



TENEBRÆ

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March 31, 2021

**Reverend Monsignor
W. Ronald Jameson
Rector of the Cathedral
*Presider***

Half past seven in the evening

**CATHEDRAL OF SAINT MATTHEW THE APOSTLE
Washington, District of Columbia**

Tonight's service of Tenebræ is based upon the Roman tradition of keeping vigil through the night, especially before Sundays, Feasts, and Solemnities. Certain monastic traditions, especially the Benedictine, keep vigils every night. Traditionally, Vigils occurred three times through the night: Compline, now called Night Prayer, was sung upon retiring for the night; Matins and Lauds, sung at three-hour intervals, are now collectively called Morning Prayer. During the Easter Triduum, each of the office of readings consisted of three periods called nocturns. Nocturns are composed of psalms, lessons, and the *Great Responsories*. Tenebræ (literally, "shadows") comprises one great night-watch over the three days of the Triduum; through ritual and singing, it creates a meditation upon the loving sacrifice of the Lord Jesus.

The Lucernarium, which opens the service, is an ancient form that blesses God during the lighting of the lamps. A similar form is used in synagogues and at Jewish Sabbath meals. Tonight's Lucernarium finds its origin in the non-monastic or Cathedral form of Vespers and is a solemn thanksgiving for the light of Christ in our lives. This blessing, which is sung over the Christ Candle, is taken from the *Didache*, circa 95 A.D., and establishes the centrality of Christ in the rest of the service as the candle remains throughout.

The candles in the hearse are lighted at this time. During the course of the service, they are extinguished. The gradual darkening of the sanctuary gives Tenebræ its particular character and tone as the complementary vigil to Holy Saturday. During the Easter Vigil, one light – the paschal candle – sets everything alight; at Tenebræ, there is gradual darkness and silence, until the end, when only the Christ Candle remains in silence, burning for its final time.

The nocturns of Tenebræ amplify this Christological meditation. Christ is seen as the one who weeps over Jerusalem (The Lamentations of Jeremiah); the hoped-for fulfillment of the psalmist (St. Augustine); the true sacrifice of a broken and contrite heart (Ps. 51, 17); and, the true and eternal High Priest (*Letter to the Hebrews*). The Old Testament images of the Lessons are answered by sections of the Passion narratives in the responsories. The Old Testament finds its meaning in the paschal sacrifice of Christ.

Tenebræ

Order of Service

To maintain a prayerful atmosphere, please silence your mobile devices.

Considering the current protocols, only the lamenter, cantor and quartet will sing.

Please join the sung prayer in your hearts.

The lighting in the Cathedral is subdued for this evening's service.

The ministers process in silence into the sanctuary and reverence the altar.

Lord's Prayer

Then, all kneel and all are encouraged to recite the Lord's Prayer slowly and with attention to each phrase – in significance and consequence.

Thereafter, all stand with the presider.

Lucernarium

Presider: Light and Peace in Jesus Christ our Lord.

All: Thanks be to God.

Cantor: Blessed be God our Father, for his holy Name that He planted in our hearts; and for the Life, Knowledge, Faith, and Immortality that he has revealed to us, through Jesus, His Son. Remember your Church, Holy Father; protect it from all evil, perfect it in your might, gather it from the four winds, and bring it into your Kingdom; let grace come and this world pass away. Yours is the power and the glory, forever and ever.

All: Amen.

O Sun of Justice



1. O Sun of jus - tice, Je - sus Christ, Dis - pel the
2. In this our "time ac - cept - a - ble" Touch ev - 'ry
3. The day, your day, in beau - ty dawns When in your
4. O lov - ing Trin - i - ty, our God, To you we



dark - ness of our hearts, Till your blest light makes
 heart with sor - row, Lord, That, turned from sin, re -
 light earth blooms a - new; Led back a - gain to
 bow through end - less days, And in your grace new -



night - time flee And brings the joys your day im - parts.
 renewed by grace, We may press on toward love's re - ward.
 life's true way, May we, for - giv'n, re - jice in you.
 born we sing New hymns of grat - i - tude and praise.

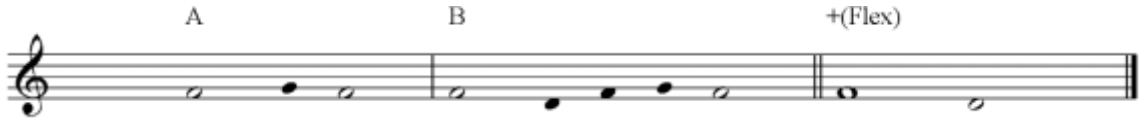
Text: *Jam Christe sol justitiae*; Latin, 6th C.; tr. by Peter J. Scagnelli, b.1949, ©
 Tune: JESU DULCIS MEMORIA, LM; Mode I; ucc. by Richard Proulx, b.1937

Please be seated

The First Nocturn of Vigils

Antiphon *Schola*

Come, let us worship Christ, the Lord, who for our sake endured temptation and suffering.



Psalm: 71

- 1) In you, O Lord, I take **refuge**;
let me **never** be put to shame.
In your justice rescue me, **free** me:
pay heed to **me** and save me.
- 2) Be a rock where I can take *refuge*, +
a mighty stronghold to **save** me;
for you are my **rock**, my stronghold.
Free me from the hand of the **wicked**,
from the grip of the unjust,
of **the** oppressor.
- 3) It is you, O Lord, who **are** my hope,
my trust, O **Lord**, since my youth.
On you I have leaned from my *birth*, +
from my mother's womb
you have **been** my help.
My hope has **always** been in you.
- 4) My fate has filled many **with** awe
but you are **my** strong refuge.
My lips are filled **with** your praise,
with your glory **all** the day long.
Do not reject me now that **I** am old;
when my strength fails do **not** forsake
me.
- 5) But as for me, I will **always** hope
and **praise** you more and more.
My lips will tell of your *justice* +
and day by day of **your** help
(though I can **never** tell it all).

The antiphon is repeated by the Schola.

All stand for the Psalm Prayer and then are seated.

LessonLamentation of the Prophet Jeremiah, *Part One**Aleph.*

*How lonely she is now, the once crowded city! Widowed is she who was mistress over nations;
the princess among the provinces has been made a toiling slave.*

Beth.

*Bitterly she weeps at night, tears upon her cheeks, with not one to console her of all her dear ones;
her friends have all betrayed her and become enemies.*

Ghimel.

*Judah has fled into exile from oppression and cruel slavery;
yet where she lives among the nations she finds no place to rest;
all her persecutors come upon her where she is narrowly confined.*

Daleth.

*The roads to Zion mourn for lack of pilgrims going to her feasts;
all her gateways are deserted, her priests groan, her virgins sigh; she is in bitter grief.*

He.

*Her foes are uppermost, her enemies at ease; the Lord punished her for her many sins;
her little ones have gone away, captive before the foe.
Jerusalem, Jerusalem, return to the Lord, your God.*

Responsory

O vos Omnes

Orlando di Lasso (1532-1594)

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

Responsory: O all ye that pass by the way, attend and see:

If there be any sorrow like to my sorrow.

V. Attend, all ye people, and see my sorrow:

Lesson

Hebrews 4: 11 - 5: 10

Hymn

Hear Us, Almighty Lord

Please Stand

The image shows two staves of musical notation in G-clef (treble clef). The first staff contains the melody for the first line of the hymn, with lyrics: "Hear us, al - might - y Lord, show us your mer - cy". The second staff contains the melody for the second line, with lyrics: "Sin - ners we stand here be - fore you." The music is written in a simple, hymn-like style with a key signature of one sharp (F#) and a common time signature (C).

Verse Right hand of the Father, cornerstone, way of salvation, gate of heaven,
wash away our stains of sin.

Verse To you we confess our sins, admitted with a contrite heart.
We reveal the things hidden: By your kindness, O Redeemer,
overlook them.

Please be seated.

Lesson

Lamentation of the Prophet Jeremiah, *Part Two*

Aleph.

*How the gold has grown dim, how the pure gold has changed!
The holy stones lie scattered at the head of every street.*

Beth.

*The precious sons of Zion, worth their weight in fine gold,
how they are reckoned as earthen pots, the work of a potter's 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 yearling 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.*

Va.

*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, return to the Lord, your God.*

Responsory

Eram Quasi Agnus

Orlando di Lasso (1532-1594)

*Behold, I was like an innocent lamb; I was led to the slaughter, and I knew it not.
My enemies have conspired together against me, saying:
Come, let us put poison into his bread,
And let us cut him off out of the land of the living.*

*All my enemies have thought evil things about me;
They have spoken evil words against me, saying:
Come, let us put poison into his bread,
And let us cut him off out of the land of the living.*

Lesson

Hebrews 9: 11-22

Hymn

O Sacred Head

PASSION CHORALE

Please stand.



1. O Sa - cred Head sur - round - ed By crown of pierc - ing
2. I see your strength and vig - or All fad - ing in the
3. In this, your bit - ter pas - sion, Good Shep - herd, think of



thorn! O bleed - ing Head, so wound - ed, Re -
strife, And death with cru - el rig - or, Be -
me With your most sweet com - pas - sion, Un -



viled and put to scorn! The pow'r of death comes
reav - ing you of life; O ag - o - ny and
worth - y though I be: Be - neath your cross a -



o'er you, The glow of life de - cays, Yet
dy - ing! O love to sin - ners free! Je -
bid - ing For ev - er would I rest, In



an - gel hosts a - dore you, And trem - ble as they gaze.
sus, all grace sup - ply - ing, O turn your face on me.
your dear love con - fid - ing, And with your pres - ence blest.

Text: *Solve cygnat cruentatum: usque* to Bernard of Clairvaux, 1091-1153; *te* by Henry Baker, 1821-1877
Tune: PASSION CHORALE, 7 6 7 6 D; Hans Leo Hassler, 1564-1612; harm. by J. S. Bach, 1685-1750

Please be seated after the hymn for a period of silent meditation.

Responsory

Velum Templi

Paul Nicholson (b. 1963)

*Velum temple scissum est
Et omnis terra tremuit.
Latro de cruce clamabat
Memento mei, Domine,
Dum veneris in regnum,
Petrae scissae sunt,
Et monumenta aperta sunt
Et multa corpora sanctorum,
Qui dormierant, surrexerunt*

The veil of the temple was ripped,
And all the earth trembled.
The thief on the cross cried out
Remember me Lord,
When you come into your kingdom.
Rocks were split,
And tombs were opened,
And the bodies of many holy ones,
Who had died, were raised to life.

Lesson

From an ancient homily attributed to St Epiphanius of Cyprus

Hymn

Parce Domine

Chant, mode I

Please stand.

Par - ce Do - mi - ne,
par - ce po - pu - lo tu - o:
ne in ae - ter - num i - ra - sca - ris no - bis.

Spare, O Lord, Spare Your people, Do not be angry with us forever.

Please be seated after the hymn for a period of silent meditation.

All stand.

Antiphon (Schola)

Russell Woollen (1923-1994)

*Christ became obedient for us unto death, even to death on a cross.
Therefore, God also has exalted him
And has given him the name that is above every name.*

Canticle:

Benedictus (*Canticle of Zechariah*)

Bryan Hesford

The Schola will chant the verses

Blessed be the God of Israel, for he has visited and redeemed his people;
He has raised up a mighty salvation for us in the house of his servant David,
As he spoke 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 my life.

And you, my child, shall be called the prophet of the Highest,
For you shall 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 has visited us;
To give light to them that sit in darkness and in the shadow of death,
And to guide our feet to the way of peace.
Glory to the Father, and to the Son; and to the Holy Spirit;
As it was in the be-ginning, is now, and will be forever. Amen

All Kneel

Final Antiphon *Schola*

Christus factus est

Felice Anerio (1560-1614)

Christ became obedient for us even to death, dying on a cross.

The Christ Candle is taken away in silence.

Strepitus

In the darkness, the Strepitus, a loud sound symbolizing the convulsion of nature at the Crucifixion, is heard.

The Christ Candle is brought back to the sanctuary in silence.

Lord's Prayer

The Lord's Prayer is prayed in silence.

Thereafter, the ministers stand, reverence the altar, and depart in silence.

The assembly is encouraged to depart in silence.