

**Welcome:** *If you are a visitor, we are grateful that you have joined us and hope that you find space here to come close to God. We welcome all who seek the Holy, no matter your background. At Trinity Episcopal Cathedral, we pray, celebrate, and share our gifts with each other, our neighbors, and our community, as we serve God and represent the Episcopal Diocese of Arkansas. We'd love to connect with you about how to make this church your home. To do so, please fill out one of the pew cards in front of you and drop it in the offertory plate.*

*The name Tenebrae is the Latin word for “darkness” or “shadows,” and has for centuries been applied to the ancient monastic night and early morning services of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings.*

*This service is marked by a reading from the book of Lamentations and the gradual extinguishing of candles and other lights until a single candle, considered a symbol of the Lord, remains. Towards the end of the service, this candle is hidden, typifying the apparent victory of the forces of evil. At the very end, a loud noise is made, symbolizing the earthquake at the time of Jesus' death, the hidden candle is restored to its place and by its light all depart in silence.*



## THE FIRST NOCTURN

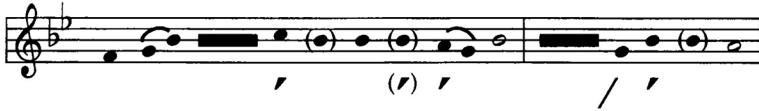
*The cantor and congregation chant the psalms responsively, with the cantor chanting the antiphons and odd verses and the congregation chanting the even verses.*

**ANTIPHON ONE:** *Zeal for your house has eaten me up; the scorn of those who scorn you has fallen on me.*

### Psalm 69

*Salvum me fac*

*Tone III.4*



- 1 *Save mē*, O God,  
for the waters have risen úp to mý neck.\*  
I am sinking in deep mire,  
and there is no firm ground / for mý feet.
- 2 I have come ín to deep wáters,\*  
and the torrent wash/es óver me.
- 3 I have grown weary with my crying;  
my throát is íinflamed;\*  
my eyes have failed from look/ing fór my God.
- 4 Those who hate me without a cause are more than the hairs of my head;  
my lying foes who would destróy me are mǐghty.\*  
Must I then give back what / I néver stole?
- 5 O God, you knów my fóolishness,\*  
and my faults are not hid/den fróm you.
- 6 Let not those who hope in you be put to shame through  
mé, Lord GÓD öf hosts;\*  
let not those who seek you be disgraced because of  
me, O God / of Ísrael.
- 7 Surely, for your sake have I súffered réproach,\*  
and shame has co/vered mý face.
- 8 I have become a stranger tó my own kǐndred,\*  
an alien to my mo/ther's children.
- 9 Zeal for your house has éaten mē up;\*  
the scorn of those who scorn you has fallen / upón me.

- 10 I humbled myself with fāsting, \*  
but that was turned / to mý reproach.
- 11 I put on sáck-cloth 'álsó, \*  
and became a byword / amóng them.
- 12 Those who sit at the gate múrmur agáinst me, \*  
and the drunkards make songs a/bóut me.
- 13 But as for me, thís is my práyer tö you, \*  
at the time you / have sét, O LORD:
- 14 "In your great mércy, 'Ö God, \*  
answer me with your / unfáiling help.
- 15 Save me from the mire; dó not let më sink; \*  
let me be rescued from those who hate me  
and out of the / deep wáters.
- 16 Let not the torrent of waters wash over me,  
neither let the deep swállow më up; \*  
do not let the Pit shut its mouth / upón me.
- 17 Answer me, O LÓRD, for your lóve ÿs kind; \*  
in your great compas/sion, túrn to me."
- 18 "Hide not your fáce from your 'sérvant; \*  
be swift and answer me, for I / am ín distress.
- 19 Draw near to mé and redéëm me; \*  
because of my enemies / delíver me.
- 20 You know my reproach, my sháme, and my díshönor; \*  
my adversaries are all / in yóur sight."
- 21 Reproach has broken my heart, and it cánnöt bë healed; \*  
I looked for sympathy, but there was none,  
for comforters, but I could / find nó one.
- 22 They gáve me gáll tö eat, \*  
and when I was thirsty, they gave me vine/gar tó drink.
- 23 Let the table befóre them bé ä trap \*  
and their sa/cred féasts a snare.

ANTIPHON ONE: *Zeal for your house has eaten me up; the scorn of those who scorn you has fallen on me.*

*The first candle is extinguished.*

ANTIPHON TWO: *Let them draw back and be disgraced who take pleasure in my misfortune.*

Psalm 70    *Deus, in adiutorium*    Tone VIII.1



- 1 *Be pleased*, O God, to delíver me; \*  
O LORD, make / haste to hélp me.
- 2 Let those who seek my life be ashamed  
and altogether dismáyed; \*  
let those who take pleasure in my misfortune  
draw / back and bé disgraced.
- 3 Let those who say to me “Aha!” and gloat over me túrn back, \*  
be/cause they áre ashamed.
- 4 Let all who seek you rejoice and be glád in you; \*  
let those who love your salvation say for ever,  
/ “Great is thé LORD!”
- 5 But as for me, I am poor and néedy; \*  
come to me speed/ily, Ó God.
- 6 You are my helper and my delíverer; \*  
O LORD, / do not tárry.

ANTIPHON TWO: *Let them draw back and be disgraced who take pleasure in my misfortune*

*The second candle is extinguished.*

ANTIPHON THREE: *ARISE, O God, maintain my cause.*

Psalm 74    *Ut quid, Deus?*    Tone IV.4



- 1 O Göd, why have you ut/terly cást us off? \*  
why is your wrath so hot against the / sheep of your pásture?

- 2 Remember your congregation that you / purchased lóng ago, \*  
the tribe you redeemed to be your inheritance,  
and / Mount Zion whére you dwell.
- 3 Turn your steps toward the / endless rúins; \*  
the enemy has laid waste everything in / your sanctuáry.
- 4 Your adversaries roared / in your hólý place; \*  
they set up their banners as / tokens of víctory.
- 5 They were like men coming up with axes / to a gróve of trees; \*  
they broke down all your carved work with / hatchets and hámmer.
- 6 They set fire / to your hólý place; \*  
they defiled the dwelling-place of your Name  
/ and razed it tó the ground.
- 7 They said to themselves, "Let us destroy them / altogéther." \*  
They burned down all the meeting-pla/ces of God ín the land.
- 8 There are no signs for us to see;  
there / is no próphet left; \*  
there is not one among / us who knows hów long.
- 9 How long, O God, will the / adversáry scoff? \*  
will the enemy blaspheme / your Name for éver?
- 10 Why do / you draw báck your hand? \*  
why is your right hand hid/den in your bósom?
- 11 Yet God is my / King from áncient times, \*  
victorious / in the midst óf the earth.
- 12 You divided the sea / by your mǐght \*  
and shattered the heads of the dragons / upon the wáters;
- 13 You crushed the heads / of Leviáthan \*  
and gave him to the people of / the desert fór food.
- 14 You split open / spring and tórrent; \*  
you dried up ev/er-flowing rívers.
- 15 Yours is the day, yours al/so the níght; \*  
you established / the moon and thé sun.

- 16 You fixed all the / boundaries of the earth; \*  
you made both / summer and winter.
- 17 Remember, O LORD, how the en/emy scoffed, \*  
how a foolish / people despised your Name.
- 18 Do not hand over the life of your / dove to wild beasts; \*  
never forget / the lives of your poor.
- 19 Look up/on your covenant; \*  
the dark places of the earth / are haunts of violence.
- 20 Let not the oppressed / turn away ashamed; \*  
let the poor / and needy praise your Name.
- 21 Arise, O / God, maintain your cause; \*  
remember how fools / revile you all day long.
- 22 Forget not the clamor of your / adversaries, \*  
the unending tumult of those who / rise up against you.

ANTIPHON THREE: *Arise, O God, maintain my cause.*

*The third candle is extinguished.*

*Priest* Deliver me, my God, from the hand of the wicked:  
*People* **From the clutches of the evildoer and the oppressor.**

*All stand for silent prayer.*

*The first reader then moves to the lectern. When the reader is in position, everyone else sits down. The reading, which is divided into three lessons, is announced before the first lesson only. There are no closing statements after the lessons. The first three lessons are drawn from the Lamentations of Jeremiah the Prophet. It is customary for the reader to say the Hebrew letter at the beginning of each line.*

## LESSON ONE

JEREMIAH 1:1-14

*Lector* A Reading from the Lamentations of Jeremiah the Prophet  
*Aleph.* How solitary lies the city, once so full of people! How like a widow has she become, she that was great among the nations! She that was queen among the cities has now become 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 become her enemies.

*Gimel.* Judah has gone into the misery of exile and of hard servitude; she dwells now among the nations, but finds no resting place; all her pursuers overtook her in the midst of her anguish.

*Daleth.* The roads to Zion mourn, because none come to the solemn feasts; all her gates are desolate, her priests groan and sigh; her virgins are afflicted, and she is in bitterness.

*He.* Her adversaries have become her masters, her enemies prosper; because the Lord has punished her for the multitude of her rebellions; her children are gone, driven away as captives by the enemy.

*Cantor* Jerusalem, Jerusalem, return unto the Lord thy God!

**RESPONSORY ONE** – *In monte Oliveti*

*Anton Bruckner*

*In monte Oliveti oravit ad patrem:*

*Pater si fieri potest transeat a me calix iste.*

*Spiritus quidem promptus est caro autem infirma.*

*Fiat Voluntas tua.*

*Verumtamen non sicut ego volo, sed sicut tu vis.*

On the Mount of Olives he prayed to the father  
“Father, if it be possible, let this cup pass from me.

The spirit indeed is willing, but the flesh is weak.  
Let your will be done.

Nevertheless, not as I will, but as you will.

**LESSON TWO**

*Waw.* And from Daughter Zion all her majesty has departed; her princes have become like stags that can find no pasture, and that run without strength before the hunter.

*Zayin.* Jerusalem remembers 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 adversary saw her, and mocked at her downfall.

*Heth.* Jerusalem has sinned greatly, therefore she has become 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 triumphed.”

*Cantor* Jerusalem, Jerusalem, return unto the Lord thy God!

**RESPONSORY TWO** – *Tristis est anima mea*

*Priest* My soul is very sorrowful, even to the point of death;

*People* **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 offered up for you.**

*Priest* Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

*People* **You will flee, and I will go to be offered up for you.**

## LESSON THREE

*Yodh.* The adversary has stretched out his hand to seize all her precious things; she has seen the Gentiles invade her sanctuary, those whom you had forbidden to enter your congregation.

*Kaph.* All her people groan as they search for bread; they sell their own children for food to revive their strength. "Behold, O Lord, and consider, 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 desolate 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 delivered me into their hands, against whom I am not able to stand up.

*Cantor* Jerusalem, Jerusalem, return unto the Lord thy God!

### RESPONSORY THREE - *Ecce vidimus eum*

*Officiant* Lo, we have seen him without beauty or majesty,  
*People* **with no looks to attract our eyes. He bore our sins and grieved for us, he was wounded for our transgressions, and by his scourging we are healed.**

*Officiant* Surely he has borne our griefs and carried our sorrows:  
*People* **And by his scourging we are healed.**

## THE SECOND NOCTURN

**ANTIPHON FOUR:** *The kings of the earth rise up in revolt, and the princes plot together, against the Lord and against his Anointed.*

**Psalm 2**      *Quare fremuerunt gentes?*      **Tone VIII.1**

- 1 *Why are the nations in an úproar? \**  
*Why do the peoples / mutter éempty threats?*

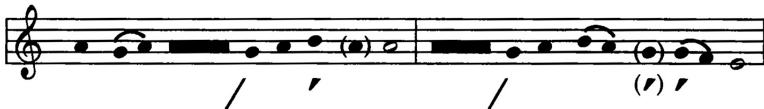
- 2 Why do the kings of the earth rise up in revolt,  
and the princes plot together, \*  
against the LORD and against / his Anointed?
- 3 “Let us break their yoke,” they say; \*  
“let us cast / off their bonds from us.”
- 4 He whose throne is in heaven is laughing; \*  
the Lord has them / in derision.
- 5 Then he speaks to them in his wrath, \*  
and his rage fills / them with terror.
- 6 “I myself have set my king \*  
upon my holy / hill of Zion.”
- 7 Let me announce the decree of the LORD: \*  
he said to me, “You are my Son;  
this day have / I begotten you.
- 8 Ask of me, and I will give you the nations for your inheritance \*  
and the ends of the earth for / your possession.
- 9 You shall crush them with an iron rod \*  
and shatter them like a / piece of pottery.”
- 10 And now, you kings, be wise; \*  
be warned, you / rulers of the earth.
- 11 Submit to the LORD with fear, \*  
and with trembling / bow before him;
- 12 Lest he be angry and you perish; \*  
for his wrath is / quickly kindled.
- 13 Happy are they all \*  
who take / refuge in him!

ANTIPHON FOUR: *The kings of the earth rise up in revolt, and the princes plot together,  
against the Lord and against his Anointed.*

*The fourth candle is extinguished.*

## Psalm 22 *Deus, Deus meus*

### *Tone IV.1*



- 1 My Gód, my God, why have / you forsáken me? \*  
and are so far from my cry  
and from the / words of mý dístress?
- 2 O my God, I cry in the daytime, but you / do not ánsWER; \*  
by night as well, / but I fínd nŏ rest.
- 3 Yet you / are the Hóly One, \*  
enthroned upon the / praises öf Ísräel.
- 4 Our forefathers / put their trúst in you; \*  
they trusted, and / you delívéred them.
- 5 They cried out to you and / were delívered; \*  
they trusted in you and / were not püt tö shame.
- 6 But as for me, I am a / worm and nŏ man, \*  
scorned by all and / despised bý the pëople.
- 7 All who see me laugh / me to scŏrn; \*  
they curl their lips and / wag their hëads, sáying,
- 8 "He trusted in the LORD; let / him delíver him; \*  
let him rescue him, if / he delights ín him."
- 9 Yet you are he who took me out / of the wŏmb, \*  
and kept me safe up/on my möthër's breast.
- 10 I have been entrusted to you ever since / I was bŏrn; \*  
you were my God when I was still / in my möthër's womb.
- 11 Be not far from me, for trou/ble is nér, \*  
and / there is nŏne tö help.
- 12 Many young / bulls encírcle me; \*  
strong bulls of / Bashan sürróund me.

- 13 They open / wide their jáws at me, \*  
like a ravéning / and a röáring lion.
- 14 I am poured out like water;  
all my / bones are óut of joint; \*  
my heart within my / breast is mēltüñg wax.
- 15 My mouth is dried out like a pot-sherd;  
my tongue sticks to the roof / of my móuth; \*  
and you have laid me / in the düst of thë grave.
- 16 Packs of dogs close me in,  
and gangs of evildoers cir/cle aróund me; \*  
they pierce my hands and my feet;  
/ I can cöunt áll mÿ bones.
- 17 They stare / and gloat óver me; \*  
they divide my garments among them;  
they cast / lots for mÿ clóthing.
- 18 Be not / far awáy, O LORD; \*  
you are my strength; / hasten tö hēlp me.
- 19 Save me / from the swórd, \*  
my life / from the pówér of thë dog.
- 20 Save me / from the líon's mouth, \*  
my wretched body / from the hörns of wíld bulls.
- 21 I will declare your Name / to my bréthren; \*  
in the midst of the congrega/tion I wíll práise you.
- 22 Praise the LORD, / you that féar him; \*  
stand in awe of him, O offspring of Israel;  
all you of / Jacob's líne, gíve glöry.

ANTIPHON FIVE: *They divide my garments among them; they cast lots for my clothing.*

*The fifth candle is extinguished.*

ANTIPHON SIX: *False witnesses have risen up against me, and also those who speak malice.*

**Psalm 27**

*Dominus illuminatio*

*Tone VIII.1*



1a *The LORD* is my light and my salvátion;

— / whom then shall I fear? \*

† 1b the LORD is the strength of my lífe;

of whom then / shall I bé afraid?

2 When evildoers came upon me to eat up my flésh, \*

it was they, my foes and my adversaries, who / stumbled ánd fell.

3 Though an army should encamp agáinst me, \*

yet my heart / shall not bé afraid;

4 And though war should rise up agáinst me, \*

yet will I / put my trúst in him.

5 One thing have I asked of the LORD;

one thing I seek; \*

that I may dwell in the house of the LORD all the / days of my life;

6 To behold the fair beauty of the LÓRD \*

and to seek him / in his témples.

7 For in the day of trouble he shall keep me safe in his shéltér; \*

he shall hide me in the secrecy of his dwelling

and set me / high upón a rock.

8 Even now he lifts úp my head \*

above my enemies / round abóut me.

9 Therefore I will offer in his dwelling an oblation

with sounds of great gládness; \*

I will sing and make / music tó the LORD.

10 Hearken to my voice, O LORD, when I cáll; \*

have mercy on / me and ánsWER me.

- 11 You speak in my heart and say, “Séek my face,” \*  
Your / face, LORD, wíll I seek.
- 12 Hide not your fáce from me, \*  
nor turn away your servant / in dispféasure.
- 13 You have been my helper;  
cast me nó away; \*  
do not forsake me, O God of / my salvátion.
- 14 Though my father and my mother forsáke me, \*  
the LORD / will sustáin me.
- 15 Show me your way, O LÓRD; \*  
lead me on a level path, because / of my énemies.
- 16 Deliver me not into the hand of my adversáries, \*  
for false witnesses have risen up against me,  
and also those / who speak málice.
- 17 What if I had not believed  
that I should see the goodness of the LÓRD \*  
in the land / of the líving!
- 18 O tarry and await the LORD’s pleasure;  
be strong, and he shall comfort yóur heart; \*  
wait pa/tiently fór the LORD.

**ANTIPHON SIX:** *False witnesses have risen up against me, and also those who speak malice.*

*The sixth candle is extinguished.*

<i>Priest</i>	They divide my garments among them:
<i>People</i>	<b>They cast lots for my clothing.</b>

*All stand for silent prayer.*

*The second reader then moves to the lectern. When the reader is in position, everyone else sits down. The reading, which is divided into three lessons, is announced before the fourth lesson only. There are no closing statements after the lessons. These readings are drawn from patristic (Church Fathers) literature.*

## LESSON FOUR

*Lector* A Reading from the Treatise of Saint Augustine the Bishop on the Psalms.  
Hear my prayer, O God; do not hide yourself from my petition. Listen to me and answer me.  
I mourn in my trial and am troubled.” These are the words of one disquieted, in trouble and

anxiety. He prays under much suffering, desiring to be delivered from evil. Let us now see under what evil he lies; and when he begins to speak, let us place ourselves beside him, that, by sharing his tribulation, we may also join in his prayer.

“I mourn in my trial,” he says, “and am troubled.”

When does he mourn? When is he troubled? He says, “In my trial.” He has in mind the wicked who cause him suffering, and he calls this suffering his “trial.” Do not think that the evil 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 FOUR - *Tamquam ad latronem*

*Tomás Luis de Victoria*

*Tamquam ad latronem existis cum gládiis et fústibus comprehendere me:  
Quotídie apud vos eram in templo docens, et non me tenuístis:  
et ecce flagellátum dúcitis ad crucifigéndum.*

*Cumque injecíssent manus in Jesu, et tenuíssent eum, dixit ad eos.  
Quotídie...*

As if against a robber, ye went forth with swords and clubs to apprehend me:  
Daily was I with ye in the temple teaching, and ye did not seize me:  
and behold, ye lead me, scourged, to be crucified.

When they had laid hands on Jesus and seized him, he said to them.  
Daily....

#### LESSON FIVE

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 evil ways. And most of the time, when you think you are hating your enemy, you are hating your brother without knowing it.

Only the devil and his angels are shown to us in the Holy Scriptures as doomed to eternal fire. It is only their amendment that is hopeless, and against them we wage a hidden battle. For this battle the Apostle arms us, saying, “We are not contending against flesh and blood,” that is, not against human beings whom we see, “but against the principalities, against the powers, against the rulers of the darkness of this world.” So that you may not think that demons are the rulers 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 FIVE - *Tenebrae factae sunt*

*Priest* Darkness covered the whole land when Jesus had been crucified;  
*People* **and about the ninth hour he cried with a loud voice: My God, my God, why have you forsaken me? And he bowed his head and handed over his spirit.**

*Priest* Jesus, crying with a loud voice, said: Father, into your hands I commend my spirit.  
*People* **And he bowed his head and handed over his spirit.**

## LESSON SIX

“For I have seen unrighteousness and strife in the city.”

See the glory 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 result. He has conquered the world, not by steel, but by wood. The wood of the cross seemed a fitting object of scorn to his enemies, and standing before that wood they wagged their heads, saying, “If you are the Son of God, come down from the cross.” He stretched out his hands to an unbelieving 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 SIX - *Ecce quomodo moritur sung by the choir*

*Jacob Handl*

*Officiant* See how the righteous one perishes,  
*People* **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.**

*Officiant* Like a sheep before its shearers is mute, so he opened not his mouth. By oppression and judgment he was taken away:  
*People* **And his memory shall be in peace.**

## THE THIRD NOCTURN

ANTIPHON SEVEN: *God is my helper; it is the Lord who sustains my life.*

Psalm 54 *Deus, in nomine*

Tone I.2



- 1 *Save mē*, O Gód, by yóur Name; \*  
in your / might, defēd my cäuse.
- 2 —Héar my práyer, O God; \*  
give ear to the / words of mÿ möuth.
- 3 For the arrogant have risen up against me,  
and the rúthless have sóught my life, \*  
those who have / no regárd for Göd.
- 4 Behold, Gód is my hélper; \*  
it is the Lord / who sustáins my life.
- 5 Render evil to thóse who spý on me; \*  
in your faithful/ness, deströy thēm.
- 6 I will offer you a fréewill sácrifice \*  
and praise your Name, O / LORD, for ít is göod.
- 7 For you have rescued me from évery tróuble, \*  
and my eye has seen the / ruin'öf my föes.

ANTIPHON SEVEN: *God is my helper; it is the Lord who sustains my life.*

*The seventh candle is extinguished.*

ANTIPHON EIGHT: *At Salem is his tabernacle, and his dwelling is in Zion.*

Psalm 76 *Notus in Judaea*

Tone V.3



- 1 *In Judah* is Gód known; \*  
his Name is gréat in Ísrael.

- 2 At Salem is his tabernácle, \*  
and his dwelling ís in Zíon.
- 3 There he broke the flashing árrrows, \*  
the shield, the sword, and the weapóns of báttle.
- 4 How glorious yóu are! \*  
more splendid than the everlásting móuntains!
- 5 The strong of heart have been despoiled;  
they sink ínto sleep; \*  
none of the warriórs can líft a hand.
- 6 At your rebuke, O God of Jácob, \*  
both horse and ríder líe stunned.
- 7 What terror yóu inspire! \*  
who can stand before you when yóu are ángry?
- 8 From heaven you pronounced júdgment; \*  
the earth was afráid and wás still;
- 9 When God rose up to júdgment \*  
and to save all the oppréssed of thé earth.
- 10 Truly, wrathful Edom will gíve you thanks, \*  
and the remnant of Hamáth will kéept your feasts.
- 11 Make a vow to the LORD your God and kéept it; \*  
let all around him bring gifts to him who is wórtly tó be feared.
- 12 He breaks the spirit of pínces, \*  
and strikes terror in the kíngs of thé earth.

ANTIPHON EIGHT: *At Salem is his tabernacle, and his dwelling is in Zion.*

*The eighth candle is extinguished.*

ANTIPHON NINE: *I have become like one who has no strength, lost among the dead.*

Psalm 88

*Domine, Deus*

*Tone I.7*



- 1 O LÖRD, my GÓd, my SÁvior, \*  
by day and / night I crÿ to yöü.
- 2 Let my prayer enter into your présence; \*  
incline your ear to my / lamentäüöü.
- 3 For I am fúll of tróuble; \*  
my life is at the / brink of the gräve.
- 4 I am counted among those who go dówn to the Pit; \*  
I have become like one / who has nö strëngth;
- 5 —Lóst among the dead, \*  
like the slain / who lie íü the gräve,
- 6 Whom you remémber nó more, \*  
for they are / cut off fróm your häüd.
- 7 You have laid me in the dépths of the Pit, \*  
in dark places, / and in the abÿss.
- 8 Your anger weighs upón me héavily, \*  
and all your great waves / overwhelm më.
- 9 You have put my friends far from me;  
you have made me to bé abhórred by them; \*  
I am in prison and / cannot gët frëë.
- 10 My sight has failed me becaúse of tróuble; \*  
LORD, I have called upon you daily;  
I have stretched / out my händs to yöü.
- 11 Do you work wónders fór the dead? \*  
will those who have died stand / up and gíve you thänks?
- 12 Will your loving-kindness be decláred in the grave? \*  
your faithfulness in the land / of destrúctiön?

- 13 Will your wonders be knówn in thé dark? \*  
or your righteousness in the country where all / is forgóttëñ?
- 14 But as for me, O LORD, I crý to yóu for help; \*  
in the morning my prayer / comes beföre yöü.
- 15 LORD, why have yóu rejécted me? \*  
why have you hid/den your fáce from mïè?
- 16 Ever since my youth, I have been wretched and át the póint of death; \*  
I have borne your terrors / with a tróubled mïnd.
- 17 Your blazing anger has swépt ovér me; \*  
your terrors / have destróyed mïè;
- 18 They surround me all dáy long líke a flood; \*  
they encompass / me on 'ëvery 'síde.
- 19 My friend and my neighbor you have pút away from me, \*  
and darkness is my on/ly compániön.

ANTIPHON NINE: *I have become like one who has no strength, lost among the dead.*

*The ninth candle is extinguished.*

Priest He had made me dwell in darkness:

People **Like the dead of long ago.**

*All stand for silent prayer.*

*The third reader then moves to the appointed place. When the reader is in place, everyone else sits down. The reading, drawn from the New Testament, is announced prior to lesson seven only. There are no closing statements after the lessons.*

## LESSON SEVEN

HEBREWS. 4:15—5:10; 9:11-15A

Lector 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.

*He was brought as a lamb to the slaughter,  
and when he was evil entreated he open'd not his mouth:  
He was delivered up to death, that he might give life to his people.  
He hath poured out his soul unto death, and he was number'd with the transgressors:  
that he might give life to his people.*

## LESSON EIGHT

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 EIGHT - *Velum temple*

*Priest* The veil of the temple was torn in two,  
*People* **and the earth shook, and the thief from the cross cried out, Lord, remember me when you come into your kingdom.**

*Priest* The rocks were split, the tombs were opened, and many bodies of the saints who slept were raised:  
*People* **And the earth shook, and the thief from the cross cried out, Lord, remember me when you come into your kingdom.**

## LESSON NINE

But when Christ appeared as a high priest of the good things that are to come, then, through the greater and more perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God. Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance.

## RESPONSORY NINE - *Sepulto Domino*

*Officiant* When the Lord was buried, they sealed the tomb,  
*People* **rolling a great stone to the door of the tomb; and they stationed soldiers to guard him.**

*Officiant* The chief priests gathered before Pilate, and petitioned him:  
*People* And they stationed soldiers to guard him..

*A brief silence is kept.*

## LAUDS

ANTIPHON TEN: *God did not spare his own Son, but delivered him up for us all.*

### Psalm 63

*Deus, Deus meus*

*Tone II.1*



- 1 O God, you are my God; eagerly I séek you; \*  
\*† my soul thirsts for you, my flesh faints for you,  
as in a barren and dry land where there is / no wáter.
- 2 Therefore I have gazed upon you in your hóly place, \*  
that I might behold your power and / your glóry.
- 3 For your loving-kindness is better than lífe itself; \*  
my lips / shall gíve you praise.
- 4 So will I bless you as long as I líve \*  
and lift up my hands / in yóur Name.
- 5 My soul is content, as with marrow and fátness, \*  
and my mouth praises you / with jóyful lips,
- 6 When I remember you upón my bed, \*  
and meditate on you in the / night wáches.
- 7 For you have been my hélper, \*  
and under the shadow of your wings / I wílł rejoice.
- 8 My soul clings to you; \*  
your right / hand hólds me fast.

ANTIPHON TEN: *God did not spare his own Son, but delivered him up for us all.*

*The tenth candle is extinguished.*

ANTIPHON ELEVEN: *He was led like a lamb to the slaughter, and he opened not his mouth.*



- 1 Lord, you have been our réfuge \*  
from one generation / to anóther.
- 2 Before the mountains were brought forth,  
or the land and the éarth were born, \*  
from age / to age yóu are God.
- 3 You turn us back to the dúst and say, \*  
“Go / back, O chíld of earth.”
- 4 For a thousand years in your sight are like yesterday when ít is past \*  
and like a / watch in thé night.
- 5 You sweep us away like a dréam; \*  
we fade away sud/denly líke the grass.
- 6 In the morning it is green and flóurishes; \*  
in the evening it is dried / up and wíthered.
- 7 For we consume away in your displéasure; \*  
we are afraid because of your wrathful / indignátion.
- 8 Our iniquities you have set before you, \*  
and our secret sins in the light / of your cóuntenance.
- 9 When you are angry, all our dáys are gone: \*  
we bring our years to an / end like á sigh.
- 10 The span of our life is seventy years,  
perhaps in strength even éighty; \*  
yet the sum of them is but labor and sorrow,  
for they pass away quick/ly and wé are gone.

11 Who regards the power of your wráth? \*  
who rightly fears your / indignátion?

12 So teach us to number our dáys \*  
that we may apply our / hearts to wísdom.

ANTIPHON ELEVEN: *He was led like a lamb to the slaughter; and he opened not his mouth.*

*The eleventh candle is extinguished.*

ANTIPHON TWELVE: *They shall mourn for him as one mourns for an only child; for the Lord,  
who is without sin is slain.*

**Psalm 143**

*Domine, exaudi*

*Tòne VI*



- 1 **LORD, hëar** my prayer,  
and in your faithfulness heed my sup/plicátions; \*  
answer me / in yöur ríghteousness.
- 2 Enter not into judgment with / your sérvant, \*  
for in your sight shall no one liv/ing bë jústified.
- 3 For my enemy has sought my life;  
he has crushed / me tó the ground; \*  
he has made me live in dark places like those / who äre ló.
- 4 My spirit faints / within me; \*  
my heart within / me is désolate.
- 5 I remember the time past;  
I muse up/on áll your deeds; \*  
I consider the / works öf yóur hands.
- 6 I spread out / my hánds to you; \*  
my soul gasps to you / like ä thirstý land.
- 7 O LORD, make haste to answer me; my spir/it fáils me; \*  
do not hide your face from me  
or I shall be like those who / go döwn tó the Pit.

- 8 Let me hear of your loving-kindness in the morning,  
for I put / my trúst in you; \*  
show me the road that I must walk,  
for I lift / up mÿ sóul to you.
- 9 Deliver me from my ene/mies, Ó LORD, \*  
for I flee to / you för réfuge.
- 10 Teach me to do what pleases you, for / you áre my God; \*  
let your good Spirit lead / me ön lével ground.
- 11 Revive me, O LORD, for / your Náme's sake; \*  
for your righteousness' sake, bring me / out öf tróuble.
- 12 Of your goodness, destroy my enemies  
and bring all / my fóes to naught, \*  
for truly I / am yöur sérvant.

ANTIPHON TWELVE: *They shall mourn for him as one mourns for an only child; for the Lord, who is without sin is slain.*

*The twelfth candle is extinguished.*

*The following canticle and psalm are chanted only by the cantor.*

ANTIPHON THIRTEEN: *From the gates of hell, O Lord, deliver my soul.*

### **The Song of Hezekiah [Isaiah 38:10-20]**

- 1 *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 promises.*  
 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.*

**ANTIPHON THIRTEEN:** *From the gates of hell, O Lord, deliver my soul.*

*The thirteenth candle is extinguished.*

**ANTIPHON FOURTEEN:** *O Death, I will be your death; O Grave, I will be your destruction.*

### **Psalm 150**

- 1 *Praise God in his holy temple; \* praise 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.*

**ANTIPHON FOURTEEN:** *O Death, I will be your death; O Grave, I will be your destruction.*

*The fourteenth candle is extinguished.*

*Priest*      **My flesh also shall rest in hope:**

*People*      **You will not let your holy One see corruption.**

*All stand. During the following canticle, the candles at the Altar and all other lights in the church (except the top candle on the Tenebrae hearse) are dimmed or extinguished.*

**Canticle 4** *Sung by the choir**Giovanni Pierluigi da Palestrina*

*Benedictus Dominus Deus Israel; quia visitavit et fecit redemptionem plebis suae  
et erexit cornu salutis nobis, in domo David pueri sui,  
sicut locutus est per os sanctorum, qui a saeculo sunt, prophetarum eius,  
salutem ex inimicis nostris, et de manu omnium, qui oderunt nos;  
ad faciendam misericordiam cum patribus nostris, et memorari testamenti sui sancti,  
iusiurandum, quod iuravit ad Abraham patrem nostrum, daturum se nobis,  
ut sine timore, de manu inimicorum nostrum liberati, serviamus illi  
in sanctitate et iustitia coram ipso omnibus diebus nostris.*

*Et tu, puer, propheta Altissimi vocaberis:*

*praeibis enim ante faciem Domini parare vias eius,  
ad dandam scientiam salutis plebi eius in remissionem peccatorum eorum,  
per viscera misericordiae Dei nostri, in quibus visitabit nos oriens ex alto,  
illuminare his, qui in tenebris et in umbra mortis sedent,  
ad dirigendos pedes nostros in viam pacis.*

Blessed be the Lord God of Israel, \*  
for he hath visited and redeemed his people;  
And hath raised up a mighty salvation for us \*  
in the house of his servant David,  
As he spake by the mouth of his holy prophets, \*  
which have been since the world began:  
That we should be saved from our enemies, \*  
and from the hand of all that hate us;  
To perform the mercy promised to our forefathers, \*  
and to remember his holy covenant;  
To perform the oath which he swore to our forefather Abraham, \*  
that he would give us,  
That we being delivered out of the hand of our enemies \*  
might serve him without fear,  
In holiness and righteousness before him, \* all the days of our life.  
And thou, child, shalt be called the prophet of the Highest, \*  
for thou shalt go before the face of the Lord to prepare his ways;  
To give knowledge of salvation unto his people \*  
for the remission of their sins,  
Through the tender mercy of our God, \*  
whereby the dayspring from on high hath visited us;  
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.

*The final candle is hidden.*

**ANTIPHON FIFTEEN:** *Mulieres sedéntes ad monuméntum lamentabántur, flentes Dóminum. (Now the women sitting at the tomb made lamentation, weeping for the Lord.)*

*All kneel.*

**CHRISTUS FACTUS EST** *Sung by the choir*

*Felice Anerio*

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

Christ for us became obedient unto death,  
even death on a cross; therefore God has highly exalted him and bestowed  
on him the Name which is above every Name.

*A brief silence is kept.*

## **Psalm 51**

*The cantor monotones odd verses and the congregation monotones even verses.*

- 1 *Have mercy on me, O God, according to your loving-kindness; \*  
in your great compassion blot out my offenses.*
- 2 *Wash me through and through from my wickedness \* and cleanse me from my sin.*
- 3 *For I know my transgressions, \* and my sin is ever before me.*
- 4 *Against you only have I sinned \* and done what is evil in your sight.*
- 5 *And so you are justified when you speak \* and upright in your judgment.*
- 6 *Indeed, I have been wicked from my birth, \* a sinner from my mother's womb.*
- 7 *For behold, you look for truth deep within me, \* and will make me understand wisdom secretly.*
- 8 *Purge me from my sin, and I shall be pure; \* wash me, and I shall be clean indeed.*
- 9 *Make me hear of joy and gladness, \* that the body you have broken may rejoice.*
- 10 *Hide your face from my sins \* and blot out all my iniquities.*
- 11 *Create in me a clean heart, O God, \* and renew a right spirit within me.*
- 12 *Cast me not away from your presence \* and take not your holy Spirit from me.*
- 13 *Give me the joy of your saving help again \* and sustain me with your bountiful Spirit.*
- 14 *I shall teach your ways to the wicked, \* and sinners shall return to you.*

15 *Deliver me from death, O God, \* and my tongue shall sing of your righteousness, O God of my salvation.*

16 *Open my lips, O Lord, \* and my mouth shall proclaim your praise.*

17 *Had you desired it, I would have offered sacrifice, \* but you take no delight in burnt-offerings.*

18 *The sacrifice of God is a troubled spirit; \* a broken and contrite heart, O God, you will not despise.*

19 *Be favorable and gracious to Zion, \* and rebuild the walls of Jerusalem.*

20 *Then you will be pleased with the appointed sacrifices, with burnt-offerings and oblations; \*  
then shall they offer young bullocks upon your altar.*

*The Priest prays the following collect 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; At the very end, a loud noise is made, symbolizing the earthquake at the time of Jesus' death, the hidden candle is restored to its place and, by its light, all depart in silence.*