

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.

Lord's Prayer

The Lord's Prayer is prayed 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.

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

The assembly is encouraged to depart in silence.



TENEBRÆ

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.

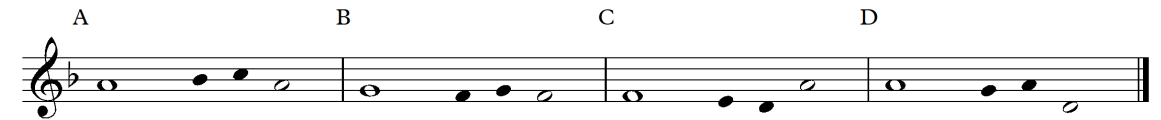
The candles in the hearse are lighted at this time. During the course of the service, they are extinguished. The gradual darkening of the sanctuary gives Tenebræ its particular character and tone as the complementary vigil to Holy Saturday. During the Easter Vigil, one light – the paschal candle – sets 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.

Canticle:

Benedictus (*Canticle of Zechariah*)

Stephen Dean



Left (West)

Blessed be the Lord, the **God** of Israel;
he has come to his people and **set** them free.
He has raised up for us a **mighty** savior,
born of the house of his **servant** David.

Right (East)

Through his holy prophets he promised of old that he would save us **from** our enemies,
from the hands of **all** who hate us.
He promised to show mercy **to** our fathers
and to remember his **holy** covenant.

Left (West)

This was the oath he swore to our **father** Abraham:
to set us free from the hands **of** our enemies,
free to worship him **without** fear,
holy and righteous in his sight all the days **of** our life.

Right (East)

You, my child, shall be called the prophet **of** the Most High;
for you will go before the Lord to **prepare** his way,
to give his people knowledge **of** salvation
by the forgiveness **of** their sins.

All

In the tender compassion **of** our God
the dawn from on high shall **break** upon us,
to shine on those who dwell in darkness and the **shadow** of death,
and to guide our feet into the **way** of peace.

Lesson From an ancient homily attributed to St Epiphanius of Cyprus

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, surexerunt*

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.

Concluding Rites

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.*

TENEBRÆ

April 13, 2022

**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**

Tenebræ

Order of Service

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

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.

Lesson

Hebrews 4:14 – 5:10

Responsory

Popule Meus

Lajos Bárdos (1899-1986)

*O my people, what have I done to you?
In what way have I offended you? Answer me!
Though I led you out of the land of Egypt,
You have prepared a cross for your Savior.
Holy God, Holy and Mighty, Holy and Immortal, Have mercy on us.*

All stand for the Psalm Prayer and then are seated.

The Third Nocturn of Vigils

Antiphon *Schola*

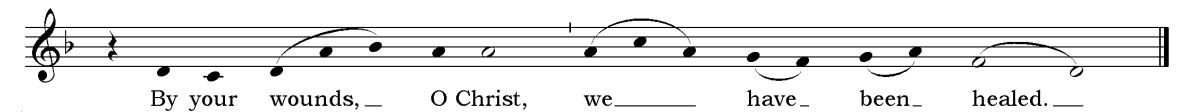
*Christ bore our sins in his own body on the cross
so that we might die to sin and be alive to all that is good.*

Canticle

1 Peter 2: 21-24

Richard Proulx (1935 – 2010)

The assembly sings the antiphon after each verse.



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The Second Nocturn of Vigils

Antiphon *Schola*

God did not spare his own Son, but gave him up to suffer for our sake.



1) *Men*

O God, listen **to** my prayer,
do not hide **from** my pleading,
attend to me **and** reply;
with my **cares** I cannot rest.

2) *Women*

I tremble at the **shouts** of the foe,
at the cries **of** the wicked;
for they bring down evil **upon** me.
They assail **me** with fury.

3) *Men*

O that I had wings **like** a dove
to fly **away** and be at rest.
So I would escape **far** away
and take refuge **in** the desert.

4) *Women*

For I can see nothing but **violence**
and strife **in** the city.
Night and day **they** patrol
high **on** the city walls.

5) *All*

It is full of wickedness and **evil**
it **is** full of sin.
Its streets are **never** free
from **tyranny** and deceit.

The antiphon is repeated by the Schola

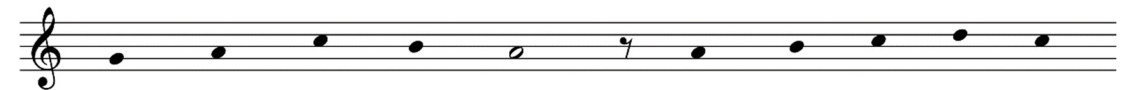
Hymn

Chant, mode I

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.
newed by grace, We may press on toward love's re - ward.
life's true way, May we, for - giv'n, re - joice 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; acc. by Richard Proulx, b.1937

Admonition

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) *Men*

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) *Women*

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) *Men*

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) *Women*

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) *All*

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.

Lesson

Lamentation 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

Eram Quasi Agnus

Orlando di Lasso (1532-1594)

*O 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.*

Verse:

*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.*

All stand for the Psalm Prayer and then are seated.