

## CHRIST IN GETHSEMANE

Maunder Thursday: The Office of Tenebrae & The Ceremony of Foot-washing

### TENEBRAE: FIRST NOCTURNE

1	A. Zelus & Ps. 68 (mode 8)	1:07
2	A. Avertantur & Ps. 69 (m. 8)	1:07
3	A. Deus meus & Ps. 70 (m. 8)	0:56
4	R. In monte (mode 8)	2:32
5	R. Tristis est (mode 8)	3:14
6	R. Ecce vidimus (mode 5)	3:32

### TENEBRAE: SECOND NOCTURNE

7	A. Liberavit & Ps. 71 (m. 5)	1:19
8	A. Cogitaverunt & Ps. 72 (m. 6)	1:09
9	A. Exsurge & Ps. 73 (mode 1)	0:51
10	R. Amicus (mode 8)	3:50
11	R. Iudas (mode 2)	2:22
12	R. Unus (mode 8)	2:28

### TENEBRAE: THIRD NOCTURNE

13	A. Dixi & Ps. 74 (mode 7)	1:07
14	A. Terra & Ps. 75 (mode 8)	1:03
15	A. In die & Ps. 76 (mode 7)	1:19
16	R. Eram (mode 7)	3:40
17	R. Una hora (mode 7)	3:11
18	R. Seniores (mode 1)	2:12

### LAUDS

19	A. Iustificeris & Ps. 50 (m. 8)	0:58
20	A. Dominus & Ps. 89 (m. 2)	1:08
21	A. Contritum est & Ps. 35 (m. 8)	1:06
22	A. Exhortatus es & canticle (mode 4a)	1:06
23	A. Oblatus est & Ps. 146 (m. 2)	1:15
24	A. Traditor & Benedictus (mode 1)	4:09

25	R. Christus factus est (m. 5)	3:22
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### CEREMONY OF FOOT-WASHING

26	A. Mandatum novum (m. 3)	0:51
27	A. Postquam surrexit (m. 1)	0:49
28	A. Domine tu mihi (m. 5)	2:07
29	A. Dominus Iesus (mode 2)	1:11
30	A. Vos vocatis me (mode 8)	3:27
31	A. Manete autem (mode 7)	0:57
32	A. Caritas patiens (mode 8)	1:53
33	A. Diligamus nos (mode 7)	0:33
34	A. Deus caritas (mode 8)	1:02
35	A. Ubi est caritas (mode 7)	1:14
36	A. Caritas est (mode 7)	2:07
37	A. Maneant in vobis (mode 7)	0:44

Total program time: 68:33

Note: A. stands for "Antiphon", and R. stands for "Responsory"

Sound Recording: J. Allard

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Detail of *Passion of Our Lord: The Agony in the Garden*; BENVENUTO di Giovanni;  
National Gallery of Art, Washington; Samuel H. Kress Collection.

# Monastic Choir of St Peter's Abbey, Solesmes

## CHRIST IN GETHSEMANE

Maunder Thursday: The Office of Tenebrae &  
The Ceremony of Foot-washing

Directed by Dom Jean Claire



## GREGORIAN CHANT

Distributed by Paraclete Press

## About Solesmes and These Recordings

Since the refounding of the monastery of St Peter of Solesmes in 1833, under Dom Prosper Guéranger, then a nearby secular priest, this Benedictine monastery on the River Sarthe at the boundary of the Maine and Anjou provinces in western France, has set the world standard, not only for the performance of Gregorian chant, but for the authenticity of the music itself. Commissioned by Pope Pius X to research the role of chant in liturgy, and to edit those books on the subject which it had not already done for the Church, Solesmes enjoys an enviable reputation. Its work in liturgical reform and in the current revival of Gregorian chant have been likened to that of the legendary monastery of Cluny, in the Middle Ages.

For one and a half centuries, the Brothers of Solesmes have chanted the liturgy of the Church, which consists for them in daily high mass and the daily monastic offices. The special feasts in these recordings mark the high points of the Church Year, and offer an unsurpassed example of the fine balance of sensitivity and intelligence in this foundation stone of Western music.

Recorded under the direction of Dom Jean Claire, Solesmes' choirmaster since 1972, these pressings incorporate new understandings of ancient manuscripts and represent a distillation of decades of scholarship in musical paleography, semiology, and modality. These academic breakthroughs have resulted in highly accurate and authentic chanting—and even more profoundly moving performances.

**Recording history:** During the 1930's, HMV released the first recordings of the chant sung at Solesmes. In 1953, Decca began a new series of Solesmes recordings. This latest edition, recorded in Dolby stereo under optimum conditions by the Association Jean Bougler, in the 1980's and 1990's, is being made available in the United States by Paraclete Press, a division of Creative Joys, Inc., Brewster, Massachusetts.

## Office of Tenebrae for Maundy Thursday

The psalmody is that of an ordinary weekday, a Thursday, but the antiphons are drawn from those proper to Passiontide.

The great beauty of the well-known *Tenebrae* responsories consists in the highly successful way in which they interpret, with touches of infinite delicacy, the emotions that flooded Our Lord's soul during His sorrowful Passion. The entire office centers on Him—on His suffering, on His distress, and on His resignation, meekness and love. At times, the office recounts His laments over the ill treatment inflicted upon Him and over the desertion of His friends.

### FIRST NOCTURNE

#### 1 ANTIPHON *ZELUS* AND PSALM 68 (KJV 69)

—*Zeal for Thy house has consumed me, and the insults of those who insult Thee have fallen upon me.*

*Save me, O God! For the waters have come in even unto my soul. I am sinking into deep mire and there is no foothold.*

#### 2 ANTIPHON *AVERTANTUR* AND PSALM 69 (KJV 70)

—*Let them be turned back and brought to shame who wish me evil.*

*O God, come to my assistance; O Lord, make haste to help me.*

*Let them be confounded and put to shame who seek my life.*

#### 3 ANTIPHON *DEUS MEUS* AND PSALM 70 (KJV 71)

—*O my God, deliver me from the hand of the wicked.*

*In Thee, O Lord, have I put my trust. Let me never be put to shame; deliver me*

*in Thy justice and rescue me.*

*Incline Thine ear unto me and rescue me.*

#### 4 RESPONSORY *IN MONTE*

*On the Mount of Olives He prayed to the Father: "Father, if it can be done, let this cup pass from me!" \* The spirit is willing but the flesh is weak. — Keep watch and pray that you may not enter into temptation.*

In this prayer of Our Lord to His Father during His Agony, the atmosphere is one of extreme gentleness. Notice the stress, so loving and insistent but at the same time so humble and resigned, on the *si fieri potest*, which comes after the pressing but very tender call, *Pater*. A crescendo, together with a slight accelerando, runs all through the *trânseat a me* and ends on the same note of exquisite gentleness.

#### 5 RESPONSORY *TRISTIS EST*

*My soul is sorrowful even unto death. Remain here and keep watch with me. Presently, you will see a crowd encircle me: \* you will take flight, but I will go forth and give my life for you. — The hour is at hand, and the Son of Man will be given up into the hands of sinners.*

This responsory is full of Christ's sadness at the thought of His approaching Passion and the desertion of the Apostles. Little by little, the tone, at first quite soft, becomes more imperative and the pace picks up a bit: *sustinete hic, nunc videbitis . . . vos fugam capiētis*. At the end, the melody becomes again more compact and meditative, and more sorrowful.

**6 RESPONSORY ECCE VIDIMUS**

*Behold, we have seen in Him neither beauty nor comeliness; His appearance was unsightly. It is He who carries our sins, and He suffers for us. He was stricken because of our iniquities. \* It is through His wounds that we are healed.*

— *Surely, He has borne our infirmities and has carried our sorrows.*

With remarkable skill, this magnificent résumé of Isaiah 53 underscores a striking contrast. On the one hand, there is the visible fact of Christ's terrible humiliation on the Cross in *Ecce . . . in eo non est*, with, at first, a transposed 4th mode, modulating into the 5th at *neque decorem*. On the other hand, in all that follows, we are presented with the underlying reality, which is the substitution of an innocent Victim in place of the guilty.

The section opens with a clean break in the melody, a sudden leap of a fifth, followed immediately by the ascent of a fourth on *hic*. After this wave of admiration and gratitude comes a most expressive vocalization on *portavit*. Then, in a modality which becomes more and more imprecise, the vocalization develops around a clear sounding *ti* stemming from the *fa* below and which is repeated on *nobis dolet*. Next, we have the gradual climb towards *iniquitates* and finally, the *cuius livore*, where the 5th mode is definitively established at the end of this long melodic passage which is at times elusive because it is so supple and full of nuance.

**SECOND NOCTURNE**

**7 ANTIPHON LIBERAVIT AND PSALM 71 (KJV 72)**

— *The Lord has delivered the poor from the mighty, and the needy who had no one to help.*

*Bestow upon the King Thy judgment, O God, and Thy righteousness upon the King's Son.*

*To judge Thy people with justice and Thy poor with equity.*

**8 ANTIPHON COGITAVERTUNT AND PSALM 72 (KJV 73)**

— *The ungodly have devised and spoken wickedness; they have proclaimed on high their lawlessness.*

*How good God is to Israel, to those who are of a right heart. But my feet were almost shaken, my steps nearly slipped.*

**9 ANTIPHON EXSURGE AND PSALM 73 (KJV 74)**

— *Arise, O Lord, and judge my cause.*

*O God, why hast Thou cast us off for ever? why is Thy wrath enkindled against the sheep of Thy pasture?*

*Remember Thy congregation which Thou hast possessed from the beginning.*

**10 RESPONSORY AMICUS**

*My friend betrayed me with the sign of a kiss: "The One I shall kiss is the Man, take hold of Him!" He invented this insidious sign and accomplished murder through a kiss. \* The wretched man refused the price of the bloodshed and finally hanged himself with a noose. — It would have been better for this man never to have been born.*

This responsory, and the two that follow, concentrate on the murderous embrace of Judas. This lament by Our Lord is quite gentle at first, but it becomes animated little by little as He recalls the words of the traitor (*ipse est, tenete eum*). Then, on the sad observation that the betrayal was accomplished through an embrace, the melody descends progressively with a very marked decrescendo, right down to the lowest degrees of the modal scale. It remains meditative up to the end, where the suicide of the traitor is mentioned.

**[11] RESPONSORY IUDAS**

*Judas, the most evil of tradesmen, came to the Lord for an embrace, and He, like an innocent Lamb, did not refuse the kiss of Judas. \* For a few pieces of money, he sold Christ to the Jews. — It would have been better for him never to have been born.*

This piece takes advantage of the usual simple formulas of the 2nd mode to underscore the gentleness of the “Innocent Lamb” and His deep sorrow before he was betrayed for money through a kiss. Notice the heavy ascent of *denariórum numero*, and a kind of weariness on *Iudáeis*.

**[12] RESPONSORY UNUS**

*One of my disciples will betray me today. Woe unto the one by whom I am betrayed. \* It would have been better for him not to have been born. — The one who dips his hand with Me into the dish shall betray Me into the hands of sinners.*

Once again we hear Christ’s lament, now more agitated, in the face of the betrayal by one of His followers. A vigorous imprecation (*vae illi*) is followed by the announcement of punishment, delivered energetically at first (*mélius illi erat*) but then tempered by a painful regret, thanks to the quiet restraint of the suspensive *ti*: “It would have been better for him not to have been born.”

**THIRD NOCTURNE**

**[13] ANTIPHON DIXI AND PSALM 74 (KJV 75)**

*I said unto the wicked: Do not utter blasphemy against God. We shall render thanks unto Thee, O God, we shall give Thee thanks and call upon Thy name.*

*We shall recount Thy wondrous deeds. At the time I have appointed I will render right judgment.*

**[14] ANTIPHON TERRA AND PSALM 75 (KJV 76)**

*The earth trembled and was silent when God arose for judgment. In Judah God is known; His name is great in Israel. His dwelling place has been established in peace, His abode is in Zion.*

**[15] ANTIPHON IN DIE AND PSALM 76 (KJV 77)**

*—On the day of My distress, I lifted up my hands in quest of God. I cried to the Lord with my voice; unto God with my voice and He gave ear to hear me. In the day of my distress I sought God, my hands were lifted up to Him in the night and I was not disappointed.*

**[16] RESPONSORY ERAM**

*I was like an innocent lamb; I was led to the slaughter unaware. My enemies plotted against Me saying: \* “Come, let us put wood on His bread and let us blot Him out from the land of the living.” — All My enemies were plotting against Me to harm Me; they devised an evil plan against Me saying: “Come, etc. . .*

Here we have a new and very sharp contrast between the gentleness of the sacrificial Lamb (depicted in the ample, calm first section with its intonation, its graduated and broadened descent on *innocens*, and its new melodic falls on *immolándum* and *nesciēbam*) and the violence of the wicked conspirators. Without any transition in the melody or the thought, there is a rapid jump of a fifth in a very animated and almost syllabic style, leading to the violent

and brutal decision of *eradamus eum*. The murder conspiracy is expressively portrayed, on *eum*, by a cascade of insistent, heavy neums.

**[17] RESPONSORY UNA HORA**

*You were unable to keep awake with me for a single hour, even though you had been encouraging each other to give your lives for me! \* Do you not see how Judas is not sleeping but hastening to hand me over to the Jews? — Why are you sleeping? Arise and pray so you won't enter into temptation.*

Once again we have a lament by Christ, directed this time towards His sleeping disciples and friends. His reproach is at first marked with sorrow and mildness, but soon becomes quite clear and affirmative with a stinging touch of irony on *qui exhortabimini*. Then, in a more agile and direct style, the invitation is made to consider the way in which Judas, far from going to sleep, hurries to execute his crime.

**[18] RESPONSORY SENIORES**

*The elders of the people deliberated together. \* To lay hold of Jesus through guile and to put Him to death. They went out with swords and clubs as if after a thief. — The chief priests and the Pharisees gathered a Council.*

This responsory provides a simple, sharp and animated description of the conspiracy. At *cum gladiis et fustibus*, the melody becomes more syllabic and quick with a highly accentuated and broad *tamquam ad latronem*, placed in vigorous relief.

## Lauds

**[19] ANTIPHON IUSTIFICERIS AND PSALM 50 (KJV 51)**

*— That Thou mayest be justified in Thy words and mayest overcome when Thou shalt judge.*

*Have mercy on me, O God, according to Thy lovingkindness.*

*And according to the multitude of Thy tender mercies, blot out my iniquity.*

**[20] ANTIPHON DOMINUS AND PSALM 89 (KJV 90)**

*— Like a lamb, the Lord was led to the slaughter and He opened not His mouth. Lord, Thou hast been our refuge from age to age.*

*Before the mountains were made, or the earth and the world were formed, from eternity to eternity Thou art God.*

**[21] ANTIPHON CONTRITUM EST AND PSALM 35 (KJV 36)**

*— My heart is broken within me and my bones are trembling.*

*The ungodly resolved in his heart to sin; there is no fear of the Lord before his eyes.*

*For he acts with deceit in His presence, and his wickedness renders him odious.*

**[22] ANTIPHON EXHORTATUS ES AND CANTICLE OF MOSES**

*— Thou hast encouraged us, O Lord, through Thy strength and by Thy holy banquet. Let us sing to the Lord, for He is gloriously magnified, the horse and the rider He hath thrown into the sea.*

*The Lord is my strength and my praise, He has become my salvation.*

**23 ANTIPHON OBLATUS EST AND PSALM 146 (KJV 147)**

—He was offered in sacrifice, because such was His will, and He has carried our sins.

Praise the Lord, for it is good to sing unto Him; may our praise be joyful and comely unto our God.

The Lord is rebuilding Jerusalem and will gather together the exiles of Israel.

**24 ANTIPHON TRADITOR AND CANTICLE OF ZACHARIAH  
(the Benedictus)**

— The traitor gave them a sign, saying: “The One whom I embrace is the Man, lay hold of Him.”

Blessed be the Lord God of Israel; because He hath visited and brought about the redemption of His people:

And He hath raised up a horn of salvation for us, in the house of David His servant:

As He spoke by the mouth of His holy prophets, who are from the beginning:

Salvation from our enemies, and from the hand of all who hate us:

To perform mercy to our fathers, and to remember His holy covenant,

The oath, which He swore to Abraham our father, that He would grant to us,

That being delivered from the hand of our enemies, we might serve Him without fear,

In holiness and justice before Him, all our days.

And Thou, Child, shalt be called the Prophet of the Most High: for Thou shalt go before the face of the Lord to prepare His ways:

To give knowledge of salvation to His people, unto the remission of their sins:

Through the tender mercy of our God, in which He hath visited us, a Star rising from on high;

To enlighten those who sit in darkness, and in the shadow of death; to direct our feet into the way of peace.

Glory be to the Father, and to the Son, and to the Holy Spirit;

As it was in the beginning, is now, and ever shall be, world without end, Amen.

**25 RESPONSORY CHRISTUS FACTUS EST**

Christ became obedient for us unto death, even death on the Cross. Therefore God has exalted Him, and bestowed on Him the Name which is above every name.

## The Office of Foot-washing

The foot-washing ceremony begins with the short antiphon whose first word has given this rite its name—*Mandatum novum do vobis* (A new commandment I give to you). It is followed by a series of antiphons in a basically syllabic style, using the gospel text in which Jesus washes His disciples' feet (John 13:1-17). Every event of this touching scene receives a discreet lyrical amplification. At times a Psalm verse helps to put into relief the brief, repeated antiphon, while at other times a refrain stresses the various points of the meditation. Once the “historical” antiphons have been completed, we are invited to glean their doctrinal content as expressed through more general texts about the new commandment—texts borrowed from Saint John or Saint Paul, or even from anonymous ecclesiastical traditions.

**26 ANTIPHON ANDATUM NOVUM**

I give you a new commandment; love one another, just as I have loved you, says the Lord. — Blessed are those whose ways are pure, who walk in the law of the Lord.

**27 ANTIPHON POSTQUAM SURREXIT**

*After rising from the table, the Lord poured water into a basin and began to wash His disciples' feet. This is the example that He left them.*

**28 ANTIPHON DOMINE TU MIHI**

*"Lord, are You going to wash my feet?" Jesus answered, "If I do not wash your feet, you will have nothing in common with Me."*

*Jesus came to Simon Peter, and Peter said to Him, "Lord, are You going to wash my feet?" . . . "At the moment you do not know what I am doing, but later you will understand." — "Lord, are You going to wash my feet?" . . .*

**29 ANTIPHON DOMINUS IESUS**

*The Lord Jesus, after eating supper with His disciples, washed their feet and said to them, "Do you know what I have done for you, I who am your Lord and your Master? I have given you an example so that you may do the same."*

**30 ANTIPHON VOS VOCATIS ME**

*"You call me Master and Lord, and rightly so, for that is what I am. If I, then, your Lord and Master, have washed your feet, you should also wash each other's feet."*

*Jesus rose from the table, removed His outer garment, and taking a towel, wrapped it around His waist. Then He said to His disciples, — "You call me Master and Lord, and rightly so, for that is what I am."*

*He then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel He was wearing. Then He said to His disciples, — "If I then, your Lord and Master, have washed your feet" . . .*

*After washing their feet, He put on His clothes again and sat back down at the table. He then said to them. — "You should also wash each other's feet."*

**31 ANTIPHON MANETE AUTEM**

*Abide in My love. If anyone abides in Me, then I abide in him, says the Lord. — As the Father has loved Me, so have I loved you.*

**32 ANTIPHON CARITAS PATIENS**

*Love is patient and kind; love is not envious. Love is not boastful or puffed up; it is not ambitious or self-seeking. — Love takes no pleasure in sin but delights in the truth.*

**33 ANTIPHON DILIGAMUS NOS**

*Let us love one another, for love is of God, and he who loves his brother is born of God and he sees God.*

**34 ANTIPHON DEUS CARITAS**

*God is love, and anyone who lives in love lives in God, and God lives in him. — We have known and believed the love that God has for us.*

**35 ANTIPHON UBI EST CARITAS**

*Where there is love and affection, there the congregation of the saints will be found. In that place there will be neither anger nor indignation, but an everlasting, firm love. Christ came down to redeem the world so that mankind might be freed from death. He gave an example to His disciples to wash each other's feet.*

**36 ANTIPHON CARITAS EST**

*Love is the supreme good, the great gift. On it all the commandments hang, and by it both the old and the new law are fulfilled. Through it we love both God and*

*our neighbor; by it we attain the kingdom of heaven. — One whose life is conformed to love observes both what he knows and what he does not know about the Words of God.*

**37 ANTIPHON MANEANT IN VOBIS**

*Let these three things abide in you: faith, hope and love; but the greatest of these is love. Now faith, hope and love remain, these three; but the greatest of these is love.*