

• TENE
•
BRAE •

2024

St Patrick's Cathedral
East Melbourne



Tenebrae

The name *Tenebrae* – the Latin word for ‘darkness’ or ‘shadows’ – has for centuries been applied to the combined Offices of Matins and Lauds on the last three days of Holy Week, which in medieval times came to be anticipated on the preceding evenings.

Tonight’s service is based on the Office of Readings (Matins) and Morning Prayer (Lauds) of Holy Saturday in the present Divine Office, but also draws upon traditional elements of the Office of Tenebrae. These include the chanting of the Lamentations of Jeremiah, in which some of the verses are introduced by a letter of the Hebrew alphabet.

A conspicuous feature of the service is the progressive extinguishing of candles as the psalms and readings progress, until only a single candle – a symbol of Christ – remains. For a brief time towards the end of the service we remain in darkness, meditating upon the mystery of Christ’s death and the apparent victory of darkness and evil in our lives, only to be startled by a loud noise (*strepitus*) symbolising the earthquake at the time of the resurrection (Matthew 28:2). The single candle is restored to its place, and by its light we pray briefly and finally depart in silence.

This year’s Tenebrae service features selected musical settings of Responsories by Spanish Renaissance composer Tomás Luis de Victoria (c.1548–1611).

Please leave your booklet in the Cathedral after the Office concludes.

Presiding

Most Rev Peter A Comensoli
Archbishop of Melbourne

Sacristan

Cathedral Sacristan

Cantor

Rev Michael Buck

Choir

St Patrick's Cathedral Singers
directed by
Christopher Mason

Congregational leader

Anthony Wright

Vexilla Regis

The choir sings verses 1 to 5. All join for verses 6 and 7.

1



V E-xíl-la Re- gis prod- e- unt: Fulget Cru-cis my-
sté-ri- um, Qua vi-ta mortem pér-tu-lit, Et mor- te
vi- tam pró-tu-lit.



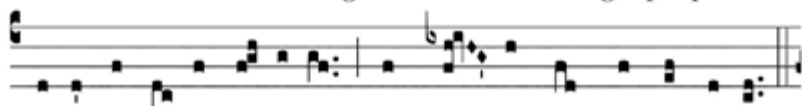
2. Quæ vulne-rá- ta lán-ce-æ Mucrón-e di- ro, crí-mi-num
Ut nos lavá-ret só-r-dibus, Maná- vit unda et sán-gui-ne.



3. Implé-ta sunt quæ cón-ci-nit Da-vid fi-dé-li cár-mi-ne,
Di-céndo na-ti- ó- nibus: Regná- vit a ligno De- us.



4. Arbor decó-ra et fúl-gi-da, Orná-ta Re-gis púrpu-ra,



E-lécta digno stí-pi-te Tam san-cta membra tánge-re.



5. Be- á-ta, cu- jus brá-chi- is Pré-ti-um pepéndit sæcu-li:

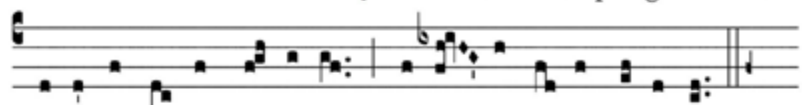


Sta-té-ra facta córpo-ri-s, Tu- lítque prædam tártari.



6. O CRUX AVE, spes ú-ni-ca, Hoc Pas- si- ó- nis témpo-re:

Sept 14: In hac tri- umphi glo- ri- a:



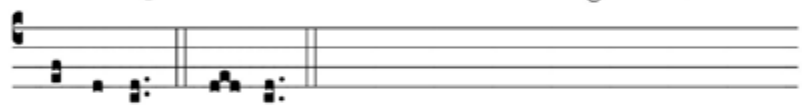
Pi- is adáu-ge grá- ti- am, Re- ísque de- le crími-na.



7. Te, fons sa-lú- tis Trí- ni-tas, Colláudet omnis spí-



ri-tus: Qui-bus Cru-cis victó- ri- am Largí- ris, adde



præmi- um. A-men.

Translation of *Vexilla Regis*

The standards of the king appear,
the mystery of the cross shines out in glory:
the mystery wherein the creator of man's flesh
in his own flesh hung on the gibbet.

Here the victim, his body pierced with nails,
stretched out his hands and feet,
and was sacrificed for our redemption

and while he was still on the cross,
his side was wounded by the spear's cruel point,
and poured out water and blood
to wash away our sins.

The words of David's true prophetic song were fulfilled,
in which he announced to the nations:
'God has reigned from a tree.'

Tree of dazzling beauty,
adorned with the purple of the King's blood,
and chosen from a stock
worthy to bear limbs so sacred.

How favoured the tree on whose branches
hung the ransom of the world;
It was made a balance on which his body was weighed
and bore away the prey that hell had claimed.

Hail, Cross, our only hope.
In this season of Passiontide
give an increase of holiness to the good
and pardon to sinners.
Let every spirit praise you,
God, mighty Trinity,
Through all the ages be King of those
that you saved through the mystery of the Cross.

The Psalms are recited, the verses alternating between 'Choir' – those on the Sanctuary – and the 'Congr.' – Congregation. A slight pause is made at the asterisk () in each verse.*

Nocturn I

Psalmody

Antiphon 1

Please be seated

Leader: In peace, I will lie down and sleep.

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

Psalm 4

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

**Congr. O men, how long will your hearts be closed, *
will you love what is futile
and seek what is false?**

Choir: It is the Lord who grants favours to those
whom he loves; *
the Lord hears me whenever I call him.

**Congr. Fear him; do not sin: ponder on your bed
and be still*
Make justice your sacrifice and trust in the Lord.**

Choir: "What can bring us happiness?" many say. *
Let the light of your face shine on us, O Lord.

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

Choir: I will lie down in peace and sleep comes at once *
for you alone, Lord, make me dwell in safety.

**Congr. Glory be to the Father, and to the Son,
and to the Holy Spirit:**

Choir: as it was in the beginning,
is now, and shall be for ever. Amen.

Antiphon

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

Antiphon 2

Leader: My body shall rest in hope.

All: **My body shall rest in hope.**

Psalm 16

Choir: Preserve me, God, I take refuge in you.
I say to the Lord: "You are my God. *
My happiness lies in you alone."

Congr. **He has put into my mouth a marvellous love
for the faithful ones who dwell in his land. *
Those who choose other gods increase their sorrows.**

Choir: Never will I offer their offerings of blood. *
Never will I take their name upon my lips.

Congr. **O Lord, it is you who are my portion and cup; *
it is you yourself who are my prize.**

Choir: The lot marked out for me is my delight: *
welcome indeed the heritage that falls to me!

Congr. **I will bless the Lord who gives me counsel, *
who even at night directs my heart.**

Choir: I keep the Lord ever in my sight: *
since he is at my right hand, I shall stand firm.

Congr. **And so my heart rejoices, my soul is glad; *
even my body shall rest in safety.**

Choir: For you will not leave my soul among the dead, *
nor let your beloved know decay.

Congr. **You will show me the path of life,
the fullness of joy in your presence, *
at your right hand happiness for ever.**

Choir: Glory be to the Father, and to the Son,
and to the Holy Spirit.

Congr. **As it was in the beginning,
is now, and shall be for ever. Amen.**

Antiphon

All: **My body shall rest in hope.**

Please stand

Psalm Prayer

Presider: Let us pray
Father, he who knew no sin was made sin for us,
to save us and restore us to your friendship.
Look upon our contrite heart and
afflicted spirit and heal our troubled conscience,
so that in the joy and strength of the Holy Spirit
we may proclaim your praise and glory
before all nations.
Through Christ our Lord.

All: Amen

Please be seated

Reading

Lamentations 3:22-30

A reading from the Lamentation of Jeremiah the Prophet

Heth. The steadfast love of the Lord never ceases,
his mercies never come to an end;
Heth. They are new ev'ry morning; great is his faithfulness.
Heth. "The Lord is my portion," says my soul,
"therefore I will hope in him."
Teth. The Lord is good to those who wait for him,
to the soul that seeks him.
Teth. It is good that one should wait quietly for the
salvation of the Lord.
Teth. It is good for a man that he bear the yoke in his youth.
Jod. Let him sit alone in silence when he has laid it on him;
Jod. Let him put his mouth in the dust –
there may yet be hope;
Jod. Let him give his cheek to the smiter,
and be filled with insults.
Jerusalem, Jerusalem, return to the Lord, your God.

A period of silence is observed

Responsory

Choir

*Caligaverunt oculi
mei a fletu meo:
quia elongatus est a me,
qui consolabatur me:
Videte, omnes populi,
Si est dolor similis, sicut dolor meus.*

My eyes became dim
with my weeping
for he is far from me
that consoled me.
Consider, all my people,
if there is any sorrow like my sorrow.

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

O all you that pass by this way,
take heed and consider.
if there is any sorrow like my sorrow.

Music: Tomás Luis de Victoria (c.1548–1611)

Reading

Hebrews 4:1-13

While the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it. For good news came to us just as to them; but the message which they heard did not benefit them, because it did not meet with faith in the hearers. For we who have believed enter that rest, as he has said, "As I swore in my wrath, "They shall never enter my rest." Although his works were finished from the foundation of the world. For he has somewhere spoken seventh day in this way, "And God rested on the seventh day from all his works." And again in this place he said, "They shall never enter my rest."

Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he sets a certain day, "Today," saying through David so long afterward, in the words already quoted, "Today, when you hear his voice, do not harden your hearts."

For if Joshua had given them rest, God would not speak later of another day. So then, there remains a Sabbath rest for the people of God; for whoever enters God's rest also ceases from his labours as God did from his.

Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience. For the word of God is living and active,

sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. And before him no creature is hidden, but all are laid open and bare to the eyes of him with whom we have to do.

A period of silence is observed

Responsory

Choir

*Sepulto Domino,
signatum est monumentum,
volvendes lapidem,
ad ostium monumenti.
Ponentes milites, qui custodirent illum.*

When the Lord was buried,
they sealed up the tomb,
rolling a stone
before the entrance to the sepulchre
placing soldiers to guard it.

*Accedentes principes sacerdotum
ad Pilatum, petierunt illum
Ponentes milites, qui custodirent illum.*

The chief priest went to Pilate,
and petitioned him
placing soldiers to guard it.

Music: Tomás Luis de Victoria (c.1548–1611)

Nocturn II

Psalmody

Antiphon 3

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

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

Psalm 24

Choir: The Lord's is the earth and its fullness, *
the world and all its peoples.

**Congr. It is he who set it on the seas; *
on the waters he made it firm.**

Choir: Who shall climb the mountain of the Lord? *
Who shall stand in his holy place?

**Congr. The man with clean hands and pure heart,
who desires not worthless things, *
who has not sworn so as to deceive his neighbour.**

Choir: He shall receive blessings from the Lord *
and reward from the God who saves him.

**Congr. Such are the men who seek him, *
seek the face of the God of Jacob.**

Choir: O gates, lift high your heads;
grow higher, ancient doors. *
Let him enter, the king of glory!

**Congr. Who is the king of glory!
The Lord, the mighty, the valiant, *
the Lord, the valiant in war.**

Choir: O gates, lift high your heads;
grow higher, ancient doors. *
Let him enter, the king of glory!

**Congr. Who is he, the king of glory?
He, the Lord of armies, *
he is the king of glory.**

Choir: Glory be to the Father, and to the Son,
and to the Holy Spirit:

**Congr. As it was in the beginning,
is now, and shall be for ever. Amen.**

Antiphon

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

Antiphon 4

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

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

Psalm 64

Choir: Hear my voice, O God as I complain, *
guard my life from dread of the foe.

**Congr. Hide me from the band of the wicked, *
from the throng of those who do evil.**

Choir: They sharpen their tongues like swords; *
they aim bitter words like arrows.

**Congr. To shoot at the innocent from ambush, *
shooting suddenly and recklessly.**

Choir: They scheme their evil course; *
they conspire to lay secret snares.

**Congr. They say: "Who will see us? *
Who can search out our crimes?"**

Choir: He will search who searches the mind *
and knows the depth of the heart.

**Congr. God has shot them with his arrow *
and dealt them sudden wounds.**

Choir: Their own tongue has brought them to ruin *
and all who seek them mock.

**Congr. Then will all men fear;
they will tell what God has done. *
They will understand God's deeds.**

Choir: The just will rejoice in the Lord
and fly to him for refuge. *

All the upright hearts will glory.
**Congr. Glory be to the Father, and to the Son,
and to the Holy Spirit:**

Choir: As it was in the beginning,
is now, and shall be for ever. Amen.

Antiphon

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

Please stand

Psalm Prayer

Presider: Let us pray.
Father,
you gave your Son victory
over the men who plotted evil against him;
when he cried to you in his agony,
you delivered him from fear of his enemies.
May those who suffer with him in this life
find refuge and success in you.
Through Christ our Lord.

All: Amen.

Reading

Lamentations 4:1-6

Here begins the Lamentation of Jeremiah the Prophet

Aleph: How the gold has grown dim, how the pure gold
is changed! The holy stones lie scattered at the head
of ev'ry street.

Beth: The precious sons of Zion, worth their weight in fine gold,
how they are reckoned as earthen pots, the work of a
potter's hands.

Ghimel: Even the jackals give the breast and suckle their young,
but the daughter of my people has become cruel,
like the ostriches in the wilderness.

Daleth: The tongue of the nursling cleaves to the roof of its
mouth for thirst; the children beg for food, but no one
gives to them.

He: Those who feasted on dainties perish in the streets,
those who were brought up in purple lie on ash heaps.

Vau: For the chastisement of the daughter of my people has
been greater than the punishment of Sodom, which
was overthrown in a moment, no hand being laid on it.
Jerusalem, Jerusalem, return to the Lord your God.

A period of silence is observed

Responsory

Choir

*Ecce quomodo moritur iustus,
et nemo percipit corde:
et viri justi tolluntur,
et nemo considerat:
a facie iniquitatis sublatus
est iustus:
Et erit in pace memoria eius.*

Behold how the just man dies,
and no one takes it to heart;
and just men are taken away,
and no one cares:
the just man has been taken away
from the face of iniquity:
And his memory shall be in peace.

*Tamquam agnus coram tondente
se obmutuit,
et non aperuit os suum:
de angustia,
et de iudicio sublatus est.
Et erit in pace memoria eius.*

He was silent as a lamb before the
shearer, and he did not open his
mouth:
he was taken away from anguish
and from judgement.
And his memory shall be in peace.

Music: Tomás Luis de Victoria (c.1548–1611)

Reading

From an ancient Homily on Holy Saturday

Something strange is happening - there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear.

He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrows the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: "My Lord be with you all." Christ answered him: "And with your spirit." He took him by the hand and raised him up, saying: "Awake, O sleeper, and rise from the dead, and Christ will give you light."

I am your God, who for your sake have become your son. Out of love for you and your descendants I now by my own authority command

all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead.

Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated.

For your sake, I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore you to the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs on your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see - I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

A period of silence is observed

Responsory

Choir

Recessit pastor

*Recessit pastor noster,
fons aquae vivae,
ad cuius transitum sol
obscuratus est*

Gone is our shepherd,
the fount of the living water,
at whose passing the sun
was darkened:

*Nam et ille captus est,
qui captivum tenebat
primum hominem:
hodie portas mortis et seras partier
Salvator noster disruptit.*

For he is taken,
who took captive
the first man:
today our Saviour burst open both
the gates and the bolts of death.

*Destruxit quidem claustra inferni,
et subvertit potentias diaboli.*

He destroyed the prisons of hell,
and overthrew the might of the devil.

*Nam et ille captus est,
qui captivum tenebat
primum hominem:
hodie portas mortis et seras partier
Salvator noster disruptit.*

For he is taken,
who took captive
the first man:
today our Saviour burst open both
the gates and the bolts of death.

Music: Tomás Luis de Victoria (c.1548–1611)

Nocturn III

Psalmody

Antiphon 5

Leader: From the jaws of hell, Lord,
rescue my soul.

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

Canticle

Isaiah 38: 10-14, 17-20

Choir: 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.

Congr. **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.**

Choir: My dwelling, like a shepherd's tent, is struck down
and borne away from me; *
you who have folded up my life, like a weaver who
severs the last thread.

Congr. **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.**

Choir: 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.

Congr. **You have preserved my life
from the pit of destruction, *
when you cast behind your back all my sins.**

Choir: 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.

Congr. **The living, the living give you thanks, as I do today. *
Fathers declare to their sons, O God,
your faithfulness.**

Choir: The Lord is our saviour;*
we shall sing to stringed instruments
in the house of the Lord all the days of our life.

**Congr. Glory be to the Father, and to the Son,
and to the Holy Spirit:**

Choir: As it was in the beginning,
is now, and shall be for ever. Amen.

Antiphon

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

Antiphon 6

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

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

Psalm 150

Choir: Praise God in his holy place, *
praise him in his mighty heavens.

**Congr. Praise him for his powerful deeds, *
praise his surpassing greatness.**

Choir: O praise him with the sound of trumpet, *
praise him with lute and harp.

**Congr. Praise him with timbrel and dance, *
praise him with strings and pipes.**

Choir: O praise him with resounding cymbals, *
praise him with clashing of cymbals.

**Congr. Let everything that lives and breathes *
give praise to the Lord.**

Choir: Glory be to the Father, and to the Son,
and to the Holy Spirit:

**Congr. As it was in the beginning,
is now, and shall be for ever. Amen.**

Antiphon

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

Please stand

Psalm Prayer

Presider: Let us pray.
Lord God,
maker of heaven and earth and of all created things,
you make your just ones holy and you justify sinners
who confess your name.
Hear us as we humbly pray to you:
give us eternal joy with your saints.
Through Christ our Lord.

All: Amen.

Please be seated

Reading

Lamentations 5:1-11

Here begins the prayer of Jeremiah the Prophet.

Remember, O Lord, what has befallen us;
behold, and see our disgrace.
Our inheritance has been turned over to strangers,
our homes to aliens.
We have become orphans, fatherless;
our mothers are like widows.
We must pay for the water we drink,
the wood we get must be bought.
With a yoke on our necks we are hard driven,
we are weary, we are given no rest.
We have given the hand to Egypt, and to Assyria,
to get bread enough.
Our fathers sinned, and are no more;
and we bear their iniquities.
Slaves rule over us;
there is none to deliver us from their hand.
We get our bread at the peril of our lives,
because of the sword in the wilderness.

Our skin is hot as an oven
with the burning heat of famine.
Women are ravished in Zion,
virgins in the towns of Judah.
Jerusalem, Jerusalem,
return to the Lord your God.

A period of silence is observed

Responsory

Choir

*Astiterunt reges terrae,
et principes convennerunt
in unum,
Adversus Dominum,
et adversus Christum eius.*

The kings of the earth rose up,
and the princes assembled
together,
Against the Lord,
and against his Christ.

*Quare fremuerunt gentes
et populi meditati sunt inania?*

Why did the nations rage,
and the multitude think empty
thoughts?

*Adversus Dominum,
et adversus Christum eius.*

Against the Lord,
and against his Christ.

Music: Tomás Luis de Victoria (c.1548–1611)

Reading

Hosea 5:15B- 6:2

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.

A period of silence is observed

Responsory

Choir

Christus factus est

*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.*

Christ was made obedient
for us, even unto death,
dying on the cross.

Therefore God raised him on
high, and gave him a name
above all other names.

Music: Felice Anerio (c.1560–1614)

Benedictus Antiphon

Please stand

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

Canticle of Zechariah

Blessed be the Lord God of Israel
he has come to his people and set them free.
He has raised up for us a mighty saviour,
born of the house of his servant David.
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.
This was the oath he swore to our father Abraham
to set us free from the hands of our enemies,
free to worship him without fear.
Holy and righteous in his sight all the days of our life.
You, my child, shall be called the prophet
of the Most High;
for you will go before the Lord to prepare his way,
to give his people knowledge of salvation
by the forgiveness of their sins.
In the tender compassion of our God

the dawn from on high shall break upon us,
to shine on those who dwell in darkness
and the shadow of death,
to guide our feet into the way of peace.
Glory to the Father, and to the Son,
and to the Holy Spirit,
as it was in the beginning,
is now, and shall be for ever. Amen.

Antiphon

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

Music: Chant - Tonus Peregrinus with faux-bourbons
by William Byrd (c.1543-1623) adapted by Geoffrey Cox.

Intercessions

Presider: 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.

All: Lord, have mercy on us.

Reader: Christ our Saviour, your sorrowing Mother
stood by you at your death and burial,
in our sorrows may we share your suffering.
Lord, have mercy on us.

All: Lord, have mercy on us.

Reader: 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.

All: Lord, have mercy on us.

Reader: 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.

All: Lord, have mercy on us.

Reader: 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.

All: Lord, have mercy on us.

Reader: Christ, Son of the living God, through baptism we were buried with you, risen also with you in baptism, may we walk in newness of life.

Lord, have mercy on us.

All: Lord, have mercy on us.

**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. Amen.**

Strepitus

followed by the restoration of one lit candle.

Concluding Prayer

Presider: 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 in the unity of Holy Spirit, one God, for ever and ever,

All: Amen.



*All depart in silence, led by the procession of the altar servers,
choir, clergy and presider.*

*Please leave your booklet in the Cathedral after
the Office concludes for use in future services.*

