

# CHRIST CHURCH CRANBROOK



TENEBRAE

HOLY WEDNESDAY

WEDNESDAY, APRIL 8, 2020  
SEVEN O'CLOCK IN THE EVENING

## Welcome to Christ Church Cranbrook

We are delighted you are here to worship this evening during Holy Week.

### A Note on the Service

*Tenebrae* (Latin, for “darkness” or “shadows”) is the term that has been used since the 12th century to refer to the ancient monastic early morning services (Matins and Lauds, similar to our “Morning Prayer” as celebrated here daily) of Maundy Thursday, Good Friday, and Holy Saturday. During Holy Week, the daily monastic routines of celebrating Matins and Lauds in the middle of the night and early morning, approximately 3:00 a.m. and 6:00 a.m., were often set aside to accommodate greater lay attendance and participation. *Tenebrae*, uniting both of these morning services on the last days in Holy Week, thus was celebrated in the late afternoon or evening of the previous day.

Each day’s office in its psalms, antiphons, readings, and responses had its own particular theme: Thursday’s *Tenebrae* concerned betrayal; Friday’s focused on Jesus’s crucifixion, passion, and death; sustaining patience and hope for the resurrection was the emphasis for Saturday — with all of these day’s services celebrated on their preceding eve.

Our service on the Wednesday of Holy Week, the traditional time for Thursday *Tenebrae*, draws from each of these three offices of *Tenebrae*. In this form the service provides an extended meditation upon—as well as a prelude to—the events in the life of our Lord Jesus Christ between the Last Supper and the Resurrection.

Apart from the reading of the Lamentations of the Prophet Jeremiah, the most conspicuous feature of this service is the gradual extinguishing of candles and other lights until just a single candle, a symbol of Christ, remains. Near the end of the service, this candle is hidden from view of the people, typifying the apparent victory of the forces of evil. To conclude the service, a *strepitus* (Latin, for “a loud noise”) is made, symbolizing the great earthquake at the time of the resurrection (Matthew 28: 2), the hidden candle is restored to its place, and by its light all depart in silence.

*The Office begins with the Antiphon on the first Psalm.*

*The texts of the Psalms can be found at this link: [www.bcponline.org/Psalter/psalter.html](http://www.bcponline.org/Psalter/psalter.html).*

## FIRST NOCTURN

ANTIPHON

Zeal for your house has eaten me up;  
the scorn of those who scorn you has fallen upon me.

PSALM 69

*Book of Common Prayer, pp. 679-80*

*The first candle is extinguished.*

ANTIPHON

Let them draw back and be disgraced who take pleasure in my misfortune.

PSALM 70

*B.C.P., p. 682*

*The second candle is extinguished.*

ANTIPHON

Arise, O God, maintain my cause.

PSALM 74

*B.C.P., pp. 689-90*

*The third candle is extinguished.*

V. Deliver me, my God, from the hand of the wicked:

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

*A period of silence is kept.*

LESSON

LAMENTATIONS I: 1-14

*Lector* A Reading from the Lamentations of Jeremiah the Prophet.

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.

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.

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.

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.

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** *In monte Oliveti*

V. On the Mount of Olives Jesus prayed to the Father:

R. **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.**

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.

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.

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.

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** *Tristis est anima mea*

V. My soul is very sorrowful, even to the point of death;

R. **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.**

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.

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!"

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.

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.

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** *Ecce vidimus eum*

V. Lo, we have seen him without beauty or majesty,

R. **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.**

## SECOND NOCTURN

ANTIPHON

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

**PSALM 2**

*B.C.P.*, p. 586

*The fourth candle is extinguished.*

ANTIPHON

They divide my garments among them; they cast lots for my clothing.

**PSALM 22**

*B.C.P.*, p. 610

*The fifth candle is extinguished.*

ANTIPHON

False witnesses have risen up against me, and also those who speak malice.

**PSALM 27**

*B.C.P.*, p. 617

*The sixth candle is extinguished.*

*A period of silence is kept.*

**LESSON**

ISAIAH 52: 13 - 53: 12

*Lector* A Reading from the Book of the prophet Isaiah.

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been

told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

**RESPONSORY** *Tanquam ad latronem*

V. Have you come out as against a robber,

R. **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.**

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people.

**RESPONSORY** *Tenebrae factae sunt*

V. Darkness covered the whole land when Jesus had been crucified;

R. **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.**

They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

**RESPONSORY** *Ecce quomodo moritur*

V. See how the righteous one perishes,

R. **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.**

## THIRD NOCTURN

ANTIPHON

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

**PSALM 54**

*B.C.P.*, p. 659

*The seventh candle is extinguished.*

ANTIPHON

At Salem is his tabernacle, and his dwelling is in Zion.

**PSALM 76**

*B.C.P.*, p. 692

*The eighth candle is extinguished.*

ANTIPHON

I have become like one who has no strength, lost among the dead.

**PSALM 88**

*B.C.P.*, pp. 712-713

*The ninth candle is extinguished.*

V. He has made me dwell in darkness:

R. **Like the dead of long ago.**

*A period of silence is kept.*

*Lector* A Reading from the Letter to the Hebrews.

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 *Eram quasi agnus*

V. I was like a trusting lamb led to the slaughter.

R. **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.**

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.

RESPONSORY *Velum templi*

V. The veil of the temple was torn in two,

R. **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.**

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.

**RESPONSORY** *Sepulto Domino*

- V. When the Lord was buried, they sealed the tomb,  
R. **rolling a great stone to the door of the tomb;  
and they stationed soldiers to guard him.**
- V. The chief priests gathered before Pilate, and petitioned him:  
R. **And they stationed soldiers to guard him.**

**LAUDS**

ANTIPHON

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

**PSALM 63**

*B.C.P.*, pp. 670-1

*The tenth candle is extinguished.*

ANTIPHON

He was led like a lamb to the slaughter, and he opened not his mouth.

**PSALM 90**

*B.C.P.*, pp. 717-8

*The eleventh candle is extinguished.*

ANTIPHON

They shall mourn for him as one mourns for an only child;  
for the Lord, who is without sin, is slain.

**PSALM 143**

*B.C.P.*, pp. 798-9

*The twelfth candle is extinguished.*

ANTIPHON

From the gates of hell, O Lord, deliver my soul.

**THE SONG OF HEZEKIAH (ISAIAH 38: 10-20)**

In my despair I said, "In the noonday of my life I must depart;  
my unspent years are summoned to the portals of death."  
And I said, "No more shall I see the Lord in the land of the living,  
never more look on my kind among dwellers on earth.  
My house is pulled down and I am uncovered,  
as when a shepherd strikes his tent.  
My life is rolled up like a bolt of cloth,  
the threads cut off from the loom.  
Between sunrise and sunset my life is brought to an end;  
I cower and hope for the dawn.  
Like a lion he has crushed all my bones;  
like a swallow or thrush I utter plaintive cries; I mourn like a dove.  
My weary eyes look up to you;  
Lord, be my refuge in my affliction."  
But what can I say? for he has spoken;  
it is he who has done this.  
Slow and halting are my steps all my days,  
because of the bitterness of my spirit.  
O Lord, I recounted all these things to you and you rescued me;  
when entreated, you restored my life.  
I know now that my bitterness was for my good,  
for you held me back from the pit of destruction, you cast all my sins behind you.  
The grave does not thank you nor death give you praise;  
nor do those at the brink of the grave hang on your promises.  
It is the living, O Lord,  
the living who give you thanks as I do this day;  
You, Lord, are my Savior;  
I will praise you with stringed instruments  
all the days of my life, in the house of the Lord.

*The thirteenth candle is extinguished.*

ANTIPHON

O Death, I will be your death; O Grave, I will be your destruction.

**PSALM 150** B.C.P., pp. 808-9

*The fourteenth candle is extinguished.*

V. My flesh also shall rest in hope:  
R. **You will not let your holy One see corruption.**

*During the following Canticle, the remaining candle is hidden.*

ANTIPHON

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

**THE SONG OF ZECHARIAH (LUKE 1: 68-79)**

*B.C.P., pp. 92-3*

*All kneel in body or in spirit for the singing of the following anthem*

*Christus factus est*

**C**hrist 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 sung quietly.*

**PSALM 51**

*B.C.P., pp. 656-7*

*The Officiant says the Collect without chant, and without the usual conclusion.*

**A**lmighty 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.*

*By its light the ministers and people depart in silence.*



## CHRIST CHURCH CRANBROOK

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