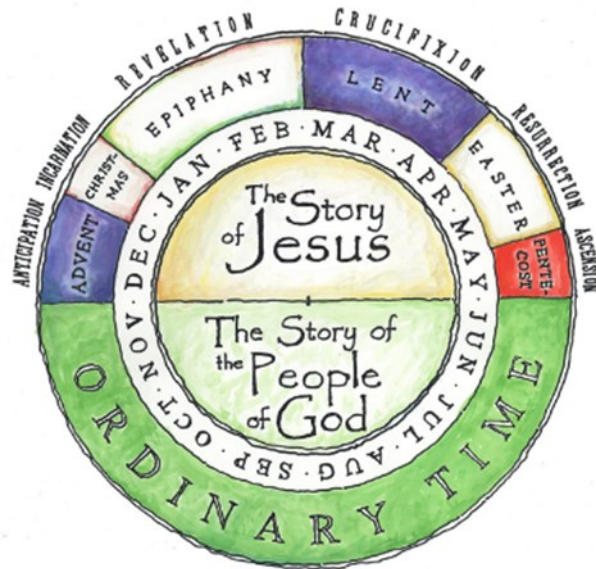


HOLY WEDNESDAY TENEBRAE

THE EPISCOPAL CHURCH OF THE TRANSFIGURATION

AN INCLUSIVE CONGREGATION IN THE ANGLICAN COMMUNION



LIGHT EMERGES FROM THE MYSTERY OF DARKNESS

WITH TAIZE CHANT

The Episcopal Church of the Transfiguration is an open and affirming Christian community in the Episcopal branch of the Jesus movement. Our contributions and support for the diversity of ministries in The Episcopal Church can be found on our website. We acknowledge the living culture of the *Salt River Pima and Maricopa people*, the traditional custodians of the land we stand on, and pay tribute to the unique role they play in the life of this region.

ALL ARE WELCOME



Concerning the Service

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.

Apart from the chant of the Lamentations (in which each verse is introduced by a letter of the Hebrew alphabet), the most conspicuous feature of the service is the gradual extinguishing of candles and other lights in the church until only a single candle, considered a symbol of our Lord, remains. Toward the end of the service this candle is hidden, typifying the apparent victory of the forces of evil. At the very end, a loud noise is made, symbolizing the 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.

In this book, provision is made for Tenebrae on Wednesday evening only, in order that the proper liturgies of Maundy Thursday and Good Friday may find their place as the principal services of those days. By drawing upon material from each of the former three offices of Tenebrae, this service provides an extended meditation upon, and a prelude to, the events in our Lord’s life between the Last Supper and the Resurrection.

Entrance

The ministers enter the church in silence and proceed to their places. The Office then begins immediately with the Antiphon on the first Psalm. It is customary to sit for the Psalmody.

Two candles are extinguished after each Psalm.

First Nocturn

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

Antiphon 2

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

Psalm 70

Antiphon 3

Arise, O God, maintain my cause.

Psalm 74

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]

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.

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 1 In monte Oliveti

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.

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

Lesson 2

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 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.

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

Lesson 3

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!”

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 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:

And by his scourging we are healed.

Holy Unction

You are invited to come forward to receive the sacramental rite of Holy Unction.

Lauds

Antiphon 10

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

Psalm 63:1-8

Antiphon 11

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

Psalm 90:1-12

Antiphon 12

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

Psalm 143

Antiphon 13

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

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 portals of death."

2 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.

3 My house is pulled down and I am uncovered, *
as when a shepherd 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 affliction."

8 But what can I say? for he has spoken; *
it is he who has done this.

9 Slow and halting are my steps all my days, *
because of the bitterness of my spirit.

10 O Lord, I recounted all these things to you and you rescued me; *
when entreated, you restored 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 behind 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
promise.

13 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.

14 You, Lord, are my Savior; *
I will praise you with stringed instruments all the days of my life,
in the house of the Lord.

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

Antiphon 14

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

Psalm 150

*1 Praise God in his holy temple; **

praise him in the firmament of his power.

*2 Praise him for his mighty acts; **

praise him for his excellent 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.

Ant. O Death, I will be your death;

O Grave, I will be your destruction.

V. My flesh also shall rest in hope:

R. You will not let your holy One see corruption.

All stand. During the singing of the following Canticle, the candles at the Altar, and all other lights in the church (except the one remaining at the top of the triangular candlestick), are extinguished.

Antiphon

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

Canticle 16: Benedictus Dominus Deus Israel

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.** If it is sung, it is customary to monotone alternate verses.*

Psalm 51

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

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.

The Episcopal Church of the Transfiguration

Bishop: The Rt. Rev. Jennifer A. Reddall

Rector: The Rev. John Caleb Collins

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Office Hours: Tuesday-Thursday 9 am to 1 pm

After the service, please join us in the Fellowship Hall for coffee and conversation.



Founded in 1785, The Episcopal Church was originally the Church of England in the American Colonies. As the only U.S.-based member of the worldwide [Anglican Communion](#), The Episcopal Church is part of the world's third-largest group of Christians and currently has nearly 2 million members. We are denominational descendants of—and partners with—the Church of England and the Scottish Episcopal Church. The mission of the church, as stated in the Book of Common Prayer's catechism, is “to restore all people to unity with God and each other in Christ.”

