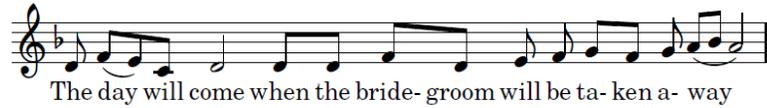


TENEBRAE

∇ Lord open my Lips

⌘ And my mouth will proclaim your praise.

INVITATORY



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1. (CANTOR) O God, take pity on *us* and **ble**ss us,
and let your face *shine upon* us,
so that your ways may be known across *the world*,
and all nations learn of *your sal*vation.
2. (ALL) Let the peoples praise *you, O God*,
Let the nations be glad *and re*joice,
for you judge the peoples *with* **fair**ness
and you guide the nations *of the* **earth**.
3. (CANTOR) Let the peoples praise *you, O God*,
let all the *peoples* **pr**aise you.
The earth has produced *its* **har**vest:
may the whole *world* **revere** him.
4. (ALL BOW) Glory be to the Father and *to the* **Son**
and to the *Holy* **S**pirit,
as it was in the *be-* **gin**ning,
is now, and shall be for ev - *er*, **Amen**
(*the antiphon is repeated*)

The Our Father is said completely in silence.

Then, recto tono, on a low pitch, without 'Let us pray', there is added :

COLLECT

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: who lives and reigns with you with you and the Holy Spirit, one God, for ever and ever. Amen

PRIEST ☩ May the Lord bless us, protect us from all evil and bring us to everlasting life.

☩ Amen.

KNEEL as the last lighted candle is removed.

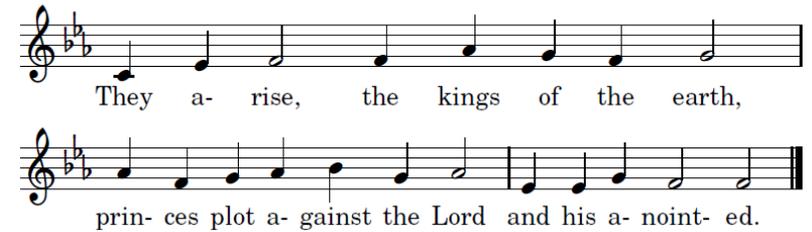
*There is made a certain amount of noise and clatter ;
and at once the lighted candle is brought forth,
and all rise, and Depart in silence*

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OFFICE OF READINGS

HYMN "Sing My Tongue the Savior's Glory"

Antiphon 1:



They a- rise, the kings of the earth,
prin- ces plot a- gainst the Lord and his a- noint- ed.

Psalm 2

The Messiah, king and conqueror

The rulers of the earth joined forces to overthrow Jesus, your anointed Son (Acts 4:27)



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1. (CANTOR) Why this tumult among *the nations*, among peoples this *useless murmuring*?
They arise, the kings of *the earth*,
princes plot against the Lord and his *A-nointed*.
2. (ALL) "Come, let us break *their fetters*,
come, let us cast *off their yoke*."
He who sits in the *heavens laughs*;
the Lord is laughing them *to scorn*.*

3. (CANTOR) Then he will speak in *his anger*,
his rage will strike *them with terror*.
"It is I who have set up my *king on Zion*,
my *holy mountain*."
4. (ALL) I will announce the decree of *the Lord*:
The Lord said to me: "You *are my Son*.
It is I who have begotten *you this day*.
Ask and I will bequeath you *the nations*,
5. (CANTOR) Put the ends of the earth in your
possession.
With a rod of iron *you will break* them,
shatter them like a *potter's jar*."
Now, O kings, *understand*,
6. (ALL) take warning, rulers of *the earth*;
serve the Lord with *awe and trembling*,
pay *him your homage*
lest he be angry and *you perish*;
7. (CANTOR) for suddenly his anger *will blaze*. [2]
Blessed are they who put their *trust in God*.

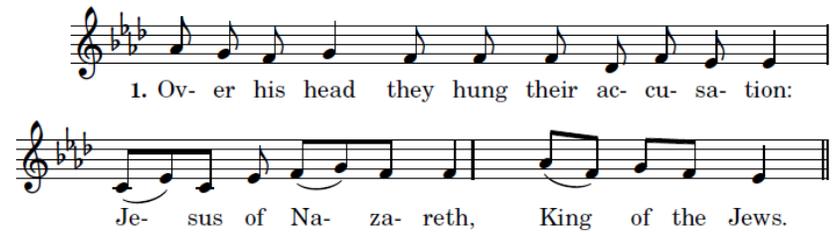
(ALL BOWING) Glory to the Father, and to the **Son**,
and to the *Holy Spirit*:
as it was in the begin-*ning*, is **now**,
and will be for ever. / **Amen**.

Antiphon 1



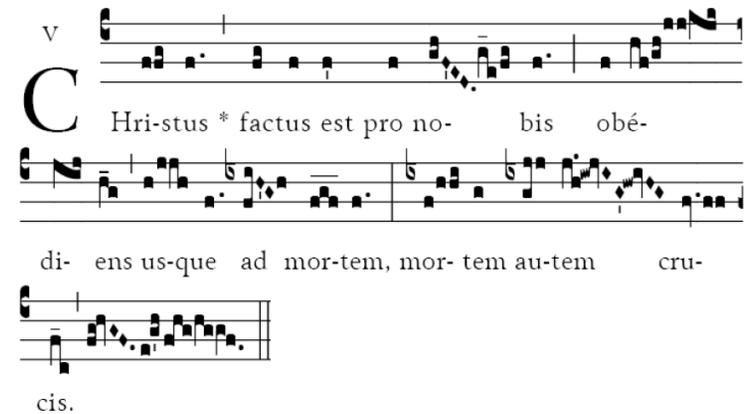
They a- rise, the kings of the earth,
prin- ces plot a- gainst the Lord and his a- noint- ed.

(CANTOR, BOW) Glory to the Father, and to the **Son**,
and to the *Holy Spirit*:
(ALL) as it was in *the beginning*,
is now, and will be for ever. **A-men**



1. Ov- er his head they hung their ac- cu- sa- tion:
Je- sus of Na- za- reth, King of the Jews.

INTERCESSIONS: *prayed silently*
after this moment of silent prayer the following is sung



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

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



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(CATNOR)

✠ 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 ser - vant **David**.

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

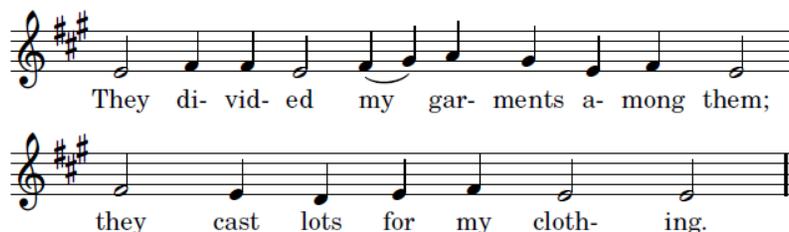
(CANTOR) He promised to show mercy *to our fathers*
and to remember his ho - ly **covenant**.
This was the oath he swore to our *father Abraham*,
to set us free from the hands of *our enemies*,

(ALL)[He] set us free from the hands of *our enemies*,
Free to worship him with - out *fear*,
holy and righteous *in his sight*
all the days of *our life*.

(CANTOR) 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 *up- on* us,
To shine on those who dwell in darkness
and the shad - ow of **death**,
and to guide our feet into the way of **peace**.

Antiphon 2



Psalm 22

God hears the suffering of his holy one

Jesus cried with a loud voice: My God, my God, why have you forsaken me? (Matthew 27:46)



1. (CAN) My God, my God, why have you *forsaken me?*
You are far from my plea and the cry of *my distress*.
2. (ALL) O my God, I call by day and you give *no reply*
I call by night and I *find no peace*.
3. (CAN) Yet you, O God, *are holy*,
enthroned on the prais - es of *Israel*.
4. (ALL) In you our fathers *put their trust*;
they trusted and you *set them free*.
5. (CAN) When they cried to you, *they e-scaped*.
In you they trusted and nev - er in **vain**.
6. (ALL) But I am a worm *and no man*,
scorned by men, despised *by the people*.

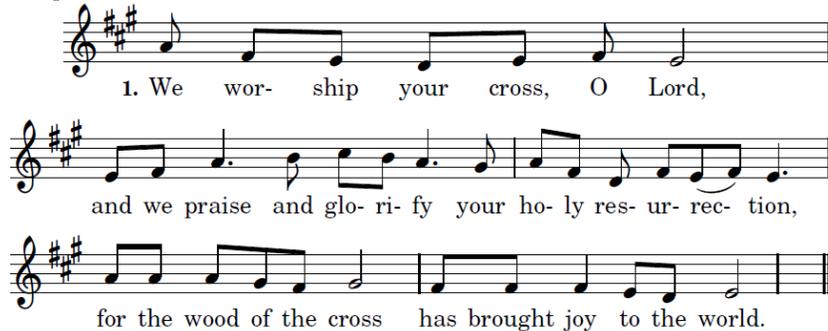
9. (CANTOR) He has not dealt thus with *other nations*;
he has not taught them *his decrees*.

(CANTOR, BOWING) Glory to the Father, and *to the Son*,
and to the *Ho - ly Spirit*:
(ALL) as it was in *the be- ginning*,
is now, and will be for ever. | **A-men.**

Psalm Prayer:

Lord, you established peace within the borders of
Jerusalem. Give the fullness of peace now to your
faithful people. May peace rule us in this life and
possess us in eternal life. You are about to fill us with
the best of wheat: grant that what we see dimly now as
in a mirror, we may come to perceive dearly in the
brightness of your truth.

Antiphon 3.



1. We wor- ship your cross, O Lord,
and we praise and glo- ri- fy your ho- ly res- ur- rec- tion,
for the wood of the cross has brought joy to the world.

20. (ALL) they divide my cloth- *ing a-mong* them.
They cast lots *for my robe*.

21. (CAN) O Lord, do not leave *me alone*,
my strength, make *haste to help* me!

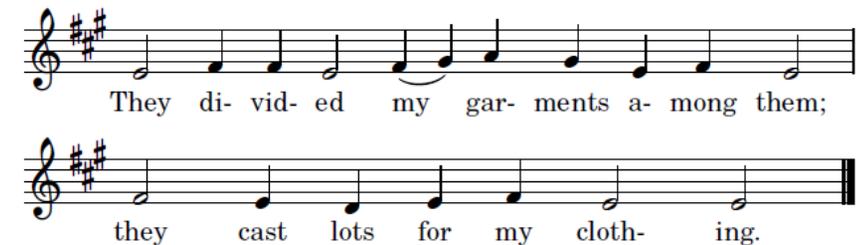
22. (ALL) Rescue my soul *from the sword*,
my life from the grip *of these dogs*.

23. (CANTOR) Save my life from the jaws *of these lions*,
my poor soul from the horns *of these oxen*.

24. (ALL) I will tell of your name *to my brethren*
and praise you where they *are assembled*. *

(CANTOR, BOW) Glory to the Father, and *to the Son*,
and to the *Ho - ly Spirit*:
(ALL) as it was in *the be- ginning*,
is now, and will be for ever. | **A-men.**

Antiphon 2



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

Antiphon 3



They sought to take my life by violence.

Psalm 38

*A sinner in extreme danger prays earnestly to God
All his friends were standing at a distance. (Luke 23:49)*



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1. (CANTOR) O Lord, do not rebuke me in *your anger*;
do not punish me, Lord, in *your rage*.
Your arrows have sunk *deep in me*;
your hand has come down *upon me*.
2. (ALL) Through your anger all my body *is sick*;
through my sin, there is no health *in my limbs*.
My guilt towers higher *than my head*;
it is a weight too heavy *to bear*.
3. (CANTOR) My wounds are foul *and festering*,
the result of *my own folly*.
I am bowed and brought *to my knees*.
I go mourning all the *day long*.
4. (ALL) All my frame burns *with fever*;
all my body *is sick*.
Spent and utterly *crushed*,
I cry aloud in anguish *of heart*.
5. (CANTOR) Lord, you know all *my longing*;
my groans are not hid-den *from you*.
My heart throbs, my *strength is spent*;
the very light has gone from *my eyes*.



1. We wor- ship your cross, O Lord,



and we praise and glo- ri- fy your ho- ly res- ur- rec- tion,



for the wood of the cross has brought joy to the world.

Psalm 147:12-20

The restoration of Jerusalem

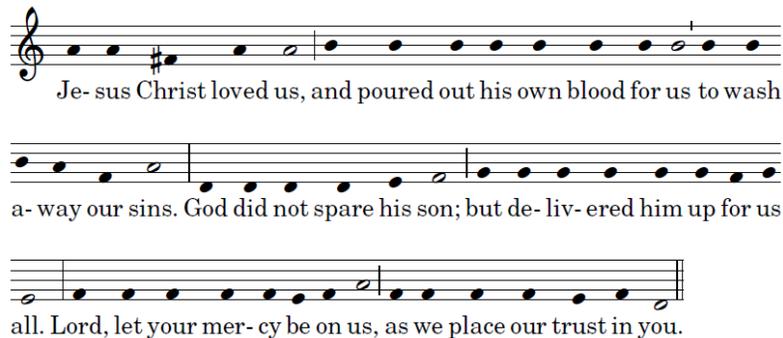
Come, I will show you the bride of the Lamb (Revelation 21:9)



1. (CANTOR) praise the Lord, **Jerusalem!**
Zion praise your God!
2. (ALL) He has strengthened the bars *of your gates*
he has blessed the child - *ren within you*.
3. (CANTOR) He established peace *on your borders*,
he feeds you with *finest wheat*.
4. (ALL) He sends out his word *to the earth*
and swiftly runs *his command*.
5. (CANTOR) He showers down snow *white as wool*,
he scatters hoar-frost *like ashes*.
6. (ALL) He hurls down hail- *stones like crumbs*.
The waters are frozen *at his touch*;
7. (CANTOR) he sends forth his word *and it melts* them:
at the breath of his mouth the *waters flow*.
8. (ALL) He makes his word *known to Jacob*,
to Israel his laws *and decrees*.

11. (CANTOR) For though the fig tree blos - som **not**
nor fruit be on *the vines*,
12. (ALL) Though the yield of the ol-ive **fail**
and the terraces produce *no nourishment*,
13. (CANTOR) Though the flocks disappear from *the fold*
and there be no herd in *the stalls*,
14. (ALL) Yet will I rejoice in *the Lord*
and exult in my sav- ing **God**.
15. (CANTOR) God, my Lord, is my strength;
he makes my feet swift as those of **hinds**
and enables me to go upon *the heights*.
(CANTOR, BOW) Glory to the Father, and to *the Son*,
and to the Ho- ly **Spirit**:
(ALL) as it was in the beginning, *is now*
and will be for ev- er. **Amen**

Antiphon 2



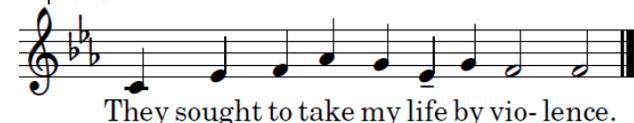
Je- sus Christ loved us, and poured out his own blood for us to wash
a- way our sins. God did not spare his son; but de- liv- ered him up for us
all. Lord, let your mer- cy be on us, as we place our trust in you.

Antiphon 3.

6. (ALL) My friends avoid me like *a leper*;
those closest to me stand *afar off*.
Those who plot against my *life lay snares*;
those who seek my ruin speak *of harm...*
7. (CANTOR) But I am like the deaf who can-*not hear*,
like the dumb una- *ble to speak*.
I am like a man *who hears nothing*
in whose mouth is no *de-fense*.
8. (ALL) I count on you, **O Lord**:
it is you, Lord God, *who will answer*.
I pray: Do not *let them mock* me,
those who triumph if my foot *should slip*."
9. (CANTOR) For I am on the point *of falling*
and my pain is al- *ways before* me.
I confess that *I am guilty*
and my sin fills me with *dismay*.
10. (ALL) My wanton enemies *are numberless*
and my lying *foes are many*.
They repay me *e -vil for good*
and attack me for seeking what *is right*.
11. (CANTOR) Lord, do not *forsake* me!
My God, do not stay *afar off*!
Make haste and come *to my help*,
O Lord, my God, *my Savior*!

(ALL BOWING) Glory to the Father, and *to the Son*,
and to the *Hol-y Spirit*:
as it was in the begin- *ning, is now*,
and will be for ev- er. | **Amen**.

Antiphon 3



They sought to take my life by vio- lence.

⚔ They brought false evidence against me.

(ALL) ⚔ They were breathing out fury.



FIRST READING

From the letter to the Hebrews 9:11-28

By the shedding of his own blood, Christ, the high priest, entered the sanctuary once and for all

When Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption.

For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God.

For this reason he is mediator of a new covenant: since a death has taken place for deliverance from transgressions under the first covenant, those who are called may receive the promised eternal inheritance. Now where there is a will, the death of the testator must be established. For a will takes effect only at death; it has no force while the testator is alive. Thus not even the first covenant was inaugurated without blood.

1. (CANTOR) Lord, I have heard your *renown*, and feared, O Lord, *your work*.
2. (ALL) In the course of the years revive it, and *make it known*; in your wrath remember *com - passion!*
3. (CANTOR) God comes, *from Teman*, the Holy One from *Mount Paran*.
4. (ALL) Covered are the heavens with *his glory*, and with his praise the earth *is filled*.
5. (CANTOR) His splendor spreads like *the light*; rays shine forth from beside him, where his power is *concealed*.
6. (ALL) You come forth to save *your people*, to save your *a-nointed* one
7. (CANTOR) You tread the sea with *your steeds* amid the churning of the *deep waters*.
8. (ALL) I hear, and my bod- *y trembles*; at the sound, my *lips quiver*.
9. (CANTOR) Decay invades *my bones*, my legs tremble *be-neath* me.
10. (ALL) I await the day of *dis-tress* that will come upon the people who *at-tack* us.

Psalm Prayer:

Father, he who knew no sin was made sin for us, to save us and restore us to your friendship. Look upon our contrite heart and afflicted spirit and heal our troubled conscience, so that in the joy and strength of the Holy Spirit we may proclaim your praise and glory before all the nations.

Antiphon 1



God did not spare his son; but de- liv- ered him up for us all.

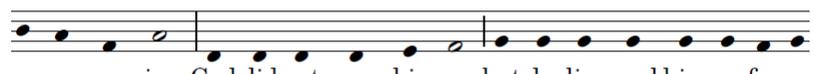
Antiphon 2

Canticle - Habakkuk 3:2-4, 13a, 15-19

God comes to judge



Je- sus Christ loved us, and poured out his own blood for us to wash



a- way our sins. God did not spare his son; but de- liv- ered him up for us



all. Lord, let your mer- cy be on us, as we place our trust in you.

Lift up your heads, for your redemption is at hand.
(Luke 21:28)

When every commandment had been proclaimed by Moses to all the people according to the law, he took the blood of calves and goats, together with water and crimson wool and hyssop, and sprinkled both the book itself and all the people, saying, "This is 'the blood of the covenant which God has enjoined upon you.'" In the same way, he sprinkled also the tabernacle and all the vessels of worship with blood. According to the law almost everything is purified by blood, and without the shedding of blood there is no forgiveness. Therefore, it was necessary for the copies of the heavenly things to be purified by these rites, but the heavenly things themselves by better sacrifices than these. For Christ did not enter into a sanctuary made by hands, a copy of the true one, but heaven itself, that he might now appear before God on our behalf. Not that he might offer himself repeatedly, as the high priest enters each year into the sanctuary with blood that is not his own; if that were so, he would have had to suffer repeatedly from the foundation of the world. But now once for all he has appeared at the end of the ages to take away sin by his sacrifice. Just as it is appointed that human beings die once, and after this the judgment, so also Christ, offered once to take away the sins of many, will appear a second time, not to take away sin but to bring salvation to those who eagerly await him.

RESPONSORY *See Isaiah 53:7, 12*

∟ He was led like a lamb to the slaughter;
no complaint from his lips against the evil done to
him. He was given up to death,

℟ (ALL) **to give his people life.**

∟ He surrendered himself to death
and was counted among the wicked.

℟ (ALL) **To give his people life.**

SECOND READING

From the Catecheses by St. John Chrysostom, bishop

(Cat. 3, 13-19; SC 50, 174-177)

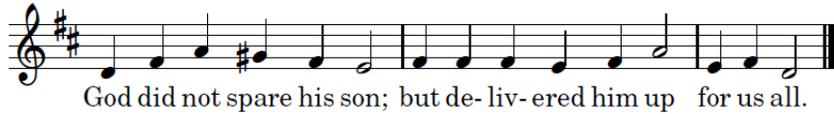
The power of Christ's blood

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. *Sacrifice a lamb without blemish, commanded Moses, and sprinkle its blood on your doors.* If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ.

If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel

9. Make me hear rejoicing *and gladness*,
that the bones you have crushed *may thrill.*
 10. (ALL) From my sins turn away *your face*
and blot out all *my guilt.*
 11. (CANTOR) A pure heart create for me, **O God**,
put a steadfast spirit *within* me.
 12. (ALL) Do not cast me away from *your presence*,
nor deprive me of your ho- *ly spirit.*
 13. (CANTOR) Give me again the joy of *your help*;
with a spirit of fervor *sus- tain* me,
 14. (ALL) that I may teach transgressors *your ways*
and sinners may return *to you.*
 15. rescue me, God, *my helper*,
and my tongue shall ring out *your goodness.*
 16. (ALL) O Lord, open *my lips*
and my mouth shall declare *your praise.*
 17. (CANTOR) For in sacrifice you take no **de-light**,
burnt offering from me you would **re-fuse**,
 18. (ALL) my sacrifice, a con- **trite spirit**,
a humbled, contrite heart you will **not spurn.**
 19. (CANTOR) In your goodness, show favor **to Zion**:
rebuild the walls of **Je-rusalem.**
 20. (ALL) Then you will be pleased with law- *ful*
sacrifice,
holocausts offered on *your altar.*
- (CANTOR, BOWING) Glory to the Father, and to **the Son**,
and to the Ho- **ly Spirit**:
(ALL) as it was in the beginning, **is now**,
and will be for ever. **Amen**

Antiphon 1:



Psalm 51

O God, have mercy on me

Your inmost being must be renewed, and you must put on the new man. (Ephesians 4:23-24)



1. (CANTOR) Have mercy on me, God, in *your kindness*.
In your compassion blot out my **offense**.
2. (ALL) O wash me more and more from *my guilt*
and cleanse me from *my sin*.
3. (CANTOR) My offenses truly *I know* them;
my sin is always *be-fore* me
4. (ALL) Against you, you alone, have *I sinned*;
what is evil in your sight I *have done*.
5. (CANTOR) That you may be justified when you *give sentence*
and be without reproach when *you judge*,
6. (ALL) O see, in guilt I *was born*,
a sinner was I *conceived*
7. (CANTOR) Indeed you love truth in *the heart*;
then in the secret of my heart teach *me wisdom*.
8. (ALL) O purify me, then I shall *be clean*;
O wash me, I shall be whiter *than snow*.

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 symbol 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 Eucharist. From these two sacraments the Church is born: from baptism, *the cleansing water that gives rebirth and renewal through the Holy Spirit*, and from the holy Eucharist. Since the symbols of baptism and the Eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: *Bone from my bones and flesh from my flesh!* As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and water after his own death. Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

RESPONSORY

1 Pt. 1:18-19; Eph. 2:18; 1 Jn. 1:7

℣. The price of your redemption
was not something of fleeting value like gold or silver,
but the costly shedding of the blood of Christ,
the lamb without blemish.

℟- (ALL) **Through him, in the one Spirit, we can
approach the Father.**

℣. The blood of Jesus Christ washes away all our sins.

℟- (ALL) **Through him, in the one Spirit, we can
approach the Father.**

THIRD READING

Lamentations *Chapter 3 : 1-11 sung by the cantor*

RESPONSORY

℣. O my chosen vineyard
It is I who have planted you.

℟- (ALL) **How have you become so bitter
that you crucify me and release Barabas?**

℣. I have hedged you in and cleared you of stones
and have built a tower.

℟- (ALL) **How have you become so bitter
that you crucify me and release Barabas?**

COLLECT

Father, look with love upon your people,
the love which the Lord Jesus Christ showed us
when he delivered himself to evil men
and suffered the agony of the cross,
for he lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

℣. Let us praise the Lord.

℟- **And give him thanks.**

MORNING PRAYER

HYMN

O Saving Victim

O saving Victim, open wide
the gate of heaven to man below;
our foes press on from every side;
thine aid supply; thy strength bestow.

All praise and thanks to thee ascend
for evermore, blest One in Three;
O grant us life that shall not end
in our true native land with thee.