

The Office of Tenebræ

The name Tenebræ (the Latin word for darkness or shadows) has traditionally been given to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings. Apart from the chanting of the Lamentations of Jeremiah, in which each verse is introduced by a letter of the Hebrew alphabet, the most conspicuous feature of the service is the gradual extinguishing of candles and other lights in the church to signify the darkness that overshadowed the earth at Christ's crucifixion. The loud noise, or *strepitus*, at the conclusion of the service suggests the earthquake described in the Passion narratives. The single candle left burning is the symbol and promise of Christ's triumph over death and darkness.

VERSE

Presider: *ALL:*



O God, + cometo my as-sist-ance. Lord, make haste to help me.

Glory to the Father, and to the Son, and to the Ho - ly Spir - it:

as it was in the beginning, is now, and will be for ev - er. A - men.

PSALM 68 *PLEASE BE SEATED*

Salvum me fac
chant

Antiphon Zeal for your house has eaten me up;
the scorn of those who scorn you has fallen upon me.

Response



In your great love, O Lord, an - swer me.

The cantor repeats the antiphon in Latin.

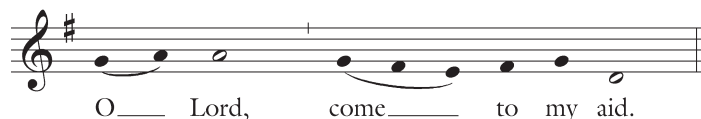
Psalm Prayer

PSALM 69 *PLEASE BE SEATED*

Deus, in adjutorium
chant

Antiphon Let them draw back and be disgraced who take pleasure in my misfortune.

Response



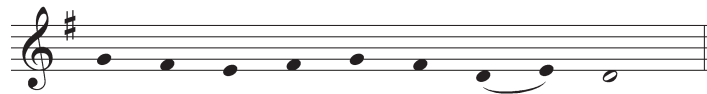
O Lord, come to my aid.

The cantor repeats the antiphon in Latin.

Psalm Prayer

Antiphon Deliver me, O my God, out of the hand of the ungodly.

Response



In you, O Lord, I take ref - uge.

The cantor repeats the antiphon in Latin.

Psalm Prayer

LAMENTATIONS OF JEREMIAH *PLEASE BE SEATED*

LESSON 1

Jeremiah 1:1-5
chant

Here begin the Lamentations of Jeremiah the prophet.

ALEPH. How lonely sits the city that was full of people! How like a widow has she become, she that was great among the nations! She that was a princess among the cities has become a vassal.

BETH. She weeps bitterly in the night, tears on her cheeks; among all her lovers she has none to comfort her; all her friends have dealt treacherously with her, they have become her enemies.

GHIMEL. Judah has gone into exile because of affliction and hard servitude; she dwells now among the nations, but finds no resting place; her pursuers have all overtaken her in the midst of her distress.

DALETH. The roads to Zion mourn, for none come to the appointed feasts; all her gates are desolate, her priests groan; her maidens have been dragged away, and she herself suffers bitterly.

HE. Her foes have become the head, her enemies prosper, because the LORD has made her suffer for the multitude of her transgressions; her children have gone away, captives before the foe. Jerusalem, Jerusalem, return to the Lord your God.

LESSON 2

Jeremiah 1:6-9
chant

From the Lamentations of Jeremiah the prophet.

VAU. From daughter Zion has gone all her glory: Her princes have become like rams that find no pasture. They have gone off exhausted before their pursuers.

ZAIN. Jerusalem remembers in days of wretched homelessness, All the precious things she once had in days gone by.

But when her people fell into the hands of the foe, and she had no help, Her foes looked on and laughed at her collapse.

HETH. Jerusalem has sinned grievously, therefore she has become a mockery; Those who honored her now demean her, for they saw her nakedness; She herself groans out loud, and turns away.

TETH. Her uncleanness is on her skirt; she has no thought of her future. Her downfall is astonishing, with no one to comfort her. "Look, O LORD, at my misery; how the enemy triumphs!" Jerusalem, Jerusalem, return to the Lord your God.

LESSON 3

Jeremiah 1:10-14

From the Lamentations of Jeremiah the prophet.

JOD. The enemy has put out his hand to everything Jerusalem considers precious; she has seen the Gentiles enter her sanctuary; you commanded that they should not enter your church.

CAPH. All her people sigh and seek bread;

they have given all their precious things for food to relieve their souls.

See, O LORD, and consider, for I have become vile.

LAMED. O, all you who pass by, stop and see if there is any sorrow like my sorrow;
for the LORD has ruined me, as he said he would, in the day of his raging fury.

MEM. From above he has sent fire into my bones, and has chastised me.

He has made a net under my feet, and turned me back;

He has made me desolate and overburdened with sorrow all day long.

NUN. The yoke of my iniquities weighs me down;

they are folded together in his hand and made into a collar; my strength is weakened.

The LORD has delivered me into the hands of those from whom I cannot rise up.

Jerusalem, Jerusalem, return to the Lord your God.

RESPONSORY

O vos omnes

Tomás Luis de Victoria (c. 1548–1611)

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

LITANY OF SUPPLICATION

*Father Ryan leads the Litany which was prayed by Pope Francis
at the extraordinary Urbi et Orbi on March 27.*

Father Ryan

Truly God and truly human, truly present in the Holy Sacrament

Our Savior, God-with-us, faithful and rich in mercy

King and Lord of creation and of history

Conqueror of sin and death

Friend of humankind, the Risen One,

the Living One who sits at the right hand of the Father

ALL:

We adore you, O Lord

We adore you, O Lord

We adore you, O Lord

We adore you, O Lord

We adore you, O Lord

Only begotten Son of the Father, descended from Heaven for our salvation

Heavenly physician, who bend down to our misery

Slain Lamb, who offer yourself to ransom us from evil

Good Shepherd, who give your life for the flock you love

Living Bread and medicine of immortality, who give us eternal Life

We believe in you, O Lord

We believe in you, O Lord

We believe in you, O Lord

We believe in you, O Lord

We believe in you, O Lord

From the power of Satan and the seductions of the world

From the pride and presumption that we can do anything without you

From the deceptions of fear and anxiety

From unbelief and desperation

From hardness of heart and the incapacity to love

Deliver us, O Lord

Deliver us, O Lord

Deliver us, O Lord

Deliver us, O Lord

Deliver us, O Lord

From every evil that afflicts humanity

From hunger, famine, and selfishness

From illnesses, epidemics, and fear of our sisters and brothers

From devastating madness, from ruthless interests, and from violence

From being deceived, from false information, and from the manipulation of consciences

Save us, O Lord

Save us, O Lord

Save us, O Lord

Save us, O Lord

Save us, O Lord

Protect your Church, which crosses the desert

Protect humanity, terrified by fear and anguish

Protect the sick and dying, oppressed by loneliness

Comfort us, O Lord

Comfort us, O Lord

Comfort us, O Lord

Protect doctors and healthcare workers, exhausted by the difficulties they are facing
Protect politicians and decision makers, who bear the weight of their choices

Comfort us, O Lord
Comfort us, O Lord

In the hour of trial and confusion
In temptation and in our fragility
In the struggle against evil and sin
In the search for what is truly good and for true joy
In the decision to abide in you and in your friendship

Grant us your Spirit, O Lord
Grant us your Spirit, O Lord
Grant us your Spirit, O Lord
Grant us your Spirit, O Lord
Grant us your Spirit, O Lord

If sin oppresses us
If hatred closes our hearts
If sorrow visits us
If indifference causes us anguish
If death overwhelms us

Open us to hope, O Lord
Open us to hope, O Lord
Open us to hope, O Lord
Open us to hope, O Lord
Open us to hope, O Lord

ANTIPHON *PLEASE KNEEL*

**Christus factus est pro nobis obediens usque ad mortem,
Mortem autem crucis.**

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

LORD'S PRAYER

PRAYER

The strepitus sounds in the darkness.

The lighted candle, representing the light of the risen Christ, returns.

The ministers depart in silence.