

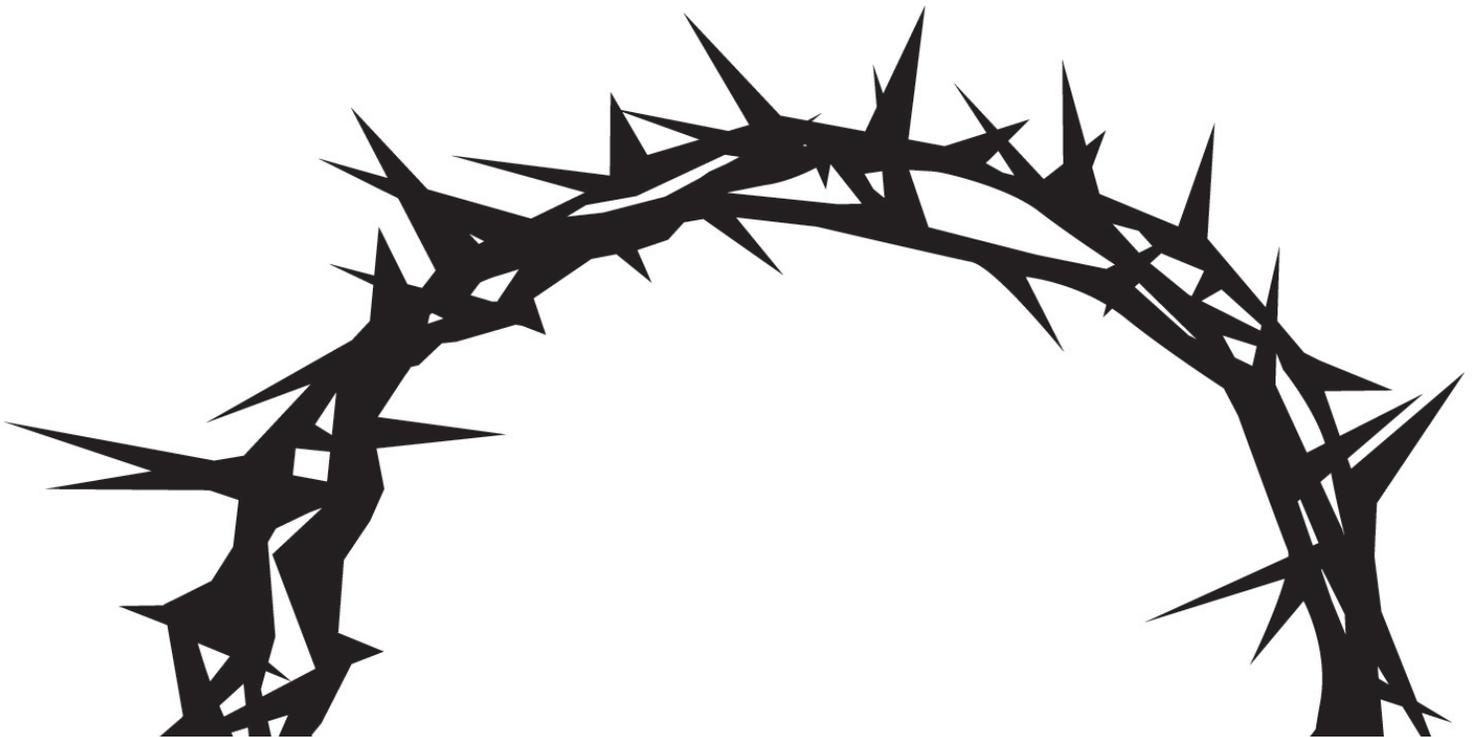


SAINT MARK'S
EPISCOPAL CATHEDRAL

TENEBRAE
WEDNESDAY IN HOLY WEEK

March 28, 2018

7:00 PM





SAINT MARK'S
EPISCOPAL CATHEDRAL

The name Tenebrae (the Latin word for “darkness” or “shadows”) has for centuries been applied to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings.

Recognizing the great beauty and value of the Tenebrae chants and texts, the Standing Liturgical Commission of the Episcopal Church provides a service of Tenebrae in The Book of Occasional Services, upon which tonight’s liturgy is based. It combines into one service the strongest elements of all three Tenebrae offices and offers an extended meditation on, and a prelude to, the events in our Lord’s life between the Last Supper and the Resurrection.

While much of tonight’s liturgy will be sung by the choir alone, certain portions are sung by the entire assembly. Please join in singing as indicated. As the chants and readings progress, the candles on the altar and the lights in the nave are extinguished one by one, until only a lone candle remains. Then even that single light is hidden away, and we remain in darkness, meditating on the mystery of Christ’s death and the promise of light and life found in the final psalms and anthems. The candle then reappears, and by its light we pray and leave quietly, anticipating the events to unfold beginning tomorrow, in the Liturgy of the Paschal Triduum (the Sacred Three Days).

The Very Reverend Steven L. Thomason, Dean and Rector of Saint Mark’s Cathedral, *Officiant*

The Assembly gathers in silence.

MATINS

ANTIPHON 1 **Zeal for your house has eaten me up; the scorn of those who scorn you has fallen upon me.**

Psalm 69:1–23 ♦ Salvum me fac

Plainsong Tone III.4

SAVE ME, O God, *
for the waters have risen up to my neck.

I am sinking in deep mire, *
and there is no firm ground for my feet.

[*The remainder of the Psalm may be found in the Book of Common Prayer, p. 679.*]

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

ANTIPHON 2 *The antiphon is introduced by a Cantor, then repeated by all.*



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

Psalm 70 ♦ Deus, in adjutorium

Plainsong, Tone VIII.1



Cantor [Be pleased, O] God, to de / liver me; *
O LORD, make / haste to help me.

Assembly **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.**

Cantor Let those who say to me “Aha!” and gloat over me / turn back, *
be / cause they are ashamed.

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

Cantor But as for me, I am poor and / needy; *
come to me speed / ily, O God.

Assembly **You are my helper and my de / liverer; *
O LORD, / do not tarry.**



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

ANTIPHON 3 **Arise O God, maintain my cause.**

Psalm 74 ♦ Ut quid, Deus?

Plainsong Tone IV.4

O GOD, why have you utterly cast us off? *
Why is your wrath so hot against the sheep of your pasture?

[*The remainder of the Psalm may be found in the Book of Common Prayer, p. 689.*]

Arise O God, maintain my cause.

When the Officiant stands, all rise as able.

VERSICLE & RESPONSE

Officiant Deliver me, my God, from the hand of the wicked:

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

All remain standing for silent prayer.

When the Officiant sits, all are seated for the lessons.

All are seated.

All rise as able.

LESSON 1 Lamentations 1:1-5

A reading from the Lamentations of Jeremiah the Prophet.

*Aleph**

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

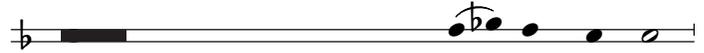
Her adversaries have become her masters,
her enemies prosper,
because the LORD has punished her
for the multitude of her rebellions;
her children are gone,
driven away as captives by the enemy.

Jerusalem, Jerusalem! Return to the Lord your God!

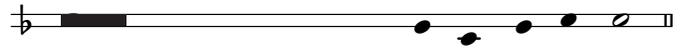
RESPONSORY 1 *In monte Oliveti* setting by Brian Fairbanks (b. 1968)



Officiant On the mount of Olives Jesus prayed to the Fa - ther:



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



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



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



Assembly the spirit indeed is willing, but the flesh is weak.

* In the original Hebrew, each chapter of the 'Êykhôh or Book of Lamentations is an acrostic, in which each verse begins with the successive letter of the Hebrew alphabet. The recitation of these letters is a distinctive and integral part of the traditional Tenebrae service.

All are seated.

LESSON 2 Lamentations 1:6-9

*A reading from the Lamentations
of Jeremiah the Prophet.*

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 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!

All rise as able.

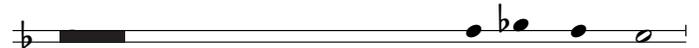
RESPONSORY 2 *Tristis est anima mea* Fairbanks



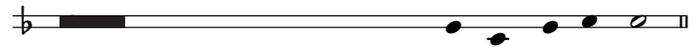
Officiant My soul is very sorrowful, even to the point of death:



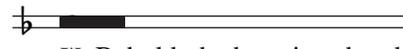
Assembly remain here and watch with me.



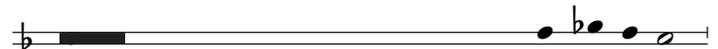
Now you will see the crowd who will surround me;



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



Officiant √. Behold, the hour is at hand,



and the Son of Man is betrayed into the hands of sinners;



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

All are seated.

All rise as able.

LESSON 3 Lamentations 1:10-15

RESPONSORY 3 Ecce vidimus eum

Fairbanks

A reading from the Lamentations
of Jeremiah the Prophet.

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 day long.

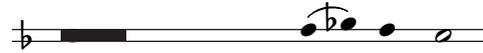
Nun

¶ 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.

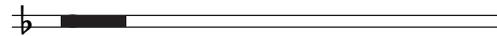
Jerusalem, Jerusalem! Return to the Lord your God!



Officiant Lo, we have seen him without beauty or majes-ty,



Assembly with no looks to at-tract our eyes.



He bore our sins and grieved for us,



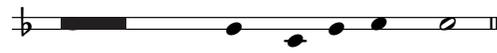
he was wounded for our transgressions,



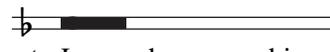
and by his scourging we are healed.



Officiant V. Surely he has bourne our griefs and carried our sorrows:



Assembly and by his scourging we are healed.



Officiant Lo, we have seen him... &c. to END

LAUDS

All are seated.

ANTIPHON 4 God did not spare his own son, but delivered him up for us all.

Psalm 63:1–8 ♦ Deus, Deus meus

Anglican Chant by Ivor Algernon Atkins (1869–1953)

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

[*The remainder of the Psalm may be found in the Book of Common Prayer, p. 670.*]

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

ANTIPHON 5 From the gates of hell, O Lord, deliver my soul.

Isaiah 38:10–20 ♦ Ego dixi in dimidio dierum

Anglican Chant by Herbert Howells (1892–1983)

The Song of Hezekiah

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;
and parents speak of your faithfulness to their children.

You, LORD, are my Savior; *

I will praise you with stringed instruments all the days of my life, in the house of the LORD.

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

ANTIPHON 6 O death, I will be your death; O grave I will be your destruction.

Psalm 150 ♦ Laudate Dominum

Anglican Chant by George Talbot (1875–1918)

PRAISE GOD in his holy temple; *
Praise him in the firmament of his power.

[*The remainder of the Psalm may be found in the Book of Common Prayer, p. 808.*]

O death, I will be your death; O grave I will be your destruction.

All stand as able.

VERSICLE & RESPONSE

Officiant My flesh also shall rest in hope:

Assembly **You will not let your Holy One see corruption.**

During the singing of the following Canticle, all remaining lights in the church are extinguished, except for one final candle. All remain standing as able.

ANTIPHON 7 Now the women sitting at the tomb made lamentation, weeping for the Lord.

Luke 1:68–79 ♦ Benedictus Dominus Deus

Gregory Bloch (b. 1977)

The Song of Zechariah

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

[*The remainder of the Canticle may be found in the Book of Common Prayer, p. 92.*]

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

The remaining candle is taken from the stand and hidden.

All kneel as able for the singing of the following anthem

ANTHEM *Christus factus est (Philippians 2:8–9)*

Felice Anerio (c. 1560–1614)

*Christus factus est pro nobis obediens
usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum,
et dedit illi nomen,
quod est super omne nomen.*

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.

Silence is observed.

All are seated.

MISERERE *Psalm 51*
[Book of Common Prayer, p. 656]

Plainsong Tone IV.1, and monotone

COLLECT

Officiant **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 and replaced on the stand.

By its light the ministers and Assembly depart in silence.

ACOLYTES

Erik Donner, Ray Miller

MUSICIANS

Adults of the Evensong Choir