

The top half of the image features a dramatic sunset scene with three crosses silhouetted against a sky of golden and dark clouds. The crosses are positioned on a dark, rounded hill. The central cross is the tallest and most prominent, flanked by two shorter crosses. The overall mood is solemn and reflective.

*Tenebrae
Service*

Saint Peter Cathedral

*Erie, Pennsylvania
April 10, 2022 at 7:00 pm*

Processional Hymn: Attende Domine (*cantor/all*)

(Verses sung by cantor)



Hear us, al - might - y Lord, show us your
At - tén - de Dó - mi - ne, et mi - se-

+ + +

Opening Prayer

'Tenebrae' means darkness or shadows. Palm Sunday marks the beginning of Holy Week as we enter more deeply into the Passion and Death of our Lord Jesus Christ. This evening's Tenebrae we continue this journey into darkness to a place of deep shadows. This evening we walk with Jesus during his final days, his last hours. We witness the cruelties and the suffering he endured. We listen to the words of condemnation and ridicule. In all this he is innocent. He is the faithful servant of God, doing his Father's work; bringing the gospel of love, peace and hope.

This evening we are invited to walk solemnly and attentively with Jesus. Better to know, better to understand, better to be by his side, as his disciple, his witness. Be still and know that God is here.

all respond: **Amen**



Congregational Hymn: Go To Dark Gethsemane *(sung by all)*

1 Go to dark Geth - sem - a - ne, you that feel the
2 Fol - low to the judg - ment hall; view the Lord of
3 Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing

tempt - er's power; your Re - deem - er's con - flict see;
life ar - raigned. O the worm - wood and the gall!
at his feet, mark that mir - a - cle of time,

watch with him one bit - ter hour; turn not from his
O the pangs his soul sus - tained! Shun not suf - fering,
God's own sac - ri - fice com - plete: "It is fin - ished!"

griefs a - way; learn of Je - sus Christ to pray.
shame, or loss; learn of him to bear the cross.
hear him cry; learn of Je - sus Christ to die. *Please be seated*

WORDS: James Montgomery (1771-1854), alt.
MUSIC: Richard Redhead (1820-1901)

REDHEAD
7.7.7.7.7.



The Shadow of Betrayal

Reading I: Matthew 26: 17-30

Ave Verum

Mozart

*Hail, true Body, born of the Virgin Mary:
Truly suffered, was sacrificed on the cross for humanity:
Whose side was pierced, from where water and blood flowed:
Be for us a foretaste (of heaven) in our final judgement.*

The Shadow of Denial

Reading II: Matthew 26: 31-35

The Lord is My Shepherd

John Rutter (b. 1945)

*The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
he leadeth me beside the still waters. He restoreth my soul:
he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me;
thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine.*

The Shadow of Aloneness

Reading III: John 17: 1-6

“O Death, Where is Thy Sting?” & “Thanks Be To God”

Händel

Valerie Vollmer, contralto & Royce Strider, tenor

*O death, where is thy sting? O grave where is thy victory?
The sting of death is sin; and the strength of sin is the law.
But thanks be to God, which giveth us the victory
through our Lord Jesus Christ.*

I Corinthians 15: 55-57



The Shadow of Accusation

Reading IV: John 17: 15-23

“Benedictus” from Requiem

Mozart

Esther DeMary, contralto, Valerie Vollmer, contralto,
Royce Strider, tenor & Andrew Mahon, bass baritone

*Blessed is He comes in the name of the Lord,
Hosanna in the Highest!*

The Shadow of Suffering

Reading V: Matthew 26: 36-45

Have Mercy on Me, God (Psalm 51) Richard Robert Rossi (b. 1962)

Esther DeMary, contralto & Valerie Vollmer, contralto

ANTIPHON: *Have mercy on me, God, in your kindness.
In your compassion blot out my offense.
O wash me more and more from my guilt
and cleanse me from my sin.*

- 1 *My offenses truly I know them;
my sin is always before me.
Against you, you alone, have I sinned;
what is evil in your sight I have done.*
- 2 *A pure heart create for me, O God,
put a steadfast spirit within me.
Do not cast me away from your presence,
nor deprive me of your Holy Spirit.*
- 3 *Indeed you love truth in the heart;
then in the secret of my heart teach me wisdom.
O purify me, then I shall be clean;
O wash me, I shall be whiter than snow.*



The Shadow of the Crucifixion

Reading VI: John 18: 3-5 & Mark 15: 16-21

Congregational Hymn: O Sacred Head Surrounded (*sung by all*)



1. O Sa - cred Head sur - round - ed By crown of pierc - ing thorn!
2. I see your strength and vig - or All fad - ing in the strife,
3. In this, your bit - ter pas - sion, Good Shep - herd, think of me



O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
And death with cru - el rig - or, Be - reav - ing you of life;
With your most sweet com - pas - sion, Un - worth - y though I be:



The pow'r of death comes o'er you, The glow of life de - cays,
O ag - o - ny and dy - ing! O love to sin - ner's free!
Be - neath your cross a - bid - ing For ev - er would I rest,



Yet an - gel hosts a - dore you, And trem - ble as they gaze.
Je - sus, all grace sup - ply - ing, O turn your face on me.
In your dear love con - fid - ing, And with your pres - ence blest.

Text: *Salve caput cruentatum*; Ascr. to Bernard of Clairvaux, 1091-1153; Tr. by Henry Baker, 1821-1877
Tune: PASSION CHORALE, 7 6 7 6 D; Hans Leo Hassler, 1564-1612; Harm. by J. S. Bach, 1685-1750



The Shadow of Death

Reading VII: Luke 23: 33-38

Adoramus Te, Christe

Palestrina

*Adoramus te, Christe,
et benedicimus tibi,
quia per sanctam crucem tuam
redemisti mundum.*

*Qui passus es pro nobis,
Domine, miserere nobis.*

*We adore thee, O Christ,
and we bless thee,
because by thy holy cross
thou hast redeemed the world.*

*O Lord, who suffered for us,
have mercy on us.*

Reading VIII: Luke 23: 44-46

Congregational Hymn: Jesus, Remember Me (*sung by all*)

Je-sus, re-mem-ber me when you come in - to your king - dom.

The first system of musical notation is for a congregational hymn. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is two flats (B-flat and E-flat), and the time signature is 3/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the treble staff.

Je-sus, re-mem-ber me when you come in - to your king - dom.

The second system of musical notation is identical to the first system, consisting of two staves (treble and bass clef) with the same key signature (two flats) and time signature (3/4). The melody and bass line are repeated, and the lyrics are written below the treble staff.

Text: Luke 23:42; Taizé Community
Tune: Jacques Berthier, 1923-1994
© 1981, Les Presses de Taizé, GIA Publications, Inc., agent



Lord's Prayer

Closing Prayer

Almighty and ever-living God, grant us so to celebrate the mysteries of the Lord's Passion, that we may humbly be pardoned for our sins. Your only Son who suffered, died and rose again in glory for our sakes. 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 and the Holy Spirit, God, for ever and ever.

all respond: **Amen**

Presider: Let us go in Peace. *all respond:* Thanks be to God.

All Depart in Silence



A Special Thanks

PRESIDER

Very Rev. Michael P Ferrick, V.F., Rector

READERS

Sr. Mary Andrew Himes, RSM
Christopher Beran, Seminarian for the Diocese of Erie

INSTRUMENTALISTS

Isaac Ripple, oboe

SAINT PETER CATHEDRAL ADULT CHOIR

Richard Robert Rossi, music director/organist
Justin Gavio, assistant organist apprentice

* = section leaders

+ = St. Peter Cathedral College Singers Scholarship (SPCCS)

SOPRANO

Jan Chrznowski
*Esther DeMary
Allison Dorosch
Cathy Kerner
Samantha McIntyre
Janice A. Niebauer
Rachel Lowther
+Grace Smrcka
Mary Toy
Sr. Michelle Wilwohl, OSB

ALTO

Carol Conrad
Marilyn Gallagher
Sheila Grove
Pam Magerle
Kylie Pellegrino
*Valerie Vollmer
Peggy Wiebel

TENOR

Joe Greulich
Chris Kerner
Matthew Lowther
Anthony Nunez
*Royce Strider

BASS

Nathan Demarest
Dominic Flamini
Gary Flick
Michael Gallagher
Justin Gavio
Dennis Magerle
*Andrew Mahon
Daniel A Niebauer

Historical Background of Tenebrae

The celebration of Holy Week evokes a rich symbolism and spiritual meaning to the faith we as Catholics profess. One such service is called Tenebrae, which can be traced back centuries in monasteries throughout Europe when the monks gathered to the Divine Office, also known as the Liturgy of the Hours, during Holy Week.

The word itself means “shadows or darkness” in reference to the final hours of our Lord’s passion, death and resurrection. The order of service for Tenebrae takes its shape from the celebration of the Liturgy of the Hours, the official prayer of the Catholic Church which is offered at specific times throughout a given day. In its traditional form dating as far back as the ninth century and earlier in some regions of Western Europe, Tenebrae was celebrated in the early morning hours on Holy Thursday, Good Friday and Holy Saturday. Historical and liturgical sources indicate that the service of Tenebrae commenced at midnight and was comprised of three separate segments called “nocturns”, each having a collection of specific psalm texts, antiphons and readings, followed by the praying of “lauds” (*the morning prayer of the Church*).

Rich in symbolism, the service of Tenebrae incorporates the use of light and darkness to evoke the spiritual reality recalled within the prayer. For instance, as the service was celebrated on the morning of Good Friday in its earliest days, the candles used for lighting were successively extinguished so that by the end only one candle was left burning. While the church found itself in darkness, the lone candle, the light of the one who would sacrifice himself for the life of the world, would remain and be seen as the light in darkness. Hope was restored for God’s faithful ones.

While the Office of Tenebrae has been replaced by the celebration of the Liturgy of the Hours today, some parish and cathedral communities offer an adaptation of the service usually during Holy Week as an introduction to the mystery of faith recalled during the Sacred Triduum. This Palm Sunday evening at St. Peter Cathedral, we will walk the path of Christ with Gospel readings and music that represent the seven shadows in life of Christ: the Shadow of Betrayal, the Shadow of Denial, the Shadow of Aloneness, the Shadow of Accusation, the Shadow of Suffering, the Shadow of Crucifixion and finally, the Shadow of Death.

