

A Service of Shadows

Wednesday, April 16, 2025
at 7:30 p.m.

GRACE CATHEDRAL

701 SW 8TH AVENUE
TOPEKA, KANSAS 66603
(785) 235-3457

Concerning the Service...

The name “Tenebrae” (the Latin word for “darkness” or “shadows”) has for centuries been used to identify the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week. In medieval times, these services began to be observed on the preceding evenings.

The contemporary order of worship for the celebration of Tenebrae draws on material from all three of these traditional Holy Week Matins and Lauds services. The service thus provides an extended meditation on and prelude to the events of our Lord’s life between the Last Supper and the Resurrection. Today the observance of Tenebrae is limited to the evening of Wednesday of Holy Week, in order that the proper liturgies for Maundy Thursday and Good Friday can be observed on their respective days.

The most conspicuous feature of the service is the gradual extinguishing of candles and other lights in the church until only a single candle remains, representing our Lord (Jn 12.35-36). Toward the end of the service this candle is hidden from view, symbolically representing the apparent victory of the forces of evil in the death of Jesus. This is followed by a loud noise that signifies the earthquake described in the gospel of Matthew to have taken place at the Lord’s resurrection (Mt 28.2), after which the candle is restored to its place, and by its light the ministers and congregation depart in silence.

Tenebrae

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

Matins: First Nocturn *(Seated)*

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

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

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

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

Psalm 70 *Deus, in adjutorium*



Cantor

- 1 *Be pleased,* | O God, to de - / **liver me;** *
O LORD, make haste / **to help me.**

Congregation

- 2 Let those who seek my life be ashamed and altogether / **dismayed;** *
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,** *
because 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 / **needy;** *
come to me speedi - / **ly, O God.**
- 6 You are my helper and my de - / **liverer;** *
O LORD, / **do not tarry.**

All stand for silent prayer. 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]

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!

Responsory 1 *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.*

Lesson 2 Lamentations, continued

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. Uncleaness 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*

- 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.*

Lesson 3 Lamentations, continued

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!

Responsory 3 *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.*

Hymn 164: Alone Thou Goest Forth, O Lord, *remain seated*

BANGOR



1. A - lone thou go - est forth, O Lord, in
2. Our sins, not thine, thou bear - est, Lord; make
3. This is earth's dark - est hour, but thou dost



sac - ri - fice to die; is this thy sor - row
us thy sor - row feel, till through our pit - y
light and life re - store; then let all praise be

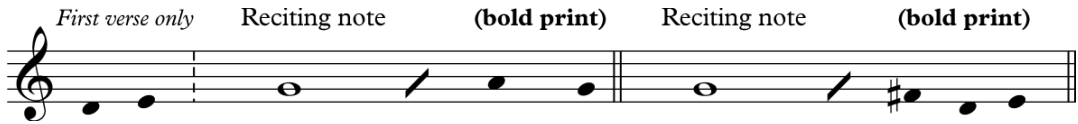


nought to us who pass un - heed - ing by?
and our shame love an - swers love's ap - peal.
giv - en thee who liv - est ev - er - more.

Matins: Second Nocturn

- V. The kings of the earth rise up in revolt, and the princes plot together, against the Lord and against his Anointed.
R. *They divide my garments among them; they cast lots for my clothing.*

Psalm 22 *Deus, Deus meus*



Cantor

- 1 *My God,* | my God, why have you for- / **saken me?** *
and are so far from my cry
and from the words of / **my distress?**

Congregation

- 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 de- / **livered;** *
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 de- / **liver him;** *
let him rescue him, if he de- / **lights in him.”**
- 11 Be not far from me, for trouble / **is near,** *
and there is / **none to help.**
- 20 Save me from the / **lion’s mouth,** *
my wretched body from the horns / **of wild bulls.**
- 21 I will declare your Name to my / **brethren;** *
in the midst of the congregation I / **will praise you.**

All stand for silent prayer. Reader then goes to the lectern, and everyone else sits down.

Lesson 4 A Reading from the Treatise of Saint Augustine the Bishop on the Psalms. *Vulgate Psalm 54. Prayer Book Psalm 55:1,2,10c*

“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 prayer.

“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.

Responsory 4 *Tamquam 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.*

Lesson 5 Treatise of Saint Augustine, continued

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.”

Responsory 5 *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.*

Lesson 6 Treatise of Saint Augustine, continued

“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.”

Responsory 6 *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.*

Hymn 158: Ah, Holy Jesus, *remain seated*

HERZLIEBSTER JESU

1. Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
2. Who was the guilt - y? Who brought this up - on, thee? A - las, my
3. Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4. For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal - a -
5. There - fore, kind Je - sus, since I can - not pay thee, I do a -
judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
sin - net, and the Son hath suf - fered; for our a - tone - ment,
sor - row, and thy life's ob - la - tion; thy death of an - guish
dore thee, and will ev - er pray thee, think on thy pi - ty
by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee: I cru - ci - fied thee.
while we noth - ing heed - ed, God in - ter - ced - ed.
and thy bit - ter pas - sion, for my sal - va - tion.
and thy love un - swerv - ing, not my de - serv - ing.

Matins: Third Nocturn

- V. God is my helper; it is the Lord who sustains my life.
R. *I have become like one who has no strength, lost among the dead.*
- V. He has made me dwell in darkness:
R. *Like the dead of long ago.*

Psalm 54 *Deus, in nomine*



Cantor

- 1 *Save me*, | O God, / **by your Name**; *
in your might, de- / **fend my cause**.

Congregation

- 2 Hear my prayer, / **O God**; *
give ear to the words / **of my mouth**.
- 3 For the arrogant have risen up against me, and the ruthless have / **sought my life**, *
those who have no re- / **gard for God**.
- 4 Behold, God is my / **helper**; *
it is the Lord who su- / **stains my life**.
- 5 Render evil to those who / **spy on me**; *
in your faithfulness, / **destroy them**.
- 6 I will offer you a freewill / **sacrifice** *
and praise your Name, O LORD, / **for it is good**.
- 7 For you have rescued me from every / **trouble**, *
and my eye has seen the ruin / **of my foes**.

.... stand for silent prayer. The appointed Reader then goes to the lectern, and everyone else sits down.

Lesson 7 A Reading from the Letter to the Hebrews. [4:15—5:10; 9:11-15a]

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 7 *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.*

Lesson 8 Letter to the Hebrews, continued

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 8 *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.*

Lesson 9 Letter to the Hebrews, continued

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 9 *Sepulto Domino (Spoken)*

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.*

Hymn 170: To Mock Your Reign, *remain seated*

THE THIRD TUNE



1 To mock your reign, O dear - est Lord, they made a crown of thorns;
2 In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,
3 A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,



set you with taunts a - long that road from which no one re - turns.
your pas - sion turned, for all they cared, in - to a sol - dier's joke.
and act - ed out their grim cha - rade to its ap - point - ed end.



They did not know, as we do now, that glo - rious is your crown;
They did not know, as we do now, that though we mer - it blame
They did not know, as we do now, though em - pires rise and fall,



that thorns would flower up - on your brow, your sor - rows heal our own.
you will your robe of mer - cy throw a - round our na - ked shame.
your King - dom shall not cease to grow till love em - bra - ces all.

Lauds *(Abbreviated)*

- V. God did not spare his own Son, but delivered him up for us all.
R. *He was led like a lamb to the slaughter, and he opened not his mouth.*
- V. They shall mourn for him as one mourns for an only child; for the Lord, who is without sin, is slain. From the gates of hell, O Lord, deliver my soul.
R. *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 sit or kneel as you are able. The candles at the Altar, and all other lights in the church (except the one remaining) are extinguished.

Officiant - 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.

After the reading, the remaining candle is taken from the stand and hidden. A brief silence is observed.

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 noise is made – the strepitus – symbolizing the earthquake at the time of the resurrection (Matthew 28:2). The hidden candle is restored to its place. By its light the ministers and people depart in silence.

Ministers of the Liturgy

Officiant: *The Very Reverend Torey Lightcap, Dean*

Lectors: *The Reverend Jody Carroll, Canon,
Bill Stelzner, and Bethany McGuire*

Organist: *Dr. Donald Livingston*

Acolytes: *Paul Seddon and Emma Benson*



Grace Episcopal Cathedral

701 SW 8th Avenue, Topeka, KS 66603
785-235-3457 ▪ www.GraceCathedralTopeka.org