

# TENEBRAE

*The office of Shadows*



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**IN THE YEAR OF SALVATION TWO THOUSAND TWENTY-FIVE**

*Tenebrae* is the Latin word for darkness or shadows.  
This service takes its name from the responsory “*Tenebrae factae sunt.*”

The gradual extinction of all light in The Basilica  
symbolizes the temporary triumph of the Prince of Darkness  
over the Light of the World.

The loud noise at the conclusion of the service—*the strepitus*—  
suggests the earthquake described in the Passion narratives.

The single candle left burning  
is the symbol and promise of Christ’s triumph over death and darkness.

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# DARKNESS HAS DESCENDED

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## PROCESSION

*As the procession enters, please kneel, as you are able, and remain kneeling until after the prayer.*

## PRAYER

### GOSPEL NARRATION *(Please be seated.)*

*Luke 23:44-45*

It was now about the sixth hour,  
and there was a darkness over the whole land until the ninth hour, while the sun's light failed;  
and the curtain of the temple was torn in two.

## RESPONSE

*Tenebrae factae sunt*

Francis Poulenc (1899-1962)  
No. 2 of *Quatre motets pour un temps de pénitence*  
The Basilica Schola Cantorum

*Tenebrae factae sunt, dum crucifixissent Iesum Iudaei:  
et circa horam nonam exclamavit Iesus voce magna:  
Deus meus: ut quid me dereliquisti?*

It grew dark when Jesus was crucified:  
and about the ninth hour, Jesus cried out with a loud voice:  
“My God! My God! Why have you forsaken me?”

-Responsory for Matins of Good Friday

### PRAYER *(Please stand as you are able.)*

*Romanos the Melodist, 6th century*

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# ELOI, ELOI, LAMA SABACHTANI

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## GOSPEL NARRATION *(Please be seated.)*

Mark 15:34-35

At the ninth hour Jesus cried with a loud voice,  
“My God, my God, why have you forsaken me?”  
And some of the bystanders hearing it said,  
“Behold, he is calling Elijah.”

## RESPONSE

Psalm 22



My God, why have you forsaken me?  
You are far from 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.  
In you our ancestors 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.

### **Refrain**

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.  
Many bulls have surrounded me,  
fierce bulls of Bashan close me in.  
Against me they open wide their jaws,  
like lions, rending and roaring.

### **Refrain**

*(continued on page 5)*



Like water I am poured out,  
disjointed are all my bones.  
My heart has become like wax,  
it is melted within my breast.  
Many dogs have surrounded me,  
a band of the wicked beset me.  
They tear holes in my hands and my feet,  
I can count every one of my bones.

***Refrain***

They divide my clothing among them,  
they cast lots for my robe.  
O LORD, do not leave them 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 the oxen.

***Refrain***

I will tell of your name to my friends,  
and praise you where they are assembled.  
You who fear the LORD give him praise;  
all children of Jacob, give him glory!  
For he has never despised  
nor scorned the poverty of the poor.  
From them he has not hidden his face,  
but he heard the poor when they cried.

***Refrain***

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**PRAYER** (*Please stand as you are able.*)

*Italian Sacramentary*

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# JESUS BREATHED HIS LAST

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**GOSPEL NARRATION** *(Please be seated.)*

*Mark 15:33-35*

One of the bystanders ran and, filling a sponge full of vinegar,  
put it on a reed and gave it to him to drink, saying,  
“Wait, let us see whether Elijah will come to take him down.”  
And Jesus uttered a loud cry and breathed his last.

**PRAYER** *(Please kneel as you are able.)*

*Roman Missal*

**RESPONSE** *(Please be seated.)*

*Even When God Is Silent*

Michael Horvit (b.1980)  
The Basilica Schola Cantorum

I believe in the sun, even when it's not shining.  
I believe in love, even when I feel it not.  
I believe in God, even when God is silent.  
I believe.

-Anonymous Jewish poem

*The Night of Broken Glass in November 1938.*

*Allied troops found the poem written on the walls of a basement in Cologne, Germany.*

*It had been written by someone hiding from the Gestapo.*

*It is one of the most poignant poems and extraordinary testimonies to faith  
under horrible circumstances.*

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# THE WOMEN BY THE CROSS

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## GOSPEL NARRATION

*Mark 15:36-38*

When the centurion, who stood facing him, saw that he thus breathed his last, he said, "Truly this man was the Son of God."  
There were also women looking on from afar, among whom were Mary Magdalene, and Mary, the mother of James the younger and of Joseph, and Salome, who, when he was in Galilee, followed him, and ministered to him; and also many other women who came up with him to Jerusalem.

## RESPONSE

*Psalm 102*



Lord, let my cry come to you; do not hide your face from me.

O LORD, listen to my prayer and let my cry for help reach you.  
Do not hide your face from me in the days of my distress.  
Turn your ear towards me and answer me quickly when I call.

For my days are vanishing like smoke, my bones burn away like fire.  
My heart is withered like the grass. I forget to eat my bread.  
I cry with all my strength and my skin clings to my bones.

I have become like a pelican in the wilderness, like an owl in desolate places.  
I lie awake and I moan like some lonely bird on a roof.  
All day long my foes revile me; those who hate me use my name as a curse.

### *Refrain*

The bread I eat is ashes; my drink is mingled with tears.  
In your anger, LORD, and your fury, you have lifted me up and thrown me down.  
My days are like a passing shadow and I wither away like the grass.

But you, O LORD, will endure forever, and your name from age to age.  
You will arise and have mercy on Zion: for this is the time to have mercy,  
yes, the time appointed has come; for your servants love her very stones,  
are moved with pity even for her dust.

*(continued on page 8)*



Lord, let my cry come to you; do not hide your face from me.

The nations shall fear the name of the LORD and all the earth's kings your glory.  
When the LORD shall build up Zion again and appear in all his glory.  
Then he will turn to the prayers of the helpless; he will not despise their prayers.

***Refrain***

Long ago you founded the earth and the heavens are the work of your hands.  
They will perish but you will remain. They will wear out like a garment.  
You will change them like clothes that are changed.  
But you neither change nor have an end.

***Refrain***

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**PRAYER** (*Please stand as you are able.*)

*Maronite Rite*

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## JESUS IS TAKEN OFF THE CROSS

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**GOSPEL NARRATION** (*Please be seated.*)

*Mark 15:42-45*


And when evening had come,  
since it was the day of preparation, that is, the day before the Sabbath,  
Joseph of Arimathea, a respectable member of the council,  
who was himself looking for the kingdom of God,  
took courage and went to Pilate, and asked for the body of Jesus.  
And Pilate wondered if he were already dead;  
and summoning the centurion, he asked if he were already dead.  
And when he learned from the centurion that he was dead,  
he granted the body to Joseph.



## SHOWING OF THE CROSS

*Behold the Wood of the Cross*

Priest: Behold the wood of the Cross, on which hung the salvation of the world.  
Come let us adore.

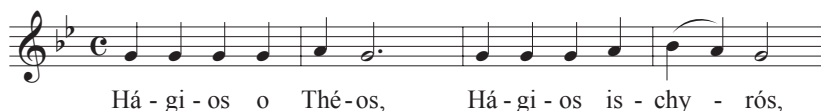
Assembly:   
Come, let us a - dore.

*The Roman Missal, © 1985, ICEL. All rights reserved. Used with permission.*


## RESPONSE *(Please stand.)*

*Trisagion*

*When the cross is placed over the assembly in your section,  
please reach up and pass it on to the opposite corner of your section.*



Há - gi - os o Thé - os, Há - gi - os is - chy - rós,



Há - gi - os a - thá - na - tos, e - lé - i - son i - más.

*Please repeat after the choir.*



Sanc - tus De - us, Sanc - tus for - tis,



Sanc - tus im - mor - tá - lis, mi - se - ré - re no - bis.

*Please repeat after the choir.*

San - to Dios, San - to fuer - te,  
San - to in - mor - tal, ten pie - dad de no - so - tros.

*Please repeat after the choir.*

Ho - ly God, Ho - ly and might-y one,  
Ho - ly im - mor - tal one, have mer - cy on us.

Setting: David Clark Isele, © GIA Publications, Inc. All rights reserved. Used with permission.

*Please repeat after the choir. These acclamations will be repeated as needed.*

*Please kneel, as you are able, when the cross is enthroned in the sanctuary.*

**PRAYER**

*Francis Xavier, 16th century*

## THE BODY OF JESUS IS ANOINTED

**GOSPEL NARRATION** *(Please stand as you are able.)*

*John 19:38-40*

So Joseph of Arimathea took away Jesus' body.  
Nicodemus also, who had at first come to him by night,  
came bringing a mixture of myrrh and aloes, about a hundred pounds weight.  
They took the body of Jesus, and bound it in linen cloths with the spices,  
as was the Jewish burial custom.

**BLESSING OF THE OIL**

**ANOINTING WITH THE OIL**

*You may either be seated or come forward for the anointing.*

MEDITATION

*Miserere mei, Deus*

Gregorio Allegri (1582-1652)  
The Basilica Cathedral Choir and Schola Cantorum

<i>Miserere mei, Deus, secundum magnam, misericordiam tuam. Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.</i>	Have mercy on me, O God, according to your great loving kindness. and according to the multitude of your mercies, blot out my iniquity.
<i>Amplius lava me ab iniquitate mea, et a peccato meo munda me:</i>	Wash me yet more from my iniquity, and cleanse me from my sin.
<i>Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper. Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.</i>	For I acknowledge my transgression; and my sin is ever before me. To you only have I sinned, and done evil in your sight: that you may be justified in your words, and be vindicated when you judge.
<i>Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea. Ecce enim veritatem dilexisti:</i>	For behold, I was conceived in iniquities; and in sin my mother conceived me. For behold, you have loved the truth;
<i>Incerta et occulta sapientiae tuae manifestasti mihi. Asperges me hyssopo et mundabor: lavabis me et super nivem dealbabor.</i>	Your obscure and hidden wisdom you have made known to me. Sprinkle me, O LORD, with hyssop, and I shall be cleansed; You will wash me, and I shall be made whiter than snow.
<i>Auditui meo dabis gaudium et laetitiam: et exultabunt ossa humiliata.</i>	To my hearing you will give gladness and joy; and my humbled bones shall rejoice.
<i>Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.</i>	Turn your face away from all my sins; and blot out all my iniquities.
<i>Cor mundum crea in me deus: et spiritum rectum innova in visceribus meis.</i>	Create in me a clean heart, O God; and renew a right spirit within me.
<i>Ne projicias me a facie tua: et spiritum sanctum tuum ne auferas a me.</i>	Cast me not away from your countenance, and take not your holy spirit away from me.
<i>Redde mihi laetitiam salutaris tui: et spiritu principali confirma me. Docebo iniquos vias tuas: et impii ad te convertentur.</i>	Restore unto me the joy of your salvation; and uphold me with a steadfast spirit. I will teach transgressors your ways: and the wicked shall be converted unto you.

<i>Libera me de sanguinibus, Deus, Deus salutis meae. et exsultabit lingua mea justitiam tuam.</i>	Deliver me from bloodguiltiness, O God, the God of my salvation; and my tongue shall extol your justice.
<i>Domine labia mea aperies: et os meum annuntiabit laudem tuam.</i>	O LORD, you will open my lips: and my mouth shall proclaim your praise.
<i>Quoniam si voluisses sacrificium dedissem utique: holocaustis non delecta non delectaberis.</i>	For if you had desired sacrifice, I would indeed have given it: you will not delight in burnt offerings.
<i>Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum Deus non despicias. Benigne fac Domine in bona voluntate tua Sion: ut aedificentur muri Jerusalem.</i>	A sacrifice to God is a broken spirit: a humble and contrite heart, O God, you will not despise. Grant kindness to Zion, O LORD, according to your good pleasure: that the walls of Jerusalem may be built up.
<i>Tunc acceptabis sacrificium justitiae oblationes et holocausta.</i>	Then you shall be pleased with the sacrifice of righteousness with oblations and burnt offerings.
<i>Tunc imponent super altare tuum vitulos.</i>	Then they shall offer young bulls upon your altars.

-Psalm 51

## REMARKS

***It has been our custom for many years to invite one of the Rabbis from Temple Israel to preach on this most holy night. For many years, they have graciously accepted our invitation and have moved our congregation with their words of wisdom and healing. Tonight, we welcome Rabbi Marcy Zimmerman, Senior Rabbi at Temple Israel to speak to us.***

## MEDITATION

### *Drop, Drop, Slow Tears*

Kenneth Leighton (1929-1988)  
The Basilica Schola Cantorum

Drop, drop, slow tears,  
And bathe those beautiful feet  
Which brought from Heaven  
The news and Prince of Peace.

Cease not, wet eyes,  
His mercy to entreat;  
To cry for vengeance  
Sin doth never cease.

In your deep floods  
Drown all my faults and fears;  
Nor let His eye  
See sin, but through my tears.

-Phineas Fletcher (1582-1650)

OFFERING

*My Song Is Love Unknown*



1. My song is love un - known, my  
 2. He came from his blest throne sal -  
 3. In life no house, no home my  
 4. Here might I stay and sing no



Sav - ior's love to me, love to the love - less  
 va - tion to be - stow; but all made strange, and  
 Lord on earth might have; In death no friend - ly  
 sto - ry so di - vine! Nev - er was love, dear



shown That they might love - ly be. Oh,  
 none The longed - for Christ would know. But,  
 tomb But what a stran - ger gave. What  
 King, Nev - er was grief like thine. This



who am I, that for my sake my  
 O my friend, my friend in - deed, who  
 may I say? Heav'n was His home; But  
 is my friend, in whose sweet praise I



Lord should take frail flesh and die?  
 at my need His life did spend!  
 mine the tomb where - in he lay.  
 all my days could glad - ly spend.

Text: Samuel Crossman, c.1624-1683, alt.  
 Tune: LOVE UNKNOWN, 6 6 6 6 4 4 4; John Ireland, 1879-1962, © John Ireland Trust.

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# THE BODY OF JESUS IS LAID IN A TOMB

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## GOSPEL NARRATION

*Luke 23:53-55*

Having wrapped him in the linen shroud,  
they laid him in a rock-hewn tomb, where no one had ever been laid.  
It was the day of preparation, and the Sabbath was beginning.  
The women who had come with him from Galilee followed,  
and saw the tomb, and how his body was laid.

## CLOSING PRAYER *(Please kneel as you are able.)*

*The one remaining candle is removed from The Basilica.*

*Once the candle has been removed,  
the assembly is invited to make a sustained noise by  
drumming on the pews until the candle returns.*

## RESPONSE

Johann Sebastian Bach (1685-1750)  
from *Saint Matthew's Passion*  
The Basilica Schola Cantorum

Truly, this was the Son of God.

*All depart in complete silence.*

## COLLECTION

The collection this evening is dedicated to the interfaith initiatives  
of the Downtown Council of Congregations.

The initiatives are intended to introduce members of our congregations to the  
diverse religious make-up of our city, and to promote understanding, respect,  
and collaboration. Thank you for your generosity.



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## THE BASILICA OF SAINT MARY



### HOLY SATURDAY

9:15AM: Morning Prayer - *Basilica Choir Stalls*  
Noon: Midday Prayer - *Basilica Choir Stalls*  
7:00PM: The Great Easter Vigil - *Basilica Church*

### EASTER SUNDAY

7:30AM: Eucharist at Sunrise - *cantor, organ, soprano, violin*  
9:30AM: Solemn Eucharist - *cathedral choir, brass, organ*  
Noon: Solemn Eucharist - *cathedral choir, The Basilica Brass Ensemble, organ*  
4:00PM: Festival Eucharist - *mundus, juvenus (contemporary ensembles)*

[www.mary.org](http://www.mary.org)