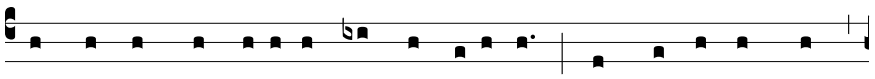
all her gates are de-so-late, her priests groan and sigh; her virgins are



afflicted, and she is in bitterness. He. Her adversaries have be-



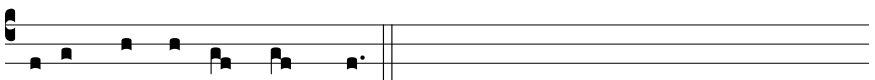
come her masters, her en-emies prosper; because the Lord has pun-ish-



ed her for the multi-tude of her rebellions; her children are gone,



dri-ven away as captives by the enemy. Je-ru-sa-lem, Je-ru-sa-lem,



re-turn to the Lord your God!

Responsory 1

In monte Oliveti



On the mount * of Ol- ives Je-sus prayed to the Fa- ther:



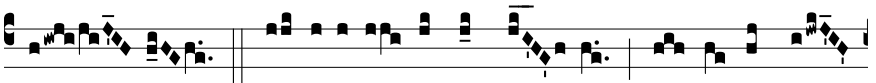
Fa-ther, if it be pos- si- ble, let this cup pass from me. *



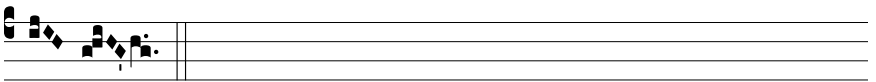
The spir-it in-deed is will- ing, but the flesh is weak.



∩ Watch and pray, that you may not enter into temp-ta-



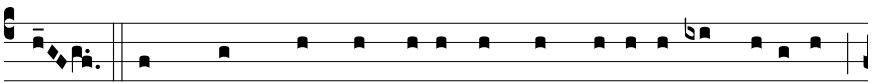
tion. R The spir-it in-deed is will- ing, but the flesh is



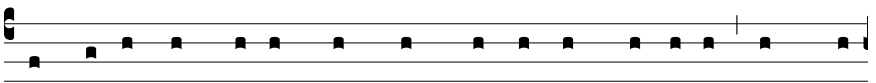
weak.

Lesson 2

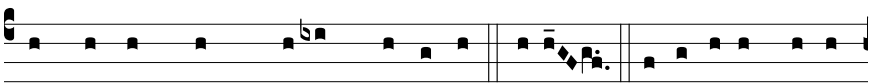
Lamentations 1:6-9



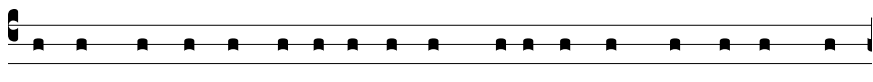
Waw. And from Daughter Zi- on all her maj-esty has departed;



her princes have be-come like stags that can find no pasture, and that



run without strength be-fore the hunter. Za-yin. Je-ru-sa-lem remem-



bers in the days of her affliction and bitterness all the precious things



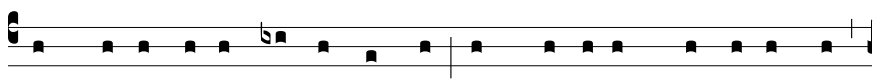
that were hers from the days of old; when her people fell into the hand



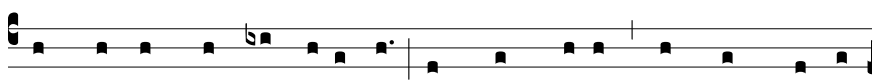
of the foe, and there was none to help her; the adversar-y saw her, and



mocked at her downfall. Heth. Je-ru-sa-lem has sinned greatly, there-



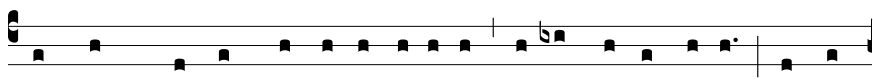
fore she has be-come a thing unclean; all who honored her despise her,



for they have seen her nakedness; and now she sighs, and turns her face



away. Teth. Uncleaness clung to her skirts, she took no thought of



her doom; therefore her fall is terrible, she has no comforter. "O Lord,



behold my affliction, for the enemy has tri-umphed." Je-ru-sa-lem,



Je-ru-sa-lem, re-turn to the Lord your God!

Responsory 2

Tristis est anima mea



My soul * is ver-y sor-row-ful, e-ven to the point of death;



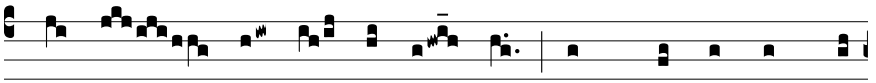
Remain here, and watch with me. Now you shall see the



crowd who will surround me; * you will flee, and I



will go to be of-fered up for you.



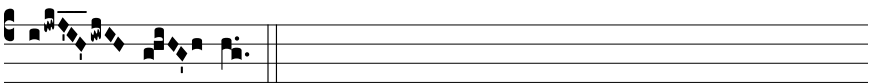
∞ Be- hold, the hour is at hand, and the Son of Man



is betrayed into the hands of sin-ners.



℞ You will flee, and I will go to be of-fered



up for you.



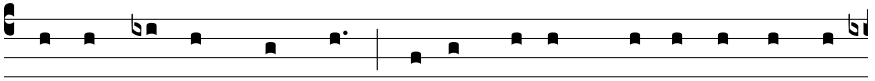
Yodh. The adversar-y has stretched out his hand to seize all her precious



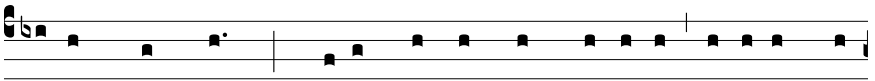
things; she has seen the Gentiles invade her sanctu-ar-y, those whom you



had forbidden to enter your congre-ga-tion. Kaph. All her people



groan as they search for bread; they sell their own children for food to



re-vive their strength. "Behold, O Lord, and consid-er, for I am now



beneath contempt!" Lamedh. Is it nothing to you, all you who pass



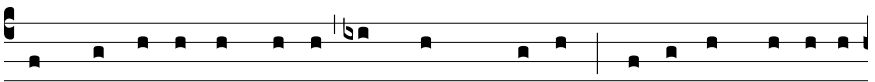
by? Behold and see if there is any sorrow like my sorrow, which was



brought upon me, which the Lord inflicted, on the day of his burning



anger. Mem. From on high he sent fire, into my bones it descended;



he spread a net for my feet, and turned me back; he has left me des-o-



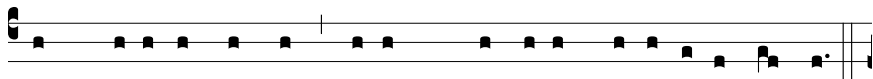
late and faint all the day long. Nun. My transgressions were bound



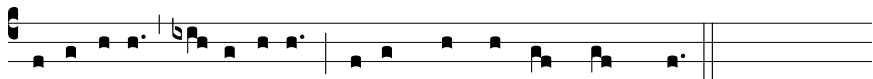
into a yoke; by his hand they were fastened together; their yoke is



upon my neck; he has caused my strength to fail. The Lord has deliv-



ered me into their hands, against whom I am not able to stand up.



Je-ru-sa-lem, Je-ru-sa-lem, re-turn to the Lord your God!

Responsory 3

Ecce vidimus eum



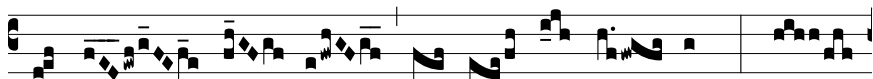
Lo, * we have seen him without beau- ty or maj-



es- ty, with no looks to attract our eyes.



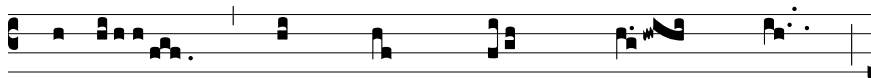
He bore our sins and grieved for us,



he was wound- ed for our transgres- sions, * and



by his scourg- ing we are healed.



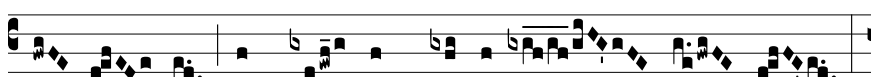
¶ Surely, he has borne our griefs



and car- ried our sor- rows:



℞ Lo, * we have seen him without beau- ty or maj-



es- ty, with no looks to attract our eyes.



He bore our sins and grieved for us,



he was wound- ed for our transgres- sions, *



and by his scourg- ing we are healed.

Second Nocturn

Antiphon 4



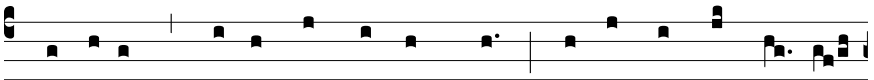
The kings of the earth * rise up in re-volt, and the princ-es plot to-geth-



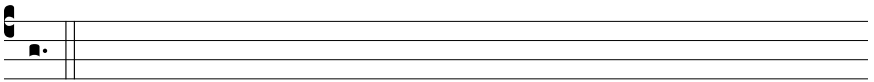
er, a-against the Lord and a-against his A-noint-ed.

Psalm 2

Antiphon 5



They di-vide * my gar-ments a-mong them; they cast lots for my cloth-



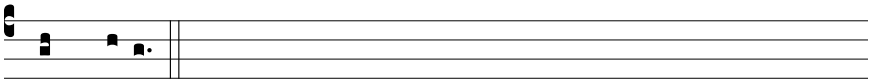
ing.

Psalm 22, or Psalm 22:1-21

Antiphon 6



False wit-ness-es * have ris-en up a-against me, and al-so those who

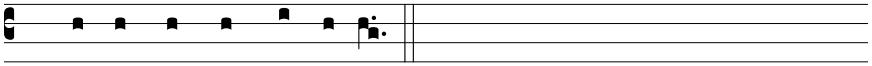


speak mal-ice.

Psalm 27



They di- vide my garments among them:

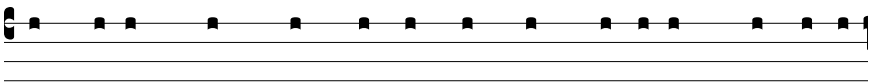


They cast lots for my clothing.

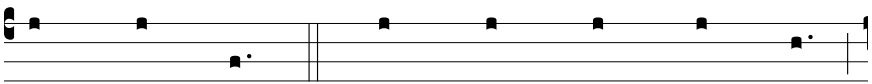
All stand for silent prayer. The appointed Reader then goes to the lectern, and everyone else sits down.

Lesson 4

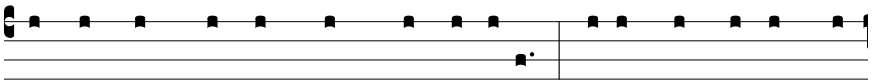
Augustine on Psalm 55:1,2,10c



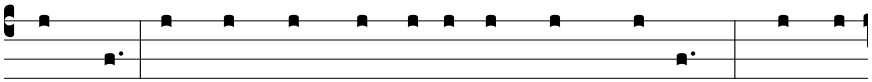
A Reading from the Trea- tise of Saint Augustine the Bishop



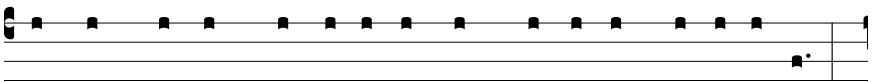
on the Psalms. Hear my prayer, O God;



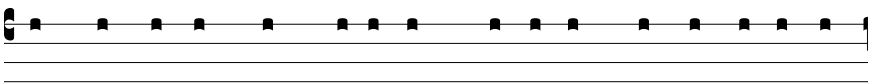
do not hide yourself from my pe- tition. Listen to me and an-



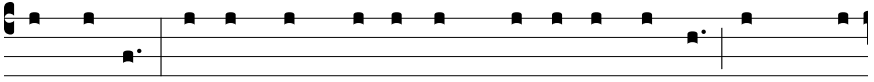
swer me. I mourn in my tri- al and am troubled.” These are



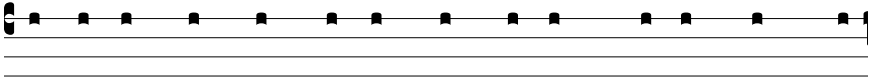
the words of one disqui- et- ed, in trouble and anxi- e- ty.



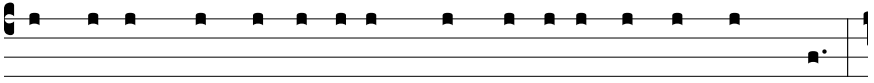
He prays under much suffer- ing, de- sir- ing to be de- liv- ered



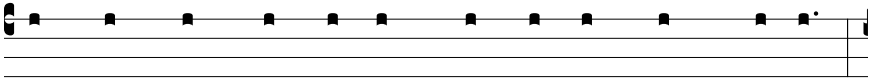
from e-vil. Let us now see under what e-vil he lies; and when



he be-gins to speak, let us place ourselves be-side him, that,



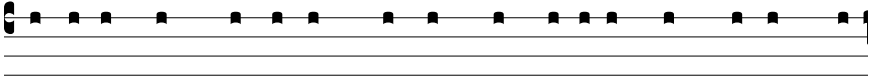
by shar-ing his trib-u-lation, we may also join in his prayer.



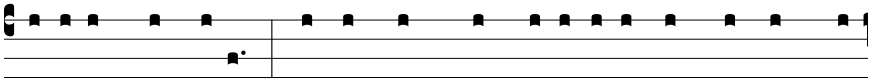
“I mourn in my tri-al,” he says, “and am troubled.”



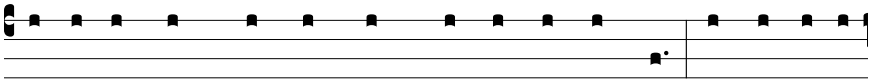
When does he mourn? When is he troubled? He says, “In my tri-al.”



He has in mind the wicked who cause him suffer-ing, and he calls this



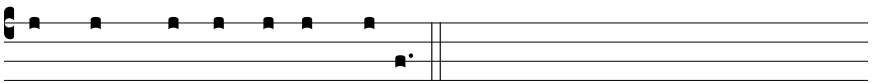
suffer-ing his “tri-al.” Do not think that the e-vil are in the world for



no purpose, and that God makes no good use of them. Every wicked



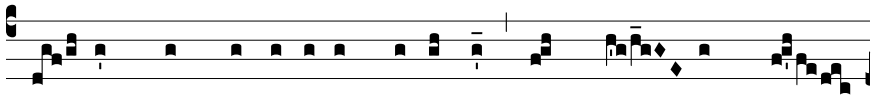
person lives either that he may be corrected, or that through him the



righteous may be tried and tested.

Responsory 4

Tamquam ad latronem



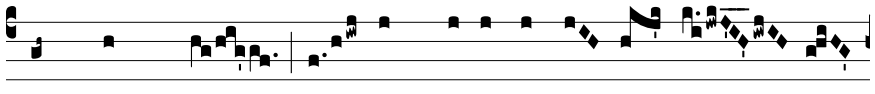
Have you * come out as against a robber, with swords and clubs



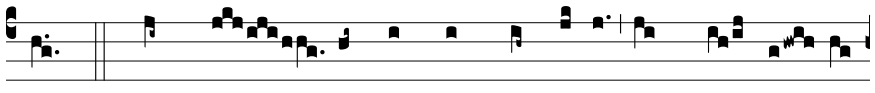
to cap-ture me? Day af-ter day I sat in the tem-



ple teach- ing, and you did not seize me; but now, behold,



you scourge me, and lead me away to be cru- ci-



fied. ¶ When they had laid hands on Je-sus and were hold- ing



him, he said: ☩ Day af-ter day I sat in the tem-



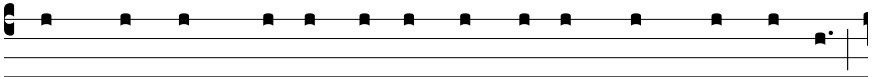
ple teach- ing, and you did not seize me; but now, behold,



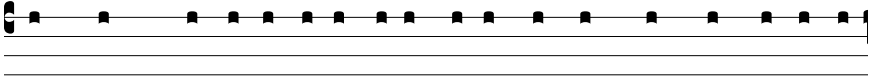
you scourge me, and lead me away to be cru- ci- fied.

Lesson 5

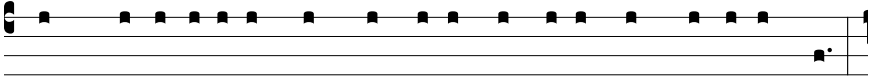
Augustine on Psalm 55:1,2,10c



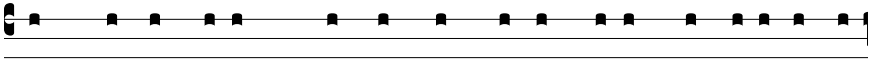
Would that those who now test us were converted and tried with us;



yet though they continue to try us, let us not hate them, for we do not



know whether any of them will persist to the end in their e-vil ways.



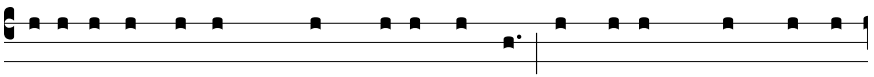
And most of the time, when you think you are hat-ing your enemy, you



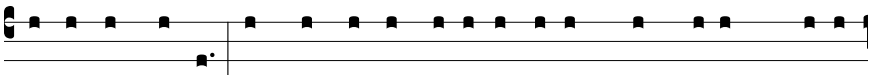
are hat-ing your brother without knowing it. Only the dev-il and his an-



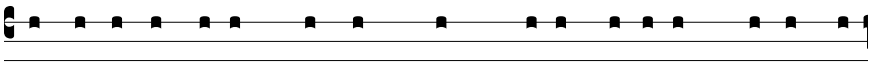
gels are shown to us in the Ho-ly Scriptures as doomed to e-ternal fire.



It is only their amendment that is hopeless, and against them we wage



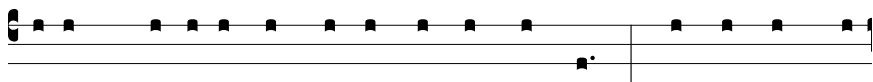
a hidden battle. For this battle the Apostle arms us, say-ing, "We are



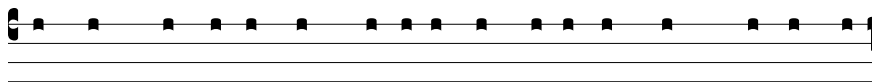
not contending against flesh and blood," that is, not against human be-



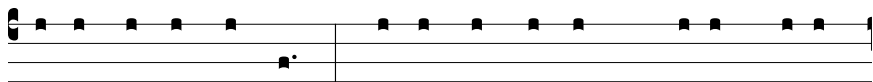
ings whom we see, "but against the princi-pal-i-ties, against the powers,



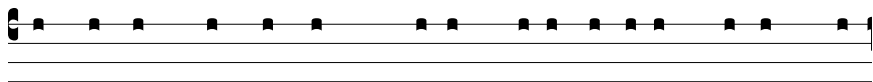
against the rul-ers of the darkness of this world.” So that you may



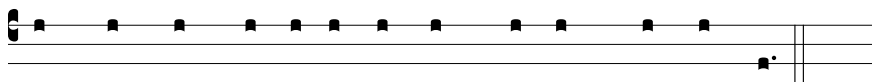
not think that demons are the rul-ers of heaven and earth, he says, “of



the darkness of this world.” He says, “of the world,” meaning the lovers



of the world—of the “world,” meaning the ungodly and wicked—the “-



world” of which the Gospel says, “And the world knew him not.”

Responsory 5

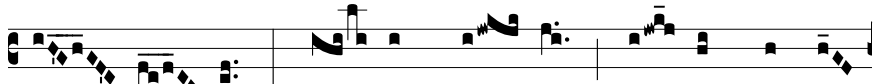
Tenebrae factae sunt



Darkness * covered the whole land when Je-sus had been cru- ci-



fied; and a- bout the ninth hour he cried with



a loud voice: My God, my God, why have you for-



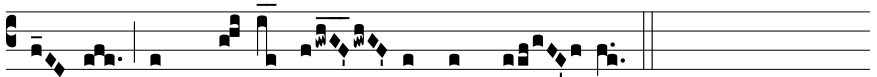
sak-en me? * And he bowed his head and handed o- ver his



spir- it. √ Je-sus, cry- ing with a loud voice, said: Fa- ther,



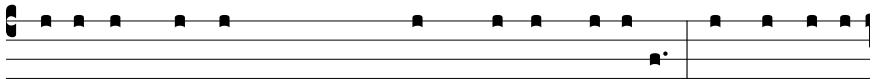
into your hands I com- mend my spir- it. R And he bowed



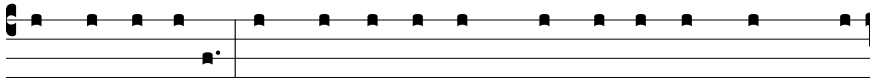
his head and handed o- ver his spir- it.

Lesson 6

Augustine on Psalm 55:1,2,10c



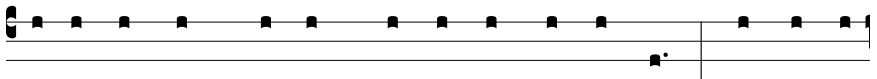
“For I have seen unrighteousness and strife in the cit-y.” See the glo-ry



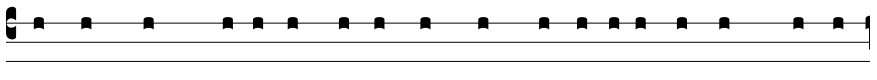
of the cross itself. On the brow of kings that cross is now placed, the



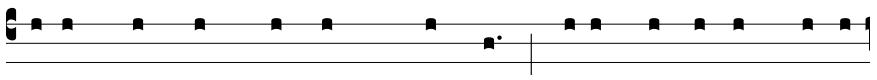
cross which enemies once mocked. Its power is shown in the re-sult.



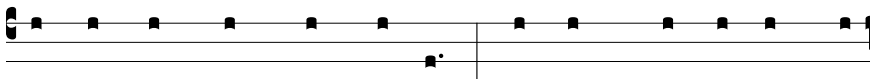
He has conquered the world, not by steel, but by wood. The wood of



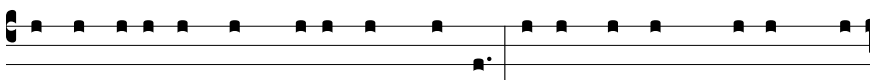
the cross seemed a fit-ting object of scorn to his enemies, and standing



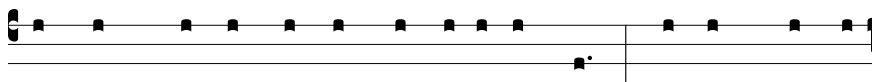
be-fore that wood they wagged their heads, say-ing, “If you are the Son



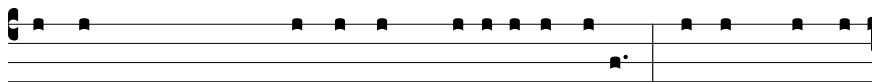
of God, come down from the cross.” He stretched out his hands to



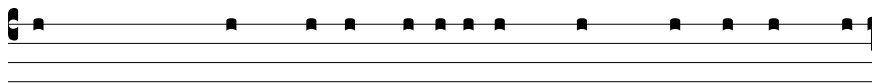
an unbeliev-ing and rebellious people. If one is just who lives by



faith, one who does not have faith is unrighteous. Therefore when he



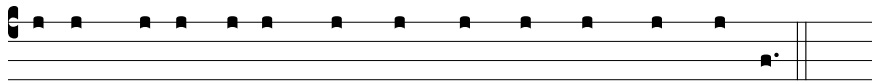
says “unrighteousness,” understand that it is unbelief. The Lord then saw



unrighteousness and strife in the city, and stretched out his hands to



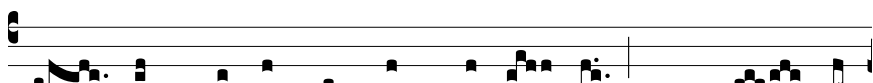
an unbelieving and rebellious people. And yet, looking upon them,



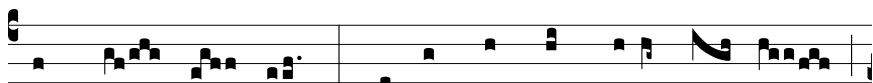
he said, “Father, forgive them, for they know not what they do.”

Responsory 6

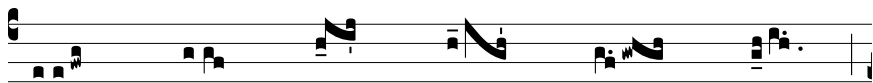
Ecce quomodo moritur



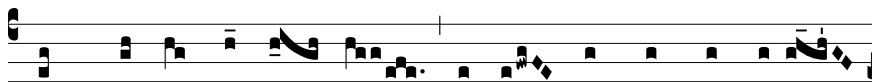
See * how the righteous one perishes, and no one



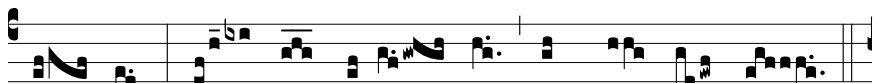
takes it to heart. The righteous are taken away,



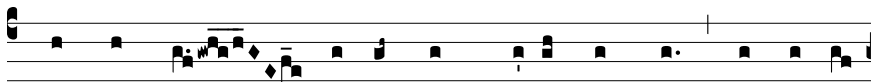
and no one understands.



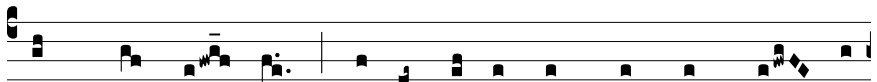
From the face of evil the righteous one is taken



away, * and his memory shall be in peace.



∨ Like a sheep be-fore its shearers is mute, so he o-



pened not his mouth. By oppression and judgment he was



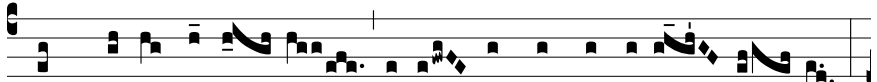
taken a-way. ¶ See * how the righteous one per-ish-



es, and no one takes it to heart. The righteous are



taken a-way, and no one un-der-stands.



From the face of e-vil the right-eous one is taken a-way,



* and his memo-ry shall be in peace.

Third Nocturn

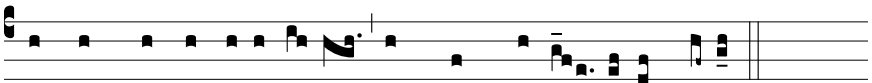
Antiphon 7



God is my help-er; it is the Lord who sus-tains my life.

Psalm 54

Antiphon 8



At Salem is his tabernacle, and his dwell-ing is in Zi-on.

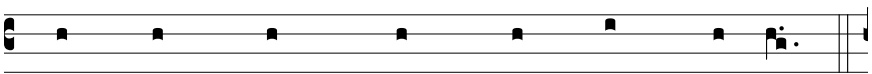
Psalm 76

Antiphon 9

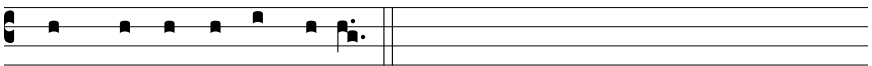


I have be-come like one who has no strength, lost a-mong the dead.

Psalm 88

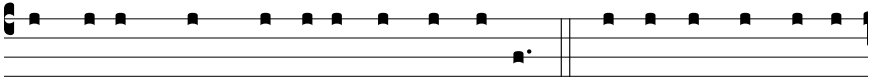


∇ He has made me dwell in darkness:

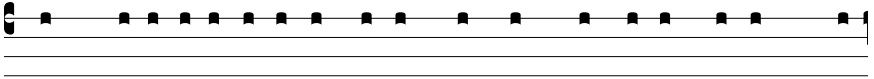


℞ Like the dead of long a-go.

All stand for silent prayer. The appointed Reader then goes to the lectern, and everyone else sits down.



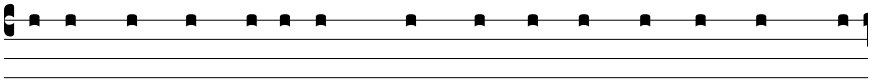
A Reading from the Letter to the Hebrews. We do not have a high



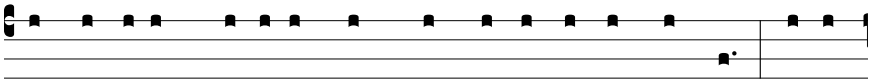
priest who is unable to sympathize with our weaknesses, but one who



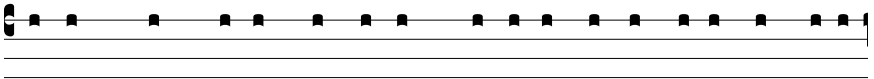
in every respect has been tempted as we are, yet without sinning.



Let us then with confidence draw near to the throne of grace, that



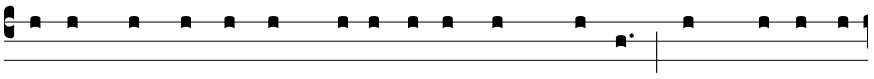
we may receive mercy and find grace to help in time of need. For every



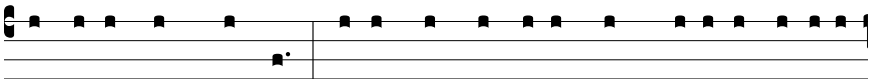
high priest chosen from among men is appointed to act on behalf



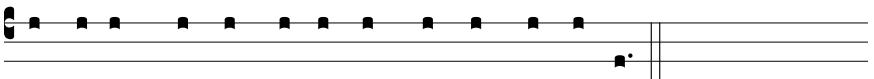
of men in relation to God, to offer gifts and sacrifices for sins.



He can deal gently with the ignorant and wayward, since he himself



is beset with weakness. Because of this he is bound to offer sacrifice



for his own sins as well as for those of the people.

Responsory 7

Eram quasi agnus



I was *like a trusting lamb led to the



slaughter. I did not know it was against me that they de-vised



schemes, say- ing, Let us destroy the tree with its fruit;



let us cut him off from the land of the liv- ing.



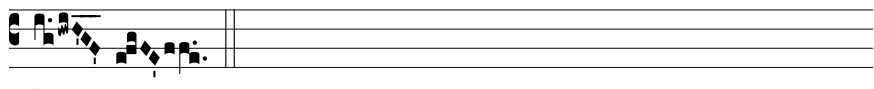
∞ All my enemies whis- pered together against me, and de- vided



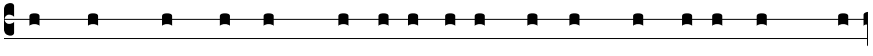
e-vil a- gainst me, say- ing: ℞ Let us destroy the tree with



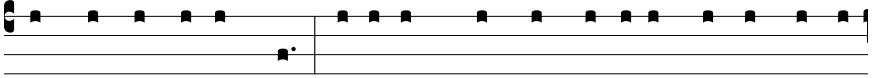
its fruit; let us cut him off from the land of the



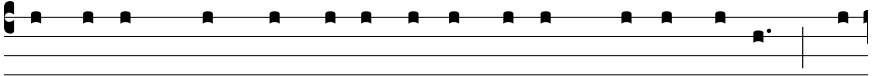
liv- ing.



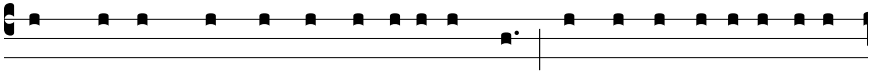
And one does not take the honor upon himself, but he is called by



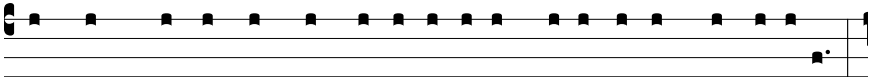
God, just as Aaron was. So also, Christ did not exalt himself to be



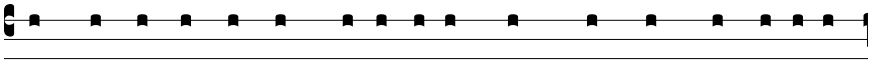
made a high priest, but was appointed by him who said to him, "You



are my Son, this day have I begotten you;" as he says also in another



place, "You are a priest for ever after the order of Melchizedek."



In the days of his flesh, Jesus offered up prayers and supplications,



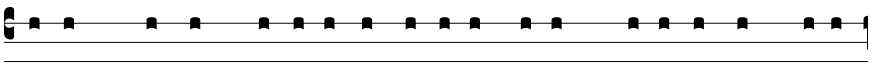
with loud cries and tears, to him who was able to save him from death,



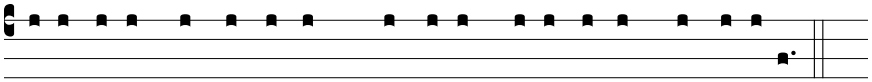
and he was heard for his godly fear. Although he was a Son, he learned



obedience through what he suffered; and, being made perfect, he



became the source of eternal salvation to all who obey him, being



designated by God a high priest after the order of Melchizedek.

Responsory 8

Velum templi



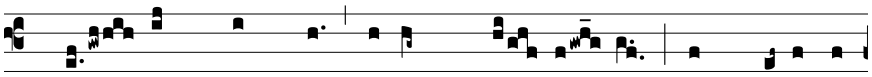
The veil of the temple * was torn in two, * And the earth



shook, and the thief from the cross cried out, Lord, re-



member me when you come into your kingdom.



∕ The rocks were split, the tombs were opened, and many bod-



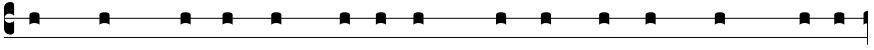
ies of the saints who slept were raised: R And the earth



shook, and the thief from the cross cried out, Lord, re-



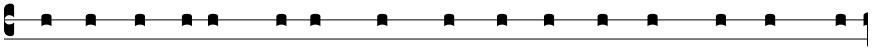
member me when you come into your kingdom.



But when Christ appeared as a high priest of the good things that are



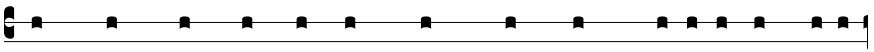
to come, then, through the greater and more perfect tent For if the



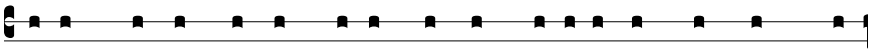
sprinkling of de-filed persons with the blood of goats and bulls and with



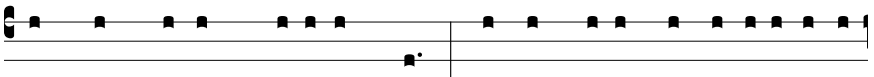
the ashes of a heif-er sancti-fies for the purification of the flesh, how



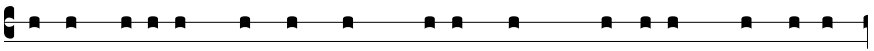
much more shall the blood of Christ, who through the e-ternal Spir-it



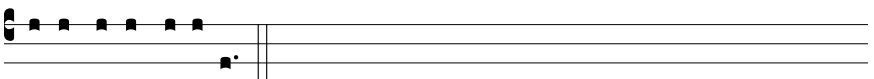
offered himself without blemish to God, pu-ri-fy your conscience from



dead works to serve the liv-ing God. Therefore he is the me-di-a-tor of



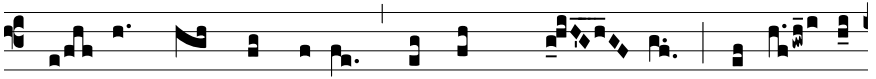
a new covenant, so that those who are called may receive the promised



e-ternal inher-it-ance.

Responsory 9

Sepulto Domino



When the * Lord was buried, they sealed the tomb, roll-ing a



great stone to the door of the tomb; * and they stationed



sol- diers to guard him. ¶The chief priests gathered be-



fore Pi- late, and pe- titioned him. ¶When the * Lord was



buried, they sealed the tomb, roll-ing a great stone.

Lauds

Antiphon 10



God did not spare his own Son, but de-liv-er-ed him up for us all.

Psalm 63 or Psalm 63:1-8

Antiphon 11



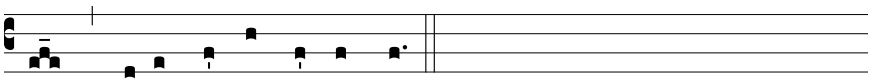
He was led like a lamb to the slaughter, and he o-pen-ed not his mouth.

Psalm 90 or Psalm 90:1-12

Antiphon 12



They shall mourn * for him as one mourns for an only child; for the



Lord, who is without sin, is slain.

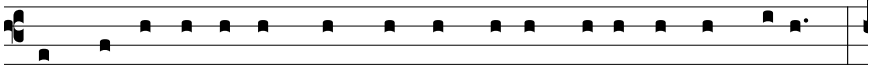
Psalm 143

The Song of Hezekiah

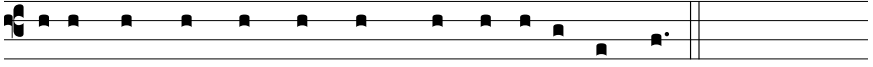
Antiphon



From the gates of hell, O Lord, de-liv-er my soul.



In my despair I said, “In the noonday of my life I must *depart*; *



my unspent years are summoned to the *portals* of death.”

- 2 And I said,
“No more shall I see the Lord in the land of the *living*, *
never more look on my kind among *dwellers* on earth.
- 3 My house is pulled down and I am *uncovered*, *
as when a shepherd *strikes* his tent.
- 4 My life is rolled up like a bolt of *cloth*, *
the threads cut *off* from the loom.
- 5 Between sunrise and sunset my life is brought to an *end*; *
I cower and hope *for* the dawn.
- 6 Like a lion he has crushed all my *bones*; *
like a swallow or thrush I utter plaintive cries; I *mourn* like a dove.
- 7 My weary eyes look *up* to you; *
Lord, be my refuge in my *affliction*.”
- 8 But what can I say? for he has *spoken*; *
it is he who *has* done this.
- 9 Slow and halting are my steps all my *days*, *
because of the bitterness of *my* spirit.
- 10 O Lord, I recounted all these things to you and you *rescued* me; *
when entreated, you *restored* my life.
- 11 I know now that my bitterness was for my *good*, *
for you held me back from the pit of destruction,
you cast all my sins *behind* you.
- 12 The grave does not thank you nor death give you *praise*; *
nor do those at the brink of the grave hang on *your* promise.
- 13 It is the living, O Lord,
the living who give you thanks as I *do* this day; *
and parents speak of your faithfulness to *their* children.
- 14 You, Lord, are my *Savior*; *
I will praise you with stringed instruments all the days of my life,
in the house *of* the Lord.

Psalm 150

Antiphon

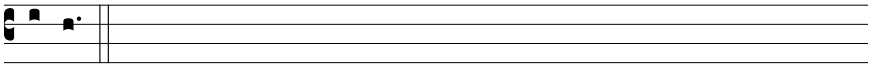


O Death, I will be your death; O Grave, I will be your destruction.

Psalm 150

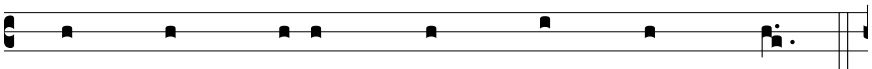


Praise God in his ho-ly *temple*; * pra-ise him in the firmament of his

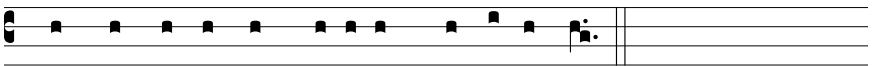


power.

- 2 Praise him for his mighty *acts*; *
praise him for his excellent *greatness*.
- 3 Praise him with the blast of the *ram's-horn*; *
praise *him* with *lyre* and harp.
- 4 Praise him with timbrel and *dance*; *
praise *him* with *strings* and pipe.
- 5 Praise him with resounding *cymbals*; *
praise him with *loud-clanging cymbals*.
- 6 Let everything that has *breath* *
praise *the Lord*.



∞ My flesh also shall rest in hope:



℞ You will not let your ho-ly One see corruption.

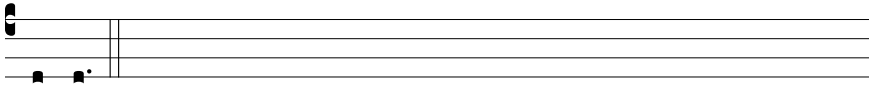
All stand. During the singing of the following Canticle, the candles at the Altar, and all other lights in the church (except the one remaining at the top of the triangular candlestick), are extinguished.

Benedictus Dominus Deus Israel

Antiphon



Now the wom-en sit-ting at the tomb made lamentation, weeping for

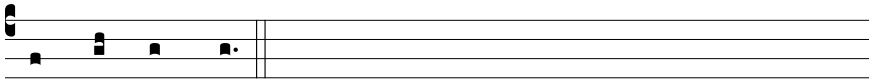


the Lord.

Luke 1:68-79



Blessed be the Lord, *the God of Is-ra- el*; * he has come to his people



and *set* them free.

- 2 And *hath* raised up a mighty *sal-va-tion* for us *
in the house of his *servant David*,
- 3 As *he* spake by the *mouth* of his holy *pro-phets*, *
which have been *since* the *world* began:
- 4 That *we* should be *saved* from our *e-ne-mies*, *
and from the hand of *all* that *hate* us;
- 5 To *perform* the mercy promised to our *fore-fa-thers*, *
and to remember *his* holy covenant;
- 6 To *perform* the oath which he sware to our *fore-fath-er A-bra-ham*, *
that *he* would *give* us,
- 7 That *we* being delivered out of the *hand* of our *en-e-mies* *
might serve *him* without fear,
- 8 In *holiness* and *right-eous-ness* before *him*, *
all the *days* of *our* life.
- 9 And *thou*, child, shalt be called the *proph-et* of the *High-est*, *
for thou shalt go before the face of the Lord
to *prepare* his ways;
- 10 To *give* knowledge of salvation *un-to* his *peo-ple* *
for the remission of *their* sins,

- 11 Through *the tender mercy of our God, **
 whereby the dayspring from on high hath *visited* us;
- 12 To *give* light to them that sit in darkness and in *the shadow of death, **
 and to guide our feet into the *way* of peace.

After the Canticle, during the repetition of the Antiphon, the remaining candle is taken from the stand and hidden beneath or behind the Altar, or in some other convenient place.

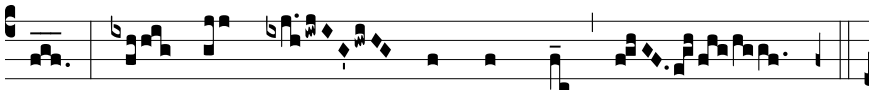
Anthem

All kneel for the singing of the following anthem

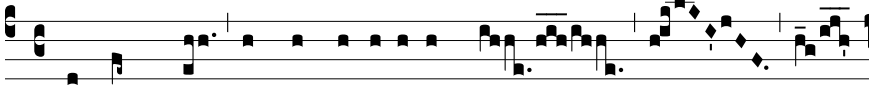
Christus factus est



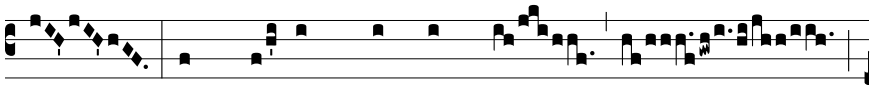
Christ for us be-came o-be-di-ent un-to



death, e-ven death on a cross.



therefore God has highly exalted him



and be-stowed on him the Name



which is a-bove eve-ry name.

A brief silence is observed. The following Psalm is then said quietly. If it is sung, it is customary to monotone alternate verses.

Psalm 51

The Presider says the Collect without chant, and without the usual conclusion.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross.

Nothing further is said; but a noise is made, and the remaining candle is brought from its hiding place and replaced on the stand.

By its light the ministers and people depart in silence.