

*The following is adapted from the
Episcopal Book of Occasional Services, 1994 edition.*

Concerning the Service:

The name Tenebrae (the Latin word for "darkness" or "shadows") has for centuries been applied to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evening.

Apart from the chant of the Lamentations (in which each verse is introduced by a letter of the Hebrew alphabet), the most conspicuous feature of the service is the gradual extinguishing of candles and other lights in the church until only the Paschal Candle, considered a symbol of our Lord, remains. Toward the end of the service this candle is hidden, typifying the apparent victory of the forces of evil. At the very end, a loud noise is made, symbolizing the earthquake at the time of the resurrection (Matthew 28:2), the Paschal Candle is restored to its place, and by its light all depart in silence.

Tenebrae

The ministers enter the church in silence and proceed to their places. The Office then begins immediately with the Antiphon on the first Psalm. It is customary to sit for the Psalmody.

First Nocturn

Antiphon 1

The zeal of thine house hath even eaten me up; and the rebukes of them that rebuked thee are fallen upon me.

Psalm 69:1-22 *Salvum me fac*

SAVE me, O God, * for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is; *
I am come into deep waters, so that the floods run over
me.

3 I am weary of crying; my throat is dry; * my sight
faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than
the hairs of my head; * they that are mine enemies, and
would destroy me guiltless, are mighty.

5 I paid them the things that I never took; * God,
thou knowest my simpleness, and my faults are not hid
from thee.

6 Let not them that trust in thee, O Lord God of
hosts, be ashamed for my cause; * let not those that seek
thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof; *
shame hath covered my face.

8 I am become a stranger unto my brethren, * even
an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me
up; * and the rebukes of them that rebuked thee are fallen
upon me.

10 I wept, and chastened myself with fasting, * and
that was turned to my reproof.

11 I put on sackcloth also, * and they jest upon me.

12 They that sit in the gate speak against me, * and
the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee * in an
acceptable time.

14 Hear me, O God, in the multitude of thy mercy, *
even in the truth of thy salvation.

15 Take me out of the mire, that I sink not; * O let me
be delivered from them that hate me, and out of the deep
waters.

16 Let not the water-flood drown me, neither let the deep water swallow me up;* and let not let the pit shut her mouth upon me.

17 Hear me, O LORD, for thy loving-kindness is comfortable; * turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant; for I am in trouble: * O haste thee, and hear me.

19 Draw nigh unto my soul, and save it; * O deliver me, because of mine enemies.

20 Thou hast known my reproach, my shame, and my dishonour:* mine adversaries are all in thy sight.

21 Reproach hath broken my heart; I am full of heaviness: * I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat; * and when I was thirsty, they gave me vinegar to drink.

Antiphon: The zeal of thine house hath even eaten me up; and the rebukes of them that rebuked thee are fallen upon me.

Antiphon 2

Let them be ashamed and confounded that seek after my soul.

Psalm 70 *Deus, in adjutorium*

HASTE thee, O God, to deliver me; * make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul; * let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame, * that cry over me, There! there!

4 But let all those that seek thee be joyful and glad in thee: * and let all such as delight in thy salvation say always, The Lord be praised.

5 As for me, I am poor and in misery: * haste thee unto me, O God.

6 Thou art my helper, and my redeemer: * O LORD, make no long tarrying

Antiphon: Let them be ashamed and confounded that seek after my soul.

Antiphon 3

Arise, O God, maintain thine own cause.

Psalm 74 *Ut quid, Deus?*

O GOD, wherefore art thou absent from us so long? * why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation, * whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance, * and Mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy, * which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations, * and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees, * was known to bring it to an excellent work.

7 But now they break down all the carved work thereof * with axes and hammers.

8 They have set fire upon thy holy places, * and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havoc of them altogether: * thus have they burnt up all the houses of God in the land.

10 We see not our tokens; there is not one prophet more; * no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour? * shall the enemy blaspheme thy Name for ever?

12 Why withdrawest thou thy hand? * why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old; * the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power; * thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of leviathan in pieces, * and gavest him to be meat for the people of the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks; * thou driedst up mighty waters.

17 The day is thine, and the night is thine; * thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth; * thou hast made summer and winter.

19 Remember this, O LORD, how the enemy hath rebuked; * and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies; * and forget not the congregation of the poor for ever.

21 Look upon the covenant; * for all the earth is full of darkness and cruel habitations.

22 O let not the simple go away ashamed; * but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause; * remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: * the presumption of them that hate thee increaseth ever more and more.

Antiphon: Arise, O God, maintain thine own cause.

V. Deliver me, my God, out of the hand of the ungodly,
R. Out of the hand of the unrighteous and cruel man.

All kneel for silent prayer. The appointed Reader then goes to the lectern and everyone else sits down.

Lesson 1

A Reading from the Lamentations of Jeremiah the Prophet. [1:1- 14]

Aleph. How lonely lies the city that was full of people! How like a widow is she, who was great among the nations! She that was queen among the cities has now become a vassal.

Beth. She weeps bitterly in the night, her tears are on her cheeks; among 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 captivity, under affliction and hard servitude; she dwells among the nations, she finds no rest; all her persecutors overtake her in dire straits.

Daleth. The roads to Zion mourn, because no one comes to the set feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness.

He. Her adversaries have become the master, her enemies prosper; for the Lord has afflicted her because of the multitude of her transgressions, her children have gone into captivity before the enemy.

Jerusalem, Jerusalem, return unto the Lord your God!

Responsory 1 *In monte Oliueti*

On the mount of Olives Jesus prayed to the Father:

Father, if it is possible, let this cup pass from Me.

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

V. Watch and pray, lest you enter into temptation.

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

Lesson 2

Waw. And from the daughter of Zion all her splendor has departed. Her princes have become like deer that find no pasture, that flee without strength before the pursuer.

Zayin. In the days of her affliction and roaming, Jerusalem remembers all her pleasant things that she had in the days of old. When her people fell into the hand of the enemy, with no one to help her, the adversaries saw her and mocked at her downfall.

Heth. Jerusalem has sinned gravely, therefore she has become vile. All who honored her despise her because they have seen her nakedness; yes, she sighs and turns away.

Teth. Her uncleanness is in her skirts; she did not consider her destiny; therefore her collapse was awesome; she had no comforter. "O LORD, behold my affliction, for the enemy is exalted!"

Jerusalem, Jerusalem, return unto the Lord your God!

Responsory 2 *Tristis est anima mea*

My soul is exceedingly sorrowful, even to death;
stay here and watch with Me.

*Now you shall see the crowd who will surround me;
you will flee, and I will go to be offered up for you.*

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

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

Lesson 3

Yodh. The adversary has spread his hand over all her pleasant things; for she has seen the nations enter her

sanctuary, those whom You commanded not to enter Your assembly.

Kaph. All her people sigh, they seek bread; they have given their valuables for food to restore life. "See, O LORD, and consider, for I am scorned."

Lamedh. Is it nothing to you, all you who pass by? Behold and see if there is any sorrow like my sorrow, which has been brought on me, which the LORD has inflicted in the day of His fierce anger.

Mem. From above He has sent fire into my bones, and it overpowered them; He has spread a net for my feet and turned me back; He has made me desolate and faint all the day.

Nun. The yoke of my transgressions was bound; they were woven together by His hands, and thrust upon my neck. He made my strength fail; the Lord delivered me into the hands of those whom I am not able to withstand. Jerusalem, Jerusalem, return unto the Lord your God!

Responsory 3 *Ecce vidimus eum*

He has no form or comeliness;
and when we see Him, there is no beauty that we should desire Him.

*Surely He has borne our griefs and carried our sorrows.
He was wounded for our transgressions, and by his stripes we are healed.*

V. Surely He has borne our griefs and carried our sorrows:

And by his stripes we are healed.

Second Nocturn

Antiphon 4

The kings of the earth stand up, and the rulers take counsel together against the LORD, and against his Anointed.

Psalm 2 *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together? * and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together * against the LORD, and against his Anointed:

3 Let us break their bonds asunder, * and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn:* the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, * and vex them in his sore displeasure:

6 Yet have I set my King * upon my holy hill of Sion.

7 I will rehearse the decree; * the LORD hath said unto me, Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the nations for thine inheritance, * and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron, * and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings; * be instructed, ye that are judges of the earth.

11 Serve the LORD in fear, * and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way, if his wrath be kindled, yea but a little. * Blessed are all they that put their trust in him.

Antiphon: The kings of the earth stand up, and the rulers take counsel together against the LORD, and against his Anointed.

Antiphon 5

They part my garments among them, and cast lots upon my vesture.

Psalm 22:1-22 *Deus, Deus meus*

MY God, my God, look upon me; why hast thou forsaken me? * and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not; * and in the night season also I take no rest.

3 And thou continuest holy, * O thou Worship of Israel.

4 Our fathers hoped in thee; * they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen; * they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man; * a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn; * they shoot out their lips, and shake their heads, saying,

8 He trusted in the LORD, that he would deliver him;* let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb; * thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born; * thou art my God even from my mother's womb.

11 O go not from me; for trouble is hard at hand, * and there is none to help me.

12 Many oxen are come about me; * fat bulls of Bashan close me in on every side.

13 They gape upon me with their mouths, * as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint; * my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums, * and thou bringest me into the dust of death.

16 For many dogs are come about me, * and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet: I may tell all my bones: * they stand staring and looking upon me.

18 They part my garments among them, * and cast lots upon my vesture.

19 But be not thou far from me, O LORD; * thou art my succour, haste thee to help me.

20 Deliver my soul from the sword, * my darling from the power of the dog.

21 Save me from the lion's mouth; * thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren; * in the midst of the congregation will I praise thee.

Antiphon: They part my garments among them, and cast lots upon my vesture.

Antiphon 6

False witnesses have risen up against me, and such as speak wrong.

Psalm 27 *Dominus illuminatio*

THE LORD is my light and my salvation; whom then shall I fear? * the LORD is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, * they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid; * and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the LORD, which I will require; * even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle; * yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up my head * above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation, with great gladness: * I will sing and speak praises unto the LORD.

8 Hearken unto my voice, O LORD, when I cry unto thee; * have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: * Thy face, LORD, will I seek.

10 O hide not thou thy face from me, * nor cast thy servant away in displeasure.

11 Thou hast been my succour; * leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me, * the LORD taketh me up.

13 Teach me thy way, O LORD, * and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: * for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted, * but that I believe verily to see the goodness of the LORD in the land of the living.

16 O tarry thou the LORD'S leisure; * be strong, and he shall comfort thy heart; and put thou thy trust in the LORD.

Antiphon: False witnesses have risen up against me, and such as speak wrong.

V. They part my garments among them:

R. They cast lots upon my vesture.

All kneel for silent prayer. The appointed Reader then goes to the lectern, and everyone else sits down.

Lesson 4

A Reading from the Treatise of Saint Augustine the Bishop on the Psalms. [Vulgate Psalm 54. Prayer Book Psalm 55:1, 2, 10c]

“Hear my prayer, O God; do not hide yourself from my petition. Listen to me and answer me. I mourn in my trial and am troubled.”

These are the words of one disquieted, in trouble and anxiety. He prays under much suffering, desiring to be delivered from evil. Let us now see under what evil he lies; and when he begins to speak, let us place ourselves beside him, that, by sharing his tribulation, we may also join in his prayer.

“I mourn in my trial,” he says, “and am troubled.”

When does he mourn? When is he troubled? He says, “In my trial.” He has in mind the wicked who cause him suffering, and he calls this suffering his “trial.” Do not think that the evil are in the world for no purpose, and that God makes no good use of them. Every wicked person lives either that he may be corrected, or that through him the righteous may be tried and tested.

Responsory 4 *Tamquam ad latronem*

Have you come out as against a robber,
with swords and clubs to take Me? I sat daily with you,
teaching in the temple, and you did not seize me;
But now, behold, you scourge me, and lead me away to be
crucified.

V. When they had laid hands on Jesus and were holding him, he said:

I sat daily with you, teaching in the temple, and you did not seize me;

But now, behold, you scourge me, and lead me away to be crucified.

Lesson 5

Would that those who now test us were converted and tried with us; yet though they continue to try us, let us not hate them, for we do not know whether any of them will persist to the end in their evil ways. And most of the time, when you think you are hating your enemy, you are hating your brother without knowing it.

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."

Responsory 5 *Tenebrae factae sunt*

Darkness covered the whole land
when Jesus had been crucified;
and about the ninth hour He cried out with a loud voice:
My God, my God, why have You forsaken me?
And bowing His head, He gave up His spirit.
V. Jesus cried out with a loud voice, and said:
Father, into your hands I commit My spirit.
And bowing His head, He gave up His spirit.

Lesson 6

“For I have seen unrighteousness and strife in the city.”

See the glory of the cross itself. On the brow of kings that cross is now placed, the cross which enemies once mocked. Its power is shown in the result. He has conquered the world, not by steel, but by wood. The wood of the cross seemed a fitting object of scorn to his enemies, and standing before that wood they wagged their heads, saying, “If you are the Son of God, come down from the cross.” He stretched out his hands to an unbelieving and rebellious people. If one is just who lives by faith, one who does not have faith is unrighteous. Therefore when he says “unrighteousness,” understand that it is unbelief. The Lord then saw unrighteousness and strife in the city, and stretched out his hands to an unbelieving and rebellious people. And yet, looking upon them, he said, “Father, forgive them, for they know not what they do.”

Responsory 6 *Ecce quomodo moritur*

See how the righteous one perishes,
and no one takes it to heart.

*The righteous are taken away, and no one understands.
From the face of evil the righteous one is taken away,
and his memory shall be in peace.*

V. As a sheep before its shearers is silent, so He opened
not his mouth. By oppression and judgment he was taken
away:

And who will declare His generation?

Third Nocturn

Antiphon 7

God is my helper; the Lord is with them that uphold my
soul.

Psalm 54 *Deus, in nomine*

SAVE me, O God, for thy Name's sake, * and avenge
me in thy strength.

2 Hear my prayer, O God, * and hearken unto the
words of my mouth.

3 For strangers are risen up against me; * and
tyrants, which have not God before their eyes, seek after
my soul.

4 Behold, God is my helper; * the Lord is with them
that uphold my soul.

5 He shall reward evil unto mine enemies: * destroy
thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O LORD; * because it is so comfortable.

7 For he hath delivered me out of all my trouble; * and mine eye hath seen his desire upon mine enemies.

Antiphon: God is my helper; the Lord is with them that uphold my soul.

Antiphon 8

At Salem is his tabernacle, and his dwelling in Sion.

Psalm 76 *Notus in Judaea*

IN Judah is God known; * his Name is great in Israel.

2 At Salem is his tabernacle, * and his dwelling in Sion.

3 There brake he the arrows of the bow, * the shield, the sword, and the battle.

4 Thou art glorious in might, * when thou comest from the hills of the robbers.

5 The proud are robbed, they have slept their sleep;* and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob, * both the chariot and horse are fallen.

7 Thou, even thou art to be feared; * and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven;* the earth trembled, and was still,

9 When God arose to judgement, * and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise; * and the fierceness of them shalt thou refrain.

11 Promise unto the LORD your God, and keep it, all ye that are round about him; * bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes, * and is wonderful among the kings of the earth.

Antiphon: At Salem is his tabernacle, and his dwelling in Sion.

Antiphon 9

I am counted as one of them that go down into the pit.

Psalm 88 *Domine, Deus*

OLORD God of my salvation, I have cried day and night before thee: * O let my prayer enter into thy presence, incline thine ear unto my calling;

2 For my soul is full of trouble, * and my life draweth nigh unto the grave.

3 I am counted as one of them that go down into the pit, * and I am even as a man that hath no strength;

4 Cast off among the dead, like unto them that are slain, and lie in the grave, * who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit, * in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me, * and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me, * and made me to be abhorred of them.

8 I am so fast in prison * that I cannot get forth.

9 My sight faileth for very trouble; * LORD, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou show wonders among the dead? * or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be showed in the grave?* or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark?* and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O LORD; * and early shall my prayer come before thee.

14 LORD, why abhorrest thou my soul, * and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die; * even from my youth up, thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me, * and the fear of thee hath undone me.

17 They came round about me daily like water, * and compassed me together on every side.

18 My lovers and friends hast thou put away from me, * and hid mine acquaintance out of my sight.

Antiphon: I am counted as one of them that go down into the pit.

All kneel for silent prayer. The appointed Reader then goes to the lectern, and everyone else sits down.

Lesson 7

A Reading from the Letter to the Hebrews. [4:15--5:10; 9:11-15a]

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. Because of this he is required as for the people, so also for himself, to offer sacrifices for sins.

Responsory 7 *Eram quasi agnus*

I was like a trusting lamb led to the slaughter.

*I did not know it was against me
that they devised schemes, saying,
Let us destroy the tree with its fruit;
let us cut him off from the land of the living.*

V. All my enemies whispered together against me,
and devised evil against me, saying:

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

Lesson 8

And no man takes this honor to himself, but he who is called by God, just as Aaron was. So also Christ did not

glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You." As He also says in another place: "You are a priest forever According to the order of Melchizedek"; who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest "according to the order of Melchizedek."

Responsory 8 *Velum templi*

The veil of the temple was torn in two,
*And the earth shook, and the thief from the cross cried out,
Lord, remember me when you come into your kingdom.*

V. The rocks were split, the tombs were opened,
and many bodies of the saints who slept were raised:
*And the earth shook, and the thief from the cross cried out,
Lord, remember me when you come into your kingdom.*

Lesson 9

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies

for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

Responsory 9 *Sepulto Domino*

When the Lord was buried, they sealed the tomb,
rolling a great stone to the door of the tomb;
and they stationed soldiers to guard him.

V. The chief priest gathered before Pilate, and petitioned him.

And they stationed soldiers to guard him.

After Responsory, the Paschal Candle is hidden.

All kneel for the singing of the following anthem

Christus factus est

Christ for us became obedient to the point of death,
even the death of the cross;
therefore God has highly exalted Him
and given Him the Name
which is above every name.

A brief silence is observed.

The following Psalm is then said quietly. If it is sung, it is customary to monotone alternate verses.

Psalm 51 *Miserere mei, Deus*

1 Have mercy on me, O God, after thy great goodness; * according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness * and cleanse me from my sin.

3 For I acknowledge my faults, * and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight.* that thou mightest be justified in thy saying, and clear when thou shalt judge.

5 Behold, I was shapen in wickedness, * and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts,* and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean; * thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness, * that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins * and put out all my misdeeds.

10 Make me a clean heart, O God, * and renew a right spirit within me.

11 Cast me not away from thy presence * and take not thy holy Spirit from me.

12 O give me the comfort of thy help again * and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked, * and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health;* and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, * and my mouth shall show thy praise.

16 For thou desirest no sacrifice, else would I give it thee; * but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit; *a broken and contrite heart, O God, shalt thou not despise.

The officiant says the Collect without the chant, and without the usual conclusion.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross.

Nothing further is said; but a loud noise is made, and the Paschal Candle is brought from its hiding place.

By its light the ministers and people depart in silence.