



The Office of Tenebrae

Wednesday in Holy Week
April 1, 2026
7:00 p.m.

CONCERNING THE OFFICE

Tenebrae is a Latin word signifying “darkness,” “shadows,” and “obscurity,” it is a word that pointedly calls our attention to the scriptural accounts of our Lord’s crucifixion. The office of *Tenebrae* is the result of merging the traditional morning prayer-hours of Matins and Lauds observed in monastic life, and is intended for use only during Holy Week. *Tenebrae* appears to have arrived in its current form around the 12th century. Attendance at the monastic offices of Matins and Lauds would have been difficult for most lay men and women as many were on their way to work at dawn. Scheduling the amalgamated office of *Tenebrae* in the late afternoon or evening arose from the church’s longstanding desire to include greater numbers of worshippers in Holy Week’s sacred events.

Structurally, *Tenebrae* is characterized by the progressive extinguishing of all lights in the church except one candle, evoking a somber mood which will not be dispelled until Holy Week concludes on Saturday night with the Great Vigil of Easter. The appointed psalms, lessons, and prayers of *Tenebrae* form a prolonged contemplation of the events of Jesus’ last days, beginning with the Last Supper and ending with his burial.

Matins forms the first portion of *Tenebrae* with three distinct sections called *Nocturns* (divisions of the night) with each Nocturn containing three psalms and concluding with a portion of scripture or patristic reading (early Christian writers.) Lauds follows the Third Nocturn of Matins and consists of six or seven selections from the Psalter. The abbreviated union of Matins and Lauds to form *Tenebrae* was not done so conspicuously, indeed *Tenebrae* produced a ritual greater than the sum of its parts.

NB: This evening’s liturgy will contain the First Nocturn of Matins followed by Lauds.

Portions of the above are excerpted and adapted from the resource In the Shadows of Holy Week: The Office of Tenebrae compiled by the Reverends Frederick Elwood and John Hooker, © 1996 by The Church Pension Fund.

↑ *All stand as the ministers enter and proceed to their places.*

↓ *All then are seated together. All join in speaking the **bold** texts.*

MATINS

ANTIPHON ONE

Psalm 69:1–22 *Salvum me fac*

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

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.

I have come into deep waters, *
and the torrent washes over me.

I have grown weary with my crying;
my throat is inflamed; *
my eyes have failed from looking for my God.

Those who hate me without a cause are more than the hairs of my head;
my lying foes who would destroy me are mighty. *

Must I then give back what I never stole?

O God, you know my foolishness, *
and my faults are not hidden from you.

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 Israel.

Surely, for your sake have I suffered reproach, *
and shame has covered my face.

I have become a stranger to my own kindred, *
an alien to my mother's children.

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

I humbled myself with fasting, *
but that was turned to my reproach.

I put on sack-cloth also, *
and became a byword among them.

Those who sit at the gate murmur against me, *
and the drunkards make songs about me.

But as for me, this is my prayer to you, *
at the time you have set, O LORD:

**“In your great mercy, O God, *
answer me with your unfailing help.**

Save me from the mire; do not let me sink; *
let me be rescued from those who hate me
and out of the deep waters.

**Let not the torrent of waters wash over me,
neither let the deep swallow me up; *
do not let the Pit shut its mouth upon me.**

Answer me, O LORD, for your love is kind; *
in your great compassion, turn to me.”

**“Hide not your face from your servant; *
be swift and answer me, for I am in distress.**

Draw near to me and redeem me; *
because of my enemies deliver me.

**You know my reproach, my shame, and my dishonor; *
my adversaries are all in your sight.”**

Reproach has broken my heart, and it cannot be healed; *
I looked for sympathy, but there was none,
for comforters, but I could find no one.

**They gave me gall to eat, *
and when I was thirsty, they gave me vinegar to drink.**

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

¶ The first candle (lowest on the right side) is extinguished.

A brief silence is kept.

ANTIPHON TWO

Psalm 70 *Deus, in adiutorium*

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

Be pleased, O God, to deliver me; *
O LORD, make haste to help me.

**Let those who seek my life be ashamed
and altogether dismayed; *
let those who take pleasure in my misfortune
draw back and be disgraced.**

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

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

But as for me, I am poor and needy; *
come to me speedily, O God.

You are my helper and my deliverer; *
O LORD, do not tarry.

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

¶ The second candle (lowest on the left side) is extinguished.

A brief silence is kept.

ANTIPHON THREE

Psalm 74 *Ut quid, Deus?*

Antiphon Arise, O God, **maintain my cause.**

O God, why have you utterly cast us off? *
why is your wrath so hot against the sheep of your pasture?
Remember your congregation that you purchased long ago, *
the tribe you redeemed to be your inheritance,
and Mount Zion where you dwell.

Turn your steps toward the endless ruins; *
the enemy has laid waste everything in your sanctuary.

Your adversaries roared in your holy place; *
they set up their banners as tokens of victory.

They were like men coming up with axes to a grove of trees; *
they broke down all your carved work with hatchets and hammers.

They set fire to your holy place; *
they defiled the dwelling-place of your Name
and razed it to the ground.

They said to themselves, "Let us destroy them altogether." *
They burned down all the meeting-places of God in the land.

There are no signs for us to see;
there is no prophet left; *
there is not one among us who knows how long.

How long, O God, will the adversary scoff? *
will the enemy blaspheme your Name for ever?

Why do you draw back your hand? *
why is your right hand hidden in your bosom?

Yet God is my King from ancient times, *
victorious in the midst of the earth.

You divided the sea by your might *
and shattered the heads of the dragons upon the waters;

You crushed the heads of Leviathan *
and gave him to the people of the desert for food.

**You split open spring and torrent; *
you dried up ever-flowing rivers.**

Yours is the day, yours also the night; *
you established the moon and the sun.

**You fixed all the boundaries of the earth; *
you made both summer and winter.**

Remember, O LORD, how the enemy scoffed, *
how a foolish people despised your Name.

**Do not hand over the life of your dove to wild beasts; *
never forget the lives of your poor.**

Look upon your covenant; *
the dark places of the earth are haunts of violence.

**Let not the oppressed turn away ashamed; *
let the poor and needy praise your Name.**

Arise, O God, maintain your cause; *
remember how fools revile you all day long.

**Forget not the clamor of your adversaries, *
the unending tumult of those who rise up against you.**

Antiphon **Arise, O God, maintain my cause.**

¶ The third candle (second level, right side) is extinguished.

† A brief silence is kept, then all stand.

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

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

The first Reader then moves to the lectern.

↓ When the Reader is in position, everyone else sits down.

The reading, which is divided into three lessons, is announced before the first lesson only. There are no closing statements after the lessons. The lessons are drawn entirely from the Lamentations of Jeremiah the Prophet.

LESSON ONE

Reader 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 her friends have dealt treacherously with her; they have 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!

After the lesson the Reader sits down.

A brief silence is kept before the Responsory is sung.

RESPONSORY ONE *In monte Oliveti*

Marc'Antonio Ingegneri (c.1547–1592)

Ÿ. In monte Oliveti
oravit ad Patrem
R̄. Pater, si fieri potest,
transeat a me calix iste.
Spiritus quidem promptus est,
caro autem infirma:
fiat voluntas tua.
Ÿ. Vigilate et orate,
ut non intretis in tentationem.
R̄. Spiritus quidem promptus est,
caro autem infirma:
fiat voluntas tua.

Ÿ. On Mount Olivet
he prayed to the Father:
R̄. Father, if it is possible,
let this cup pass from me.
The spirit indeed is willing,
but the flesh is weak:
thy will be done.
Ÿ. Watch, and pray,
so that you do not step into temptation.
R̄. The spirit indeed is willing,
but the flesh is weak:
thy will be done.

The Reader returns to the appointed place for the next lesson.

LESSON TWO

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!

After the lesson the Reader sits down.

A brief silence is kept before the Responsory is sung.

RESPONSORY TWO *Tristis est anima mea*

Ingegneri

Ÿ. Tristis est anima mea
usque ad mortem;
R̄. sustinete hic, et vigilate mecum:
nunc videbitis turbam,
quae circumdabit me.
Vos fugam capietis,
et ego vadam immolari pro vobis.
Ÿ. Ecce appropinquat hora,
et Filius hominis tradetur
in manus peccatorum.
R̄. Vos fugam capietis,
et ego vadam immolari pro vobis.

Ÿ. My soul is sorrowful
even unto death;
R̄. stay here awhile, and watch with me:
now you shall see the mob
that will surround me.
You shall take flight,
and I shall go to be sacrificed for you.
Ÿ. Behold the hour approaches,
and the Son of man will be betrayed
into the hands of sinners.
R̄. You shall take flight,
and I shall go to be sacrificed for you.

The Reader returns to the appointed place for the conclusion of the lesson.

LESSON THREE

Yodb. 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!

After the lesson the Reader sits down.

A brief silence is kept before the Responsory is sung.

RESPONSORY THREE *Ecce vidimus eum*

Ingegneri

Ÿ. Ecce vidimus eum non habentem
speciem, neque decorem:

℞. Aspectus ejus in eo non est:
Hic peccata nostra portavit,
et pro nobis dolet:
Ipse autem vulneratus est,
propter iniquitates nostras:
Cujus livore sanati sumus.

Ÿ. Vere languores nostros ipse tulit et
dolores nostros ipse portavit,

℞. Cujus livore sanati sumus.

Ÿ. Behold we shall see him having neither
form nor comeliness:

℞. There is no beauty in him.
This is he who has borne our sins
and suffered for us.
He was bruised
for our iniquities,
and with his stripes we are healed.

Ÿ. Truly he has borne our griefs and
carried our sorrows,

℞. And with his stripes we are healed.

LAUDS

ANTIPHON FOUR

Psalm 63 *Deus, Deus meus*

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

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

Therefore I have gazed upon you in your holy place, *
that I might behold your power and your glory.

For your loving-kindness is better than life itself; *
my lips shall give you praise.

So will I bless you as long as I live *
and lift up my hands in your Name.

My soul is content, as with marrow and fatness, *
and my mouth praises you with joyful lips,

When I remember you upon my bed, *
and meditate on you in the night watches.

For you have been my helper, *
and under the shadow of your wings I will rejoice.

My soul clings to you; *

your right hand holds me fast.

May those who seek my life to destroy it *
go down into the depths of the earth;

Let them fall upon the edge of the sword, *
and let them be food for jackals.

But the king will rejoice in God;
all those who swear by him will be glad; *
for the mouth of those who speak lies shall be stopped.

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

¶ The fourth candle (left side) is extinguished.

A brief silence is kept.

ANTIPHON FIVE

Psalm 90:1–12 *Domine, refugium*

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

LORD, you have been our refuge *
from one generation to another.

Before the mountains were brought forth,
or the land and the earth were born, *
from age to age you are God.

You turn us back to the dust and say, *
“Go back, O child of earth.”

For a thousand years in your sight are like yesterday when it is past *
and like a watch in the night.

You sweep us away like a dream; *
we fade away suddenly like the grass.

In the morning it is green and flourishes; *
in the evening it is dried up and withered.

For we consume away in your displeasure; *
we are afraid because of your wrathful indignation.

Our iniquities you have set before you, *
and our secret sins in the light of your countenance.

When you are angry, all our days are gone; *
we bring our years to an end like a sigh.

The span of our life is seventy years,
perhaps in strength even eighty; *
yet the sum of them is but labor and sorrow,
for they pass away quickly and we are gone.

Who regards the power of your wrath? *
who rightly fears your indignation?

**So teach us to number our days *
that we may apply our hearts to wisdom.**

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

¶ The fifth candle (right side) is extinguished.

A brief silence is kept.

ANTIPHON SIX

Isaiah 38:10–20, The Song of Hezekiah

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

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.

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

¶ The sixth candle (left side) is extinguished.

A brief silence is kept.

† All stand.

During the following Canticle, the candles at the Altar, and as many throughout the church as possible (except the one remaining at the top of the triangular candelabrum), are extinguished.

ANTIPHON SEVEN

Canticle 16, *Benedictus Dominus Deus Israel*

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

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

He has raised up for us a mighty savior, *
born of the house of his servant David.

Through his holy prophets he promised of old,
that he would save us from our enemies, *
from the hands of all who hate us.

He promised to show mercy to our fathers *
and to remember his holy covenant.

This was the oath he swore to our father Abraham, *
to set us free from the hands of our enemies,

Free to worship him without fear, *
holy and righteous in his sight
all the days of our life.

You, my child, shall be called the prophet of the Most High, *
for you will go before the Lord to prepare his way,

To give his people knowledge of salvation *
by the forgiveness of their sins.

In the tender compassion 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 into the way of peace.

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

¶ During the repetition of Antiphon Seven (above) the Christ candle at the top of the candelabrum is hidden.
It is not extinguished.

All kneel or remain standing for the following anthem.

Felice Anerio (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 was made obedient for us,
even unto death,
even the death of the cross.
Therefore God also has exalted him,
and given him a name
which is above every name.

A brief silence is kept.

The following Psalm is said quietly; all remain standing.

PSALM 51

Miserere mei, Deus

Have mercy on me, O God, according to your loving-kindness; *
in your great compassion blot out my offenses.

**Wash me through and through from my wickedness *
and cleanse me from my sin.**

For I know my transgressions, *
and my sin is ever before me.

**Against you only have I sinned *
and done what is evil in your sight.**

And so you are justified when you speak *
and upright in your judgment.

**Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.**

For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.

**Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.**

Make me hear of joy and gladness, *
that the body you have broken may rejoice.

Hide your face from my sins *

and blot out all my iniquities.

Create in me a clean heart, O God, *

and renew a right spirit within me.

Cast me not away from your presence *

and take not your holy Spirit from me.

Give me the joy of your saving help again *

and sustain me with your bountiful Spirit.

I shall teach your ways to the wicked, *

and sinners shall return to you.

Deliver me from death, O God, *

and my tongue shall sing of your righteousness,

O God of my salvation.

Open my lips, O LORD, *

and my mouth shall proclaim your praise.

Had you desired it, I would have offered sacrifice, *

but you take no delight in burnt-offerings.

The sacrifice of God is a troubled spirit; *

a broken and contrite heart, O God, you will not despise.

Be favorable and gracious to Zion, *

and rebuild the walls of Jerusalem.

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 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 burning Christ candle is brought from its hiding place and replaced on the stand. By its light the ministers and people depart in silence.

↓ The People may then be seated for prayer and meditation, if desired.

TENEBRAE SCHOLA

Jack Ay	Michael Main
Jeannie Cummins	Kelley Mallon
Ann Freeman	Peg Naylor
John Gilly	Scott Samples
Steve Hrybyk	Joanne Ward

T.J. Thomas, *Minister of Music*

OFFICIANT

The Rev. Jeffrey Ross, *Rector*

HOLY WEEK



WORSHIP SCHEDULE

Monday, March 30th

Noon - Prayer Vigil for Peace

Tuesday, March 31st

6 pm - Seder Meal (Reservations Required)

Wednesday, April 1st

7 pm - Tenebrae - a Service of Shadows
with Choral Music

Maundy Thursday, April 2nd

7 pm - Worship for Maundy Thursday with foot
washing (Service includes incense)

Maundy Thursday - Good Friday

8 pm to 9 am - Vigil in the Garden

Good Friday, April 3rd

Noon - Liturgy for Good Friday
2 pm - Walking the Stations of the Cross

Holy Saturday, April 4th

7 pm - The Great Vigil of Easter
(Service includes incense)

Easter Day - Sunday, April 5th

8 am - Festal Choral Eucharist in the Church
10:15 am - Festal Choral Eucharist in the Church
10:15 am - Festal Eucharist in the Parish Hall
Easter Egg hunt on St. Peter's square following the end of the last service.



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