



Tenebrae in Holy Week

St Mark the Evangelist Anglican Church

1606 Fisher Ave, Ottawa ON K2C 1X6

613-224-7431

STMARKS@STMARKSOTTAWA.CA

Rev. Julian Campbell, Incumbent

We gather today on the traditional and unceded territory of the Algonquin Anishnaabe Nation. May we dwell on this land with respect and peace.

7:00 PM, TENEBRAE

The ministers enter the church in silence and proceed to their places. The Office then begins immediately with the Antiphon..

First Nocturn

Officiant Arise, O God, maintain my cause.

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

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

All stand for silent prayer (45 secs). The appointed Reader goes to the lectern, and everyone else sits down.

Lesson 1

A Reading from the Lamentations of Jeremiah the Prophet

LAMENTATIONS 1: 1-5

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.

People **Jerusalem, Jerusalem, return to the Lord your God!**

Officiant On the Mount of Olives Jesus prayed to the Father: Father, if it be possible, let this cup pass from me.

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

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



Lesson 2

A Reading from the Lamentations of Jeremiah the Prophet

LAMENTATIONS 1: 6-9

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 honoured her despise her, for they have seen her nakedness; and now she sighs, and turns her face away. 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."

People **Jerusalem, Jerusalem, return to the Lord your God!**

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

People **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.**

Officiant Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

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

Lesson 3

A Reading from the Lamentations of Jeremiah the Prophet

LAMENTATIONS 1: 10-14

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.

People **Jerusalem, Jerusalem, return to the Lord your God!**

Officiant Lo, we have seen him without beauty or majesty,
with no looks to attract our eyes.

People **He bore our sins and grieved for us,
he was wounded for our transgressions,
and by his scourging we are healed.**

Officiant Surely, he has borne our griefs and carried our sorrows:

People **And by his scourging we are healed. Lo, we have
seen and we are healed.**

Hymn 386 When I Survey the Wondrous Cross

(ROCKINGHAM)

When I survey the wondrous cross on which the Prince of glory died,
my richest gain I count but loss and pour contempt on all my pride.

Forbid it, Lord, that I should boast, save in the cross of Christ, my God;
all the vain things that charm me most, I sacrifice them to his blood.

Seem from his head, his hands, his feet, sorrow and love flow mingled down;
did e'er such love and sorrow meet, or thorns compose so rich a crown?

Were the whole realm of nature mine, that were an offering far too small;
love so amazing, so divine, demands my soul, my life, my all.

Second Nocturn

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



Psalm 27

The Lord is my light and my salvation;
whom then shall I fear? *

**the Lord is the strength of my life;
of whom then shall I be afraid?**

When evildoers came upon me to eat up my flesh, *
**it was they, my foes and my adversaries, who
stumbled and fell.**

Though an army should encamp against me, *
yet my heart shall not be afraid;

And though war should rise up against me, *
yet will I put my trust in him.

One thing have I asked of the Lord; one thing I seek; *
**that I may dwell in the house of the Lord all the days
of my life;**

To behold the fair beauty of the Lord *
and to seek him in his temple.

For in the day of trouble he shall keep me safe in his shelter; *
**he shall hide me in the secrecy of his dwelling
and set me high upon a rock.**

Even now he lifts up my head *
above my enemies round about me.

Therefore I will offer in his dwelling an oblation
with sounds of great gladness; *
I will sing and make music to the Lord.

Hearken to my voice, O Lord, when I call; *
have mercy on me and answer me.

You speak in my heart and say, "Seek my face." *
Your face, Lord, will I seek.

Hide not your face from me, *
nor turn away your servant in displeasure.



You have been my helper; cast me not away; *
do not forsake me, O God of my salvation.

Though my father and my mother forsake me, *
the Lord will sustain me.

Show me your way, O Lord; *
lead me on a level path, because of my enemies.

Deliver me not into the hand of my adversaries, *
**for false witnesses have risen up against me,
and also those who speak malice.**

What if I had not believed
that I should see the goodness of the Lord *
in the land of the living!

O tarry and await the Lord's pleasure;
be strong, and he shall comfort your heart; *
wait patiently for the Lord.

Officiant They divide my garments among them:
People **They cast lots for my clothing.**

*All stand for silent prayer (45 secs). The appointed Reader goes to the lectern,
and everyone else sits down.*

Lesson 4

A Reading from the Treatise of St Augustine on the Psalms

VULGATE PSALM 54, PRAYER BOOK PSALM 55L, 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.

People **Jerusalem, Jerusalem, return to the Lord your God!**

Officiant When they had laid hands on Jesus and were holding him, he said:

People **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

A Reflection on perception of evil

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.”

People **Jerusalem, Jerusalem, return to the Lord your God!**

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

Jesus, crying with a loud voice, said: Father, into your hands I commend my spirit.

People **And he bowed his head and handed over his spirit.**



Lesson 6

A Reading from a Reflection by 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.”

People **Jerusalem, Jerusalem, return to the Lord your God!**

Officiant See how the righteous one perishes, 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. Like a sheep before its shearers is mute, so he opened not his mouth.

People **By oppression and judgment he was taken away:
And his memory shall be in peace.**

Hymn 196 Ah, Holy Jesus, How Hast thou Offended

(HERZLIEBSTER JESU)

Ah, Holy Jesus, how hast thou offended
that we to judge thee have in hate pretended?
By foes derided, by thine own rejected,
O most afflicted.



Who was the guilty? Who brought his upon thee?
Alas, my treason, Jesus, hath undone thee.
'Twas I, Lord Jesus, I it was denied thee:
I crucified thee.

Lo, the good Shepherd for the sheep is offered:
the slave hath sinned, and the Son hath suffered;
for our atonement, while we nothing heeded,
God interceded.

For me, kind Jesus, was thy incarnation,
thy mortal sorrow, and thy life's oblation,
thy death of anguish and thy bitter passion,
for my salvation.

Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee,
think on thy pity and thy love unswerving,
not my deserving.

Third Nocturn

Officiant God is my helper; it is the Lord who sustains my life.
He has made me dwell in darkness:

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

*All stand for silent prayer(45 secs). The appointed Reader goes to the lectern,
and everyone else sits down.*

Lesson 7

A Reading from the Letter to the Hebrews

HEBREWS 4:15—5:3

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.



People **Jerusalem, Jerusalem, return to the Lord your God!**

Officiant I was like a trusting lamb led to the slaughter. I did not know it was against me that they devised schemes. All my enemies whispered together against me, and devised evil against me, saying:

People **Let us destroy the tree with its fruit; let us cut him off from the land of the living.**

Lesson 8

A Reading from the Letter to the Hebrews

HEBREWS 5: 4-10

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.

People **Jerusalem, Jerusalem, return to the Lord your God!**

Officiant The veil of the temple was torn in two, and the earth shook, and the thief from the cross cried out, Lord, remember me when you come into your kingdom. The rocks were split, the tombs were opened, and many bodies of the saints who slept were raised:

People **And the earth shook, and the thief from the cross cried out, Lord, remember me when you come into your kingdom.**



Lesson 9

A Reading from the Letter to the Hebrews

HEBREWS 9: 11-15A

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.

People **Jerusalem, Jerusalem, return to the Lord your God!**

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

People **And they stationed soldiers to guard him.**

Hymn 198 O Sacred Head, Surrounded (PASSION CHORALE)

O sacred head, surrounded by crown of piercing thorn;
O royal head so wounded, reviled, and put to scorn,
death's shadows rise before you, the glow of life decays,
yet angel hosts adore you and tremble as they gaze!

Your youthfulness and vigour are spent, your strength is gone;
and in your tortured figure I see death drawing on:
what agony of dying, what love, to sinners free!
My Lord, all grace supplying, O turn your face on me!

Your sinless soul's oppression was all for sinner' gain;
mine, mine was the transgression, but yours the deadly pain:
I bow my head, my Saviour, for I deserve your place;
O grant to me your favour, and heal me by your grace,



What language shall I borrow to thank you, dearest friend;
for this your dying sorrow, your mercy without end?
Lord, make me your forever: your servant let me be,
and may I never, never betray your love for me.

Lauds

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
promise.**

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

Officiant Let us pray
People **From the gates of hell, O Lord, deliver my soul.**

Choir: *Canticle 19: Benedictus Dominus Deus Israel
(Song of Zechariah)*

People **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 (45 secs).

*After the response, 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 following:*



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

Officiant Let us pray

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. **Amen**

Nothing further is said; but a noise is made, and the remaining candle is brought from its hiding place and replaced on the altar. By its light the ministers and people depart in silence

Photo credit: Oka Church from Hudson taken by Tim Hirtle

