GOOD FRIDAY

AT TENEBRAE

The Office of Darkness

ACCORDING TO THE USE OF THE CATHEDRAL BASILICA OF SAINT LOUIS

2009
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In I Nocturn

Antiphon. VIII a

Hey a-rise, * the kings of the earth, princes plot 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 hommage

13. lest he be angry and you perish ; *
for suddenly his anger will blaze.

14. Blessed are they *
who put their trust in God.

Antiphon

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 :

Hri-stus * factus est pro no-bis ob-e-
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.
Ere begin the Lamentations of the Prophet Jeremiah.

A-leph. I am the man who has seen affection under the rod of his wrath. A-leph. He has driven and brought me into darkness without any light. A-leph. Surely he turns his hand against me again and again the whole day long. Beth. My skin and my flesh he has made old; he has broken my bones. Beth. He has besieged and enveloped me with bitterness and tribulation. Beth. He has made me dwell in darkness like the dead of long ago. Ghimel.

9. In the tender compassion of our God * the dawn from on high shall break upon us, 

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

They placed above his head the charge against him, written: Jesus of Nazareth, King of the Jews.
Good Friday at Tenebrae

He has walled me about 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 desolate.

Jerusalem, Jerusalem, turn back again to the Lord your God.

Responsory

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

† How have you become so bitter that you should crucify me, and release Bara-bas? ¶ I have hedged you in, and

4. He promised to show mercy to our fathers * and to remember his holy covenant.

5. 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,

6. Holy 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 before the Lord to prepare his way;

8. to give his people knowledge of salvation * by the forgive-
At Benedictus. Antiphon. 1 g

HEY placed * above his head the charge against him, written: Jesus of Nazareth, King of the Jews.


B

Lessed be the Lord, the God of Israel; * he has come to his people and set them free.

2. He has raised up for us a mighty savior, * born of the house of his servant David.

3. Through his holy prophets he promised of old that he would save us from our enemies, * from the hands of all who hate us.

Good Friday at Tenebrae

Canticle of Zachary. Antiphon.

T

Hey divided * my clothing among them; and for my garments 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.

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.

Anti-

phon

Remember me, O Lord, my God, when you come...
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 hind *  
    and enables me to go upon the heights.

When my soul is in trouble, O Lord, you will be mindful of your mercy.

Rom the catechesis by Saint John Chrysostom, bishop.  

If we wish to understand the power of Christ’s Blood,  

re-member 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

Water and Blood. Now the water was a sign of baptism and the Blood of the Holy Eucharist. The soldier pierced the Lord's side he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it. There flowed from his side Water and Blood. Beloved,
do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that Water and Blood symbolized Baptism and the Holy
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.
Good Friday at Tenebrae

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

T HE 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.

At Lauds

1 Antiphon. VII d

OD 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 of-fense.
2. O wash me more and more from my guilt * and cleanse me from my sin.