

— T E N E B R A E —

A service of Shadows

WEDNESDAY IN HOLY WEEK

*with HAVEN Community
hosted by Grace Episcopal Church, Hartford*



MATINS

The First Nocturn

The church is partially lit by seven candles on stands, placed before the High Altar. The community gathers informally.

All rise with the Officiant, if so moved.

The Officiant makes incense, after which is sung the

OPENING ANTHEM

Christus factus est

CHRIST became o-bedient for our sake un- to

death, e-ven the death of the cross. *✠*. Wherefore God

al-so has highly ex-al- ted him: and gi- ven him a name

which is a- bove ev'- ry name. *Christ became...*

Please be seated for the

PSALMODY

The Psalms are prayed antiphonally by whole verse, alternating from one side to the other. A significant pause is observed at the asterisk. The Cantor will demonstrate the psalm tone before intoning each antiphon.

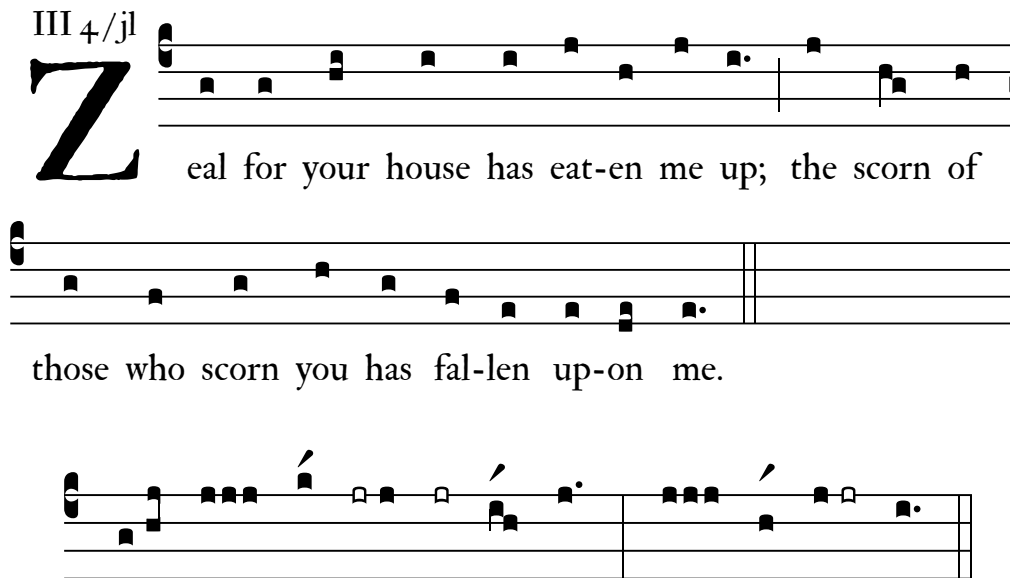
Psalm 69:1–22 *Salvum me fac*

The Book of Common Prayer, 679

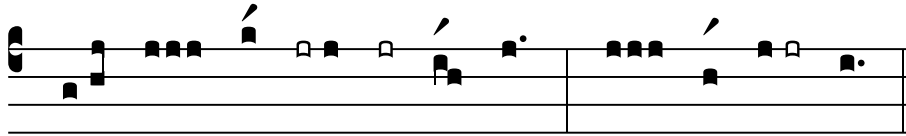
III 4/jl

Z eal for your house has eat-en me up; the scorn of

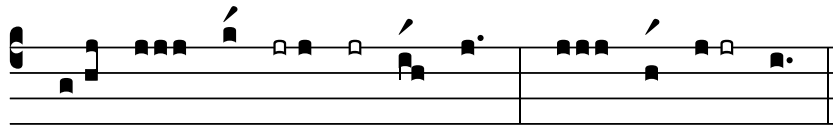
those who scorn you has fal-len up-on me.



- 1 Save me, O God,
for the waters have ris•en up to my neck.*
I am sinking in deep mire,
and there is no firm ground for my feet.
- 2 I have come into deep wa•ters, *
and the torrent wash•es over me.
- 3 I have grown weary with my crying;
my throat is in•flamed; *
my eyes have failed from look•ing for my God.
- 4 Those who hate me without a cause are more than the hairs
of my head; my lying foes who would de•stroy me are might•y. *
Must I then give back what I never stole?
- 5 O God, you know my fool•ish•ness, *
and my faults are not hidd•en from you.



- 6 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* Isra•el.
- 7 Surely, for your sake have I *suff*•ered *re*•proach, *
 and shame has *cov*•ered my face.
- 8 I have become a stranger *to* my own *kind*•red, *
 an alien to my *mo*•ther's child•ren.
- 9 Zeal for your house has *eat*•en *me* up; *
 the scorn of those who scorn you has fallen *up*•on me.
- 10 I humbled my•self with *fast*•ing, *
 but that was turned to *my* re•proach.
- 11 I put on *sack* cloth *al*•so, *
 and became a byword *a*•mong them.
- 12 Those who sit at the gate *mur*•mur a•gainst me, *
 and the drunkards make songs *a*•bout me.
- 13 But as for me, *this* is my prayer *to* you, *
 at the time you have *set*, O Lord:
- 14 “In your great *mer*•cy, O God, *
 answer me with your *un*•failing help.
- 15 Save me from the mire; *do* not let *me* sink; *
 let me be rescued from those who hate me
 and out of the *deep* wa•ters.
- 16 Let not the torrent of waters wash over me,
 neither let the deep *swal*•low *me* up; *
 do not let the Pit shut its mouth *up*•on me.



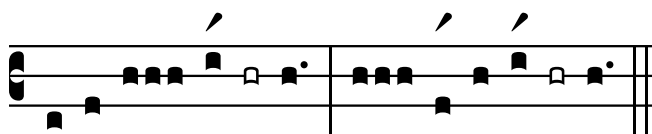
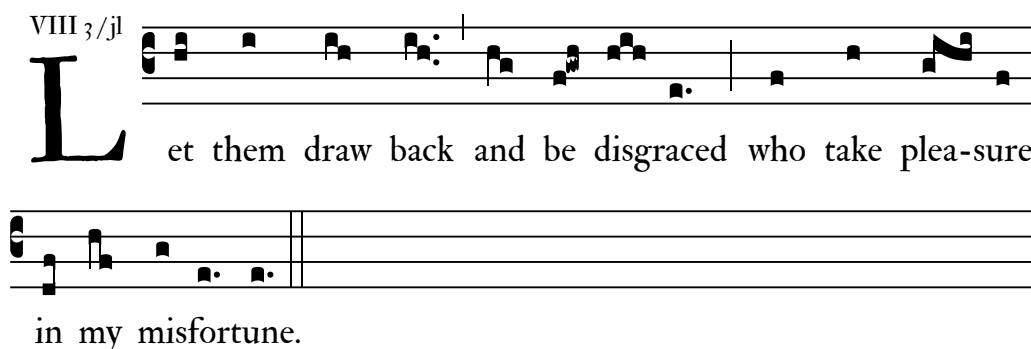
- 17 Answer me, O Lord, *for* your love *is* kind; *
in your great compassion, *turn* to me.”
- 18 “Hide not your *face* from your *ser•vant*; *
be swift and answer me, for I *am* in dis•tress.
- 19 Draw near to *me* and re•*deem* me; *
because of my enemies de•*liv•er* me.
- 20 You know my reproach, my shame, and *my* dis•*hon•or*; *
my adversaries are all *in* your sight.”
- 21 Reproach has broken my heart, and it *can•not be* healed; *
I looked for sympathy, but there was none,
for comforters, but I could *find* no one.
- 22 They *gave* me gall to eat, *
and when I was thirsty, they gave me vine•*gar* to drink.

III 4/jl
Z eal for your house has eat-en me up; the scorn of

those who scorn you has fal-len up-on me.

The first candle is extinguished and a bell is rung.

A brief silence is kept.

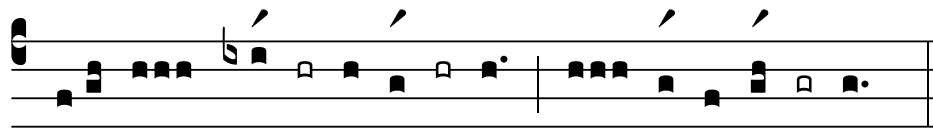


- 1 *Be pleased, O God, to de•liv•er me; **
O Lord, *haste to help me.*
- 2 Let those who seek my life be ashamed
and altogether *dis•mayed; **
let those who take pleasure in my misfortune
draw *back* and *be* disgraced.
- 3 Let those who say to me “Aha!” and gloat over me *turn back, **
be•cause they 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 *need•y; **
come to me *speed•i•ly, O God.*
- 6 You are my helper and my de•liv•erer; *
O Lord, *do not tar•ry.*

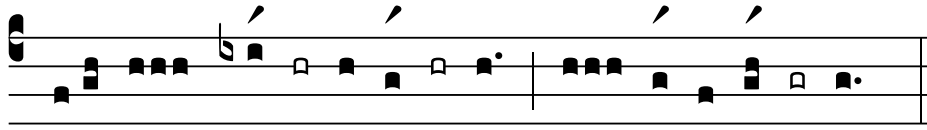
(Antiphon, above)

The second candle is extinguished and a bell is rung.

A brief silence is kept.



- 1 O God, why have you *ut•ter•ly* cast us off? *
why is your wrath so hot against the sheep *of* your *pas•ture*?
- 2 Remember your congregation that you *pur•chased* long ago, *
the tribe you redeemed to be your inheritance,
and Mount *Zi•on* *where* you dwell.
- 3 Turn your steps toward the *end•less* *ru•ins*; *
the enemy has laid waste everything in your *san•ctu•ar•y*.
- 4 Your adversaries *roared* in your *ho•ly* place; *
they set up their banners as *to•kens* of *vic•tory*.
- 5 They were like men coming up with axes *to* a *grove* of trees; *
they broke down all your carved work with *hat•chets*
and *ham•mers*.
- 6 They set *fire* to your *ho•y* place; *
they defiled the dwelling place of your Name
and *razed* it *to* the ground.
- 7 They said to themselves, “Let us destroy them *al•to•geth•er*.” *
They burned down all the meeting places of *God* in *the* land.
- 8 There are no signs for us to see;
there *is* no *pro•phet* left; *
there is not one among *us* who *knows* how long.
- 9 How long, O God, will the *ad•ver•sar•y* scoff? *
will the enemy blaspheme your *Name* for *ev•er*?



- 21 Arise, O *God*, main•tain your cause; *
remember how fools re•vile you *all* day long.
- 22 Forget not the clamor of your *ad•ver•sa•ries*, *
the unending tumult of those who rise *up* a•gainst you.



The third candle is extinguished and a bell is rung.

A brief silence is kept.

All rise, as so moved, as the Officiant rises and makes incense.

After which is sung:

℣. Deliver me, my God, from the hand of the wick • ed.

℟. From the clutches of the evildoer and the oppres • sor.

All are seated for the reading of the
First Lesson

Lamentations (℟-17)

A breif silence is kept.

All remain seated for the recitation of the
First Responsory

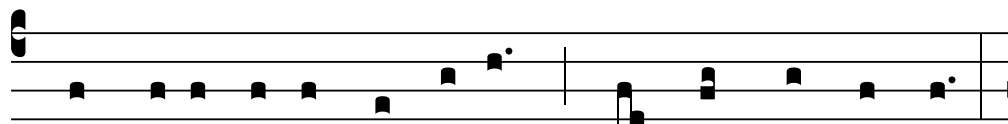
In monte Oliveti



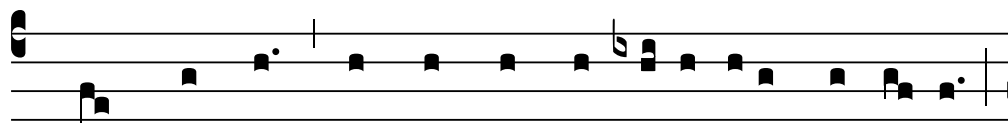
V. On the mount of Olives Jesus prayed to the Father:



R. Father, if it be possible, let this cup pass from me.



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



V. Watch and pray, that you may not enter into tempta-tion.



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

Second Lesson

Lamentations (1-2)

A breif silence is kept.

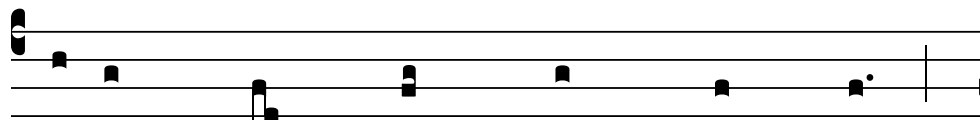
All remain seated for the recitation of the

Second Responsory

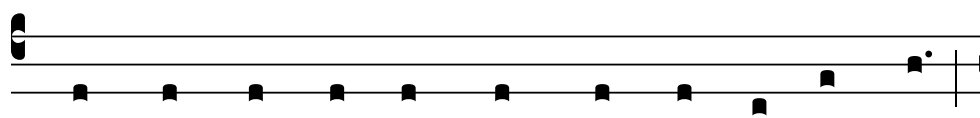
Tristis est anima mea



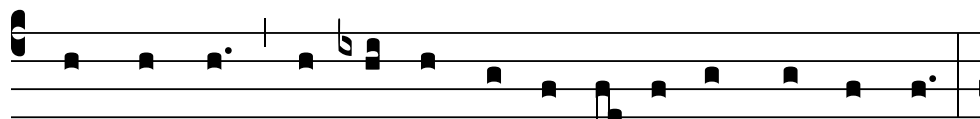
V. My soul is very sorrowful, even to the point of death;



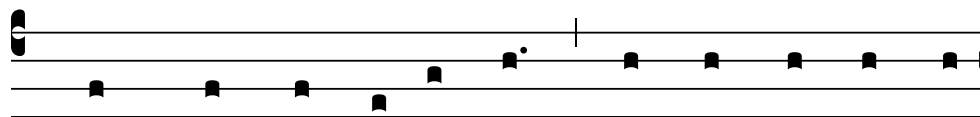
R. remain here and watch with me.



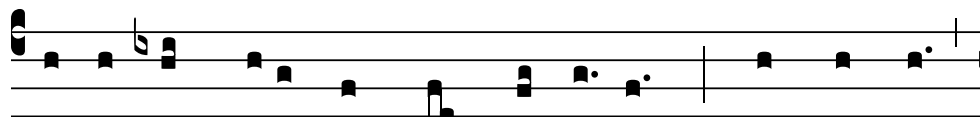
V. Now you shall see the crowd who will surround me;



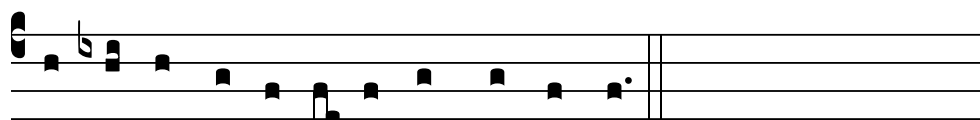
R. you will flee, but I will go to be offered up for you.



V. Behold, the hour is at hand, and the Son of Man



is betrayed into the hands of sinners *R.* you will flee,



but I will go to be offered up for you.

Second Lesson

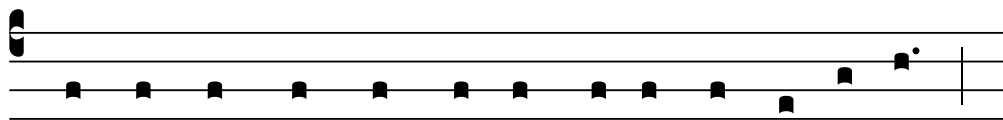
Lamentations (ו-ז)

A brief silence is kept.

All remain seated for the recitation of the

Third Responsory

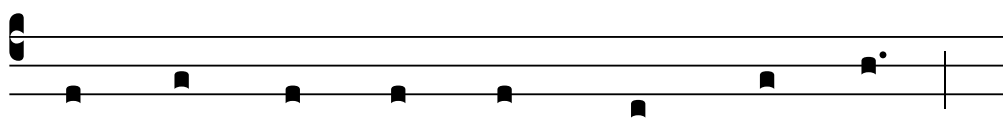
Ecce vidimus eum



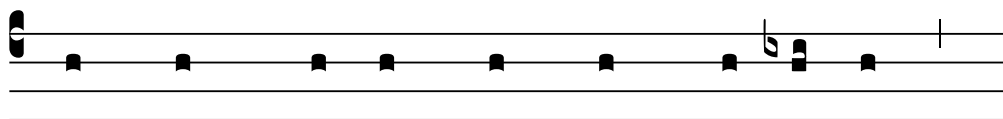
℣. Lo, we have seen him without beauty or ma-jes-ty,



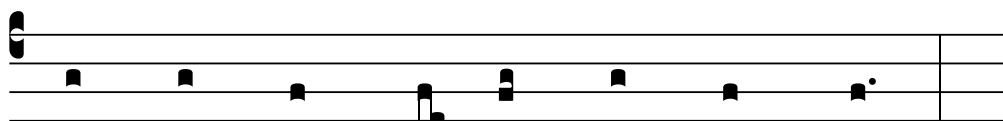
℞. with no looks to attract our eyes.



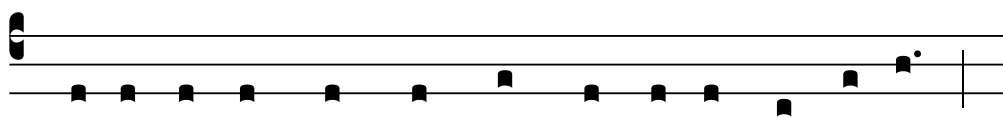
℣. He bore our sins and grieved for us,



℞. he was wounded for our transgressions,



and by his scourging we are healed.



℣. Surely, he has borne our griefs and carried our sorrows:



℞. and by his scourging we are healed.

A breif silence is kept.

The Second Nocturn

All remain seated for the reading of the

Fourth Lesson

*from Treatise on the Psalms**

St. Augustine of Hippo

“For I have seen unrighteousness and strife in the city.”

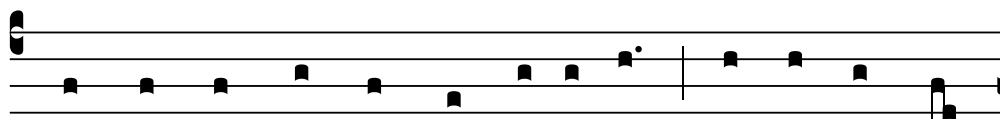
See the glory of the cross itself. On the brow of kings that cross is now placed, the cross which enemies once mocked. Its power is shown in the result. He has conquered the world, not by steel, but by wood. The wood of the cross seemed a fitting object of scorn to his enemies, and standing before that 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.”

A breif silence is kept.

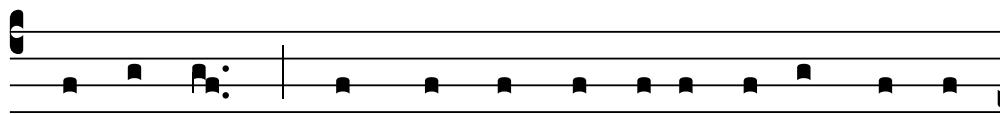
All remain seated for the recitation of the

Fourth Responsory

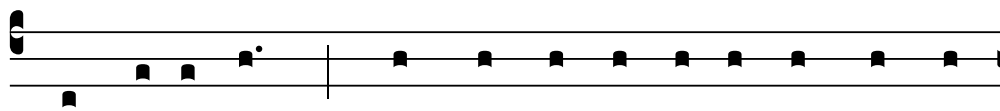
Ecce quomodo moritur



ⲧ. See how the righteous one perish-es, Ⲡ. and no one takes



it to heart. ⲧ. The righteous are taken a-way, and no



one understands. Ⲡ. From the face of e- vil the righteous

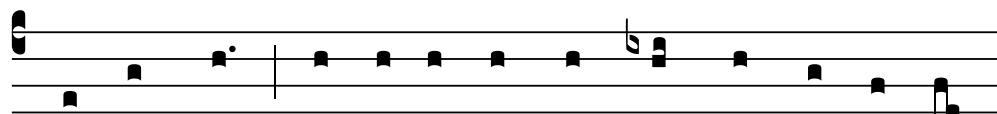
*Vulgate Psalm 54; Prayer Book Psalm 55:10c



one is tak- en a-way and his memor-y shall be in peace.



∇. Like a sheep before its shearers is mute, so he opened



not his mouth. By oppression and judgement he was tak-



en a- way: ∇. And his memor- y shall be in peace.

The Third Nocturn

All remain seated for the reading of the

Fifth Lesson

Philippians 2:5–11

Let the same mind be in you that was in Christ Jesus,
who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
he humbled himself
and became obedient to the point of death—
even death on a cross.

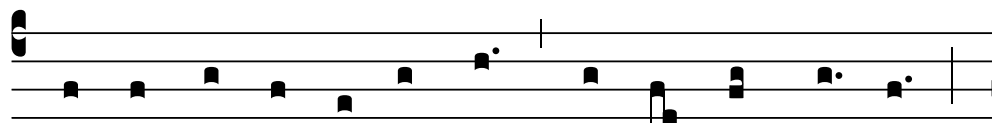
Therefore God also highly exalted him
 and gave him the name
 that is above every name,
 so that at the name of Jesus
 every knee should bend,
 in heaven and on earth and under the earth,
 and every tongue should confess
 that Jesus Christ is Lord,
 to the glory of God the Father.

A breif silence is kept.

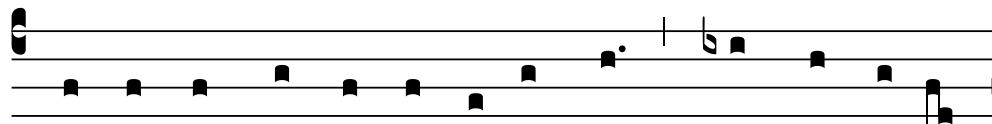
All remain seated for the recitation of the

Fifth Responory

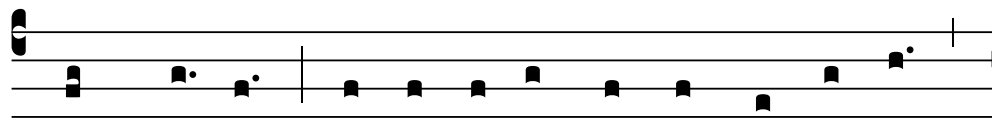
Eram quasi agnus



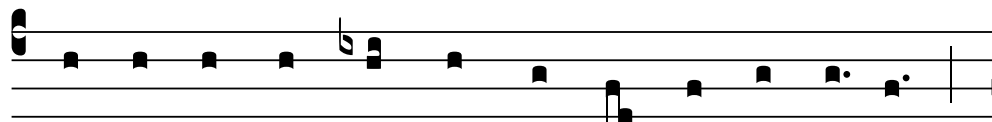
Ps. I was like a trusting lamb led to the slaughter.



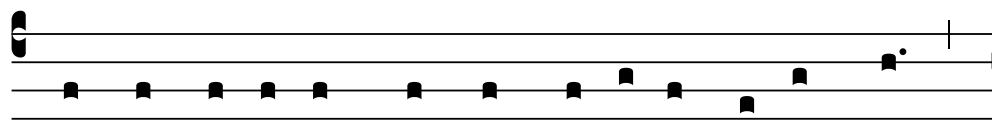
R. I did not know it was against me that they devised



schemes, say-ing, *Ps.* let us destroy the tree with its fruit;



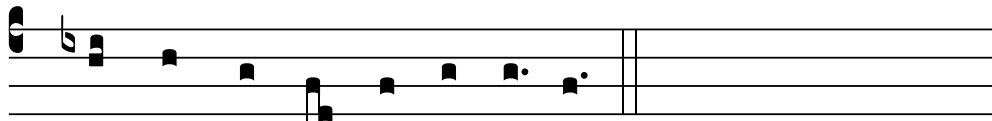
R. let us cut him off from the land of the liv-ing



Ps. All my e-nemies whispered to-gether against me,



and de-vised e-vil against me, say-ing: *R.* Let us cut him



off from the land of the liv- ing

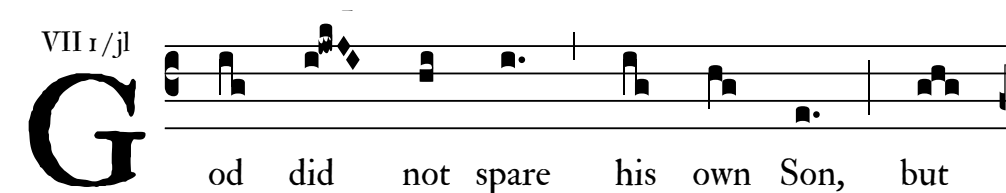
The fourth candle is extinguished and a bell is rung.

A brief silence is kept.

LAUDS

Psalm 63:1-8 *Deus, Deus meus*

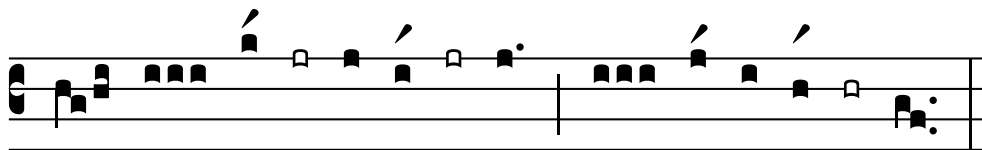
The Book of Common Prayer, 670



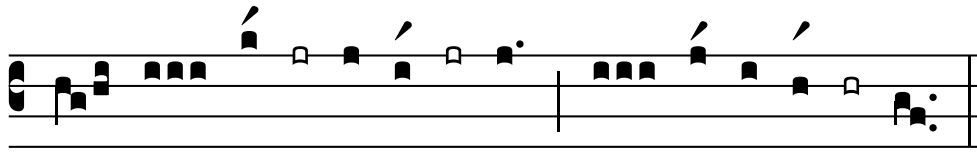
od did not spare his own Son, but



de- livered him up for us all



- 1 O God, you are my God; eager•ly I seek you; *
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no wa•ter.
- 2 Therefore I have gazed upon you in your ho•ly place, *
that I might behold your power and your glo•ry.
- 3 For your loving kindness is bet•ter 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 *mar•row* and *fat•ness*, *
and my mouth praises *you* with *joy•ful* lips,
- 6 When I remember *you up•on* my bed, *
and meditate on you in *the night watch•es*.
- 7 For you have *been* my *help•er*, *
and under the shadow of your *wings* I *will* re•joice.
- 8 — *My soul clings* to you; *
your *right* hand *holds* me fast.

VII 1/jl

G od did not spare his own Son, but

de-livered him up for us all

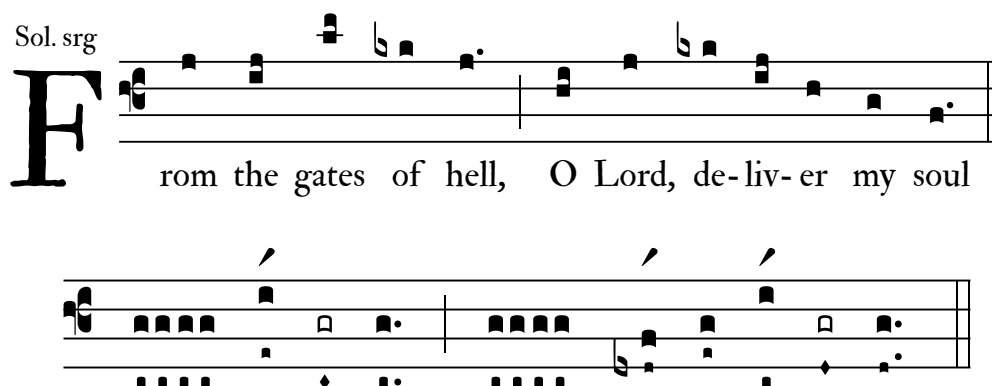
The fifth candle is extinguished and a bell is rung.

A breif silence is kept.

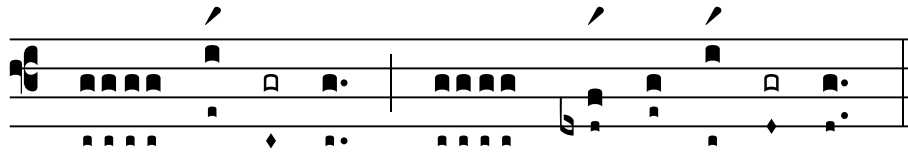


The Song of Hezekiah

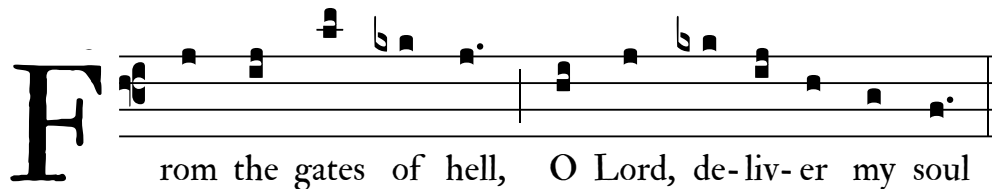
Isaiah 38:10–20



- 1 In my despair I said, “In the noonday of my life I *must* depart; *
my unspent years are summoned to the *por•tals of death*.”
- 2 And I said, “No more shall I see the Lord in the land of the *liv•ing*, *
never more look on my kind among *dwel•lers on earth*.
- 3 My house is pulled down and I am un•cov•ered,*
as when a *shep•herd strikes* his tent.
- 4 My life is rolled up like a *bolt* of cloth,*
the threads cut *off from the loom*.
- 5 Between sunrise and sunset my life is brought *to an end*; *
I cower and *hope for the dawn*.
- 6 Like a lion he has crushed *all* my bones; *
like a swallow or thrush I utter plaintive cries;
I *mourn* like a dove.
- 7 My weary eyes look *up* to you; *
Lord, be my refuge in *my af•flic•tion*.”
- 8 But what can I say? For he has *spok•en*; *
it is *he* who *has* done this.
- 9 Slow and halting are my steps *all* my days,*
because of the bitter•ness of *my spirit*.
- 10 O Lord, I recounted all these things to you and you *res•cued* me; *
when entreated, *you re•stored* my life.



- 11 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* be•*hind* you.
- 12 The grave does not thank you nor death *give* you praise; *
nor do those at the brink of the grave hang *on* your *pro*•*mise*.
- 13 It is the living, O Lord, the living who give you thanks as I *do* this day; *
and parents speak of your faithful•*ness* to *their* children.
- 14 You, Lord, are my *Sa*•*vior*; *
I will praise you with stringed instruments all the
days of my life, in the *house* of *the* Lord.



The sixth candle is extinguished and a bell is rung.

A breif silence is kept.

All rise, as so moved, as the Officiant rises and makes incense.

After which is sung:

V. My flesh also shall rest in • hope:

R. For you will not let your holy One see corrup • tion.

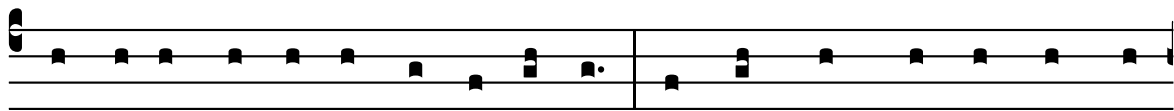
During the following Canticle, the candles at the Altar, and all other lights in the church (except the one remaining candle), are extinguished.

Antiphon

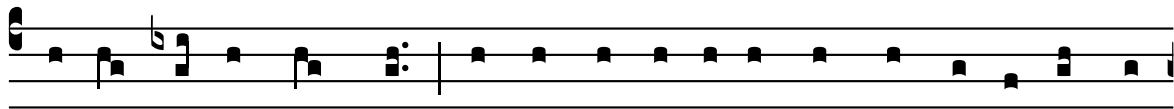
Now the wo-men sitting at the tomb
made lamentation weeping for the Lord

Benedictus

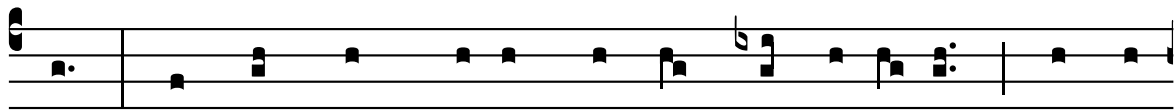
Blessed are you, Lord, the God of Is-ra-el, you have come to your people
and set them free. You have raised up for us a mighty sa-vior, born of the
house of your servant David. Through your ho-ly prophets you promised of
old, to save us from our e-ne-mies, from the hands of all who hate us. To
show mercy to our forbears and to remember your ho-ly co-venant. This
was the oath you swore to our father A-braham, to set us free from the
hands of our e-nem-ies, Free to worship you with out fear, ho-ly and right-



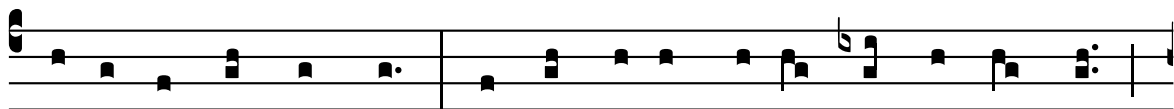
eous before you all the days of our life. And you, child, shall be called the



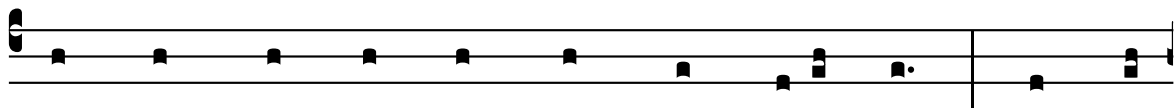
prophet of the Most High, for you will go before the Lord to prepare the



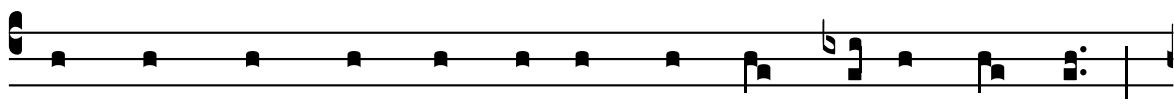
way, To give God's people knowledge of sal-va-tion by the



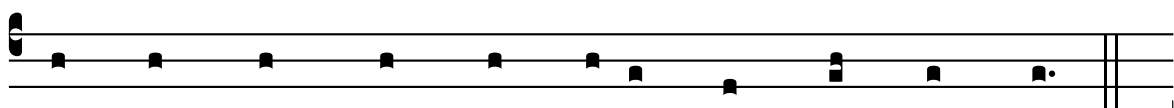
forgiveness of their sins. In the tender compas-sion of our God.



the dawn from on high shall break upon us, to shine

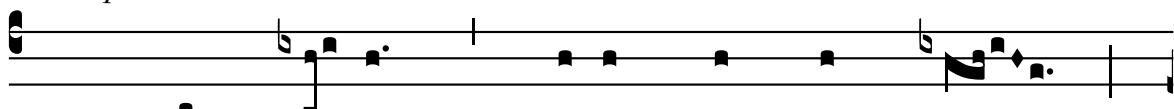


on those who dwell in darkness and the shadow of death,



and to guide our feet in-to the way of peace.

Antiphon



Now the wo-men sitting at the tomb



made lamentation weeping for the Lord

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

After a brief silence is observed, the following Psalm is then said quietly by all.

Psalm 51 *Miserere mei, Deus*

The Book of Common Prayer, 656

- 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 following Collect without 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 THE FORM OF THIS SERVICE

The form of this service has been adapted from the Book of Occasional Services (2022) of the Episcopal Church. The name Tenebrae (the Latin word for “darkness” or “shadows”) bears an historic connection to the traditional monastic night and early morning services (Matins and Lauds) proper to the last three days of Holy Week. In keeping with the church’s ancient liturgical connection to forms inherited from the Temple at Jerusalem and subsequent Jewish hours of prayer, these days were historically celebrated on the preceding evenings.

As the liturgy is prayed, you will notice that candles and other lights in the church are gradually extinguished until only a single candle, symbolic of our Lord, remains. Near the end of the service this candle is hidden; this action brings to mind the apparent victory of the forces of evil experienced by the disciples at Jesus’s execution. Indeed, our own walk of faith may often be marked by similar experiences of alienation and darkness. At the conclusion of the liturgy, a loud noise is made, symbolizing the earthquake described by Matthew’s gospel at the resurrection (Matthew 28:2). Here, the hidden candle is restored to its place, and by its light all depart in silence.

The form printed in the Book of Occasional Services makes provision for a shortening of this lengthy liturgy. The form printed in this leaflet is abbreviated by the elimination of the first and second readings and their accompanying responsories of the second and third nocturns, as well as the second psalm of Lauds.





Source Information

Order and Structure from “Tenebrae,” *The Book of Occasional Services* (2022, The Church Pension Fund), 88-106; adapted by Sean R. Glenn (2024 for Haven Community).

Psalms from *The Book of Common Prayer* (1979, The Church Pension Fund).

Antiphons to the Psalms drawn from various sources, including *The Plainsong Psalter* (1988, The Church Pension Fund, ed. James Litton), *The Book of Occasional Services* (2022, The Church Pension Fund), and adapted musically by Sean R. Glenn (2024 for Haven Community).

Responsories: texts, traditional to Tenebrae, according to *The Book of Occasional Services* (2022, The Church Pension Fund); adapted musically by Sean R. Glenn (2024 for Haven Community).

The Song of Hezekiah, antiphon and chant by Sean R. Glenn (2024 for Haven Community).

Canticle 16, *Benedictus, Dominus Deus*, set to Tone 1, solemn modulation by Sean R. Glenn (2024 for Haven Community), translation *Enriching Our Worship 1* (Church Pension Fund 1998), 27.

