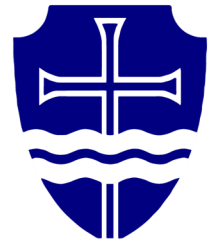




TENEBRAE
A Service of Darkness
and
Shadows



WELCOME VISITORS TO
SAINT JOHN THE BAPTIST
CATHOLIC CHURCH,
ARCHDIOCESE OF ST. PAUL
AND MINNEAPOLIS



29 March 2024

GOOD FRIDAY
TENEBRAE

WELCOME!

If you are a visitor to St. John's, we sincerely welcome you. We are glad you are here to join us in worship of Jesus Christ Our Lord. For more information about the parish, to register, or to ask a question, visit our Welcome Desk in St. Paul Plaza. Monthly new parishioner registrations will take place after all Masses on the weekend of April 13-14 in the parish hall. Come and see what the parish has to offer you and your family.

Christ redeemed humankind and gave perfect glory to God chiefly through his paschal mystery: by dying he destroyed our death and by rising he restored our life. The Easter Triduum of the passion and resurrection of Christ is thus the culmination of the entire liturgical year. What Sunday is to the week, the solemnity of Easter is to the liturgical year.

The Easter Triduum begins with the evening Liturgy of the Lord's Supper, and reaches its high point in the Easter Vigil. The emphasis is on the Passion as a whole, therefore, Triduum, the three sacred days of Thursday, Friday, and Saturday - are seen as a continuous celebration - in which are commemorated the central events of Christianity. Each day of this Triduum needs the other two to complete the proclamation of the Saving Works of our Lord Jesus.

You are invited to celebrate this continuous Liturgy with the Assembly of Saint John the Baptist as our Lenten journey comes to a close, and our Easter Celebration of the Great Fifty-days commences with the Paschal Triduum of Jesus the Christ.

INTROIT

(The people standing at the sound of the clapper and singing the Antiphon below.)

By the cross which did to death our only Savior, this blessed vine from which grapes are gathered in: by the cross, which casts down fire upon our planet, this burning bush in which love is plainly shown: by the cross on Calvary's Hill securely planted, this living branch which can heal our every sin.



By the blood with which we marked the wooden lintels for our protection the night when God passed by: by the blood, which in our exodus once saved us, when hell was sealed up by God's engulfing sea: by the blood which kills the poison in bad fruitage, and gives new life to dead sap in the tree.



By the death on Calvary's Hill of him the first born, who bears the wood and the flame of his own pyre: by the death, amid the thorns, of God's own shepherd, the Paschal Lamb who was pierced by our despair: by the death of God's beloved outside his vineyard, that he might change us from murderer into heir.



By the wood which sings a song of nuptial gladness, of God who takes for his bride our human race: by the wood which raises up in his full vigor the Son of Man who draws us all by his grace: by the wood where he perfects his royal priesthood in one High Priest who for sin is sacrifice.



Holy Tree which reaches up from earth to heaven that all the world may exult in Jacob's God: mighty ship which snatches us from God's deep anger, saves us, with Noah, from drowning in the flood: tender wood which gives to brackish water sweetness, and from the rock shall strike fountains for our good.



Please be seated.

HYMN: The Head That Once Was Crowned With Thorns



1. The head that once was crowned with thorns Is
 2. The high - est place that heav'n af - fords Be -
 3. The joy of all who dwell a - bove, The
 4. To them the cross with all its shame, With
 5. They suf - fer with their Lord be - low, They
 6. The cross he bore is life and health, Though



crowned with glo - ry now; A roy - al di - a -
 longs to him by right; The King of kings, and
 joy of all be - low, To whom he man - i -
 all its grace, is giv'n; Their name an ev - er -
 reign with him a - bove; Their pro - fit and their
 shame and death to him, His peo - ple's hope, his



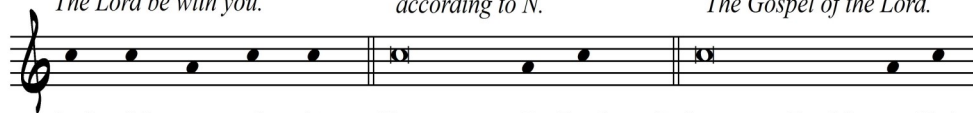
dem a - dorns The might - y vic - tor's brow.
 Lord of lords, And heav'n's e - ter - nal light.
 fests his love, And grants his name to know.
 last - ing name; Their joy the joy of heav'n.
 joy to know The myst' - ry of his love.
 peo - ple's wealth, Their ev - er - last - ing theme.

OPENING SEQUENCE *(The people sitting)*

Silence

GOSPEL DIALOGUE *(The people standing)*

The Lord be with you. A reading from the holy Gospel according to N. The Gospel of the Lord.



And with your spir - it. Glory to you, O Lord. Praise to you, Lord Je -sus Christ.

GOSPEL LESSON: JOHN 19: 31-42

THE READINGS AND RESPONSORIES

(The people *sitting* and taking the text in capital letters)

FIRST LESSON: Isaiah 52: 13-53. 6

(First two candles are extinguished)



Zeal for your house has eaten me up;

THE SCORN OF THOSE WHO SCORN YOU
HAS FALLEN UPON ME.

Deliver me, my God, from the hand of the wicked:

FROM THE CLUTCHES OF THE EVILDOER AND THE OPPRESSOR.

On the mount of Olives Jesus prayed to the Father:

FATHER, IF IT BE POSSIBLE,
LET THIS CUP PASS FROM ME.
THE SPIRIT INDEED IS WILLING,
BUT THE FLESH IS WEAK.

Watch and pray, that you may not enter into temptation.

SECOND LESSON: Isaiah 53: 7-12

(Second two candles are extinguished)



Let them draw back and be disgraced

WHO TAKE PLEASURE IN MY MISFORTUNE.

They divide my garments among them:

THEY CAST LOTS FOR MY CLOTHING.

Lo, we have seen him without beauty or majesty,

WITH NO LOOKS TO ATTRACT OUR EYES.
HE BORE OUR SINS AND GRIEVED FOR US,
HE WAS WOUNDED FOR OUR TRANSGRESSIONS,
AND BY HIS SCOURGING WE ARE HEALED.

Surely he has borne our grief and carried our sorrows.

THIRD LESSON: John 12: 31-36a

(Third two candles are extinguished)



The kings of the earth rise up in revolt,

AND THE PRINCES PLOT TOGETHER,
AGAINST THE LORD AND AGAINST HIS ANOINTED.

Have you come out as against a robber,

WITH SWORD AND CLUBS TO CAPTURE ME?

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

DAY AFTER DAY I SAT IN THE TEMPLE TEACHING,
AND YOU DID NOT SIEZE ME;

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

FOURTH LESSON: Mark 11: 1-10

(Fourth two candles are extinguished)



They divide my garments among them:

THEY CAST LOTS FOR MY CLOTHING.

Like a sheep before its shearers is mute, so he opened not his mouth.

AND HIS MEMORY SHALL BE IN PEACE.

See how the righteous one perishes, and no one takes 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.

Like a sheep before its shearers is mute, so he opened not his mouth.
By oppression and judgment he was taken away.

FIFTH LESSON: John 18: 33.-19: 11

(Fifth two candles are extinguished)



I have become like one who has no strength,

LOST AMONG THE DEAD.

He has made me dwell in darkness:

LIKE THE DEAD OF LONG AGO.

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.

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.

SIXTH LESSON: Luke 23: 33-43

(Sixth two candles are extinguished)



He was led like a lamb to the slaughter,

AND HE OPENED NOT HIS MOUTH.

My flesh also shall rest in hope;

YOU WILL NOT LET YOUR HOLY ONE SEE CORRUPTION.

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."

The rocks were split, the tombs were opened,
and many bodies of the saints who slept were raised.

SEVENTH LESSON: Philippians 2: 5-11

(Seventh two candles are extinguished)



They shall mourn for him
as one mourns for an only child;

FOR THE LORD,
WHO IS WITHOUT SIN, IS SLAIN.

O death, I will not be your death;

O GRAVE, I WILL BE YOUR DESTRUCTION.

EIGHTH LESSON: Evening Prayer, Eastern Rite Catholic liturgy.

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.

The chief priests gathered before Pilate, and petitioned him:
and they stationed soldiers to guard him.

Now the women sitting at the tomb made lamentation,

WEEPING FOR THE LORD.

ANTHEM: *Ubi Caritas*
by Maurice Durufle (Sung in Latin)

*Where charity and love are, there God is.
The love of Christ has gathered us into one.
Let us exult, and in Him be joyful.
Let us fear and let us love the living God.
And from a sincere heart let us love each other (and Him).*

THE UNVEILING AND VENERATION OF THE CROSS

At the sound of the clapper, all stand—

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

Chanter intones each time, then all respond.



Please form two lines in the Central Aisle.

For the veneration of the Cross:

You may *remove your shoes* as Moses removed his shoes before the burning bush.
You may *bow low*, as David bowed in the presence of the Ark of the Covenant.
You may *kiss* the outstretched arms of the Cross, as Mary kissed her Son.

ANTHEM: THE LAMENTATIONS OF JEREMIAH THE PROPHET
by Timothy J. Krueger

Each verse, sung by the schola, begins with a letter of the Hebrew alphabet.

Alef (silent); *Beit* (B, V); *Gimel* (G); *Dalet* (D);
Hei (H); *Vav* (V, O, U); *Zayin* (Z); *Cheit* (Ch); *Teit* (T);
Yod (Y); *Kaf* (K, Kh); *Lamed* (L); *Mem* (M); *Nun* (N).



Photo: Ed Congdon.

ANTHEM: Kyrie from Missa Papae Marcelli
by Giovanni da Palestrina

*Lord have mercy.
Christ have mercy.
Lord have mercy.*

Miserere Mei, Deus
by Gregorio Allegri (Sung in Latin)

*Have 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.*

*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.*

THE ANOINTING OF THE PASCHAL CANDLE

*"They took Jesus' body,
and in accordance with Jewish burial custom
bound it up in wrappings of cloth with perfumed oils."*

THE LORD'S PRAYER *(Stand)*

(In tonight's prayer, the doxology is omitted.)

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. Amen. *(Be seated)*

THE OFFERTORY (Sit)

ANTHEM: Timor et Tremor
by Orlando di Lasso (Sung in Latin)

*Fear and trembling came over me, and darkness fell over me:
have mercy on me, O Lord, have mercy on me, for my soul trusts in you.
Hear, O God, my prayer, for you are my refuge and my strong helper.
Lord, I have called upon you, I shall not be confounded.*

HYMN: Jerusalem, My Happy Home (Stand)



1. Je - ru - sa - lem, my hap - py home, When
2. Your saints are crowned with glo - ry great; They
3. There Da - vid stands with harp in hand As
4. Our La - dy sings Mag - ni - fi - cat With
5. There Mag - da - lene has left her tears, And
6. Je - ru - sa - lem, Je - ru - sa - lem, God



shall I with you be? When shall my sor - rows
see God face to face; They tri - umph still, they
mas - ter of the choir; Ten thou - sand times that
tune sur - pass - ing sweet, And all the vir - gins
cheer - ful - ly does sing With bless - ed saints, whose
grant that I may see Your end - less joy, and



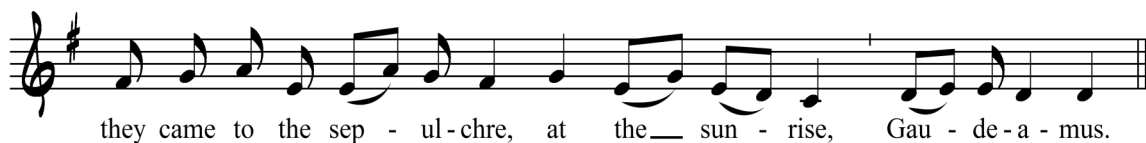
have an end? Your joys when shall I see?
still re - joice: In that most ho - ly place.
we were blest That might this mus - ic hear.
join the song While sit - ting at her feet.
har - mo - ny In ev' ry street does ring.
of the same Par - tak - er ev - er be!

PROCESSION OF THE SEPULCHRE

During the singing of the Canticle on page 18, the Sepulchre which will receive the Paschal Candle is borne in procession from the Baptismal Font to the Altar of Sacrifice. For it is through Baptism that we die to self and rise with Christ to new life. The Paschal Candle is entombed on the Altar of the Cross, where Christ laid down his life for all. At this time the Altar candles are extinguished as well. The Sepulchre is adorned with the symbols of the passion; the nails and crown of thorns, the dice, spear and reed, the rooster and also the Greek letters of the Alpha and Omega, the beginning and the end, the skull and cross bones of the first man, Adam, the Lamb of God, seated on the Gospel Book, and the Cross of the Five Holy Wounds, (the Jerusalem Cross of the Holy Sepulchre). The top of the lid, bears the inscription, from Lauds of Easter Vigil: "And very early in the morning after the Sabbath, they came to the Sepulchre, at the sunrise, alleluia!"

THE CANTICLE OF ZECHARIAH

Antiphon: Cantor, then all (*remain standing*)



Cantor: Be blest, O God of Israel,
For you have **come** to set us free,
just as you promised from **of** old
to save us **from** the enemy.



Antiphon -

All: So you are faithful to **your** word,
the promise **made** to ages past:
that we might serve you free **from** fear
as long as **life** and time shall last.

Antiphon -

Then let us go before **the** Lord
as prophets **to** prepare the way,
announcing mercy from **our** God:
the dawn of **everlasting** day.

Antiphon -

You bring the rising sun **to** us,
and justice **that** will never cease.
You rescue us from death's **despair**
and guide our **feet** in paths of peace.

Antiphon -

So let us praise the living God
who leads us **out** from dark of night,
and let us give thanks for **the** love
That brings us **once** again to light.

Antiphon, then be seated.



"Benedictus text:
by S. Delores Dufner, OSB.
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Benedict, Saint Joseph, MN 56374

— *The church interior slowly fades to black* —

"My only friend is darkness now."

Psalm 88: 19

(Be seated)

The fifteenth candle is hidden from view.

This candle typifies 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 hidden candle is restored to its place, and by its light all depart in **silence**.



Photo: Rob Jensen

Join us at 8:00 pm
Holy Saturday evening for the
Great **E**aster **V**igil.

Thank you for your presence this evening.
Please keep this leaflet as a remembrance!