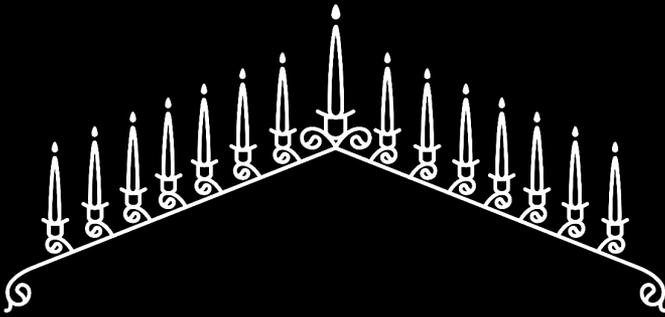


TENEBRAE



CHURCH OF THE
BLESSED SACRAMENT

THE BETRAYAL,
THE ABANDONMENT AND
THE AGONY OF CHRIST

WHAT IS TENEBRAE?

The word "Tenebrae" is latin for "shadows." The purpose of the Tenebrae service is to recreate the betrayal, abandonment, and agony of the passion story. It is left unfinished because the story isn't over until Easter Day.

We see the setting of the sun of justice and enter into the darkness of betrayal. It is meant to be a kind of funeral service, a dirge commemorating the death of Jesus. We come together in mourning.

We pray Matins and Lauds from the Divine Office. This extraordinarily moving service consists of Psalms, Canticles, and verses from the Lamentations of Jeremiah chanted on Holy Thursday, Good Friday, and Holy Saturday.

The service begins with the nave of the church in darkness, except for a candelabrum on a stand in the sanctuary, usually containing fifteen candles arranged in an inverted "v", called a "Tenebræ hearse." As the chanting of Psalm, Canticle or The Lamentations of Jeremiah is finished one of the candles is extinguished until only one, representing the Light of Christ remains. Then this is extinguished, leaving the church in darkness. The ministers and cantor leave the sanctuary, and a loud noise like a thunderclap (representing the earthquake during the Crucifixion) is heard. The people leave in silence.

The symbolism of the "Tenebrae hearse" and its candles is variously explained. One explanation is that the highest candle represents Christ while the other fourteen represent the eleven apostles and the three Marias. In some explanations the candles represent the Apostles and Disciples and the gradual extinction of the 14 candles represents the waning faith of the Apostles and Disciples.

The Tenebrae Service

Chanting

The Office of the Readings is chanted by all.

The Antiphons are chanted by the Cantor.

The first line of the Psalm is chanted by the Cantor or Priest.

The subsequent lines are chanted by the participants.

Each verse/section of the Psalms is chanted antiphonally —

alternating between the groups on either side of the church.

The Lamentations of Jeremiah are chanted by the Priests and/or Cantor.

The Responsory is chanted by the Cantor.

The Canticle of Zacharias is chanted by all.

Stand at the

Office of the Readings

Singing of Hymns

Antiphons

Doxology (and bow) (Glory to...)

Canticle of Zacharias

Psalmtones For a New Millennium © 2002

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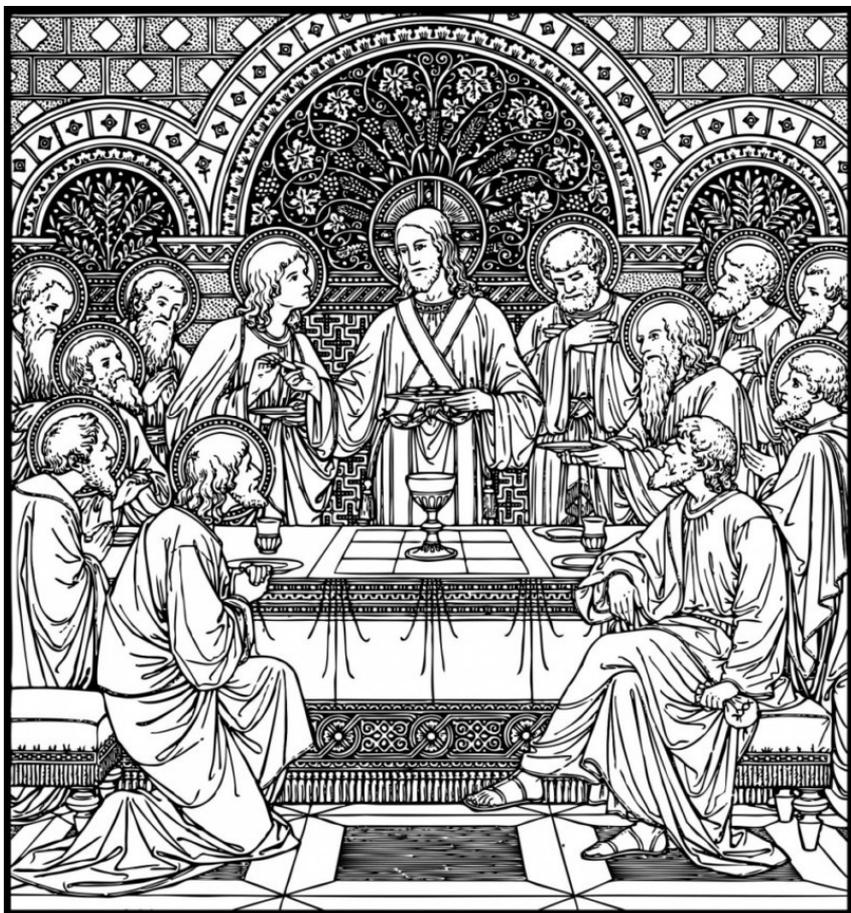
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*** At the end of each section is an appendix that provides insight into the significance of readings and psalms for that day.**

HOLY THURSDAY



Office of the Readings

Stand

Celebrant:

O God, come to my assistance.

All:

O Lord, make haste to help me.

Celebrant:

**Glory to the Father and to the
Son, and to the Holy Spirit.**

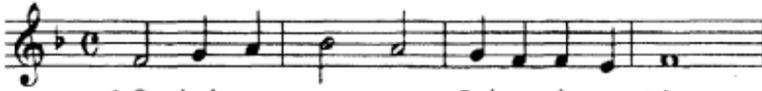
All:

**As it was in the beginning, is now
and will be forever. Amen**

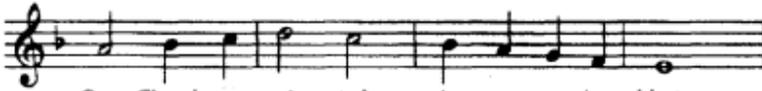


Hymn

One Body We, One Body Who Partake



1. One bod - y we, one Bod - y who par - take,
 2. We meet, as in that up - per room they met;
 3. An - oint them priests, help them to in - ter - cede,
 4. One with each oth - er, Lord for one in Thee,



One Church u - ni - ted in com - mun - ion blest;
 Thou at the ta - ble, bles - sing, yet dost stand:
 with all thy roy - al priest - hood born of grace;
 Who art one Sav - ior and one liv - ing head;



One name we bear, one Bread of Life we
 "This is my bod - y"; so thou giv - est
 Through them thy Church pre - sents in word and
 then op - en Thou our eyes, that we may



break, with all the saints on
 yet, Faith still re - ceives the
 deed, Christ's one true sac - ri -
 see; Be known to us in



earth and saints at rest; One Bod - y
 cup as from Thy hand; We meet, as
 fice with thank - ful praise; An - oint them
 break - ing of the Bread; One with each



we, one Bod - y who par - take.
 in that up - per room they met.
 priests, help them to in - ter - cede.
 oth - er, Lord for one in Thee.

Psalm 69: 2-22,30-37



Antiphon: I am worn out with crying,
with longing for my God.

Save me, O God
for the waters have risen to my neck.

I have sunk into the mud of the deep
and there is no foothold.

I have entered the water of the deep
and the waves overwhelm me.

I am wearied with all my crying,
my throat is parched.

My eyes are wasted away
from looking for my God.

More numerous than the hairs on my head
are those who hate me without cause.

Those who attack me with lies
are too much for my strength.

How can I restore
what I have never stolen?

O God, you know my sinful folly;
my sins you can see.

Let those who hope in you not be put to shame
through me, Lord of hosts:

let not those who seek you be dismayed
through me, God of Israel.

It is for you that I suffer taunts,
that shame covers my face.



That I have become a stranger to my brothers,
an alien to my own mother's sons.

I burn with zeal for your house
and taunts against you fall on me.

When I afflict my soul with fasting
they make it a taunt against me.

When I put on sackcloth in mourning
then they make me a byword,

the gossip of men at the gates,
the subject of drunkards' songs.

This is my prayer to you,
my prayer for your favor.

In your great love, answer me, O God,
with your help that never fails.

Rescue me from sinking in the mud;
save me from my foes.

Save me from the waters of the deep
lest the waves overwhelm me.

Do not let the deep engulf me
nor death close its mouth on me.

Lord, answer, for your love is kind;
in your compassion, turn towards me.

Do not hide your face from your servant;
answer quickly for I am in distress.

Come close to my soul and redeem me;
ransom me pressed by my foes.

You know how they taunt and deride me;
my oppressors are all before you.

Taunts have broken my heart;
I have reached the end of my strength.

I looked in vain for compassion,
for consolers: not one could I find.

For food they gave me poison;
in my thirst they gave me vinegar to drink.

As for me in my poverty and pain
let your help, O God, lift me up.

I will praise God's name with a song
I will glorify him with thanksgiving,

a gift pleasing God more than oxen,
more than beasts prepared for sacrifice.

The poor when they see it will be glad
and God-seeking hearts will revive;

for the Lord listens to the needy
and does not spurn his servants in their
chains.

Let the heavens and the earth give him
praise,
the sea and all its living creatures.

For God will bring help to Zion
and rebuild the cities of Judah

and men shall dwell there in possession.
The sons of his servants shall inherit it;

those who love his name
shall dwell therein.

Glory to the Father and to the Son
and to the Holy Spirit.

As it was in the beginning, is now,
and will be forever. Amen.

Antiphon: I am worn out with crying,
with longing for my God.



The Lamentations of the Prophet Jeremiah

I. Here begins the Lamentation of Jeremiah the Prophet.

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 her enemies.

Ghimel. Juda 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 of Sion 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 are at ease; the Lord has punished her for her many sins. Her little ones have gone away, captive before the foe.

Jerusalem, Jerusalem, be converted to the Lord your God.



II. Vau. Gone from daughter Sion is all her glory; her princes like rams that find no pasture, have gone off without strength before their captors.

Zain. Jerusalem is mindful of the days of her wretched homelessness, when her people fell into enemy hands, and she had no one to help her; when her foes gloated over her, laughed at her ruin.

Heth. Through the sin of which she is guilty, Jerusalem is defiled; all who esteemed her think her vile now that they see her nakedness; she herself groans and turns away.

Teth. Her filth is on her skirt; she gave no thought how she would end. Astounding is her downfall, with no one to console her. Look, O Lord, upon her misery, for the enemy has triumphed.

Jerusalem, Jerusalem, return to the Lord your God.



III. Jod. The foe stretched out his hand to all her treasures; she has seen those nations enter her sanctuary who you forbade to come into your assembly.

Caph. All her people groan, searching for bread; they give their treasures for food, to retain the breath of life. "Look, O Lord, and see how worthless I have become!"

Lamed. "Come, all you who pass by the way, look and see whether there is any suffering like my suffering, which has been dealt me when the Lord afflicted me on the day of his blazing wrath."

Mem. "From on high he sent fire down into my very frame; he spread a net for my feet, and overthrew me. He left me desolate, in pain all the day."

Nun. "He has kept watch over my sins; by his hand they have been plaited: they have settled about my neck, he has brought my strength to its knees; the Lord has delivered me into their grip, I am unable to rise."

Jerusalem, Jerusalem, return to the Lord your God.



Readings

First Reading from the Letter of the Hebrews (4:14-5:10)

Jesus Christ, the great high priest.



Second Reading from an Easter Homily by St. Melito of Sardis, Bishop (Nn. 65 -71: SC 123, 95—101)

The Lamb that was slain has delivered us from death and given us life.



Isaiah 12:1-6



Antiphon: God is my savior;
I trust in him and I shall have no fear.

I give you thanks, O Lord;
though you have been angry with me,
your anger has abated
and you have consoled me.

God indeed is my savior,
I am confident and unafraid.
My strength and my courage is the Lord,
and he has been my savior.

With joy you will draw water
at the fountain of salvation
and say on that day;
Give thanks to the Lord.

Acclaim his name
among the nations
make known his deeds,
proclaim how exalted is his name.

Sing praise to the Lord
for his glorious achievement;
let this be known
throughout all the earth.

Shout with exultation,
O city of Zion,
for great in your midst
is the Holy One of Israel!

Glory to the Father and to the Son,
And to the Holy Spirit.
As it was in the beginning, is now
And will be forever. Amen



Antiphon: God is my savior;
I trust in him and I shall have no fear.

Psalm 81



Antiphon:

The Lord has fed us with the finest wheat
he has filled us with honey from the rock.

Ring out your joy to God our strength,
shout in triumph to the God of Jacob.

Raise a song and sound the trumpet,
the sweet-sounding harp and the lute,
blow the trumpet at the new moon,
when the moon is full, on our feast.

For this is Israel's law,
a command of the God of Jacob.
He imposed it as a rule on Joseph,
when he went out against the land of Egypt.

A voice I did not know said to me:
"I freed your shoulder from the burden;
your hands were freed from the load.
You called in distress and I saved you".

I answered, concealed in the storm cloud,
at the waters of Meribah I tested you.
Listen, my people, to my warning,
O Israel, if only you would heed!

Let there be no foreign god among you,
no worship of an alien god. I am the Lord your
God,
who brought you from the land of Egypt.
Open wide your mouth and I will fill it.

But my people did not heed my voice
and Israel would not obey,
so I left them in their stubbornness of heart
to follow their own designs.

O that my people would heed me,
that Israel would walk in my ways!
At once I would subdue their foes,
turn my hand against their enemies.

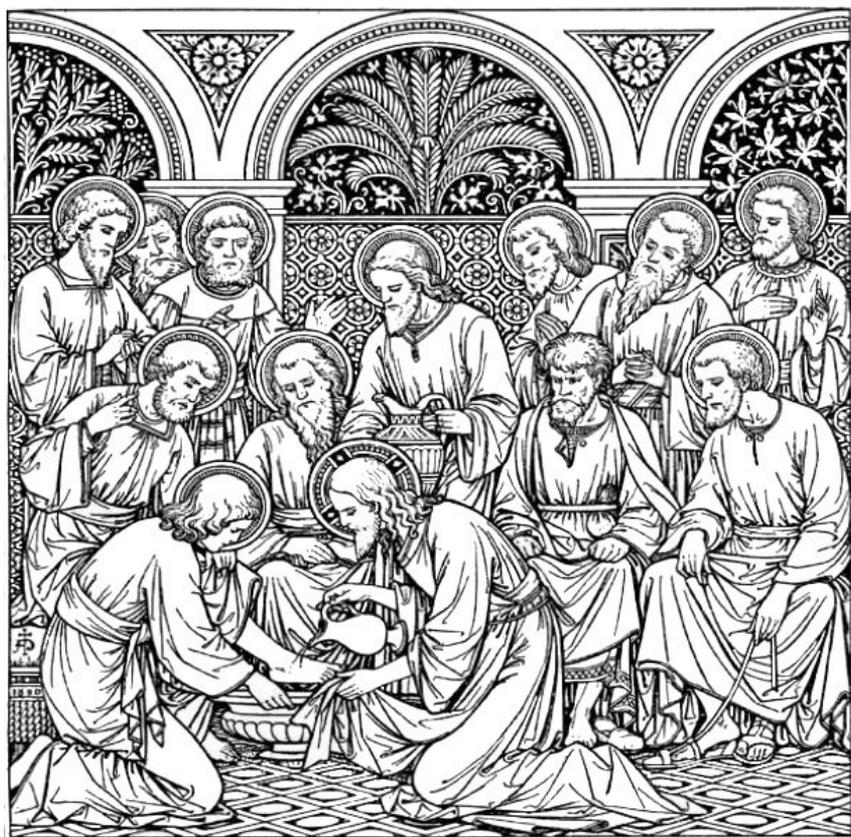
The Lord's enemies would cringe at their
feet and their subjection would last for ever.
But Israel I would feed with finest wheat
and fill them with honey from the rock."

Glory to the Father, and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now,
and will be forever. Amen.



Antiphon:

The Lord has fed us with the finest wheat
he has filled us with honey from the rock.



Reading

A Reading from the Letter to the Hebrews (2: 9 –10)



Responsory

Christus Factus Est

Christus factus est pro nobis obediens usque ad mortem,
mortem autem crucis. Propter quod et Deus exaltavit
illum et dedit illi nomen, quod est super omne nomen.



English Translation - Not to be sung

Christ became obedient for us even unto death, dying on a cross. Therefore, God raised him on high and has given him a name that is above every other name.

Canticle of Zacharias/Benedictus



Antiphon: I have longed to eat this meal with you
before I suffer.

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.

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.

This was the oath he swore to our father Abraham:
to set us free from the hands of our enemies,

free to worship him with our fear,
holy and righteous in his sight all the days of our life.

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.

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.

Glory to the Father, and to the Son
and to the Holy Spirit.

As it was in the beginning, is now,
and will be forever. Amen.

Antiphon: I have longed to eat this meal with you
before I suffer.



General Intercessions

The Lord's Prayer

Prayer

Blessing and Dismissal

Celebrant: Dominus vobiscum.

All: **Et cum spiritu tuo.**

Celebrant: Benedicat vos omnipotens Deus,
Pater, et Fílius, et Spiritus Sanctus.

All: **Amen.**

Celebrant: Benedicamus Domino.

All: **Deo Gratias.**



Appendix

Holy Thursday The Prayers

Psalm 69 – a Psalm of lament that complains of suffering in language both metaphorical (the waters of chaos) and literal (exhaustion, alienation from family and community, false accusation). In the second part the psalmist prays with special emphasis that the enemies be punished for all to see. Despite the pain, the psalmist does not lose hope that all be set right, and promises public praise. The psalm, which depicts the suffering of the innocent just person vividly, prays not so much for personal vengeance as for public vindication of God's justice. There was, at this time, no belief in an afterlife where such vindication could take place. Redress had to take place now, in the sight of all.

The Lamentations of Jeremiah – These are taken from the Book of Lamentations. The prophet Jeremiah is a Christ-like figure. As we chant his lamentations, they help us to enter in a spirit of lament, atonement and repentance which is what these three days are about. The chapters in the Book of Lamentations are acrostic in the original Hebrew: that is, if one takes the first letter of each verse, one obtains the alphabet in its usual order. In ancient times, letters also served as numerals, so the initial letters were both numeral and acrostic.

The Letter to the Hebrews. What can we learn from this Letter? "We have confidence to draw near to the throne of God." We, too, live in age of spiritual conflict and struggle, when many Christians drift from their faith. Our faith must be strengthened in the knowledge of what the Lord Jesus has accomplished for us. The Lord Jesus has removed the barriers and opened the door to the living presence of God. We now have access to God. This is the idea that dominates the Letter to the Hebrews.

An Easter Homily from St. Melito of Sardis. St. Melito of Sardis is one of the Fathers of the Church. This Homily by Melito on Easter was discovered early in the 20th Century. This homily shows us how the early Christians saw Christ's suffering, death, and resurrection foreshadowed everywhere in the Old Testament.

Psalm 80- A community lament in time of military defeat. Using the familiar image of Israel as a vineyard, the people complain that God has broken down the wall protecting the once splendid vine brought from Egypt. They pray that God will again turn to them and use the Davidic king to lead them to victory.

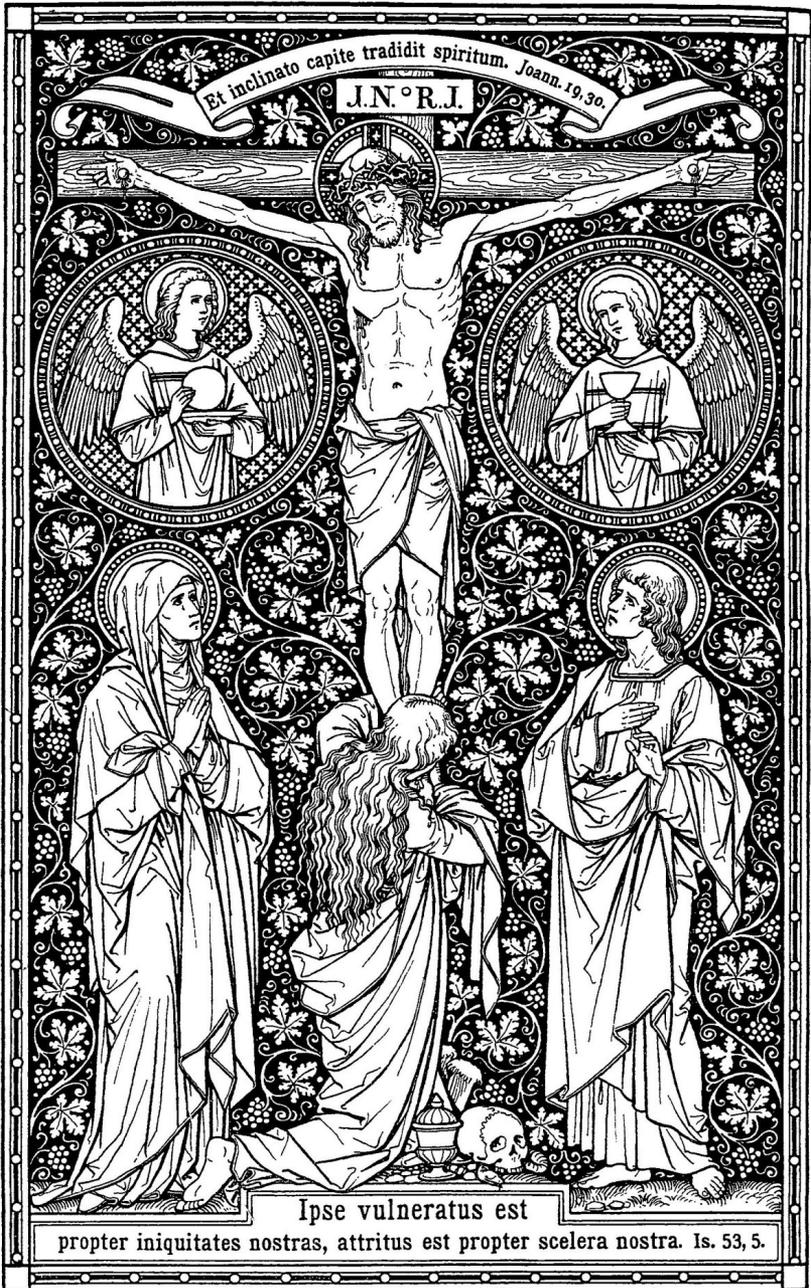
Canticle from the Prophet Isaiah – a hymn that sings of the Lord as our strength and our song.

Psalm 81 – In the Psalm the people assemble in the temple. They hear the divine word telling how God rescued them from slavery in Egypt, giving them the fundamental commandment of fidelity, which would bring punishment if they refused to obey. But if Israel repents, God will be with them once again, bestowing protection and fertility.

Another reading from the Letter to the Hebrews

The Canticle of Zachary or The Benedictus – which is taken from St. Luke's Gospel - The Benedictus was the song of thanksgiving uttered by Zachary on the occasion of the birth of his son, John the Baptist. We use it in the Liturgy as a song of thanksgiving for the coming of the redeemer, Jesus Christ.

GOOD FRIDAY



Office of the Readings

Stand

Celebrant:

O God, come to my assistance.

All:

O Lord, make haste to help me.

Celebrant:

**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 forever. Amen**

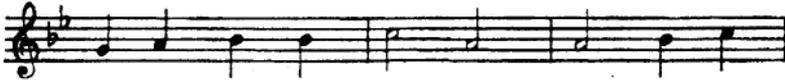


Hymn

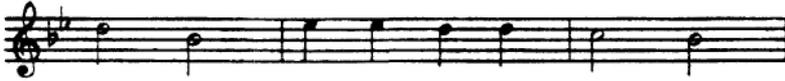
Ah, Holy Jesus



1. Ah, ho - ly Je - sus,
 2. Who was the guilt - y?
 3. Lo, the good Shep - herd
 4. For me, kind Je - sus,
 5. There - fore, kind Je - sus,



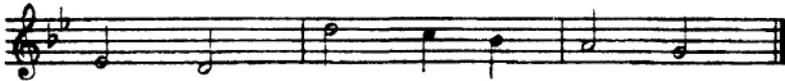
how hast thou of - fend - ed, That man to
 Who brought this up - on thee? A - las, my
 for the sheep is of - fered; The slave hath
 was thine In - car - na - tion, Thy mor - tal
 since I can - not pay thee, I do a -



judge thee hath in hate pre - tend - ed?
 trea - son, Je - sus, hath un - done thee.
 sin - ned, and the Son hath suf - fered;
 sor - row, and thy life's ob - la - tion;
 dore thee, and will ev - er pray thee,



By foes de - rid - ed, by thine own re -
 'Twas I, Lord Je - sus, I it was de -
 For man's a - tone - ment, while he noth - ing
 Thy death of an - guish and thy bit - ter
 Think on thy pi - ty and thy love un -



ject - ed, O most af - flict - ed.
 nied thee: I cru - ci - fied thee.
 heed - eth, God in - ter - ceed - eth.
 Pas - sion, For my sal - va - tion.
 swerv - ing, Not my de - serv - ing.

Psalm 22:2-23



Antiphon: They divided my garments among them;
they cast lots for my clothing.

My God, my God why have you forsaken me?
You are far from my plea and the cry of my distress.
O my God, I call by day and you give no reply;
I call by night and I find no peace.

Yet you, O God, are holy,
enthroned on the praises of Israel.
In you our fathers put their trust;
they trusted and you set them free.

When they cried to you, they escaped.
In you they trusted and never in vain.
But I am a worm and no man,
scorned by men, despised by the people.

All who see me deride me.
They curl their lips, they toss their heads.
"He trusted in the Lord, let him save him;
let him release him if this is his friend."

Yes, it was you who took me from the womb,
entrusted me to my mother's breast.
To you I was committed from my birth,
from my mother's womb you have been my God.

Do not leave me alone in my distress;
come close, there is none else to help.
Many bulls have surrounded me,
fierce bulls of Bashan close me in.
Against me they open wide their jaws,
like lions, rending and roaring.

[Continued]

Like water I am poured out,
disjointed are all my bones.
My heart has become like wax,
it is melted within my breast.

Parched as burnt clay is my throat,
my tongue cleaves to my jaws.
Many dogs have surrounded me,
band of the wicked beset me.
They tear holes in my hands and my feet
and lay me in the dust of death.

I can count every one of my bones.
These people stare at me and gloat;
they divide my clothing among them.
They cast lots for my robe.

O Lord, do not leave me alone,
my strength, make haste to help me!
Rescue my soul from the sword
my life from the grip of these dogs.

Save my life from the jaws of these lions,
my poor soul from the horns of these oxen.
I will tell of your name to my brethren
and praise you where they are assembled.

Glory to the Father, and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now,
and will be forever. Amen.

Antiphon: They divided my garments among them;
they cast lots for my clothing.



Psalm 38

15



Antiphon: They sought to take my life by violence.

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.

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.

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.

All my frame burns with fever;
all my body is sick.

Spent and utterly crushed,
I cry aloud in anguish of heart.

O Lord, you know all my longing;
my groans are not hidden from you.

My heart throbs, my strength is spent;
the very light has gone from my eyes.

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,
planning treachery all the day long.

But I am like the deaf who cannot hear,
like the dumb unable to speak.

I am like a man who hears nothing,
in whose mouth is no defense.

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.

For I am on the point of falling
and my pain is always before me.

I confess that I am guilty
and my sin fills me with dismay.

My wanton enemies are numberless
and my lying foes are many.

They repay me evil for good
and attack me for seeking what is right.

O 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!

Glory to the Father, and to the Son,
and to the Holy Spirit.

As it was in the beginning, is now, and
will be forever. Amen.

Antiphon:
They sought to take my life by violence.



The Lamentations of the Prophet Jeremiah

I. From the Lamentation of Jeremiah the Prophet.

Heth. The Lord marked for destruction the wall of daughter Sion: He stretched out the measuring line; his hand brought ruin, yet he did not relent he brought grief on wall and rampart till both succumbed.

Teth. Sunk into the ground are her gates; he has removed and broken her bars. Her king and her princes are among the pagans; priestly instruction is wanting, and her prophets have not received any vision from the Lord.

Beth. He has left me to dwell in the dark like those long dead.

Ghimel. He has hemmed me in with no escape and weighed me down with chains;

Ghimel. Even when I cry out for help, he stops my prayer;

Ghimel. He has blocked my ways with fitted stones, and turned my path aside.

Jerusalem, Jerusalem, return to the Lord your God.



II. Lamed. They ask their mothers, "Where is corn and wine?" as they faint away like the wounded in the streets of the city, and breathe their last in their mothers' arms.

Mem. To what can I liken or compare you, O daughter Jerusalem? What example can I show you for your comfort, virgin daughter Zion? For great as the sea is your downfall; who can heal you?

Nun. Your prophets had for you false and specious visions; they did not lay bare your guilt, to avert your fate; they beheld for you in vision false and misleading portents.

Samech. All who pass by clap their hands at you; they hiss and wag their heads over daughter Jerusalem: "Is this the all-beautiful city, the joy of the whole earth?"

Jerusalem, Jerusalem, return to the Lord your God.



III. Aleph. I am a man who knows affliction from the rod of his anger.

Aleph. One whom he has led and forced to walk in darkness, not in the light.

Aleph. Against me alone he brings back his hand again and again all the day.

Beth. He has worn away my flesh and my skin, he has broken my bones;

Beth. He has beset me round about with poverty and weariness;

Jod. On the ground in silence sit the old men of daughter Sion; they strew dust on their heads and gird themselves with sackcloth; the maidens of Jerusalem bow their heads to the ground.

Caph. Worn out from weeping are my eyes, within me all is in ferment; my gall is poured out on the ground because of the downfall of the daughter of my people, as child and infant faint away in open spaces of the town.

Jerusalem, Jerusalem, return to the Lord your God.



Readings

First Reading from the Letter of the Hebrews (9:11- 28)

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



Second Reading from an Catecheses by St. John Chrysostom,
Bishop (Cat. 3, 13 - 19: SC 50, 174 - 177)

The power of Christ's blood.



MORNING PRAYER

Psalm 51



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

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

My offenses truly I know them;
my sin is always before me.
Against you, you alone, have I sinned;
what is evil in your sight I have done.

That you may be justified when you give sentence
and be without reproach when you judge.
O see, in guilt I was born,
a sinner was I conceived.

Indeed you love truth in the heart;
then in the secret of my heart teach me wisdom.
O purify me, then I shall be clean;
O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness,
that the bones you have crushed may revive.
From my sins turn away your face
and blot out all my guilt.

A pure heart create for me, O God,
put a steadfast spirit within me.
Do not cast me away from your presence,
nor deprive me of your holy spirit.

Give me again the joy of your help
with a spirit of fervor sustain me,
that I may teach transgressors your ways
and sinners may return to you.

O rescue me, God, my helper,
and my tongue shall ring out your goodness.
O Lord, open my lips
and my mouth shall declare your praise.

For in sacrifice you take no delight,
burnt offering from me you would refuse,
my sacrifice, a contrite spirit.
A humbled, contrite heart you will not spurn.

In your goodness show favor to Zion;
rebuild the walls of Jerusalem.
Then you will be pleased with lawful sacrifice,
holocausts offered on your altar.

Glory to the Father, and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now,
and will be forever. Amen.



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

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



Antiphon: Jesus Christ loved us,
and poured out his own blood for us to wash away our sins.

O Lord, I have heard your renown, and feared, O Lord, your work.
In the course of the years revive it,
in the course of the years make it known;
in your wrath remember compassion!

God comes from Teman,
the Holy One from Mount Paran.
Covered are the heavens with his glory,
and with his praise the earth is filled.
His splendor spreads like the light.

Rays shine forth from beside him,
where his power is concealed.
You come to save your people and your anointed one.
You tread the sea with your steeds amid the churning of the deep waters.

I hear, and my body trembles;
at the great sounds,
my lips, my lips they quiver. Decay invades my bones,
my legs tremble beneath me.

I await the day of distress
that will come upon the people who attack us.
For though the fig tree blossom not nor fruit be in the vines,
though the yield of the olive fail
and the terraces produce no nourishment.

Though the flocks disappear from the fold
and there be no herd in the stalls,
yet will I rejoice In the Lord
and exult in my saving God.

God, my Lord, is my strength;
he makes my feet swift as those of hinds
and enables me to go upon the heights.

Glory to the Father, and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now,
and will be forever. Amen



Antiphon: Jesus Christ loved us,
and poured out his own blood for us to wash away our sins.



Psalm 147



Antiphon: We worship your cross. O Lord,
and we praise and glorify your holy resurrection
for the wood of the cross has brought joy to the world.

O praise the Lord. Jerusalem!
Zion, praise your God.

He has strengthened the bars of your gates,
he has blessed the children within you.
He established peace on your borders,
he feeds you with finest wheat.

He sends out his word to the earth
and swiftly runs his command.
He showers down snow white as wool,
he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs,
The waters are frozen at his touch;
he sends forth his word and it melts them;
at the breath of his mouth the waters flow.

He makes his word known to Jacob,
to Israel his laws and decrees.
He has not dealt thus with other nations;
he has not taught them his decrees.

Glory to the Father, and to the Son,
and to the Holy Spirit
As it was in the beginning, is now,
and will be forever. Amen.



Antiphon: We worship your cross. O Lord,
and we praise and glorify your holy resurrection
for the wood of the cross has brought joy to the world.

Reading

A Reading from the Book of the Prophet Isaiah (52:13 - 15)



Responsory

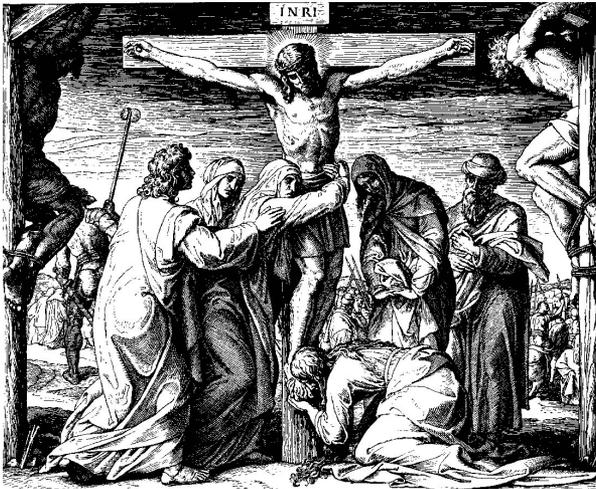
Christus Factus Est

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum et dedit illi nomen, quod est super omne nomen.



English Translation - Not to be sung

Christ became obedient for us even unto death, dying on a cross. Therefore, God raised him on high and has given him a name that is above every other name.



General Intercessions

The Lord's Prayer

Prayer

Blessing and Dismissal

Celebrant: Dominus vobiscum.

All: **Et cum spiritu tuo.**

Celebrant: Benedicat vos omnipotens Deus,
Pater, et Fílius, et Spiritus Sanctus.

All: **Amen.**

Celebrant: Benedicamus Domino.

All: **Deo Gratias.**



APPENDIX

GOOD FRIDAY

The Prayers

Psalm 2 - Royal psalm to rebellious kings. God responds vigorously. A speaker proclaims the divine decree (in the legal adaptation language of the day, making the Israelite king the earthly representative of God and warning kings to obey. The psalm has a Messianic meaning for the Church; the New Testament understands it of Christ.

Psalm 22 - A lament unusual in structure and in intensity of feeling. The psalmist's present distress is contrasted with God's past mercy. In Psalm 22: 13-22 enemies surround the psalmist. The last third is an invitation to praise God, becoming a universal chorus of praise. The psalm is important in the New Testament. Its opening words occur on the lips of the crucified Jesus and several other verses are quoted, or at least alluded to, in the accounts of Jesus' passion.

Psalm 38 - In this lament, one of the Penitential Psalms, the Psalmist acknowledges the sin that has brought physical and mental sickness and social ostracism. There is no one to turn to for help; only God can undo the past and restore the psalmist.

The Lamentations of Jeremiah - These are taken from the Book of Lamentations. The prophet Jeremiah is a Christ-like figure. As we chant his lamentations, they help us to enter into a spirit of lament, atonement and repentance which is what these three days are about. The chapters in the Book of lamentations are acrostic in the original Hebrew: that is, if one takes the first letter of each verse, one obtains the alphabet in its usual order. In ancient times, letters also served as numerals, so the initial letters were both numeral and acrostic.

The Letter to the Hebrews. What can we learn from this Letter? "We have confidence to draw near to the throne of God." We, too, live in age of spiritual conflict and struggle, when many Christians drift from their faith. Our faith must be strengthened in the knowledge of what the Lord Jesus has accomplished for us. The Lord Jesus has removed the barriers and opened the door to the living presence of God. We now have access to God. This is the idea that dominates the Letter to the Hebrews.

Catecheses by St. John Chrysostom. Here St. John contrasts the Red Sea with baptism, Moses with Christ, showing us that while Old Testament realities point forward to the events of the New Covenant, they cannot begin to equal them.

Psalm 51- A lament, the most famous of the seven Penitential Psalms, prays for the removal of the personal and social disorders that sin has brought. The first part asks deliverance from sin, which is not just a past act but has emotional, physical, and social consequences. The second part seeks something more profound than wiping the slate clean: nearness to God, living by the spirit of God like the relation between God and people described in Jeremiah. Nearness to God brings joy and the authority to teach sinners. Such proclamation is better than offering sacrifice. The last two verses ask for the rebuilding of Jerusalem.

Habakkuk – The theme of Habakkuk's book involves the sovereignty of God and the need for people to trust in Him. Habakkuk also prophesied about the fall of the Babylonian Empire. His book is the eighth among the Minor Prophets.

Psalm 147 - The hymn is a call to praise. The first section praises the powerful creator who restores exiled Judah; the second section, the creator who provides food to animals and humans; the third and climactic section exhorts the holy city to recognize it has been recreated and made the place of disclosure for God's word, a word as life-giving as water.

The Canticle of Zachary or The Benedictus – taken from St. Luke's Gospel - was the song of thanksgiving uttered by Zachary on the occasion of the birth of his son, John the Baptist. We use it in the Liturgy as a song of thanksgiving for the coming of the redeemer, Jesus Christ.

HOLY SATURDAY



Office of the Readings

Stand

Celebrant:

O God, come to my assistance.

All:

O Lord, make haste to help me.

Celebrant:

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 forever. Amen

Hymn

Were You There

1. Were you there when they cru - ci - fied my Lord? Were you
2. Were you there when they nailed him to the tree? Were you
3. Were you there when they pierced him in the side? Were you
4. Were you there when the sun re - fused to shine? Were you

there when they cru - ci - fied my Lord? O!
there when they nailed him to the tree? O!
there when they pierced him in the side? O!
there when the sun re - fused to shine? O!

Some-times it caus - es me to trem-ble, trem-ble, trem-ble,
Some-times it caus - es me to trem-ble, trem-ble, trem-ble,
Some-times it caus - es me to trem-ble, trem-ble, trem-ble,
Some-times it caus - es me to trem-ble, trem-ble, trem-ble,

Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?
Were you there when they pierced him in the side?
Were you there when the sun re - fused to shine?

5. Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
O! Sometimes it causes me to tremble, tremble, tremble,
Were you there when they laid him in the tomb?

Psalm 4



Antiphon: In peace, I will lie down and sleep.

When I call, answer me, O God of justice;
from anguish you released me; have mercy and hear me!

O you, how long will your hearts be closed,
will you love what is futile and seek what is false?

It is the Lord who grants favors to those whom he loves;
the Lord hears me whenever I call him.

Fear him; do not sin: ponder on your bed and be still.
Make justice your sacrifice and trust in the Lord.

"What can bring us happiness?" many say.
Let the light of your face shine on us, O Lord.

You have put into my heart a greater joy
than they have from abundance of corn and new wine.

I will lie down in peace and sleep comes at once
for you alone. Lord, make me dwell in safety.

Glory to the Father, and to the Son,
and to the Holy Spirit.

As it was in the beginning, is now,
and will be forever. Amen.



Antiphon: In peace, I will lie down and sleep.

Psalm 16



Antiphon: My body shall rest in hope.

Preserve me, God, I take refuge in you.

I say to the Lord:

"You are my God.

My happiness lies in you alone."

He has put into my heart a marvelous love
for the faithful ones who dwell in his land.
Those who choose other gods increase their sorrows.
Never will I offer their offerings of blood.
Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup;
it is you yourself who are my prize.
The lot marked out for me is my delight;
welcome indeed the heritage that falls to me!

I will bless the Lord who gives me counsel,
who even at night directs my heart.
I keep the Lord ever in my sight;
since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad;
even my body shall rest in safety.
For you will not leave my soul among the dead,
nor let your beloved know decay.

You will show me the path of life,
the fullness of joy in your presence,
at your right hand
happiness forever.

Glory to the Father, and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now,
and will be forever. Amen.



Antiphon: My body shall rest in hope.

Psalm 24

15



Antiphon: Lift high the ancient portals. The king of glory.

The Lord's is the earth and its fullness.
The world and all its peoples.

It is he who set it on the seas;
On the waters he made it firm.

Who shall climb the mountain of the Lord?
who shall stand in his holy place?

The man with clean hands and pure heart,
who desires not worthless things,

who has not sworn so as to deceive his neighbor.
He shall receive blessings from the Lord
and reward from the God who saves him.

Such are the men who seek him,
seek the face of the God of Jacob.

O gates, lift high your heads;
From higher, ancient doors.

Let him enter, the king of glory!
Who is the king of glory!

The Lord, the mighty, the valiant,
The Lord, the valiant in war.

O gates, lift high your heads
grow higher, ancient doors.

Let him enter, the king of glory!
Who is the king of glory?
He, the Lord of armies,
he is the king of glory.

Glory to the Father, and to the Son,
and to the Holy Spirit.

As it was in the beginning, is now,
and will be forever. Amen.



Antiphon: Lift high the ancient portals. The king of glory.

The Lamentations of the Prophet Jeremiah

Sit

I. From the Lamentation of Jeremiah the Prophet.

Heth. The favors of the Lord are not exhausted, his mercies are not spent;

Heth. They are renewed each morning, so great is his faithfulness,

Heth, My portion is the Lord, says my soul; therefore will I hope in him.

Teth. Good is the Lord to one who waits for him, to the soul that seeks him;

Teth. It is good to hope in silence for the saving help of the Lord.

Teth. It is good for a man to bear the yoke from his youth.

Jod. Let him sit alone and in silence, when it is laid upon him.

Jod. Let him put his mouth to the dust; there may yet be hope.

Jod. Let him offer his cheek to be struck, let him be filled with disgrace.

Jerusalem, Jerusalem, return to the Lord your God.



II. Aleph. How tarnished is the gold, how changed the noble metal; how the sacred stones lie strewn at every street corner!

Beth. Sion's precious sons, fine gold their counterpart, now worth no more than earthen jars made by the hands of a potter!

Ghimel. Even the jackals bare their breasts and suckle their young; the daughter of my people has become as cruel as the ostrich in the desert.

Daleth. The tongue of the suckling cleaves to the roof of its mouth in thirst; the babes cry for food, but there is no one to give it to them.

He. Those accustomed to dainty food perish in the streets; those brought up in purple now cling to the ash heaps.

Vau. The punishment of the daughter of my people is greater than the penalty of Sodom, which was overthrown in an instant without the turning of a hand.

Jerusalem, Jerusalem, return to the Lord your God.



III. Here begins the Prayer of Jeremiah the Prophet.

Remember, O Lord, what has befallen us, look, and see our disgrace: our inherited lands have been turned over to strangers, our homes to foreigners. We have become orphans, fatherless; widowed are our mothers. The water we drink we must buy, for our own wood we must pay. On our necks is the yoke of those who drive us; we are worn out, but allowed no rest. To Egypt we submitted, and to Assyria, to fill our need of bread. Our fathers, who sinned, are no more; but we bear their guilt. Slaves rule over us; there is no one to rescue us from their hands. At the peril of our lives we bring in our sustenance, in the face of the desert heat; our skin is shriveled up, as though by a furnace, with the searing blasts of famine. The wives of Sion were ravished by the enemy, the maidens in the cities of Juda.

Jerusalem, Jerusalem, be converted to the Lord your God.



Readings

First Reading from the Letter to the Hebrews (4:1-13)

Let us strive to enter the Lord's rest.



From an ancient homily on Holy Saturday (Pg 43, 439, 451, 462-63).

The Lord descends into hell.



Daleth. The tongue of the suckling cleaves to the roof of its mouth in thirst; the babes cry for food, but there is no one to give it to them.

He. Those accustomed to dainty food perish in the streets; those brought up in purple now cling to the ash heaps.

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MORNING PRAYER

Psalm 64



Antiphon: Though sinless, the Lord has been put to death.
The world is in mourning as for an only son.

Hear my voice, O God, as I complain,
guard my life from dread of the foe.
Hide me from the band of the wicked,
from the throng of those who do evil.

They sharpen their tongues like swords;
they aim bitter words like arrows
to shoot at the innocent from ambush,
shooting them suddenly and recklessly.

They scheme their evil course;
they conspire to lay secret snares.
They say: "Who will see us?
Who can search out our crimes?"

He will search who searches the mind
and knows the depth of the heart.
God has not shot them with his arrow
and dealt them sudden wounds.

Their own tongue has brought them to ruin
and all who see them mock.
Then will all men fear;
they will tell what God has done.

They will understand God's deeds.
The just will rejoice in the Lord
and fly to him for refuge.
All the upright hearts will glory.

Glory to the Father, and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now,
and will be forever. Amen.



Antiphon: Though sinless, the Lord has been put to death.
The world is in mourning as for an only son.

Isaiah 38: 10-14, 17-20



Antiphon: From the jaws of hell, Lord rescue my soul

Once I said:

“In the noontide of life I must depart;
To the gates of the nether world I shall be consigned
for the rest of my years”.

I said, “I shall see the Lord no more
in the land of the living,
No longer shall I behold my fellow men
among those who dwell in the world”.

My dwelling, like a shepherd’s tent,
Is struck down a borne away from me:
You have folded my life, like a weaver
Who severs the last thread.

Day and night you give me over to torment;
I cry out until the dawn.
Like a lion he breaks all my bones;
day to night you give me over to torment.

Like a swallow I utter shrill cries;
I moan like a dove.
My eyes grow weak, gazing heavenward.
O Lord, I am oppressed; be my surety!

You have preserved my life from the pit of destruction,
When you cast behind your back all my sins.
For it is not the nether world that gives you thanks,
nor death that praises you;
neither do those that go down into the pit await your kindness.

The living, the living, give you thanks,
as I do this day.
Fathers make known to their sons,
O God, your faithfulness.

The Lord is our savior,
We shall sing to stringed instruments
in the house of the Lord
all the days of our lives.

Glory to the Father, and to the Son,
And to the Holy Spirit.
As it was in the beginning, is now,
and will be forever. Amen.

Antiphon: From the jaws of hell, Lord rescue my soul.



Psalm 150



Antiphon: I was dead but now I live forever
and I hold the keys of death and of hell.

Praise God in his holy place,
praise him in his mighty heavens.
Praise him for his powerful deeds,
praise his surpassing greatness.

O praise him with sound of trumpet,
praise him with lute and harp.
Praise him with timbrel and dance,
praise him with strings and pipes.

O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

Glory to the Father, and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now,
and will be forever. Amen.



Antiphon: I was dead but now I live forever
and I hold the keys of death and of hell.

Reading

A Reading from the Book of the Prophet Hosea (5:15 - 6: 2)

Responsory

Christus Factus Est

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum et dedit illi nomen, quod est super omne nomen.



English translation - Not to be sung

Christ became obedient for us even unto death, dying on a cross. Therefore, God raised him on high and has given him a name that is above every other name.



General Intercessions

The Lord's Prayer

Prayer

Blessing and Dismissal

Celebrant: Dominus vobiscum.

All: **Et cum spiritu tuo.**

Celebrant: Benedicat vos omnipotens Deus,
Pater, et Fílius, et Spiritus Sanctus.

All: **Amen.**

Celebrant: Benedicamus Domino.

All: **Deo Gratias.**

Appendix

Holy Saturday

The Prayers

Psalm 4 – An individual lament emphasizing trust in God. The petition is based upon the psalmist's vivid experience of God as savior. That experience of God is the basis for the warning to the wicked: revere God who intervenes on the side of the faithful. The faithful psalmist exemplifies the blessings given to the just.

Psalm 16 - In the first section, the psalmist rejects the futile worship of false gods preferring Israel's God, the giver of the land. The second section reflects on the wise and life-giving presence of God.

Psalm 24 - The psalm apparently accompanied a ceremony of the entry of God (invisibly enthroned upon the ark), followed by the people, into the temple. The temple commemorated the creation of the world. The people had to affirm their fidelity before being admitted into the sanctuary. A choir identifies the approaching God and invites the very temple gates to bow down in obeisance.

The Lamentations of Jeremiah – These are taken from the Book of Lamentations. The prophet Jeremiah is a Christ-like figure. As we chant his lamentations, they help us to enter in a spirit of lament, atonement and repentance which is what these three days are about. The chapters in the Book of lamentations are acrostic in the original Hebrew: that is, if one takes the first letter of each verse, one obtains the alphabet in its usual order. In ancient times, letters also served as numerals, so the initial letters were both numeral and acrostic.

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An Ancient Homily on Holy Saturday. The reading begins: "Today there is a great silence over the earth, a great silence and stillness... because the King sleeps." It is the day of transition in the Triduum, the day after the funeral, the quiet time after emotional exhaustion, the gathering of energy before the great leap to come.

Psalms 64 - lament of a person overwhelmed by the malice of the wicked who are depicted in the psalms as the enemies of the righteous. When people see God bringing upon the wicked the evil they intended against others, they will know who is the true ruler of the world. The final verse is a vow of praise.

Canticle from the Prophet Isaiah – This is a classic declarative praise song that would be offered in the Sanctuary, accompanied by the giving of the peace offering. So it is jubilation! It is a praise in celebration of life, thanks to divine intervention. The point can then be rather readily captured by anyone who has had health restored, especially if dramatically from an apparent life-threatening situation. Of course, people who have had health restored from lesser ailments can also appreciate the blessing of life.

Psalms 150 – The last of the Psalms in the Book of Psalms. Temple musicians and dancers are called to lead all beings on earth and in heaven in praise of God. The psalm proclaims to whom praise shall be given, and where; what praise shall be given, and why; how praise shall be given and by whom.

The Letter to the Hebrews

The Canticle of Zachary or The Benedictus, taken from St. Luke's Gospel, The Benedictus was the song of thanksgiving uttered by Zachary on the occasion of the birth of his son, John the Baptist. We use it in the Liturgy as a song of thanksgiving for the coming of the redeemer, Jesus Christ.

... the story is not finished ...





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