



# SAINT STEPHEN'S CHURCH

PROVIDENCE, RHODE ISLAND



## THE OFFICE OF TENEBRAE

16 APRIL 2025

## ABOUT TENEBRAE

**T***enebrae*, a Latin word meaning shadows, is the name given to the ancient offices of Matins and Lauds as recited on the last three days of Holy Week. They have now for over a thousand years been sung on the eves of the days for which they are appointed. Each is a devotional introduction to the events of its day. The most conspicuous feature of the service, apart from the singing of the *Lamentations*, is the gradual extinction of candles until only a final candle remains, a symbol of our blessed Lord.

During the singing of the *Benedictus* the six candles on the Altar are put out, and the single lighted candle is hidden. The *Miserere* and Collect are then recited in darkness. After a brief pause, a noise is made, symbolizing the earthquake at the time of the Resurrection. The lighted candle is then restored to its former place, as a symbol of the Risen Christ, and the congregation departs in silence.

Today we are especially pleased to welcome our visiting ensemble, Renaissance Men, who will be singing the service and offering Thomas Tallis's exquisite settings of the *Lamentations of Jeremiah*. We count ourselves fortunate to hear these masterpieces of the English Renaissance in their intended liturgical context.

Please know, if you are new or visiting today, you are very welcome in this community of faith. Our schedule of Holy Week & Easter services is on the back page of this leaflet. We would be honored to share with you in this the holiest time of the Church Year.

## ABOUT RENAISSANCE MEN

Renaissance Men is a professional vocal ensemble based in Boston, performing in venues and concert halls in New England and across the United States. Like the multi-talented individuals of the Renaissance, their programs feature a wide variety of musical styles and instrumentation with a focus on lower voices. Our mission is to advance and invigorate the art of chamber music for tenor, baritone, and bass voices across genres and generations through world-class performance, education, and commissions; within New England and across the United States.

# ORDER OF SERVICE

*¶ All remain seated as the choir sings*

## INTROIT

Pablos Casals (1876–1973)

**O** vos omnes, qui transitis per viam, attendite, et videte si est dolor sicut dolor meus.

*O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow.*

*¶ All stand at the ringing of the bell and are seated as the choir sings*

## ANTIPHON *Zelus domus*

MODE VIII

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

## PSALM 69:1–23 *Salvum me fac*

TONE VIII. 1 1

**S**ave me, O God :  
for the waters are come in, even unto my soul.  
I stick fast in the deep mire, where no ground is :  
I am come into deep waters, so that the floods run over me.  
I am weary of crying; my throat is dry :  
my sight faileth me for waiting so long upon my God.  
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.  
I paid them the things that I never took :  
God, thou knowest my simpleness, and my faults are not hid from thee.  
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.  
And why? for thy sake have I suffered reproof :  
shame hath covered my face.  
I am become a stranger unto my brethren :  
even an alien unto my mother's children.  
For the zeal of thine house hath even eaten me :  
and the rebukes of them that rebuked thee are fallen upon me.  
I wept, and chastened myself with fasting :  
and that was turned to my reproof.  
I put on sackcloth also :  
and they jested upon me.  
They that sit in the gate speak against me :  
and the drunkards make songs upon me.  
But, Lord, I make my prayer unto thee : in an acceptable time.

Hear me, O God, in the multitude of thy mercy :  
 even in the truth of thy salvation.  
 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.  
 Let not the water-flood drown me, neither let the deep swallow me up :  
 and let not the pit shut her mouth upon me.  
 Hear me, O Lord, for thy loving-kindness is comfortable :  
 turn thee unto me according to the multitude of thy mercies.  
 And hide not thy face from thy servant, for I am in trouble :  
 O haste thee, and hear me.  
 Draw nigh unto my soul, and save it :  
 O deliver me, because of mine enemies.  
 Thou hast known my reproof, my shame, and my dishonor :  
 mine adversaries are all in thy sight.  
 Thy rebuke 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.  
 They gave me gall to eat :  
 and when I was thirsty they gave me vinegar to drink.  
 Let their table be made a snare to take themselves withal :  
 and let the things that should have been for their wealth be unto them an  
 occasion of falling. *Ant.* The zeal of thine house &c.

**ANTIPHON** *Avertantur retrorsum*

MODE VIII

Let them be turned backward and put to confusion, that wish me evil.

**PSALM 74** *Ut quid, Deus*

TONE VIII. I I

**H**aste thee, O God, to deliver me :  
 make haste to help me, O Lord.  
 Let them be ashamed and confounded that seek after my soul :  
 let them be turned backward and put to confusion that wish me evil.  
 Let them for their reward be soon brought to shame :  
 that cry over me, There, there.  
 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.  
 As for me, I am poor and in misery :  
 haste thee unto me, O God.  
 Thou art my helper and my redeemer :  
 O Lord, make no long tarrying. *Ant.* Let them be turned &c.

**ANTIPHON** *Exsurge, Domine*

MODE I

Arise, O God: Maintain my cause.

**PSALM 70** *Ut quid, Deus*

TONE I. I

**O** God, wherefore art thou absent from us so long :  
why is thy wrath so hot against the sheep of thy pasture?  
O think upon thy congregation :  
whom thou hast purchased and redeemed of old.  
Think upon the tribe of thine inheritance :  
and mount Sion, wherein thou hast dwelt.  
Lift up thy feet, that thou mayest utterly destroy every enemy :  
which hath done evil in thy sanctuary.  
Thine adversaries roar in the midst of thy congregations :  
and set up their banners for tokens.  
He that hewed timber afore out of the thick trees :  
was known to bring it to an excellent work.  
But now they break down all the carved work thereof :  
with axes and hammers.  
They have set fire upon thy holy places :  
and have defiled the dwelling-place of thy Name, even unto the ground.  
Yea, they said in their hearts, Let us make havock of them altogether :  
thus have they burnt up all the houses of God in the land.  
We see not our tokens, there is not one prophet more :  
no, not one is there among us, that understandeth any more.  
O God, how long shall the adversary do this dishonor :  
how long shall the enemy blaspheme thy Name, for ever?  
Why withdrawest thou thy hand :  
why pluckest thou not thy right hand out of thy bosom to consume the enemy?  
For God is my King of old :  
the help that is done upon earth he doeth it himself.  
Thou didst divide the sea through thy power :  
thou brakest the heads of the dragons in the waters.  
Thou smotest the heads of Leviathan in pieces :  
and gavest him to be meat for the people in the wilderness.  
Thou broughtest out fountains and waters out of the hard rocks :  
thou driedst up mighty waters.  
The day is thine, and the night is thine :  
thou hast prepared the light and the sun.  
Thou hast set all the borders of the earth :  
thou hast made summer and winter.

Remember this, O Lord, how the enemy hath rebuked :  
and how the foolish people hath blasphemed thy Name.  
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.  
Look upon the covenant: for all the earth is full of darkness and cruel habitations.  
O let not the simple go away ashamed :  
but let the poor and needy give praise unto thy Name.  
Arise, O God, maintain thine own cause :  
remember how the foolish man blasphemeth thee daily.  
Forget not the voice of thine enemies :  
the presumption of them that hate thee increaseth ever more and more.  
*Ant.* Arise, O God &c.

*¶ The people stand.*

*Priest* Deliver me, O God, out of the hand of the ungodly.

*Choir* Out of the hand of the unrighteous and cruel man.

*All* Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

*¶ The people are seated.*

**THE FIRST LESSON** *Lamentations 1:1-2* Thomas Tallis (1505-1585)

**I**ncipit lamentatio Jeremiae prophetae. ALEPH. Quomodo sedet sola civitas plena populo: facta est quasi vidua domina gentium, princeps provinciarum facta est sub tributo. BETH. Plorans ploravit in nocte, et lacrimae eius in maxillis eiu: non est qui consoletur eam ex omnibus caris eius: omnes amici eius spreverunt eam, et facti sunt ei inimici. Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

*The beginning of the Lamentation of Jeremiah the Prophet. ALEPH. How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! BETH. She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. Jerusalem, Jerusalem, return unto the Lord thy God.*

## RESPONSORY

- ℟ On the mount of Olives he prayed to the Father: Father, if it be possible, let this cup pass from me: The Spirit is indeed willing, but the flesh is weak.
- ℣ Watch and pray, that ye enter not into temptation. The Spirit indeed is willing, but the flesh is weak.

## THE SECOND LESSON

*Lamentations 1:3–5*

Thomas Tallis

**D**e lamentatione Jeremiæ prophetæ. GHIMEL. Migravit Juda propter afflictionem ac multitudinem servitutis, habitavit inter gentes, nec invenit requiem. DALETH. Omnes persecutores eius apprehenderunt eam inter angustias. Viæ Sion lugent, eo quod non sint qui veniant ad solemnitatem. Omnes portæ eius destructæ, sacerdotes eius gementes, virgines eius squalidae, et ipsa oppressa amaritudine. HETH. Facti sunt hostes eius in capite, inimici illius locupletati sunt; quia Dominus locutus est super eam propter multitudinem iniquitatum eius. Parvuli eius ducti sunt captivi ante faciem tribulantis. Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

*GIMEL. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. DALETH. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. HETH. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. Jerusalem, Jerusalem, return unto the Lord thy God.*

## RESPONSORY *Tristis est anima*

- ℟ My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me: now shall ye see the multitude which shall come about me: Ye shall flee, and I 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. Ye shall flee, and I go to be offered up for you.

## THE THIRD LESSON

*Lamentations 1:6–14*

**V**AU. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. HETH. Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen

her nakedness: yea, she sigheth, and turneth backward. TETH. Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O Lord, behold my affliction: for the enemy hath magnified himself. JOD. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation. CAPH. All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider; for I am become vile. LAMED. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. MEM. From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day. NUN. The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up. Jerusalem, Jerusalem, return unto the Lord thy God.

**ANTIPHON** *Dominus tanquam ovis*

MODE II

He was led as a sheep to the slaughter: and he opened not his mouth.

**PSALM 90** *Domine, refugium*

TONE II. I

**L**ord, thou hast been our refuge :  
 from one generation to another.  
 Before the mountains were brought forth, or ever the earth and the world were  
 made :  
 thou art God from everlasting, and world without end.  
 Thou turnest man to destruction :  
 again thou sayest, Come again, ye children of men.  
 For a thousand years in thy sight are but as yesterday :  
 seeing that is past as a watch in the night.  
 As soon as thou scatterest them they are even as a sleep :  
 and fade away suddenly like the grass.  
 In the morning it is green, and groweth up :  
 but in the evening it is cut down, dried up, and withered.  
 For we consume away in thy displeasure :  
 and are afraid at thy wrathful indignation.  
 Thou hast set our misdeeds before thee :  
 and our secret sins in the light of thy countenance.  
 For when thou art angry all our days are gone :  
 we bring our years to an end, as it were a tale that is told.



The days of our age are threescore years and ten; and though men be so strong  
that they come to fourscore years :  
yet is their strength then but labour and sorrow; so soon passeth it away, and  
we are gone.

But who regardeth the power of thy wrath :  
for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days :  
that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last :  
and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon :  
so shall we rejoyce and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us :  
and for the years wherein we have suffered adversity.

Shew thy servants thy work :  
and their children thy glory.

And the glorious majesty of the Lord our God be upon us: prosper thou the  
work of our hands upon us, O prosper thou our handiwork. *Ant.* He was led &c.

**ANTIPHON** *Contritum est*

MODE VIII

My heart within me is broken: all my bones shake.

**PSALM 36** *Dixit injustus*

TONE VIII. I

**M**y heart sheweth me the wickedness of the ungodly :  
that there is no fear of God before his eyes.

For he flattereth himself in his own sight :  
until his abominable sin be found out.

The words of his mouth are unrighteous, and full of deceit :  
he hath left off to behave himself wisely, and to do good.

He imagineth mischief upon his bed, and hath set himself in no good way :  
neither doth he abhor any thing that is evil.

Thy mercy, O Lord, reacheth unto the heavens :  
and thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains :  
thy judgements are like the great deep.

Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God :  
and the children of men shall put their trust under the shadow of thy wings.

They shall be satisfied with the plenteousness of thy house :  
and thou shalt give them drink of thy pleasures, as out of the river.

For with thee is the well of life :  
and in thy light shall we see light.

O continue forth thy loving-kindness unto them that know thee :  
and thy righteousness unto them that are true of heart.  
O let not the foot of pride come against me :  
and let not the hand of the ungodly cast me down.  
There are they fallen, all that work wickedness :  
they are cast down, and shall not be able to stand. *Ant. My heart within &c.*

**ANTIPHON** *Oblatus est*

MODE II

He was made an offering because he himself desired it: and himself bare our sins.

**PSALM 147:1-11** *Laudate Dominum*

TONE II. I

O praise the Lord, for it is a good thing to sing praises unto our God :  
yea, a joyful and pleasant thing it is to be thankful.  
The Lord doth build up Jerusalem:  
and gather together the out-casts of Israel.  
He healeth those that are broken in heart :  
and giveth medicine to heal their sickness.  
He telleth the number of the stars :  
and calleth them all by their names.  
Great is our Lord, and great is his power :  
yea, and his wisdom is infinite.  
The Lord setteth up the meek :  
and bringeth the ungodly down to the ground.  
O sing unto the Lord with thanksgiving :  
sing praises upon the harp unto our God;  
Who covereth the heaven with clouds, and prepareth rain for the earth :  
and maketh the grass to grow upon the mountains, and herb for the use of men;  
Who giveth fodder unto the cattle :  
and feedeth the young ravens that call upon him.  
He hath no pleasure in the strength of an horse :  
neither delighteth he in any man's legs.  
But the Lord's delight is in them that fear him :  
and put their trust in his mercy. *Ant. He was made &c.*

*¶ The people stand.*

*Priest* Mine own familiar friend, whom I trusted;

*Choir* Who also did eat of my bread, hath laid great wait for me.

**ANTIPHON** *Traditor autem*

MODE I

NOW he that betrayed him gave them a sign, saying: Whomsoever I shall kiss,  
that same is he; hold him fast.

**BENEDICTUS DOMINUS DEUS**

TONE I

**B**lessed ✠ be the Lord God of Israel: for he hath visited and redeemed his people; And hath raised up a mighty salvation for us: in the house of his servant David, As he spake by the mouth of his holy prophets: which have been since the world began: That we should be saved from our enemies: and from the hand of all that hate us; To perform the mercy promised to our forefathers: and to remember his holy covenant; To perform the oath which he sware to our forefather Abraham: that he would give us, That we being delivered out of the hand of our enemies: might serve him without fear, In holiness and righteousness before him: all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people: for the remission of their sins, Through the tender mercy of our God: whereby the dayspring from on high hath visited us; To give light to them that sit in darkness and in the shadow of death: and to guide our feet into the way of peace. *Ant.* Now he that betrayed &c.

*¶ During the repetition of the Antiphon the last candle is removed and hidden from sight.*

*¶ All kneel.*

**CHRISTUS FACTUS EST**

MODE I

Christ became obedient for us unto death.

*¶ Our Father is then said silently.*

*¶ The psalm Miserere mei, Deus is then said by the Priest in humble voice, all still kneeling.*

**PSALM 51**

**H**ave mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences. Wash me thoroughly from my wickedness: and cleanse me from my sin. For I acknowledge my faults: and my sin is ever before me. 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 art judged. Behold, I was shapen in wickedness: and in sin hath my mother conceived me. But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly. Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice. 12 Turn thy face from my sins: and put out all my misdeeds. Make me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy holy Spirit from me. O give me the comfort of thy help again: and stablish me with thy free Spirit. Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness. Thou shalt

open my lips, O Lord: and my mouth shall shew thy praise. For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings. The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise. O be favourable and gracious unto Sion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

*¶ Then the Priest, still kneeling, says the following in a humble voice*

**COLLECT**

**A**lmighty 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 sinners, and to suffer death upon the cross. *She adds silently:* Who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

*¶ A loud noise is made, to commemorate the earthquake at our Lord's Resurrection, after which the light is restored to the Altar.*

*¶ All rise and depart in silence.*

## HOLY WEEK & EASTER 2025

### Maundy Thursday | April 17

Solemn Mass with Stripping of the Altar | 7:30pm

Watch at the Altar of Repose | 9pm

### Good Friday | April 18

Good Friday Liturgy & Mass of the Pre-Sanctified | 12 noon

### Easter Eve | April 19

The Great Vigil & First Mass of Easter at 7:30pm

### Easter Sunday | April 20

Morning Prayer & Low Mass | 8am

Solemn Mass with Orchestra | 10am

Coffee Hour & Easter Egg Hunt | 11:30am

