



*A Service of*  
**TENEBRAE**

WEDNESDAY IN HOLY WEEK

ST PAUL'S CHURCH IN ENGLEWOOD  
an Episcopal Parish in the Diocese of Newark  
and the Anglican Communion

## TENEBRAE

*The service of Tenebrae, which means “shadows” or “darkness” in Latin, is taken from a special form of Evening Prayer used on the Wednesday, Thursday, and Friday of Holy Week. It is an extended meditation on the cross of Christ. Using scripture passages, music, and light, the story of Jesus’ betrayal, arrest, and crucifixion is retold in dramatic fashion.*

*We experience a small portion of Christ’s pain and suffering as we observe the various services throughout Holy Week. During this service, candles are gradually extinguished and the lights dimmed until only a single candle, considered a symbol of Christ, remains. Toward the end of the service, the ‘Christ candle’ is hidden, illustrating the apparent victory of the forces of evil over good. At the very end, a loud noise is made, recalling the earthquake at the time of Jesus’ death (Matthew 27) and his resurrection (Matthew 28:2). The hidden candle is then restored to its place, symbolizing the triumph of Christ over death. By this single light, we all depart in silence.*

*During the service, the congregation is invited to sing the psalms with the Choir.*

*Please stand as the ministers enter.*

## FIRST NOCTURN

PSALM 69 Salvum me fac

Tone II



- 1 Save me, O *God*, \*  
for the waters have risen up / to *my* neck.
- 2 I am sinking in deep *mire*, \*  
and there is no firm ground / for *my* feet.
- 3 I have come into deep *waters*, \*  
and the torrent washes / *over* me.
- 5 Those who hate me without a cause are more than the hairs of my head;  
my lying foes who would destroy me are *mighty*. \*  
Must I then give back what I / *never* stole?
- 7 Let not those who hope in you be put to shame through me,  
Lord GOD of *hosts*; \*

let not those who seek you be disgraced because of me, O / God *of* Israel.

- 8 Surely, for your sake have I suffered *reproach*, \*  
and shame has covered *my* face.
- 9 I have become a stranger to my own *kindred*, \*  
an alien to my / *mother's* children.
- 10 Zeal for your house has eaten me *up*; \*  
the scorn of those who scorn you has fallen *upon* me.

*Please remain standing for silent prayer. A candle is then extinguished.*

*Leader* Deliver me, O God, from the hand of the wicked:

*People* From the clutches of the evildoer and the oppressor.

*Please sit. The Choir then sings the Lesson*

LESSON I

Lamentations of Jeremiah the Prophet, 1:1-5

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 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!

*Please stand*

RESPONSORY I *In monte Oliveti*

*Giovanni Croce*

*Choir* *In monte Oliveti oravit ad Patrem:*

*"Pater, si fieri potest, transeat a me calix iste.*

*Spiritus quidem promptus est, caro autem infirma: Fiat voluntas tua.”*

*On Mount Olivet He prayed to the Father:*

*“Father, if it is possible, let this cup pass from me.*

*The spirit is indeed willing, but the flesh is weak: Your will be done.”*

*Please sit. The Choir then sings the Lesson*

LESSON II

Lamentations of Jeremiah the Prophet, 1:6-9

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!

*Please stand*

RESPONSORY II *Tristis est anima mea*

*Leader* My soul is very sorrowful, even to the point of death;

*People* 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.

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

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

*Please sit. The Choir then sings the Lesson*

LESSON III

Lamentations of Jeremiah the Prophet, 1:10-14

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!

*Please stand*

RESPONSORY III *Ecce vidimus eum*

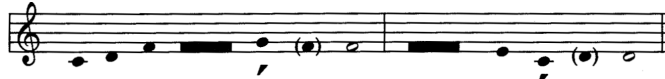
*Leader*       Lo, we have seen him without beauty or majesty,  
*People*        With no looks to attract our eyes. He bore our sins and grieved for us, he was wounded by our transgressions, and with his stripes we are healed.

*Leader*        Sure he has borne our griefs and carried our sorrow:  
*People*        And with his stripes we are healed.

SECOND NOCTURN

PSALM 22 Deus, Deus meus

Tone II



- 1 My God, my God, why have you forsaken me? \*  
and are so far from my cry  
and from the words of / my *distress*?
- 2 O my God, I cry in the daytime, but you do not *answer*; \*  
by night as well, but I / find *no* rest.
- 3 Yet you are the *Holy One*, \*  
enthroned upon the / praises of *Israel*.
- 4 Our forefathers put their trust in *you*; \*  
they trusted, and you de/ *livered* them.
- 5 They cried out to you and were *delivered*; \*  
they trusted in you and were not / put *to* shame.
- 6 But as for me, I am a worm and no *man*, \*  
scorned by all and despised / by *the* people.
- 7 All who see me laugh me to *scorn*; \*  
they curl their lips and wag their / heads, *saying*,
- 8 “He trusted in the Lord; let him *deliver* him; \*  
let him rescue him, if he de /lights *in* him.”

*Please remain standing for silent prayer. A candle is then extinguished.*

*Leader* They divide my garments among them:

*People* They cast lots for my clothing.

*Please sit as the appointed Reader goes to the Lectern*

LESSON IV

A Reading from the Treatise of Saint Augustine on the Psalms  
(Psalm 55: 1, 2, 10c)

*Reader* “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 “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.

*Please stand*

RESPONSORY IV *Tamquam ad latronem*

*Leader* Have you come out as against a robber,

*People* 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.

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

*People* 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.

*Please sit*

LESSON V A Reading from the Treatise of Saint Augustine on the Psalms, continued

*Reader* 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.”

*Please stand*

RESPONSORY V *Tenebrae factae sunt*

*Mode VII*

*Choir* *Tenebrae factae sunt dum crucifixissent Jesum ei:  
Et circa horam nonam exclamavit Jesum voce magna:  
Deus meus, ut quid me dereliquisti?  
Et inclinato capite emisit spiritum.  
Exclamans Jesus voce magna, ait:  
Pater, in manus tuas commendo spiritum meum.*

*Darkness was everywhere when they crucified Jesus:  
And about the ninth hour Jesus exclaimed with a loud voice:  
“My God, why have you abandoned me?”  
And he bowed his head and gave up his spirit.  
Crying out with a loud voice, Jesus said:  
“Father, into your hands I commend my spirit.”*

*Please sit*

LESSON VI A Reading from the Treatise of Saint Augustine on the Psalms, continued

*Reader* “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,



LESSON VII

A reading from Hebrews, 4:15—5:10; 9:11-15a

*Reader* 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.

*Please stand*

RESPONSORY VII *Eram quasi agnus*

*Leader* I was like a trusting lamb led to the slaughter.

*People* 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.

*Leader* All my enemies whispered together against me, and devised evil against me, saying:

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

*Please sit*

LESSON VIII

A reading from Hebrews, continued

*Reader* 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 a 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 for ever after 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, being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.

*Please stand*

RESPONSORY VIII *Velum templi*

*Leader* The veil of the temple was torn in two,

*People* And the earth shook, and the thief from the cross cried out, Lord, remember me when you come into your kingdom.

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

*People* And the earth shook, and the thief from the cross cried out, Lord, remember me when you come into your kingdom.

*Please sit*

LESSON IX

A reading from Hebrews, continued

*Reader* But when Christ appeared 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 and 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.

*Please stand*

RESPONSORY IX *Sepulto Domino*

*Leader* When the Lord was buried, they sealed the tomb,

*People* Rolling a great stone to the door of the tomb; and they stationed soldiers to guard him.

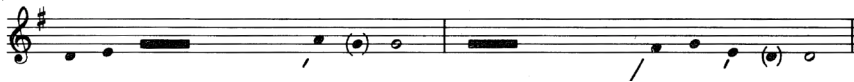


- he has made me live in dark places like / those who *are* long dead.
- 4 My spirit faints within me; \*  
my heart within / me is *desolate*.
- 5 I remember the time past;  
I muse upon all your *deeds*; \*  
I consider the / works of *your* hands.
- 6 I spread out my hands to *you*; \*  
my soul gasps to you / like a *thirsty* land.

*Please remain standing for silent prayer. A candle is then extinguished.*

PSALM 150 Laudate Dominum

Tone VIII



- 1 Praise God in his holy *temple*; \*  
praise him in the firma / ment of *his* power.
- 2 Praise him for his mighty *acts*; \*  
praise him for his ex / cellent *greatness*.
- 3 Praise him with the blast of the *ram's*-horn; \*  
praise / him with *lyre* and harp.
- 4 Praise him with timbrel and *dance*; \*  
praise / him with *strings* and pipe.
- 5 Praise him with resounding *cymbals*; \*  
praise him with loud- / clanging *cymbals*.
- 6 Let everything that has *breath* \*  
- / - praise *the* Lord.

*Please remain standing for silent prayer. A candle is then extinguished.*

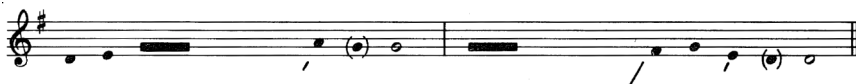
*Leader* My flesh shall also rest in hope:

*People* For you will not let your holy One see corruption.

*Please kneel or sit. During the singing of the Benedictus, all other lights in the church—except for the ‘Christ candle’—are extinguished*

BENEDICTUS DOMINUS DEUS

Luke 1:68-79



- ALL* Blessed be the Lord, the God of / *Israel*; \*  
he has come to his peo / ple and *set* them free.
- 2 He has raised up for us a mighty *savior*, \*  
born of the house of his / servant *David*.
- 3 Through his holy prophets he promised of old,  
that he would save us from our *enemies*, \*  
from the hands of / those who *hate* us.
- 4 He promised to show mercy to our *fathers* \*  
and to remember his / holy *covenant*.
- 5 This was the oath he swore to our father *Abraham*, \*  
to set us free from the hands / of our *enemies*,
- 6 Free to worship him without *fear*, \*  
holy and righteous in his sight all the / days of *our* life.
- 7 You, my child, shall be called the prophet of the Most *High*, \*  
for you will go before the Lord / to *prepare* his way,
- 8 To give his people knowledge of *salvation* \*  
by the for / giveness *of* their sins.
- 9 In the tender compassion of our *God* \*  
the dawn from on high shall / break *upon* us,
- 10 To shine on those who dwell in darkness and the shadow of *death* \*  
and to guide our feet in / to 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*.

*After the Benedictus, please continue to kneel or sit. The 'Christ candle' is taken from the stand and hidden behind the Altar.*





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

*The Officiant then says this collect without chant, and without the usual conclusion*

*Officiant* 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 loud noise is made, and the 'Christ candle' is brought  
from its hiding place and replaced on the stand. By its light the ministers and people  
depart in silence.*

*Cover art: The Man of Sorrows, Albrecht Dürer*



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