

The Office of **TENEBRAE**



St. Patrick's Cathedral, Parramatta

Holy Week

The name *Tenebrae* - the Latin word for 'darkness' or 'shadows' – has for centuries been applied to the combined Offices of Matins and Lauds on the last three days of Holy Week, which in medieval times came to be anticipated on the preceding evenings.

Tonight's service is based on the Office of Readings (Matins) and Morning Prayer (Lauds) of Tuesday in Holy Week in the present Divine Office, arranged into the structure of three nocturns. In addition to the psalms and readings, each nocturn draws upon traditional elements of the Office of *Tenebrae*, including the chanting of the Lamentations of Jeremiah, in which some of the verses are introduced by a letter of the Hebrew alphabet. Each lamentation is followed by a responsory, tonight sung to polyphonic settings by the cathedral schola.

A conspicuous feature of the service is the progressive extinguishing of candles as the psalms and readings progress, until only a single candle - a symbol of Christ - remains. For a brief time towards the end of the service we remain in darkness, meditating upon the mystery of Christ's death and the apparent victory of darkness and evil in our lives, only to be startled by a loud noise (*strepitus*) symbolising the earthquake at the time of the resurrection (Matthew 28:2) The single candle is restored to its place, and by its light we pray briefly and finally depart in silence.



PROCESSIONAL HYMN

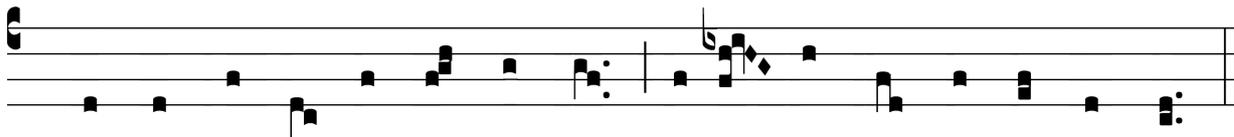
As the Presider and assisting ministers enter the cathedral, all stand and sing the Office Hymn "The Royal banners forward go".

VEXILLA REGIS

STAND

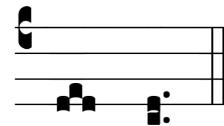


1. The roy - al ban - ners for - ward go, the cross shines forth in my - stic glow,
2. There whilst he hung, his sac - red side, by sol - dier's spear was op - ened wide
3. Ful - filled is now what Da - vid told, in true pro - phe - tic song of old,
4. O tree of glo - ry tree most fair, or - dained those ho - ly limbs to bear,
5. Up - on its arms, like ba - lance true, he weighed the price for sin - ners due,
6. To thee e - ter - nal Three in One, let hom - age due by all be done:



1. where he in flesh our flesh who made, our sen - tence bore, our ran - som paid.
2. to cleanse us in the pre - cious flood of wa - ter min - gled with his blood.
3. how God the na - tion's king should be; for God is reign - ing from the tree.
4. how bright in roy - al robe it stood, the pur - ple of a sa - viour's blood.
5. the price which none but he could pay, and spoiled the spoi - ler of his prey.
6. as by the cross thou dost res - store, so rule and guide us ev - ver more.

Latin Office Hymn –
Text: Venantius Fortunatus 530-609
Tr. J.M. Neale; Verse 3 is based upon Ps 96 verse 10
Music: Vexilla Regis Chant Mode 1

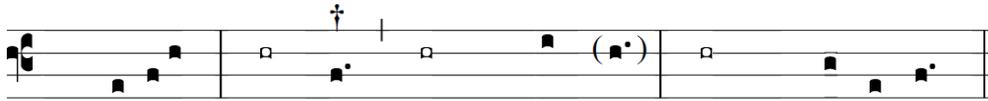


A - men.

NOCTURN I

SIT

Tone 2d



Antiphon: (*Cantors*) Commit your life to the **Lord** | and he will act **on** your behalf.

Psalm 37 (36) I

Cantors: Do not fret because of the **wick**-ed; *
do not envy those who **do** evil:

Congr. for they wither quickly like **grass** *
and fade like the green **of** the fields.

Cantors: If you trust in the Lord, and do **good**, *
then you will live in the land **and** be secure.

Congr. If you find your delight in the **Lord**, *
he will grant **your** heart's desire.

Cantors: Commit your life to the **Lord**, *
trust in him **and** he will act,

Congr. so that your justice breaks forth like the **light**, *
your cause like **the** noon-day sun.

Cantors: Be still before the Lord and wait in **patience**; *
do not fret at the man **who** prospers;

Congr. a man who makes evil **plots** *
to bring down the need-**y** and the poor.

Cantors: Calm your anger and forget your **rage**; *
do not fret, it only leads **to** evil.

Congr. For those who do evil shall **perish**; *
the patient shall inhe-**rit** the land.

Cantors: A little longer – and the wicked shall have **gone**. *
Look at his place, he **is** not there.

Congr. But the humble shall own the **land** *
and enjoy the full**ness** of peace.

Cantors: Glory be to the Father and to the **Son** *
and to the **Holy** Spirit.

Congr. As it was in the beginning, is now, and ever **shall** be,
World without **end**. Amen.

Antiphon: (*All*) Commit your life to the **Lord** | and he will act **on** your behalf.

Candle 1 is extinguished

Congr. for the **Lord** loves justice *
and will never for-**sake** _____ his friends.

Cantors: The unjust shall be wiped **out** for ever *
and the children of the **wicked** destroyed.

Congr. The just shall in-**herit** the land; *
there they shall **live** _____ for ever.

Cantors: Glory be to the Father and **to** _____ the Son *
and to the **Ho**__ - ly Spirit.

Congr. As it was in the beginning, is now, and **ev**-er shall be,
World without **end**. __ Amen. __

Antiphon: (All) Turn away from **e**-vil and do good; | the Lord will sup-**port** __ the just. __

Candle 2 is extinguished

STAND

Psalm Prayer

Presider: Let us pray.

God of kindness and truth, you saved your Chosen One,
Jesus Christ, and you gave your martyrs strength. Watch
over your people who come to you here, and strengthen
the hearts of those who hope in you, that they may
proclaim your saving acts of kindness in the eternal city.
We ask this through Christ our Lord.

All: **Amen.**

SIT

Reading

Lamentations 3: 22 - 30

A reading from the Lamentation of Jeremiah the Prophet

Heth. The steadfast love of the Lord never ceases, his mercies never come to an end;

Heth. They are new ev'ry morning; great is his faithfulness.

Heth. "The Lord is my portion," says my soul, "therefore I will hope in him."

Teth. The Lord is good to those who wait for him, to the soul that seeks him.

Teth. It is good that one should wait quietly for the salvation of the Lord.

Teth. It is good for a man that he bear the yoke in his youth.

Jod. Let him sit alone in silence when he has laid it on him;

Jod. Let him put his mouth in the dust – there may yet be hope;

Jod. Let him give his cheek to the smiter, and be filled with insults.

Jerusalem, Jerusalem, return to the Lord, your God.

A period of silence is observed

Candle 3 is extinguished

Responsory - *The Schola sings the 1st responsory. (See insert for text and translation)*

Candle 4 is extinguished

Reading

Hebrews (12:1-13)

A reading from the Letter to the Hebrews

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation which addresses you as sons?—

“My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. For the Lord disciplines him whom he loves, and chastises every son whom he receives.”

It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time at their pleasure, but he disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it.

Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed.

Responsory

∇ Jesus, who leads us in our faith and brings it to perfection, for the sake of the joy which was still in the future, endured the cross, and now he has taken his place at God’s right hand.

⌘ **He was humble and walked the path of obedience to death, and now he has taken his place at God’s right hand.**

Candle 5 is extinguished

Reading

A reading from the Lamentation of Jeremiah the Prophet.

FE All our enemies have opened their mouths against us;
 FE panic and pitfall have come upon us, devastation and destruction.
 FE My eyes flow with rivers of tears because of the destruction of my people.

AIN My eyes will flow without ceasing, without respite,
 AIN until the Lord from heaven looks down and sees.
 AIN My eyes cause me grief at the fate of all the young women in my city.

SADE Those who were my enemies without cause have hunted me like a bird;
 SADE they flung me alive into a pit and hurled stones on me;
 SADE Waters flowed over my head; said, "I am cut off!"
 Jerusalem, Jerusalem, return to the Lord, your God.

A period of silence is observed

Candle 8 is extinguished

Responsory *The schola sings the responsory (2). (See insert for text & translation).*

Candle 9 is extinguished

Reading

A reading from the Book of St Basil *On the Holy Spirit*. (Chs.15;35)

There is one death for the world, and one resurrection from the dead.

The providence of our God and Saviour in regard to man consists of his recall from the fall and his return to close communion with God from the estrangement caused by his disobedience. This was the purpose of Christ's dwelling in the flesh, the pattern of his life described in the gospels, his sufferings, the cross, the burial, the resurrection; so that man could be saved, and could recover, through imitating Christ, the adoption of former times.

So, for perfection of life it is necessary not only to imitate Christ, in the examples of gentleness, and humility, and patience which he gave us in his life, but also to imitate him in his death, as Paul the imitator of Christ says: 'Becoming like him in his death, that if possible I may attain the resurrection from the dead.'

How then do we become like him in his death? By having been buried with him through baptism. But how does this burial take place? What benefit has this imitation? First of all one must break with one's life of the past. This is impossible, unless one is born again, as the Lord said. For regeneration, as is evident from the word itself, is the beginning of a second life. Consequently, before beginning this second life, we must bring the first to an end. As in the double course (where the competitors must run to the turning point and back to the start again) a halt, a brief respite separates the outward run and the return, so also for a change of life it seemed necessary that death intervene between the two lives, to make an end of all that went before and a beginning of all that follows.

How do we accomplish the descent into hell? By imitating through baptism the burial as it were in the water. Baptism then indicates symbolically the laying aside of the works of the flesh, as the Apostle says: ‘You were circumcised with a circumcision made without hands, by putting off the body of flesh, in the circumcision of Christ, having been buried with him in baptism.’ Baptism, as it were, cleanses the soul of the pollution which comes from the mind set on the flesh, as it is written ‘You will wash me, and I shall be whiter than snow.’ Consequently, we know only one baptism which saves, since there is one death on behalf of the world and one resurrection from the dead, and baptism is the figure of these.

Responsory

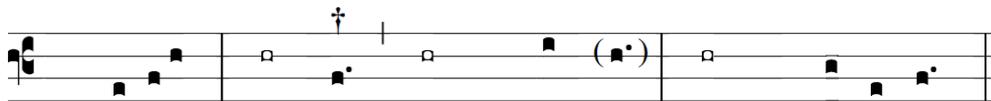
∇ When we were baptised in Christ Jesus we were baptised in his death, if in union with him we have imitated his death, we shall also imitate him in his resurrection.

℞ **When we were baptised we went into the tomb with him and joined him in death; if in union with him we have imitated his death, we shall also imitate him in his resurrection.**

Candle 10 is extinguished

NOCTURN III

Tone 2d



Antiphon: (*Cantors*) Lord, *you* have defended the cause of my *soul*; |
you have redeemed my life, **Lord** my God.

Isaiah 38L 10 -14, 17-20

Cantors: I said, in the noontide of my days I must depart; †
I am consigned to the gates of *Sheol* *
for the rest *of* my years.

Congr. I said, I shall not see the **Lord** *
in the land of *the* living;

Cantors: I shall look upon man no *more* *
among the inhabitants *of* the world.

Congr. My dwelling is plucked up and *removed* from me *
like *a* shepherd's tent;

Cantors: like a weaver I have rolled up my *life*; *
he cuts me off *from* the loom.

Congr. : From day to night you bring me to an *end*; *
I cry for help un-*til* morning;

Cantors: like a lion he breaks all my *bones*; *
from day to night you bring *me* to an end.

Cantors: You uphold the **mountains** with your strength,*
you are **girded** with power.

Congr. You still the roaring of the **seas**, †
the **roaring** of the waves *
and the tumult **of** the peoples.

Cantors: The ends of the **earth** ___ stand in awe *
at the sight **of** your wonders.

Congr. The lands of **sun-**___ rise and sunset *
you fill **with** your joy.

Cantors: You care for the **earth**, ___ give it water,*
you fill **it** with riches.

Congr. Your river in **heaven** brims ___ over *
to **provide** its grain.

Cantors: And thus you **provide** ___ for the earth; *
you **drench** its furrows,

Congr. you level it, **soften** it with showers, *
you **bless** its growth.

Cantors: You crown the year with your **goodness**. †
Abundance **flows** ___ in your steps, *
in the pastures of the **wilderness** it flows.

Congr. The hills are **gird-**___ ed with joy, *
the meadows **covered** with flocks.

Cantors: The valleys are **decked** ___ with ___ wheat, *
they shout for joy, **yes**, they sing.

Cantors: Glory be to the **Fa-ther and** to the Son *
and to the **Holy** Spirit.

Congr. As it was in the beginning, is **now**, and ever shall be,
World without **end**. Amen.

Antiphon: (All) My *servant*, the Just One, will **jus-**tify ___ many; |
he will take their faults **on** himself.

Candle 12 is extinguished

Psalm Prayer

STAND

Presider: Let us pray

To enlighten the world, Father, you sent to us your Word as the
sun of truth and justice shining upon humanity.
Illumine our eyes that we may discern your glory in the
many works of your hand. We ask this through Christ our Lord.

All: **Amen.**

Reading

Lamentations 4:1-6

Here begins the Lamentation of Jeremiah the Prophet.

- Aleph. How the gold has grown dim, how the pure gold is changed!
The holy stones lie scattered at the head of ev'ry street.
- Beth. The precious sons of Zion, worth their weight in fine gold, how
they are reckoned as earthen pots, the work of a potters hands.
- Ghimel. Even the jackals give the breast and suckle their young, but
the daughter of my people has become cruel, like the
ostriches in the wilderness.
- Daleth. The tongue of the nursling cleaves to the roof of its mouth
for thirst; the children beg for food, but no one gives to them.
- He. Those who feasted on dainties perish in the streets, those who
were brought up in purple lie on ash heaps.
- Vau. For the chastisement of the daughter of my people has
been greater than the punishment of Sodom, which was
overthrown in a moment, no hand being laid on it.

Jerusalem, Jerusalem, return to the Lord your God.

A period of silence is observed

Candle 13 is extinguished

Responsory - *The schola sings the responsory (3) - (See insert for text & translation).*

Candle 14 is extinguished

Chapter

Zechariah 12: 10-11a

Over the House of David and citizens of Jerusalem
I will pour out a spirit of kindness and prayer.
They will look on the one whom they have pierced;
they will mourn for him as for an only son,
and weep for him as people weep for a first-born child.
When that day comes there will be great mourning in Jerusalem.

Responsory

∞ You have redeemed us, Lord, by your blood.
✠ **From every tribe and tongue and people and nation.**

KNEEL

Christus factus est - *Sung by the Schola*

*The assembly kneels during the singing of this Antiphon,
The 15th candle, (the Christ candle) is removed from the stand and taken away.*

Christ became obedient for us, even to death on a cross.
Therefore God has also exalted him, and given Him the name, which is above every name.

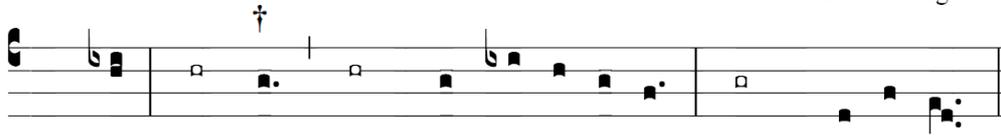
CONCLUSION

STAND

Canticle of Zechariah - The Benedictus

*During the singing of the Benedictus, the six altar candles are extinguished.
One candle is extinguished at the end of every second verse.*

Tonus Peregrinus



Benedictus Antiphon: (Cantors)

Father, glory me in your pre-*sence* with the glory, | which I had with you before the *world* began. ___

Cantors: Blessed be the Lord, *the* God of Israel!*
He has visited his people *and* re- deemed them.

Congr. He has raised up for us *a* mighty saviour*
In the house of *David* his servant,

Cantors: As he promised by the lips *of* holy men.*
Those who were his prophets *from* of old.

Congr. A saviour who would free *us* from our foes,*
From the hands of *all* who hate us.

Cantors: So his love for our fa-*thers* is fulfilled*
And his holy cove- *nant* remembered.

Congr. He swore to Abraham *our* father to grant us,*
That free from fear, and saved from the hands *of* our foes,

Cantors: We might serve him in hol-*i*-ness and justice*
All the days of our life *in* his presence.

Congr. As for *you*, little child,*
You shall be called a prophet of God, *the* Most High.

Cantors: You shall go *ahead* of the Lord*
To prepare his *ways* before him,

Congr. To make known to his *people* their salvation*
Through forgiveness of *all* their sins,

Cantors: The loving-kindness of the *heart* of our God*
Who visits us like the dawn *from* on high.

Congr. He will give light to those in darkness †
Those who dwell in the *shadow* of death,*
And guide us into the *way* of peace.

Cantors: Glory be to the Father *and* to the Son *
and to the *Holy Spirit*.

Congr. As it was in the beginning, is now, *and* ever shall be,*
World without *end*. Amen.

Benedictus Antiphon: *(All)*

Father, glory me in your pre-*sence* with the glory, | which I had with you before the *world* began.

Intercessions:

Let us pray earnestly to Christ our Saviour, who redeemed us by his death and resurrection.

℟. **Lord, have mercy on us.**

You went up to Jerusalem to endure the passion and enter into glory; - lead your Church into the paschal feast of eternal life. ℟.

Your heart was pierced with a lance; - heal the wounds of our human weakness. ℟.

You made your cross the tree of life; - share your victory with all the baptized. ℟.

You gave salvation to the repentant thief; - pardon all our sins. ℟.

Our Father...

Strepitus – *The strepitus is made by the assembly making a loud noise, stamping feet and tapping on the pews. After the strepitus, the candle representing Christ is brought from the place where it was hidden, and restored to its place at the centre of the tenebrae stand.*

Concluding Prayer:

Presider: Let us pray.

All- powerful, ever-living God,
may our sacramental celebration of the Lord's passion
bring us your forgiveness.
We make this prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God,
for ever and ever.

All: Amen.

Presider: The Lord be with you.

All: And with your spirit.

Presider: May Almighty God bless you ✠ the Father, the Son and the Holy Spirit.

All: Amen.

Go in peace.

Thanks be to God.

ACKNOWLEDGMENTS: The texts of the Antiphons, Psalms, and Scripture readings from *The Divine Office*, a translation of *Liturgia Horarum*, approved by the Episcopal Conferences of Australia, England and Wales, Ireland, Scotland. *The Divine Office* © 1974, the hierarchies of Australia, England and Wales, Ireland. **SCRIPTURE TEXTS:** Revised Standard Version, Common Bible, © 1973, by the Division of Christian Education, National Council of the Churches of Christ in the USA. The text of the Lamentations of Jeremiah the Prophet are taken from the Revised Standard Version of the Bible. (Catholic Edition) of the Bible, published by Thomas Nelson & Sons Ltd., 36 Park Street, London. **CANTICLE TEXTS:** Benedictus - Grail Version © 1963 ; **PSALM TEXTS** are translated from the Hebrew by The Grail, © The Grail (England) 1963, publisher Collins in Fontana Books, London 1963. Liturgy compiled and adapted by Bernard Kirkpatrick, Director of Music, St. Patrick's Cathedral, Parramatta