

DE Lam mi-ae Pro
 phe-ta Dóminus
 dissipáre múr si-ae Sí-on: tetér-
 dit funiculus t non avértit
 mánum sú-ar si-ti-ó-ne: luxít-
 que antemuró irus pári-ter
 dissipá-ti IES. De-
 fixae s e éjus:

Tenebrae

Holy Saturday

Prelude to the Service

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. Zion'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.

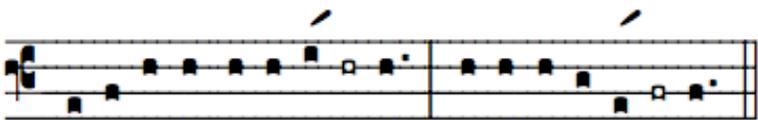
Remember, O Lord, what has befallen us, look, and see our disgrace: our inherited lands have been turned over to strangers, our homes to foreigners. We have become orphans, fatherless; widowed are our mothers. The water we drink we must buy, for our own wood we must pay. On our necks is the yoke of those 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 in Zion were ravished by the enemy, the maidens in the cities of Judah.

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

Invitatory

O 

Lord, open my lips. And my mouth will proclaim your praise.

II 

Antiphon: Come, let us **worship** Christ, *
who for our sake suffered death and **was** buried.

Psalm 100

Cry out with joy to the Lord, all the **earth**.
Serve the Lord with gladness. Come before him,
singing for joy.

Antiphon

Know that he, the Lord, **is** God.
He made us, we belong to him, we are his people, the
sheep **of** his flock.

Antiphon

Go within his gates, **giving** thanks.
Enter his courts with songs of praise. Give thanks to
him and **ble^ss** his name.

Antiphon

Indeed, how good is the Lord, eternal his merciful love.
He is faithful from age to age.

Antiphon

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Antiphon



Office of Readings
Hymn: Great Silence Reigns



Great si - lence reigns on earth this day,
But Je - sus gone to dark - est hell
His bo - dy's ves - sel smashed a - part,
Thus in that dark - ness light shines out
The bonds and gates of hell give way,
O may we, Lord, who yet must die,



great lone - li - ness em - bra - ces all for death
has en - tered on the Sab - bath rest in which
his life and love now flood the world and pe -
and men from A - dam to the last raise up
a great pro - ces - sion comes to sight. Who leads
who pray a - wait - ing the great feast of your



has had its ruth - less way and caught the Lord
he with his Fa - ther still works might - ty won -
ne - trat - ing to its heart a - mong all men
their hands in joy and shout, "Be - hold the Lord,
them is him - self the way, their goal him - self
a - ris - ing from the dead be joined with you



— and love _____ of _____ all. _____
 - ders for _____ the _____ blest. _____
 — whirl up _____ and _____ swirl. _____
 — the first, _____ the _____ last!" _____
 — in God's _____ full _____ light. _____
 — in end - less _____ peace. _____

Tune: VEXILLA REGIS PRODEUNT



Antiphon 1: In peace, I **will** lie down and sleep.

Psalm 4

When I call, answer me, O God of **justice**;¹
 from anguish you released me, have **mercy** and hear
 me!

O men, 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.

¹ Please note the slight pause here, being mindful not to enter before the schola begins the second line in each pair.

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.

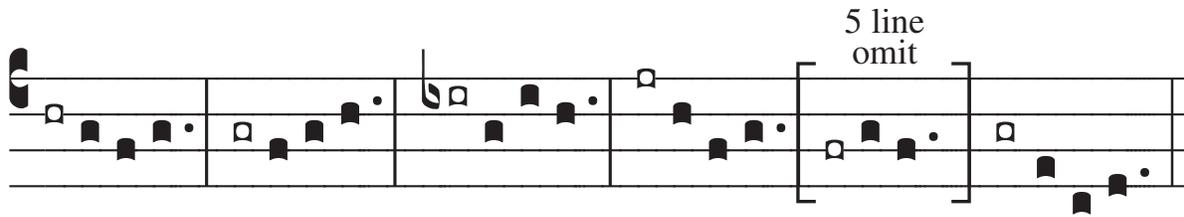
You have put into my heart a **greater** joy
than they have from abundance of **corn** and new wine.

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 1: In peace, I **will** lie down and sleep.



Antiphon 2: My body shall **rest** in hope.

Psalm 16

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:

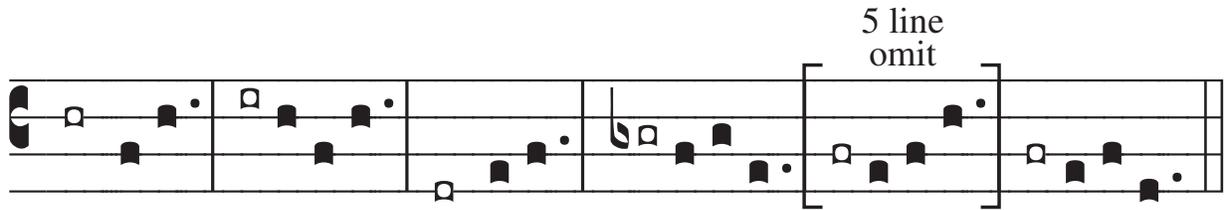
since he is at my right hand, I **shall** stand firm.

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
happ**iness** for ever.

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

Antiphon 2: My body shall **rest** in hope.



Antiphon 3: Lift high the **ancient** portals.
The King of **glory** enters.

Psalm 24

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.

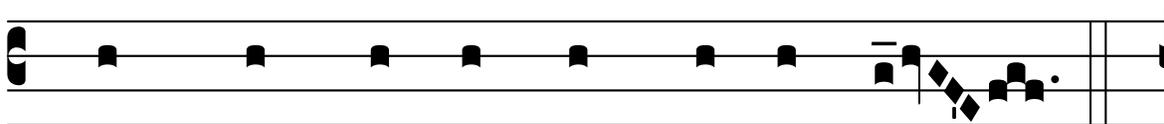
He shall receive blessings from **the** Lord
and reward from the **God** who saves him.
Such are the **men** who seek him,
seek the face of the **God** of Jacob.

O gates, lift high **your** heads;
grow 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.

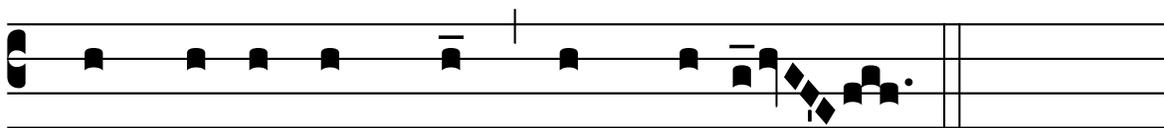
O gates, lift high **your** heads;
grow higher, **ancient** doors.
Let him enter, the king **of** glory!
Who is he, the **king** of glory?
He, the **Lord** of armies,
he is the **king** of glory.

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 3: Lift high the **ancient** portals.
The King of **glory** enters.



ψ. Take up my cause and rescue me.



℞. Be true to your word, give me life.

Readings

First reading - Hebrews 4:1–13

Responsory - Cf. Mt 27: 66, 60, 62

*R. Sepúlto Dómino,
signátum est monuméntum,
volvéntes lápidem
ad ostium monuménti:
* Ponéntes milites,
qui custodírent illum.*

They buried the Lord
and sealed the tomb
by rolling a large stone
in front of it.
* They stationed soldiers
there to guard it.

*V. Accedéntes príncipes
sacerdotum ad Pilátum,
petiérunt illum.*

The chief priests
asked Pilate
for a guard.

*R. Ponéntes milites,
qui custodírent illum.*

* They stationed soldiers
there to guard it.

*R. Sepúlto Dómino,
signátum est monuméntum,
volvéntes lápidem
ad ostium monuménti:
* Ponéntes milites,
qui custodírent illum.*

They buried the Lord
and sealed the tomb
by rolling a large stone
in front of it.
* They stationed soldiers
there to guard it.

Second Reading - from an ancient homily on Holy Saturday
(PG 43, 439, 451, 462–63).

Responsory

*R. Recessit pastor noster,
fons aquæ vivæ,
ad cuius tránsitum
sol obscurátus est:
* Nam et ille captus est,
qui captivum tenebat
primum hóminem:
hódie portas mortis
et seras páriter
Salvátor noster disruptit.*

*V. Destruxit quidem
claustra inférni,
et subvértit poténtias diaboli.*

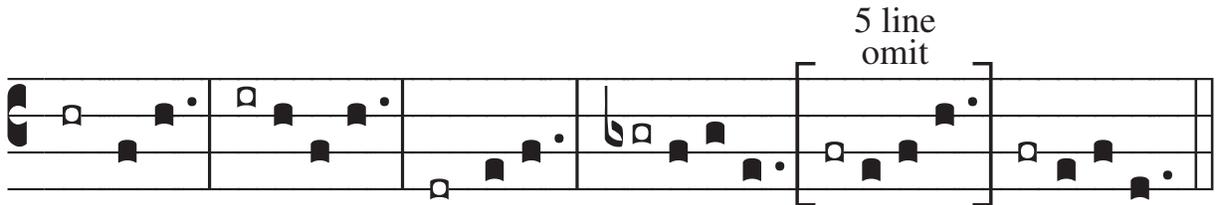
*R. Nam et ille captus est,
qui captivum tenebat
primum hóminem:
hódie portas mortis
et seras páriter
Salvátor noster disruptit.*

R. Our shepherd,
the source of the water of
life, has died.
The sun was darkened when
he passed away.
* But now man's captor
is made captive.
This is the day when our
Savior broke through the
gates of death.

V. He has destroyed the
barricades of hell,
overthrown the sovereignty
of the devil.

R. But now man's captor
is made captive.
This is the day when our
Savior broke through the
gates of death.

Morning Prayer



Antiphon 1: Though sinless, the Lord has been put **to** death.
The world is in mourning as for an **only** son.

Psalm 64

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 **suddenly** and recklessly.

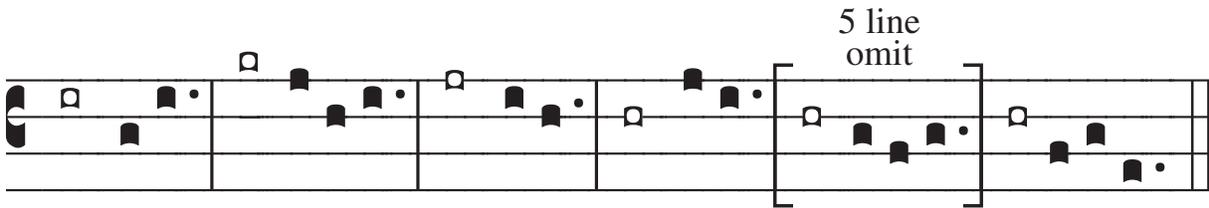
They scheme their **evil** course;
they conspire to lay **secret** snares.
They say: “**Who** will see us?
Who can search **out** our crimes?””

He will search who searches **the** mind
and knows the depths **of** the heart.
God has 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 begin**ning**, is now, *
and will be for ever. **er.** Amen.

Antiphon 1: Though sinless, the Lord has been put **to** death.
The world is in mourning as for an **only** son.



Antiphon 2: From the jaws **of** hell,
Lord, rescue my soul.

Isaiah 38:10–14, 17–20

Once **I** said,
“In the noontime 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 and borne **away** from me;
you have folded up 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 and night you give me **over** to torment.

Like a swallow I utter **shrill** cries;
I moan **like** a dove.
My eyes grow weak, **gazing** heaven-ward:
O Lord, I am in straits; **be** my surety!

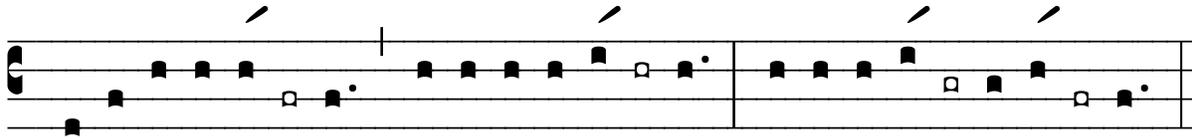
You have preserved my life from the pit of **destruction**,
when you cast behind your back **all** my sins.
For it is not the nether world that gives **you** thanks,
nor death that **praises** you;
Neither do those who go down **into** the pit
await your kindness.

The living, the living give **you** thanks,
as I **do** today.
Fathers declare **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 life.

Glory to the Father, and to **the** Son,
and to the **Holy** Spirit:
as it was in the **beginning**, is now,
and will be for **ever**. Amen.

Antiphon 2: From the jaws **of** hell,
Lord, **rescue** my soul.



Antiphon 3: I was dead, but now I live for ever,
and I hold the keys of death and óf hell.

Psalm 150

Praise God in his holy place,²
praise him in his mighty héavens.

Praise him for his powerful deeds,
praise his surpassing gréatness.

O praise him with sound of trumpet,
praise him with lúte and harp.

Praise him with timbrel and dance,
praise him with stríngs and pipes.

O praise him with resounding cymbals,
praise him with clashing of cýmbals.

Let everything that lives and that breathes
give praise to thé Lord.

² Please note the slight pause here, being mindful not to enter before the schola begins the second line in each pair.

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

as it was in the beginning, is **now**,
and will be for **ever**. Amen.

Antiphon 3: I was dead, but now I live for **ever**,
and I hold the keys of **death** and of hell.

Reading

Hosea 5:15b–16:2

Thus says the Lord: in their affliction, they shall look for me: “Come let us return to the Lord, for it is he who has rent, but he will heal us; he has struck us, but he will bind our wounds. He will revive us after two days; on the third day he will raise us up, to live in his presence.”

Responsory

*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.*

For our sake Christ was obedient, accepting even death, death on a cross. Therefore God raised him on high and gave him the name above all other names.

Canticle of Zechariah



Antiphon: Save us, O Savior of the **world**. †
On the cross you redeemed us by the shedding of
your blood;
we cry out **for** your help, O God.

Luke 1:68–79

Blessed be the Lord, the God **of** Ísrael;³
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** Dávid.

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.

³ Please note the slight pause here, being mindful not to enter before the schola begins the second line in each pair.

This *was* the oath he swore to our **father** Ábraham:
to set us free from the hands **of** our énemies.

Free *to* worship him without **fear**, †
holy and righteous **in** hís sight
all the **days** of óur life.

You *my* child, shall be called the prophet of **the** móst
high;
for you will go before the Lord **to** prepáre his way.

To *give* his people knowledge of **sal**vátion
by the forgive**ness** of théir sins.

In *the* tender compass**ion** óf our God
the dawn from on high shall **break** upón us,

to *shine* on those who dwell in darkness and the shad**ow**
óf death
and to guide our feet into **the** wáy of peace.

Glory to the Father **and** tó the Son,
and to the **Holy** Spírit.

As *it* was in the begin**ning**, is now,
and will be fore**ver**. Ámen.

Antiphon: Save us, O Savior of the world. †
On the cross you redeemed us by the shedding of
your blood;
we cry out for your help, O God.



General Intercessions

Our Redeemer suffered and was buried for us in order to rise again. With sincere love we adore him, and aware of our needs we cry out:

℟ Lord, have mercy on us.

Christ our Savior, your sorrowing Mother stood by you at your death and burial, in our sorrows may we share your suffering.

℟ Lord, have mercy on us.

Christ our Lord, like the seed buried in the ground, you brought forth for us the harvest of grace, may we die to sin and live for God.

℟ Lord, have mercy on us.

Christ, the Good Shepherd, in death you lay hidden from the world, teach us to love a life hidden with you in the Father.

℟ Lord, have mercy on us.

Christ, the new Adam, you entered the kingdom of death to release all the just since the beginning of the world, may all who lie dead in sin hear your voice and rise to life.

℟ Lord, have mercy on us.

The Lord's Prayer

Concluding Prayer

All-powerful and ever-living God,
your only Son went down among the dead
and rose again in glory.

In your goodness
raise up your faithful people,
buried with him in baptism,
to be one with him
in the eternal life of heaven,
where he lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

℟ Amen.

Blessing and Dismissal

Dominus vobiscum.

℟ Et cum spiritu tuo.

Benedicat vos omnipotens Deus, Pater, et Filius,
et Spiritus ✠ Sanctus.

℟ Amen.

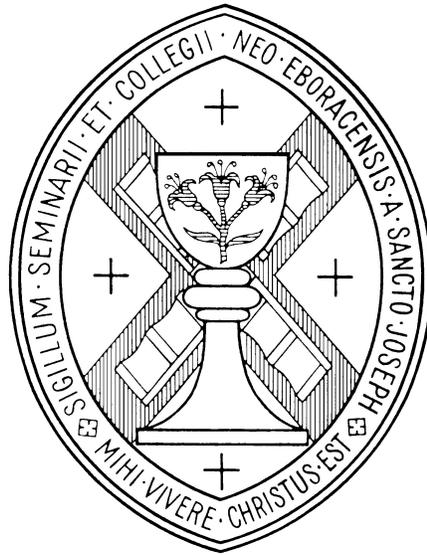
Ite in pace.

℟ Deo gratias.

Please be aware that at the end of the Tenebrae service, a loud sound, created by the schola and organ, will be heard. This sound is called a strepitus (Latin for “loud noise”) and is meant to symbolize the earthquake following the death of Christ on the cross.

“And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised.”

- Matthew 27:51-52



Saint Joseph's Seminary DUNWOODIE

The community of St. Joseph's Seminary welcomes our guests to the solemn Liturgy of the Hours during the days of the Easter Triduum. This public prayer of the Church consists of the day's Office of Readings and Morning Prayer. Added to the solemn prayer of the Divine Office is the singing of the Lamentations of Jeremiah. One will notice a rather large triangular candelabra in the middle of our sanctuary; it contains fifteen candles with a hand-carved façade of the seminary, dated "1897." Both the singing of the Lamentations and the use of the candles were part of the former Roman Liturgy, called *Tenebrae*.