



The Introduction

'Tenebrae' means darkness or shadows.
As we come to the end of Lent,
we begin a journey into darkness to a place of deep shadows.
Today we accompany Jesus in his last hours.
We witness the cruelties and the suffering he endures.
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.
And so, in this liturgy, we are invited to walk solemnly and attentively with Jesus.
Better to know.
Better to understand.
Better to be his friend, his disciple, his witness.
Be still and know that God is here.

All Stand

Antiphon *Let them draw back and be disgraced who take pleasure in my misfortune. (Sung)*

Psalm 70 *Deus, in adjutorium*

1 Be pleased, O God, to deliver me; *
O LORD, make haste to help me.

2 Let those who seek my life be ashamed
and altogether dismayed; *
let those who take pleasure in my misfortune
draw back and be disgraced.

3 Let those who say to me "Aha!" and gloat over me turn back, *
because they are ashamed.

4 Let all who seek you rejoice and be glad in you; *
let those who love your salvation say for ever,
"Great is the LORD!"

5 But as for me, I am poor and needy; *
come to me speedily, O God.

6 You are my helper and my deliverer; *
O LORD, do not tarry.

Antiphon: Let them draw back and be disgraced who take pleasure in my misfortune. (Sung)

V. Deliver me, my God, from the hand of the wicked:
R. From the clutches of the evildoer and the oppressor.

All stand for silent prayer. The appointed Reader then goes to the lectern and everyone else sits down.

Lesson 1 _A Reading from the Lamentations of Jeremiah the Prophet. [1:1- 14]

Aleph. How solitary lies the city, once so full of people! How like a widow has she become, she that was great among the nations! She that was queen among the cities has now become a vassal.

Beth. She weeps bitterly in the night, tears run down her cheeks; among all her lovers she has none to comfort her; all her friends have dealt treacherously with her; they have become her enemies.

Gimel. Judah has gone into the misery of exile and of hard servitude; she dwells now among the nations, but finds no resting place; all her pursuers overtook her in the midst of her anguish.

Daleth. The roads to Zion mourn, because none come to the solemn feasts; all her gates are desolate, her priests groan and sigh; her virgins are afflicted, and she is in bitterness.

He. Her adversaries have become her masters, her enemies prosper; because the Lord has punished her for the multitude of her rebellions; her children are gone, driven away as captives by the enemy.

Jerusalem, Jerusalem, return to the Lord your God!

Responsory 1 *In monte Oliueti*

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.

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

R. *The spirit indeed is willing, but the flesh is weak.*

EXTINGUISH CANDLE #1

Lesson 2

Waw. And from Daughter Zion all her majesty has departed; her princes have become like stags that can find no pasture, and that run without strength before the hunter.

Zayin. Jerusalem remembers in the days of her affliction and bitterness all the precious things that were hers from the days of old; when her people fell into the hand of the foe, and there was none to help her; the adversary saw her, and mocked at her downfall.

Heth. Jerusalem has sinned greatly, therefore she has become a thing unclean; all who honored her despise her, for they have seen her nakedness; and now she sighs, and turns her face away.

Teth. Uncleanness clung to her skirts, she took no thought of her doom; therefore her fall is terrible, she has no comforter. "O Lord, behold my affliction, for the enemy has triumphed."

Jerusalem, Jerusalem, return to the Lord your God!

Responsory 2 *Tristis est anima mea*

My soul is very sorrowful, even to the point of death;
remain here and watch with me.

*Now you shall see the crowd who will surround me;
you will flee, and I will go to be offered up for you.*

V. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

R. *You will flee, and I will go to be offered up for you.*

Lesson 3

Yodh. The adversary has stretched out his hand to seize all her precious things; she has seen the Gentiles invade her sanctuary, those whom you had forbidden to enter your congregation.

Kaph. All her people groan as they search for bread; they sell their own children for food to revive their strength. "Behold, O Lord, and consider, for I am now beneath contempt!"

Lamedh. Is it nothing to you, all you who pass by? Behold and see if there is any sorrow like my sorrow, which was brought upon me, which the Lord inflicted, on the day of his burning anger.

Mem. From on high he sent fire, into my bones it descended; he spread a net for my feet, and turned me back; he has left me desolate and faint all the day long.

Nun. My transgressions were bound into a yoke; by his hand they were fastened together; their yoke is upon my neck; he has caused my strength to fail. The Lord has delivered me into their hands, against whom I am not able to stand up.

Jerusalem, Jerusalem, return to the Lord your God!

Responsory 3 Ecce vidimus eum

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.*

V. Surely he has borne our griefs and carried our sorrows:

R. And by his scourging we are healed.

EXTINGUISH CANDLE #2

All Stand

Antiphon *The kings of the earth rise up in revolt, and the princes plot together, against the Lord and against his Anointed.*

Psalm 2 *Quare fremuerunt gentes?*

1 Why are the nations in an uproar? *

Why do the peoples mutter empty threats?

2 Why do the kings of the earth rise up in revolt,
and the princes plot together, *

against the LORD and against his Anointed?

3 "Let us break their yoke," they say; *

"let us cast off their bonds from us."

4 He whose throne is in heaven is laughing; *

the Lord has them in derision.

5 Then he speaks to them in his wrath, *

and his rage fills them with terror.

6 "I myself have set my king *

upon my holy hill of Zion."

7 Let me announce the decree of the LORD: *

he said to me, "You are my Son;

this day have I begotten you.

8 Ask of me, and I will give you the nations for your inheritance *

and the ends of the earth for your possession.

9 You shall crush them with an iron rod *

and shatter them like a piece of pottery."

10 And now, you kings, be wise; *

be warned, you rulers of the earth.

11 Submit to the LORD with fear, *
and with trembling bow before him;

12 Lest he be angry and you perish; *
for his wrath is quickly kindled.

13 Happy are they all *
who take refuge in him!

*Antiphon: The kings of the earth rise up in revolt, and the princes plot together,
against the Lord and against his Anointed.*

EXTINGUISH CANDLE #3

All stand for silent prayer.



The appointed Reader then goes to the lectern, and everyone else sits down.

Lesson 4 A Reading from the Treatise of Saint Augustine the Bishop on the Psalms. [Vulgate Psalm 54. Prayer Book Psalm 55:1, 2, 10c]

"Hear my prayer, O God; do not hide yourself from my petition. Listen to me and answer me. I mourn in my trial and am troubled."

These are the words of one disquieted, in trouble and anxiety. He prays under much suffering, desiring to be delivered from evil. Let us now see under what evil he lies; and when he begins to speak, let us place ourselves beside him, that, by sharing his tribulation, we may also join in his prayer.

"I mourn in my trial," he says, "and am troubled."

When does he mourn? When is he troubled? He says, "In my trial." He has in mind the wicked who cause him suffering, and he calls this suffering his "trial." Do not think that the evil are in the world for no purpose, and that God makes no good use of them. Every wicked person lives either that he may be corrected, or that through him the righteous may be tried and tested.

Responsory 4 *Tamquam ad latronem*

Have you come out as against a robber,
with swords and clubs to capture me?
Day after day I sat in the temple teaching,
and you did not seize me;
But now, behold, you scourge me,
and lead me away to be crucified.

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

R. *Day after day I sat in the temple teaching, and you did not seize me;*
but now, behold, you scourge me, and lead me away to be crucified.

Lesson 5

Would that those who now test us were converted and tried with us; yet though they continue to try us, let us not hate them, for we do not know whether any of them will persist to the end in their evil ways. And most of the time, when you think you are hating your enemy, you are hating your brother without knowing it.

Only the devil and his angels are shown to us in the Holy Scriptures as doomed to eternal fire. It is only their amendment that is hopeless, and against them we wage a hidden battle. For this battle the Apostle arms us, saying, "We are not contending against flesh and blood," that is, not against human beings whom we see, "but against the principalities, against the powers, against the rulers of the darkness of this world." So that you may not think that demons are the rulers of heaven and earth, he says, "of the darkness of this world."

He says, "of the world," meaning the lovers of the world -- of the "world," meaning the ungodly and wicked -- the "world" of which the Gospel says, "And the world knew him not."

Responsory 5 *Tenebrae factae sunt*

Darkness covered the whole land
when Jesus had been crucified;
and about the ninth hour he cried with a loud voice:
My God, my God, why have you forsaken me?
And he bowed his head and handed over his spirit.

V. Jesus, crying with a loud voice, said:

Father, into your hands I commend my spirit.

R. *And he bowed his head and handed over his spirit.*

EXTINGUISH CANDLE #4

Lesson 6

"For I have seen unrighteousness and strife in the city."

See the glory of the cross itself. On the brow of kings that cross is now placed, the cross which enemies once mocked. Its power is shown in the result. He has conquered the world, not by steel, but by wood. The wood of the cross seemed a fitting object of scorn to his enemies, and standing before that wood they wagged their heads, saying, "If you are the Son of God, come down from the cross." He stretched out his hands to an unbelieving and rebellious people. If one is just who lives by faith, one who does not have faith is unrighteous. Therefore when he says "unrighteousness," understand that it is unbelief. The Lord then saw unrighteousness and strife in the city, and stretched out his hands to an unbelieving and rebellious people. And yet, looking upon them, he said, "Father, forgive them, for they know not what they do."

Responsory 6 *Ecce quomodo moritur*

See how the righteous one perishes,
and no one takes it to 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.*

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

R. And his memory shall be in peace.

EXTINGUISH CANDLE #5

Antiphon *God is my helper; it is the Lord who sustains my life.*

Psalm 54 *Deus, in nomine*

1 Save me, O God, by your Name; *
in your might, defend my cause.

2 Hear my prayer, O God; *
give ear to the words of my mouth.

3 For the arrogant have risen up against me,
and the ruthless have sought my life, *
those who have no regard for God.

4 Behold, God is my helper; *
it is the Lord who sustains my life.

5 Render evil to those who spy on me; *
in your faithfulness, destroy them.

6 I will offer you a freewill sacrifice *
and praise your Name, O LORD, for it is good.

7 For you have rescued me from every trouble, *
and my eye has seen the ruin of my foes.

Antiphon: God is my helper; it is the Lord who sustains my life.

Lesson 7 A Reading from the Letter to the Hebrews. [4:15--5:10; 9:11-15a]

We do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people.

Responsory 7 *Eram quasi agnus*

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.*

V. All my enemies whispered together against me,
and devised evil against me, saying:

R. *Let us destroy the tree with its fruit;
let us cut him off from the land of the living.*

EXTINGUISH CANDLE #6



Lesson 8

And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also, Christ did not exalt himself to be made high priest, but was appointed by him who said to him, "You are my Son, this day have I begotten you;" as he says also in another place, "You are a priest forever, after to the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and, having been made perfect, he became the source of eternal salvation for all who obey him, being designated by God a high priest after the order of Melchizedek.

Responsory 8 *Velum templi*

The veil of the temple was torn in two,
*And the earth shook, and the thief from the cross cried out,
Lord, remember me when you come into your kingdom.*

V. The rocks were split, the tombs were opened,
and many bodies of the saints who slept were raised:
***R. And the earth shook, and the thief from the cross cried out,
Lord, remember me when you come into your kingdom.***



Lesson 9

But when Christ came as a high priest of the good things that are to come, then, through the greater and more perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls, with the ashes of a heifer, sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God. Therefore, he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance.

Responsory 9 *Sepulto Domino*

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.

V. The chief priest gathered before Pilate,
and petitioned him:

R. And they stationed soldiers to guard him.

EXTINGUISH CANDLE #7



Antiphon *God did not spare his own Son, but delivered him up for us all.*

Psalm 63 *Deus, Deus meus*

1 O God, you are my God; eagerly I seek you; *
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no water.

2 Therefore I have gazed upon you in your holy place, *
that I might behold your power and your glory.

3 For your loving-kindness is better than life itself; *
my lips shall give you praise.

4 So will I bless you as long as I live *
and lift up my hands in your Name.

5 My soul is content, as with marrow and fatness, *
and my mouth praises you with joyful lips,

6 When I remember you upon my bed, *
and meditate on you in the night watches.

7 For you have been my helper, *
and under the shadow of your wings I will rejoice.

8 My soul clings to you; *
your right hand holds me fast.

Antiphon: God did not spare his own Son, but delivered him up for us all.

EXTINGUISH CANDLE #8

Antiphon: Now the women sitting at the tomb made lamentation, weeping for the Lord.

The Song of Zechariah Benedictus Dominus Deus (Luke 1:68-79)S-195

Blessed be the Lord, the God of Israel; *
he has come to his people and set them free.

He has raised up for us a mighty savior, *
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, *
and 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 will be for ever. Amen.

Antiphon: Now the women sitting at the tomb made lamentation, weeping for the Lord.

After the Canticle, during the repetition of the Antiphon, the remaining candle is taken from the stand and hidden beneath or behind the Altar, or in some other convenient place.

All kneel for the singing of the following anthem

Christus factus est

Christ for us became obedient unto death,
even death on a cross;
therefore God has highly exalted him
and bestowed on him the Name
which is above every name.

A brief silence is observed.

The following Psalm is then said quietly responsively by half verse

Psalm 51 *Miserere mei, Deus*

1 Have mercy on me, O God, according to your loving-kindness; *
in your great compassion blot out my offenses.

2 Wash me through and through from my wickedness *
and cleanse me from my sin.

3 For I know my transgressions, *
and my sin is ever before me.

4 Against you only have I sinned *
and done what is evil in your sight.

5 And so you are justified when you speak *
and upright in your judgment.

6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.

7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.

8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.

9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.

10 Hide your face from my sins *
and blot out all my iniquities.

11 Create in me a clean heart, O God, *
and renew a right spirit within me.

12 Cast me not away from your presence *
and take not your holy Spirit from me.

13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.

14 I shall teach your ways to the wicked, *
and sinners shall return to you.

15 Deliver me from death, O God, *
**and my tongue shall sing of your righteousness,
O God of my salvation.**

16 Open my lips, O Lord, *
and my mouth shall proclaim your praise.

17 Had you desired it, I would have offered sacrifice, *
but you take no delight in burnt-offerings.

18 The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you will not despise.

19 Be favorable and gracious to Zion, *
and rebuild the walls of Jerusalem.

20 Then you will be pleased with the appointed sacrifices,
with burnt-offerings and oblations; *
then shall they offer young bullocks upon your altar.

The officiant says the Collect without the chant, and without the usual conclusion.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross.

Nothing further is said; but a noise is made, and the remaining candle is brought from its hiding place and replaced on the stand.



By its light the ministers and people depart in silence.

Notes about this service:

Tenebrae (*/ˈtɛnəbrɛɪ,-brɪ/*—Latin for "darkness") is a religious service of Western Christianity held during the three days preceding Easter Day, and characterized by gradual extinguishing of candles, and by a "strepitus" or "loud noise" taking place in total darkness near the end of the service.

Anglican practice

Those Anglican churches that celebrate the Tenebrae service do so on Spy Wednesday, thereby preserving the importance of the Maundy Thursday and Good Friday observances.

In its Book of Occasional Services, the Episcopal Church (United States) provides for a single Tenebrae service on Holy Wednesday in the evening. That service preserves the number of nine Tenebrae lessons, each followed by a responsory.

At Saint Anna's:

The essential idea supporting the liturgy in the Episcopal Church's *Book of Occasional Services* (BOS) is to provide for a service that does not diminish or replace the rich liturgies of Maundy Thursday and Good Friday. Therefore, the foundational readings are based on traditional Daily Office Readings and The Book of Lamentations found in the Hebrew Bible. The entire text is intended to be a meditative exercise in preparation for the Holy Triduum.

However, we have substantially reduced the number of psalms and readings associated with the BOS version in order to provide for a shortened service. Yet, we have, we hope, retained the sense of preparation; the use of candle light congregational participation, song/chant, and the concluding pieces of the liturgy according to the Book of Occasional Services.