**TENEBRAE**

*The Ministers enter the Church in silence and proceed to their places. The Office begins immediately with the Antiphon and the first Psalm. It is customary to sit for the Psalmody.*

**MATINS**

Nocturn 1

Antiphon 1

Zeal for your house has consumed me, \*

**and the reproaches of those who reproached you have fallen upon me.**

Psalm 69

Antiphon 2

Let them be turned back \*

**and put to confusion who wish me evil.**

Psalm 70

Antiphon 3

Deliver me, O my God, \*

**out of the hand of the ungodly.**

Psalm 71

*Reader* Let them be turned back:

*People* **And put to confusion who wish me evil.**

*Before each Reading, all stand for silent prayer. All are seated for the Readings.*

Reading 1

A Reading from the Lamentations of Jeremiah the Prophet.

Alef. How lonely sits the city that was full of people! How like a widow has she become, she who was great among the nations! She who was a princess among the provinces has become a slave.

Bet. She weeps bitterly in the night, with 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.

Gimel. 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.

Dalet. The roads to Zion mourn, for none come to the festival; all her gates are desolate; her priests groan; her virgins have been afflicted, and she herself suffers bitterly.

He. Her foes have become the head; her enemies prosper, because the LORD has no afflicted her for the multitude of her transgressions; her children have gone away, captives before the foe.

Jerusalem, Jerusalem, return to the Lord your God.

Responsory 1

On the mount of Olives he prayed to the Father, My Father, if it be possible, let this cup pass from me.

**The spirit indeed is willing, but the flesh is weak.**

Watch and pray that you may not enter into temptation.

**The spirit indeed is willing, but the flesh is weak.**

Reading 2

Vav. From the daughter of Zion all her majesty has departed. Her princes have become like deer that find no pasture; they fled without strength before the pursuer.

Zayin. Jerusalem remembers in the days of her affliction and wandering all the precious things that were hers from days of old. When her people fell into the hand of the foe, and there was none to help her, her foes gloated over her; they mocked at her downfall.

Chet. Jerusalem sinned grievously; therefore she became filthy; all who honored her despise her, for they have seen her nakedness; she herself groans and turns her face away.

Tet. Her uncleanness was in her skirts; she took no thought of her future; therefore her fall is terrible; she has no comforter. “O LORD, behold my affliction, for the enemy has triumphed!”

Jerusalem, Jerusalem, return to the Lord your God. *Lamentations 1:6-9*

Responsory 2

My soul is very sorrowful, even to death; remain here, and watch with me. Now, you will see a multitude that will surround me.

**You will flee and forsake me, and I will go to be offered up for you.**

Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

 **You will flee and forsake me, and I will go to be offered up for you.**

Reading 3

Yod. The enemy has stretched out his hands over all her precious things; for she has seen the nations enter her sanctuary, those whom you forbade to enter your congregation.

Kaf. All her people groan as they search for bread; they trade their treasures for food to revive their strength. “Look, O LORD, and see, for I am despised.”

Lamed. “Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow, which was brought upon me, which the LORD inflicted on the day of his fierce anger.”

Mem. “From on high he sent fire; into my bones he made it descend; he spread a net for my feet; he turned me back; he has left me stunned, faint all the day long.”

Nun. “My transgressions were bound into a yoke; by his hand they were fastened together; they were set upon my neck; he caused my strength to fail; the Lord gave me into the hands of those whom I cannot withstand.

Responsory 3

We have seen him, and behold, he has no form or majesty that we should look at him, and no beauty that we should desire him. He has borne our sins and offenses, and for us he has grieved: he was wounded for our transgressions;

**And with his wounds we are healed.**

Surely he has borne our griefs and carried our sorrows;

**And with his wounds we are healed.**

We have seen him, and behold, he has no form or majesty that we should look at him, and no beauty that we should desire him. He has borne our sins and offenses, and for us he has grieved: he was wounded for our transgressions;

**And with his wounds we are healed.**

Nocturn 2

Antiphon 4

The Lord has delivered the poor when he cried: \*

 **The needy also, and he who had no helper.**

Psalm 72

Antiphon 5

The ungodly imagine evil and speak of evil blasphemy:

 **Their blasphemy is against the Most High.**

Psalm 73

Antiphon 6

Arise, O God,

**and maintain my cause.**

Psalm 74

*Reader* Deliver me, O my God, out of the hand of the ungodly,

*People* **Out of the hand of the unrighteous and the cruel.**

Reading 4

A lesson from the Treatise of Saint Augustine the Bishop on the Psalms.

“Hear my prayer, O God, and hide not yourself from my petition. Give heed to me, and hear me: I mourn in my trial, and am troubled.” *Psalm 55:1-2T*

These are the words of one earnest and anxious, of one set in tribulation. He is praying, suffering many things, and yearning to be delivered from evil. It remains for us to hear in what evil he is, and when he begins to speak, let us acknowledge ourselves to be there with him, that sharing in his tribulation, we may share also in his prayer. “I mourn in my trial, and am troubled.” When does his mourn, and where is he troubled? He says, “In my trial.” He has made mention of evil men who cause him to suffer, and this suffering of evil men he calls a “trial.” Do not think that evil men are in this world without purpose, and that God does not make good of them. Every evil man lives either that he might be corrected, or that through him a good man might be tried.

Responsory 4

My own familiar friend has betrayed me by the sign of a kiss, saying “The one I will kiss is the man; seize him.” He gave this evil sign, and so by a kiss accomplished murder.

**Unhappy, he threw down the price of blood into the temple,**

**departed, and went and hanged himself.**

It would have been better for that man if he had not been born.

**Unhappy, he threw down the price of blood into the temple,**

**departed, and went and hanged himself.**

Reading 5

Only the devil and his angels are shown to us in the Holy Scriptures as doomed to eternal fire. It is only their amendment that is hopeless, and against them we wage a hidden battle. For this battle the Apostle arms us, saying, “We are not contending against flesh and blood,” that is, not against human beings whom we see, “but against the principalities, against the powers, against the rulers of the darkness of this world.” So that you may not think that demons are the rulers of heaven and earth, he says, “of the darkness of this world.” He says, “of the world,” meaning the lovers of the world––of the “world,” meaning the ungodly and wicked––the “world” of which the Gospel says, “And the world knew him not.”

Would that those who try us would be converted, and tried alongside us! Nevertheless, as long as they try us, let us not hate them, because we do not know whether any of them will persevere to the end in their evil, and often, when you yourself seem to hate an enemy, you have been hating a brother and know it not. The devil and his angels have been manifested to us in the holy Scriptures as having been destined to the fire everlasting. Only their amendment is hopeless.

Responsory 5

Judas, the sinful merchant, went to betray the Lord with a kiss:

he, as an innocent lamb, did not refuse the kiss of Judas.

**For some money, he betrayed his friend the Christ.**

It would have been better for that man if he had not been born.

**For some money, he betrayed his friend the Christ.**

Reading 6

“For I have seen unrighteousness and strife in the city.” *Psalm 55:9b*

Behold, at least, the glory of the cross itself. On the brow of kings that cross has now been fixed, that cross which enemies insulted. Its effect has proved its virtue. It has subdued the world, not by steel, but by wood. The wood of the cross seemed, to his enemies, deserving of insults, and before the wood itself they stood and wagged their heads and said, “If you are the Son of God, come down from the cross.” He was stretching forth his hands to a faithless and strife-filled people. For if he that lives of faith is righteous, he who has not faith is unrighteous. When he says “unrighteousness”, I understand faithlessness. The Lord, then, saw unrighteousness and strife, and was stretching forth his hands to a people faithless and strife-filled, and nevertheless waiting for them, he said, “Father, forgive them, for they know not what they do.”

Responsory 6

One of my disciples will betray me today: Woe to that man by whom I am betrayed.

**It would have been better for that man if he had not been born.**

He who has dipped his hand in the dish with me will betray me into the hands of sinners.

**It would have been better for that man if he had not been born.**

One of my disciples will betray me today: Woe to that man by whom I am betrayed.

**It would have been better for that man if he had not been born.**

Nocturn 3

Antiphon 7

I said to the proud: \*

 **Speak not with a stiff neck.**

Psalm 75

Antiphon 8

The earth trembled and was silent, \*

**When God arose to judgment.**

Psalm 76

Antiphon 9

In the time of my trouble, \*

**my hands were stretched out to the Lord.**

Psalm 77

*Reader* Arise, O God:

*People* **And maintain my cause.**

Reading 7

A Reading from the First Letter of Paul to the Corinthians.

But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, for there must be factions among you in order that those who are genuine among you may be recognized. When you come together, it is not the Lord's supper that you eat. For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not. *1 Cor. 11:17-22*

Responsory 7

Behold I was like a gentle lamb led to the slaughter. I did not know it was against me they devised schemes, saying,

**Let us destroy the tree with its fruit, let us cut him off from the land of the living.**

All my enemies whisper together against me; even against me are they devising evil.

**Let us destroy the tree with its fruit, let us cut him off from the land of the living.**

Reading 8

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.” In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. *1 Cor. 11:23-26*

Responsory 8

Could you not watch with me one hour, you who would call each other to die for me?

**Do you not see Judas, who sleeps not, but hastens to betray me?**

Why are you sleeping? Rise and pray that you may not enter into temptation.

**Do you not see Judas, who sleeps not, but hastens to betray me?**

Reading 9

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. So then, my brothers, when you come together to eat, wait for one another - if anyone is hungry, let him eat at home - so that when you come together it will not be for judgment. About the other things I will give directions when I come. *1 Cor. 11:27-34*

Responsory 9

The elders of the people plotted together,

**In order to arrest Jesus by stealth and kill him:**

**they came out as against a robber, with swords and clubs to capture him.**

The chief priests and the Pharisees gathered the council,

**In order to arrest Jesus by stealth and kill him:**

**they came out as against a robber, with swords and clubs to capture him.**

The elders of the people plotted together,

**In order to arrest Jesus by stealth and kill him:**

**they came out as against a robber, with swords and clubs to capture him.**

**LAUDS**

Antiphon 10

O Lord, you are justified in your sentence, \*

**and blameless in your judgment.**

Psalm 51

Antiphon 11

The Lord was brought as a lamb to the slaughter, \*

**and opened not his mouth.**

Psalm 90

Antiphon 12

My heart is broken within me, \*

**and my trembling makes all my bones to shake.**

Psalm 63

Psalm 67 *or* Psalm 36

Antiphon 13

You have encouraged us by your might, O Lord, \*

**and by your holy refreshment.**

Cantemus Domino

Antiphon 14

He was offered up because he willed it, \*

**and himself has borne our iniquities.**

Psalm 148

Psalm 149

Psalm 150 *or* Psalm 147

V. My own friend, who I trusted,

R. Who ate of my bread, has laid in wait for me.

*All stand. During the singing of the following Canticle, the candles at the Altar, and all other lights in the church (except the one remaining at the top of the triangular candlestick), are extinguished.*

Antiphon 15

Now the betrayer had given them a sign, saying, \*

**“The one I will kiss is the man; seize him.”**

Benedictus

*After the Canticle, during the repetition of the Antiphon, the remaining candle is taken from the stand and hidden beneath or behind the Altar, or in some other convenient place.*

*All kneel as the following anthem is sung:*

*Of Maundy Thursday*

Christ, for our sake, became obedient unto death.

*Of Good Friday*

Christ, for our sake, became obedient unto death, even the death of the cross.

*Of Holy Saturday*

Christ, for our sake, became obedient unto death, even the death of the cross. For this reason God also has highly exalted him and given him a Name which is above every name.

*Officiant and People*

**Our Father, who art in heaven, Our Father in heaven,**

**hallowed be thy Name, hallowed be your Name,**

**thy kingdom come, your kingdom come,**

**thy will be done, your will be done,**

**on earth as it is in heaven. on earth as it is in heaven.**

**Give us this day our daily bread. Give us today our daily bread.**

**And forgive us our trespasses, And forgive us our sins**

**as we forgive those as we forgive those**

**who trespass against us. who sin against us.**

**And lead us not into temptation, Save us from the time of trial,**

**but deliver us from evil. and deliver us from evil.**

**For thine is the kingdom, For the kingdom,**

**the power, and the power,**

**and the glory, and the glory are yours,**

**for ever and ever. Amen. now and for ever. Amen.**

Psalm 51

*The Officiant then says*

Almighty God, we beseech you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed and given into the hands of sinners, and to suffer death upon the Cross.

*Nothing further is said; but a noise is made, and the remaining candle is brought from its hiding place and replaced on the stand. By its light the ministers and people depart in silence.*

**ADDITIONAL DIRECTIONS**

*The Lord’s Prayer may be said before the first reading in each nocturn.*