

GOOD FRIDAY

AT TENEBRAE

The Office of Darkness

ACCORDING
TO THE USE OF THE
CATHEDRAL BASILICA
OF SAINT LOUIS



2009

Chant settings by
Fr. Samuel F. Weber, O.S.B.
Copyright © 2009 Saint Meinrad Archabbey,
St. Meinrad, IN 47577-1010, U.S.A.
All rights reserved
Used with permission
weber@kenrick.edu

INSTITUTE OF SACRED MUSIC

Archdiocese of Saint Louis
5200 Glennon Drive
St. Louis, MO 63110-4330

2009

Printed in U.S.A.

GOOD FRIDAY

AT TENEBRAE

The Office of Darkness

In I Nocturn

Antiphon. VIII a

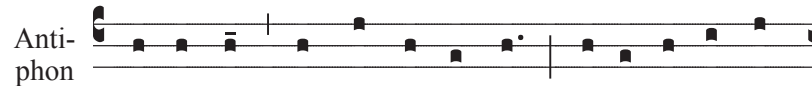
T HEY a- rise, * the kings of the earth, princes plot

a-against the Lord and his Anointed.

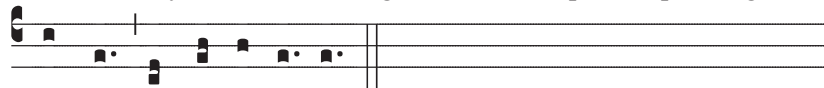
Psalm 2

1. Why this tumult among **nations**,*
among peoples this *useless* **murmuring** ?
2. They arise, the kings of the **earth**, *
princes plot against the Lord and his **Anointed**.
3. ‘ Come, let us break their **fetters**, *
come, let us cast off *their* **yoke**. ’
4. He who sits in the heavens **laughs** ; *
the Lord is laughing them *to* **scorn**.
5. Then he will speak in his **anger**, *
his rage will strike them *with* **terror**.

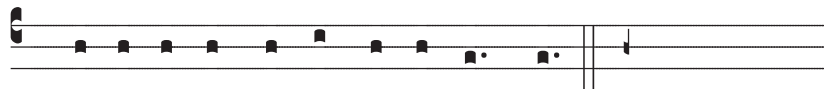
6. ' It is I who have set up my **king** *
on Sion, my **holy mountain**. '
7. I will **announce** *
the decree of *the Lord* :
8. The Lord said to me : †
' You are my **Son**. *
It is I who have begotten you *this day*.
9. Ask and I shall bequeath you the **nations**, *
put the ends of the earth in your *possession*.
10. With a rod of iron you will **break** them, *
shatter them like a *potter's jar*. '
11. Now, O kings, **understand**, *
take warning, rulers of *the earth* ;
12. serve the Lord with **awe** *
and trembling, pay him *your homage*
13. lest he be angry and you **perish** ; *
for suddenly his anger *will blaze*.
14. Blessed are **they** *
who put their trust *in God*.



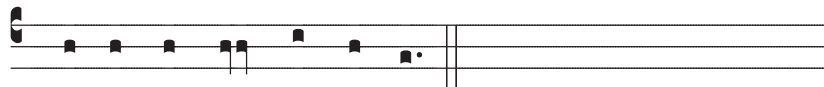
They a- rise, the kings of the earth, princes plot a-against



the Lord and his Anointed.



∇ They di-vid- ed my garments a-mong them.



⌘ And for my robes they cast lots.

And then is sung kneeling :

Ant.
V

C Hri- stus * factus est pro no- bis ob- e-
di- ens us-que ad mor- tem, mor- tem au- tem
cru- cis.

Christ became obedient for us unto death, even to death on a Cross.

The Our Father is said completely in silence. Then, recto tono, on a low pitch, without 'Let us pray', there is added :

WE beseech you, O Lord, look graciously upon this your family, for whom our Lord Jesus Christ did not hesitate to suffer betrayal into the hands of the enemy, and to suffer the torments of the Cross.

And in silence is concluded : Who lives and reigns.

When the Collect is finished, there is made a certain amount of noise and clatter ; and at once the lighted candle is brought forth from beneath the altar, and all arise, and depart in silence.

ness of their sins.

9. In the ten-der com-pas-sion of our God * the dawn from on high shall break up- on us,

10. to shine on those who dwell in darkness † and the shad-ow of death, * and to guide our feet in- to the way of peace.

Anti-
phon

They placed a-bove his head the charge a-gainst him,

writ-ten : Je-sus of Naz-a-reth, King of the Jews.

Lesson

Chapter 3 : I-II

Here begin the Lam-en-ta-tions of the Prophet Jer-e- mi-ah.

A-leph. I am the man who has seen af-lic-tion un-der the rod of his wrath. A-leph. He has driv-en and brought me in- to darkness without an- y light. A- leph. Sure-ly he turns his hand against me a- gain and a- gain the whole day long. Beth. My skin and my flesh he has made old ; he has brok-en my bones. Beth. He has beseiged and en-veloped me with bit-ter-ness and trib-u- la-tion. Beth. He has made me dwell in darkness like the dead of long a- go. Ghimel.



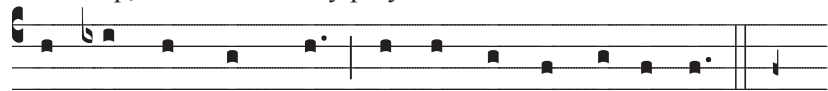
He has walled me a-bout so that I cannot escape ; he has put



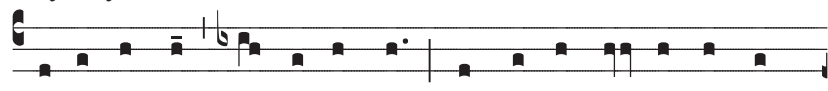
heavy chains on me. Ghimel. Although I call and cry



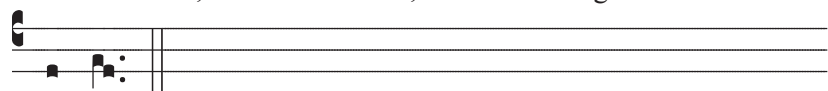
for help, he shuts out my prayer. Ghimel. He has blocked



my ways with hewn stones, he has made me des-o-late.

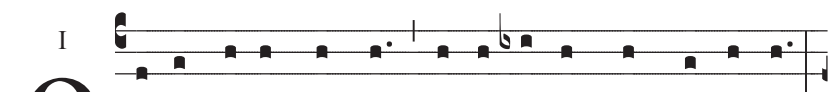


Je-ru-sa-lem, Je-ru-sa-lem, turn back a- gain to the Lord



your God.

Responsory



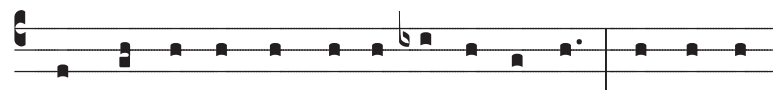
O my chosen vineyard, † it is I who have planted you.



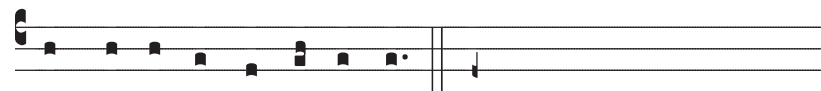
* How have you become so bit-ter that you should cru-ci- fy



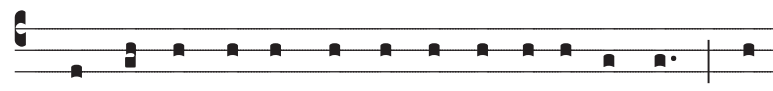
me, and release Ba-ra-bas ? ̸ I have hedged you in, and



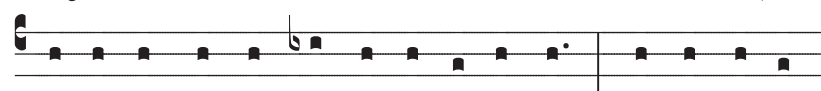
4. He promised to show mer-cy to our fa-thers * and to re-



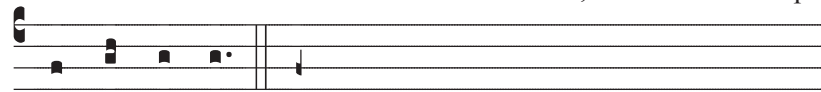
mem-ber his ho- ly cov- e- nant.



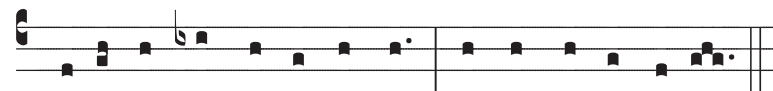
5. This was the oath he swore to our fa-ther A-bra-ham : † to



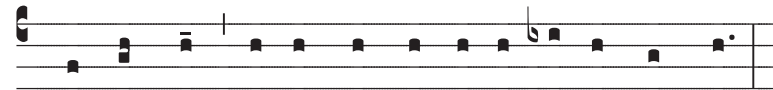
set us free from the hands of our en- e- mies, * free to worship



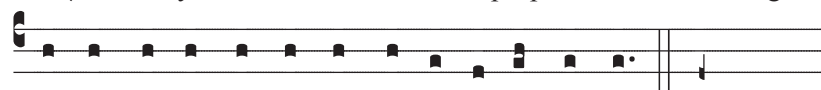
him with-out fear,



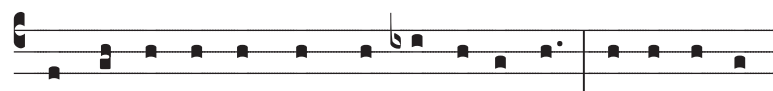
6. Ho-ly and righteous in his sight * all the days of our life.



7. You, my child, shall be called the prophet of the Most High ; *



for you will go be-fore the Lord to prepare his way ;



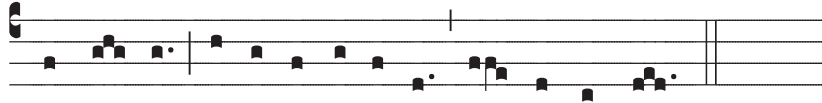
8. to give his peo-ple knowledge of sal-va-tion * by the forgive-

At Benedictus. Antiphon. I g

T



HEY placed * a-bove his head the charge a-gainst



him, writ-ten : Je-sus of Naz-a-reth, King of the Jews.

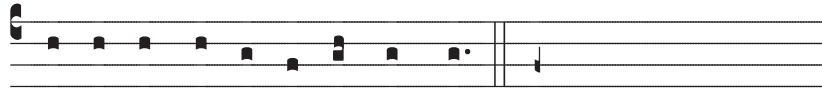
Canticle of Zachary.

Luke I : 68-79

B



Lessed be the Lord, the God of Is-ra-el ; * he has



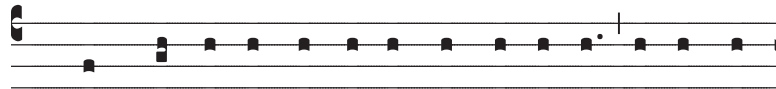
come to his peo-ple and set them free.



2. He has raised up for us a might-y sav-ior, * born of the



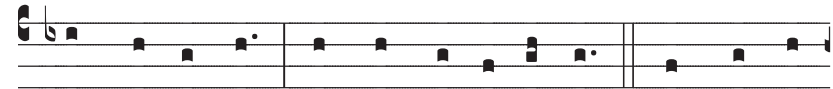
house of his ser-vant Da-vid.



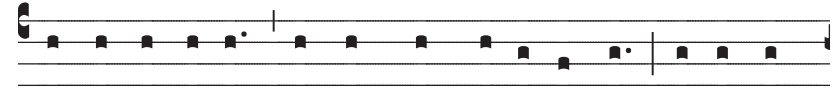
3. Through his ho-ly prophets he promised of old that he would



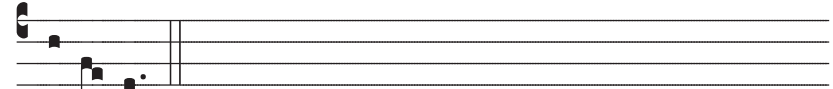
save us from our en-e-mies, * from the hands of all who hate us.



cleared you of stones, and have built a tow-er. * How have you



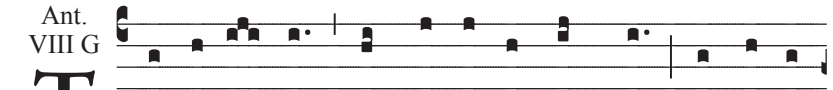
become so bit-ter that you should cru-ci-fy me, and re-lease



Ba-ra-bas ?

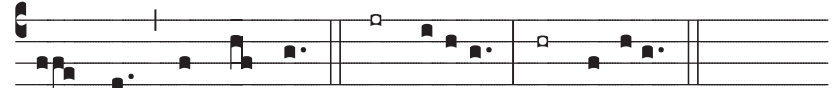
In II Nocturn

Ant.
VIII G



T

Hey di-vid-ed * my clothing a-mong them ; and for my



gar-ments they cast lots.

Psalm 21 : 2-22

1. My God, my God, why have *you forsaken* me ? *
You are far from my plea and the cry of *my distress*.
2. O my God, I call by day and you give *no reply* ; *
I call by night and I *find no peace*.
3. Yet you, O *God, are holy*, *
enthroned on the praises of *Israel*.
4. In you our fathers *put their trust* ; *
they trusted and you *set them free*.
5. When they cried to you, *they escaped*. *
In you they trusted and never *in vain*.
6. But I am a worm *and no man*, *
the butt of men, laughing-stock of *the people*.

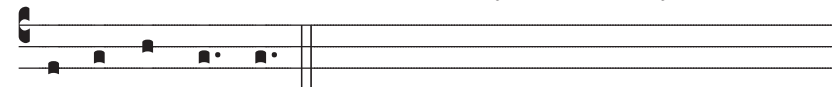
7. All who see *me deride* me. *
They curl their lips, they *toss their heads*.
8. ‘ He trusted in the Lord, *let him save* him ; *
let him release him if this *is his friend*. ’
9. Yes, it was you who took me *from the womb*, *
entrusted me to my *mother’s breast*.
10. To you I was committed *from my birth*, *
from my mother’s womb you have *been my God*.
11. Do not leave me alone in *my distress* ; *
come close, there is none *else to help*.
12. Many bulls *have surrounded* me, *
fierce bulls of Bashan *close me in*.
13. Against me they open *wide their jaws*, *
like lions, rending *and roaring*.
14. Like water I *am poured out*, *
disjointed are *all my bones*.
15. My heart has become *like wax*, *
it is melted *within my breast*.
16. Parched as burnt clay *is my throat*, *
my tongue cleaves *to my jaws*.
17. Many *dogs surround* me, *
a band of the wicked *beset* me.
18. They tear holes in my hands *and my feet* *
and lay me in the *dust of death*.
19. I can count every one *of my bones*. *
These people stare at *me and gloat* ;
20. they divide my clothing *among* them. *
They cast lots *for my robe*.
21. O Lord, do not leave *me alone*, *
my strength, make *haste to help* me !
22. Rescue my soul *from the sword*, *
my life from the grip *of these dogs*.
23. Save my life from the jaws *of these lions*, *
my poor soul from the horns *of these oxen*.

Psalm 147

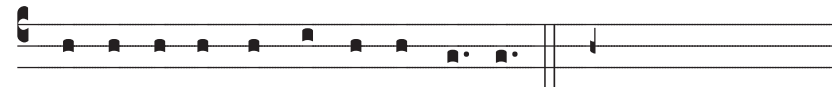
1. O praise the *Lord, Jerusalem* ! *
Sion, *praise your God* !
2. He has strengthened the bars *of your gates*, *
he has blessed the children *within* you.
3. He established peace *on your borders*, *
he feeds you with *finest wheat*.
4. He sends out his word *to the earth* *
and swiftly runs *his command*.
5. He showers down snow *white as wool*, *
he scatters hoar-frost *like ashes*.
6. He hurls down hailstones *like crumbs*. *
The waters are frozen *at his touch* ;
7. he sends forth his word *and it melts* them : *
at the breath of his mouth the *waters flow*.
8. He makes his word *known to Jacob*, *
to Israel his laws *and decrees*.
9. He has not dealt thus with *other nations* ; *
he has not taught them *his decrees*.



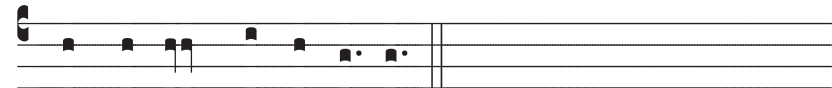
Remember me, O Lord, my God, when you come



in- to your kingdom.



∇ He has left me to dwell in the darkness.



⊗ Like the dead, long for-got-ten.

8. I hear, and my *body trembles* ; *
at the sound, / my *lips quiver*.
9. Decay *invades my bones*, *
my legs tremble *beneath* me.
10. I await the day *of distress* *
that will come upon the people who *attack* us.
11. For though the fig tree *blossom not* *
nor fruit be on *the vines*,
12. though the yield of the *olive fail* *
and the terraces produce *no nourishment*,
13. though the flocks disappear *from the fold* *
and there be no herd in *the stalls*,
14. yet will I rejoice *in the Lord* *
and exult in my *saving God*.
15. God, my Lord, is my strength ; †
he makes my feet swift as *those of hinds* *
and enables me to go upon *the heights*.

Anti-
phon

When my soul is in trou-ble, O Lord, you will be
mind-ful of your mer-cy.

3 Ant.
VIII G

R

Remember me, * O Lord, my God, when you come

in- to your kingdom.

Anti-
phon

They di- vid- ed my clothing a-mong them ; and for my
gar-ments they cast lots.

∇ False witness-es have ris- en up a-against me.

⊗ And in- i- qui- ty has lied to it- self.

Lesson

F Rom the cat-e-che-sis by Saint John Chry-sos-tom, bis-
hop. If we wish to un-derstand the pow-er of Christ's Blood,
re-mem-ber where it came from, how it ran down from the Cross,
flowing from the Master's side. The Gospel records that when
Christ was dead, but still hung on the Cross, a soldier came and

pierced his side with a lance and immediately there poured out
 Wa-ter and Blood. Now the wa-ter was a sign of baptism and the
 Blood of the Ho-ly Eu-cha-rist. The soldier pierced the Lord's
 side he breached the wall of the sa-cred tem-ple, and I have
 found the treasure and made it my own. So al- so with the
 lamb : the Jews sac-ri-ficed the vic-tim and I have been saved
 by it. There flowed from his side Wa-ter and Blood. Be-lov-ed,
 do not pass o-ver this mys-ter- y without thought ; it has yet
 a-noth-er hid-den meaning, which I will ex-plain to you. I
 said that Wa-ter and Blood symbolized Bap-tism and the Ho-ly

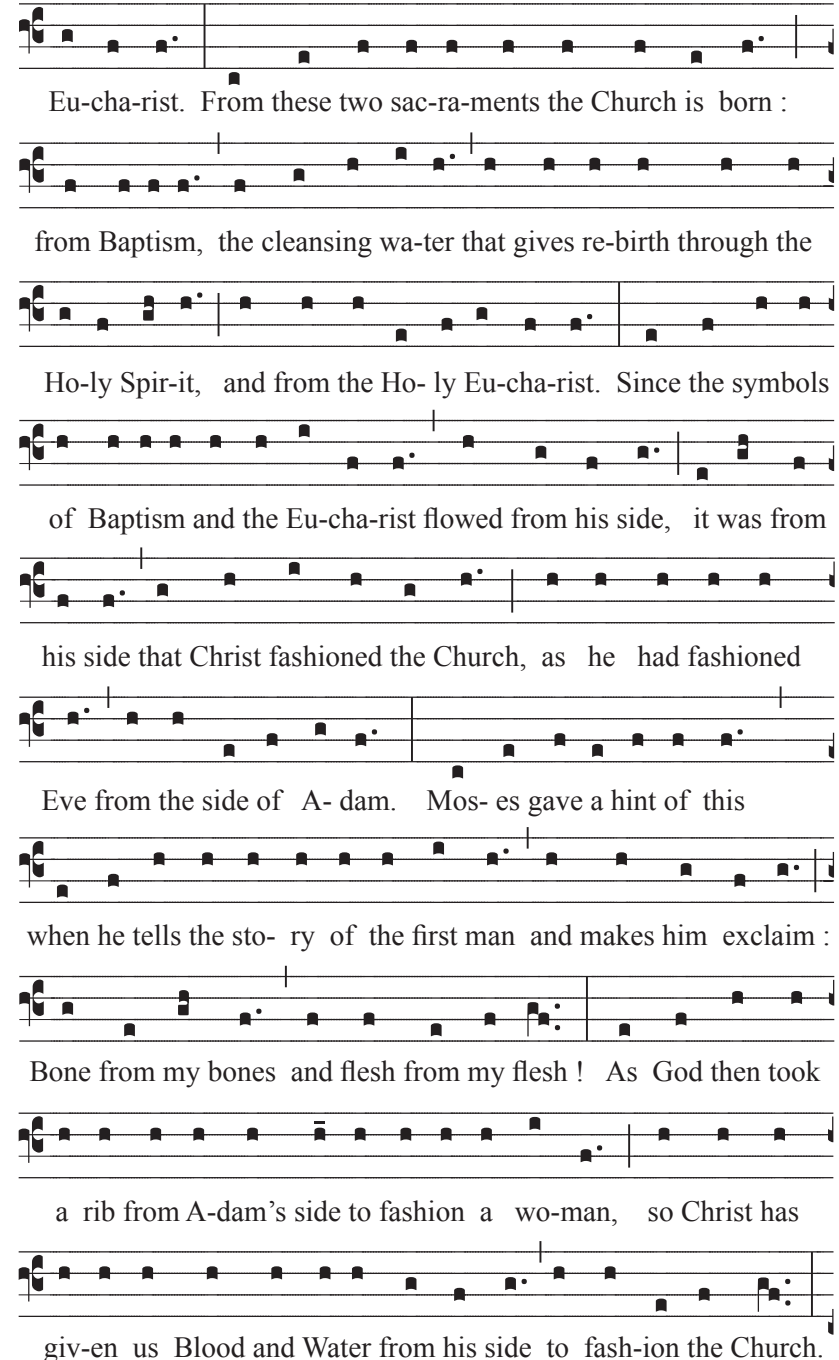
20. Then you will be pleased with *lawful sacrifice*, *
 holocausts offered on *your altar*.

Anti-
 phon God did not spare his own Son, but de-livered him
 up for us all.
 3 Ant.
 If **W**hen my soul is in trou-ble, * O Lord, you will be
 mind-ful of your mer- cy.

Canticle of Habakkuk 3 : 2-4. 13a. 15-19

1. O Lord, I have heard *your renown*, *
 and feared, O Lord, *your work*.
2. In the course of the years revive it, †
 in the course of the years *make it known* ; *
 in your wrath remember *compassion* !
3. God *comes from Teman*, *
 the Holy One from *Mount Paran*.
4. Covered are the heavens *with his glory*, *
 and with his praise the earth *is filled*.
5. His splendor spreads like the light ; †
 rays shine forth *from beside* him, *
 where his power is *concealed*.
6. You come forth to *save your people*, *
 to save your *Anointed One*.
7. You tread the sea *with your steeds* *
 amid the churning of the *deep waters*.

3. My offenses truly *I know* them ; *
my sin is always *before* me.
4. Against you, you alone, *have I sinned* ; *
what is evil in your sight I *have done*.
5. That you may be justified when *you give* sentence *
and be without reproach when *you judge*.
6. O see, in guilt *I was born*, *
a sinner was I *conceived*.
7. Indeed you love truth *in the heart* ; *
then in the secret of my heart teach *me* wisdom.
8. O purify me, then I *shall be clean* ; *
O wash me, I shall be whiter *than snow*.
9. Make me hear rejoicing *and gladness*, *
that the bones you have crushed *may thrill*.
10. From my sins turn away *your face* *
and blot out all *my guilt*.
11. A pure heart create for *me, O God*, *
put a steadfast spirit *within* me.
12. Do not cast me away *from your presence*, *
nor deprive me of your *holy spirit*.
13. Give me again the joy *of your help* ; *
with a spirit of fervor *sustain* me,
14. that I may teach transgressors *your ways* *
and sinners may return *to you*.
15. O rescue me, *God, my helper*, *
and my tongue shall ring out *your goodness*.
16. O Lord, *open my lips* *
and my mouth shall declare *your praise*.
17. For in sacrifice you take *no delight*, *
burnt offering from me your would *refuse*,
18. my sacrifice a *contrite spirit*. *
A humbled, contrite heart you will *not spurn*.
19. In your goodness show favor *to Sion* : *
rebuild the walls of *Jerusalem*.



Eu-cha-rist. From these two sac-ra-ments the Church is born :

from Baptism, the cleansing wa-ter that gives re-birth through the

Ho-ly Spir-it, and from the Ho-ly Eu-cha-rist. Since the symbols

of Baptism and the Eu-cha-rist flowed from his side, it was from

his side that Christ fashioned the Church, as he had fashioned

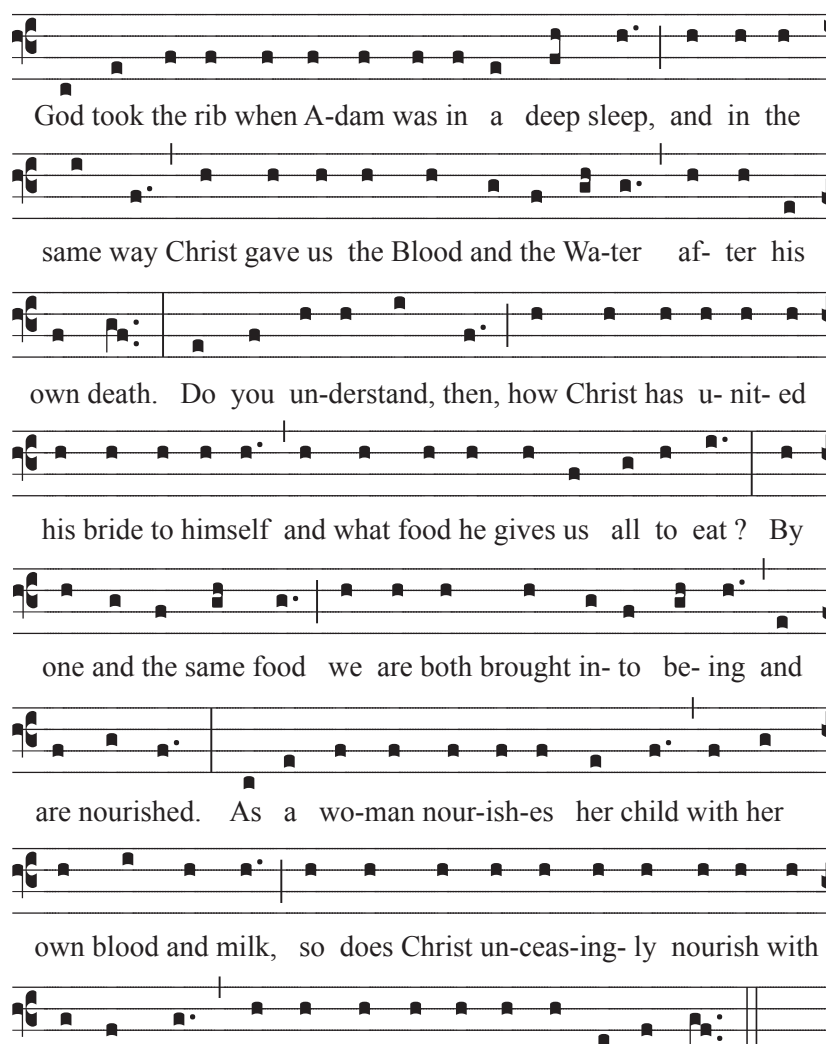
Eve from the side of A- dam. Mos- es gave a hint of this

when he tells the sto- ry of the first man and makes him exclaim :

Bone from my bones and flesh from my flesh ! As God then took

a rib from A-dam's side to fashion a wo-man, so Christ has

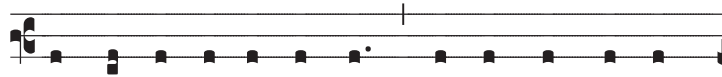
giv-en us Blood and Water from his side to fash-ion the Church.



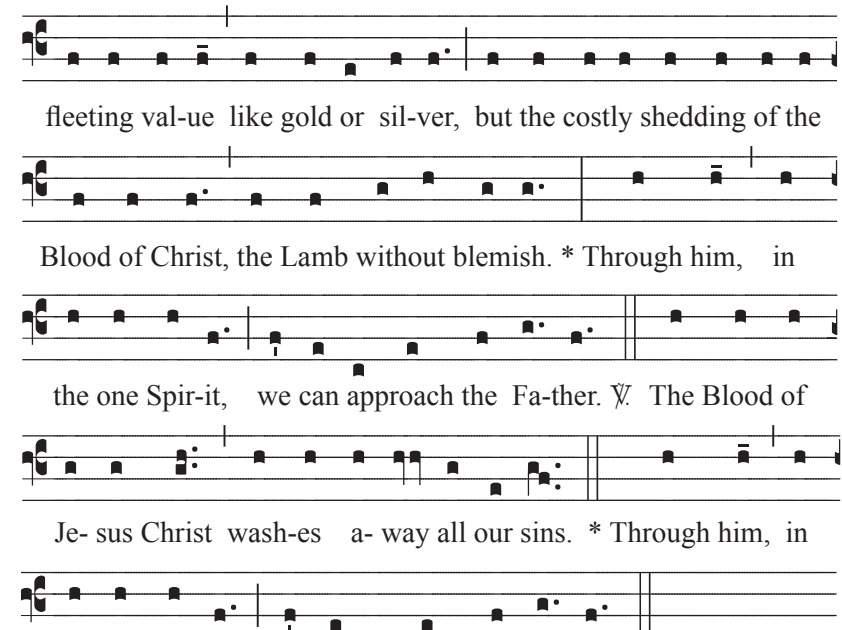
God took the rib when A-dam was in a deep sleep, and in the same way Christ gave us the Blood and the Wa-ter af- ter his own death. Do you un-derstand, then, how Christ has u- nit- ed his bride to himself and what food he gives us all to eat? By one and the same food we are both brought in- to be- ing and are nourished. As a wo-man nour-ish-es her child with her own blood and milk, so does Christ un-ceas-ing- ly nourish with his own Blood those to whom he himself has giv- en life.

Responsory

II



THE price of your redemption † was not something of




fleeting val-ue like gold or sil-ver, but the costly shedding of the Blood of Christ, the Lamb without blemish. * Through him, in the one Spir-it, we can approach the Fa-ther. √ The Blood of Je- sus Christ wash-es a- way all our sins. * Through him, in the one Spir- it, we can approach the Fa-ther.

At Lauds

1 Antiphon. VII d

VII d



GOD did not spare * his own Son, but de-livered him up for us all.

Psalm 50

1. Have mercy on me, God, *in your kindness*. *
In your compassion blot out my *offense*.
2. O wash me more and more *from my guilt* *
and cleanse me from *my sin*.