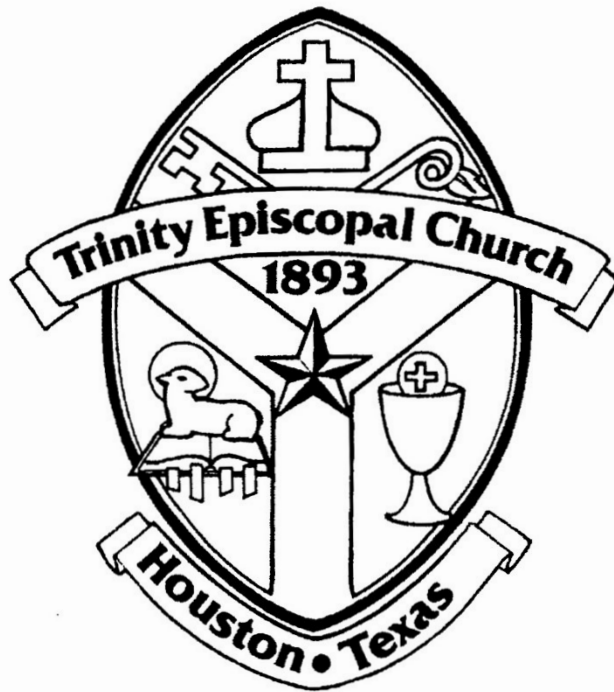


TENEBRAE

HOLY WEDNESDAY
MARCH 27, 2024
6:00 p.m.



The Reverend Hannah E. Atkins Romero, Rector
The Reverend Dale Klitzke, Priest Associate

Alex Jones, Organist and Choirmaster
April Sloan-Hubert, Co-Director of the Trinity Jazz Ensemble
Pelayo Parlade, Co-Director of the Trinity Jazz Ensemble

***Making God's Presence Real
By Sharing Christ's Life-Changing Love***

Instruction on this Service

The name, "Tenebrae", comes from the Latin word meaning "darkness" or "shadows." For centuries, monks referred to their monastic night and early morning services of the last three days of Holy Week as Tenebrae.

In the Anglican tradition, we observe Tenebrae on the Wednesday evening of Holy Week, so that the proper liturgies of Maundy Thursday and Good Friday may be observed as the principal services on those days. This form of the monastic office (matins and lauds) is commonly adapted for congregational use during Holy Week. The office is structured around psalms, readings, and responsories. A distinguishing characteristic of this service is the series of readings from Lamentations which appear early in the office.

The distinctive ceremonial of Tenebrae includes use of seven lighted candles, often set on a special, triangular stand. One candle is extinguished as each of the six appointed readings is completed. The seventh candle, symbolic of Christ, is left lighted at the end of the final psalm. But it is carried away to be hidden, which signifies the apparent victory of the forces of evil. A sudden loud noise is made at the end of the service, symbolizing the earthquake at Christ's death. The lighted candle is then restored to its place, suggesting Christ's eventual triumph.

Those who observe Tenebrae will experience the depth and pathos of our own mortality over which is laid the tragedy of the death of our Lord and Savior Jesus Christ, through whom we Christians find our ultimate redemption.

The readings range from Lamentations in the Hebrew Scriptures to commentary from St. Augustine, and at last a reading from Hebrews, in which the theology of God's saving grace through Jesus Christ is presented for our prayerful consideration.

Interspersed throughout are readings from the Psalms, which Jesus himself must have prayed often throughout his life, and especially as he faced certain death during the last week of his life. When we pray these psalms, we pray in solidarity with Jesus.

The Service makes use of the power of light and sound to emphasize the darkness of death. The Service ends on a note of hope. One candle remains, a solitary light in the darkness into which we depart.

"The light shines in the darkness, and the darkness did not overcome it."

Readers for this service:

Norma Cooper
Robert Feltenberger
Samantha Rainman

Tenebrae

Holy Wednesday
March 27, 2024

The ministers enter the chapel 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.

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

Psalm 69:1-23

Read alternately by whole verse.

- 1 Save me, O God, *
for the waters have risen up to my neck.
- 2 **I am sinking in deep mire, ***
and there is no firm ground for my feet.
- 3 I have come into deep waters, *
and the torrent washes over me.
- 4 **I have grown weary with my crying; my throat is inflamed; ***
my eyes have failed from looking for my God.
- 5 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?
- 6 **O God, you know my foolishness, ***
and my faults are not hidden from you.
- 7 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.
- 8 **Surely, for your sake have I suffered reproach, ***
and shame has covered my face.
- 9 I have become a stranger to my own kindred, *
an alien to my mother's children.
- 10 **Zeal for your house has eaten me up; ***
the scorn of those who scorn you has fallen upon me.
- 11 I humbled myself with fasting, *
but that was turned to my reproach.
- 12 **I put on sack-cloth also, ***
and became a byword among them.
- 13 Those who sit at the gate murmur against me, *
and the drunkards make songs about me.
- 14 **But as for me, this is my prayer to you, ***
at the time you have set, O Lord:
- 15 "In your great mercy, O God, *
answer me with your unfailing help.
- 16 **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.
- 17 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.
- 18 **Answer me, O Lord, for your love is kind; ***
in your great compassion, turn to me.

- 19 Hide not your face from your servant; *
be swift and answer me, for I am in distress.
- 20 Draw near to me and redeem me; *
because of my enemies deliver me.**
- 21 You know my reproach, my shame, and my dishonor; *
my adversaries are all in your sight."
- 22 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.**
- 23 They gave me gall to eat, *
and when I was thirsty, they gave me vinegar to drink.

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

First Candle Extinguished

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

Psalm 70

Tone VIII.1

- 1 Be pleased, O God, to deliver me; *
O Lord, make haste to help me.
- 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 those 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 speedily, O God.
- 6 You are my helper and my deliverer; *
O Lord, do not tarry.**

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

Second Candle Extinguished

All: Arise, O God, maintain my cause.

Psalm 74

Read alternately by whole verse.

- 1 O God, why have you utterly cast us off? *
why is your wrath so hot against the sheep of your pasture?
- 2 Remember your congregation that you purchased long ago, *
the tribe you redeemed to be your inheritance,
and Mount Zion where you dwell.**
- 3 Turn your steps toward the endless ruins; *
the enemy has laid waste everything in your sanctuary.
- 4 Your adversaries roared in your holy place; *
they set up their banners as tokens of victory.**
- 5 They were like men coming up with axes to a grove of trees; *
they broke down all your carved work with hatchets and hammers.

- 6 They set fire to your holy place; ***
they defiled the dwelling-place of your Name and razed it to the ground.
- 7 They said to themselves, "Let us destroy them altogether." *
 They burned down all the meeting-places of God in the land.
- 8 There are no signs for us to see; there is no prophet left; ***
there is not one among us who knows how long.
- 9 How long, O God, will the adversary scoff? *
 will the enemy blaspheme your Name for ever?
- 10 Why do you draw back your hand? ***
why is your right hand hidden in your bosom?
- 11 Yet God is my King from ancient times, *
 victorious in the midst of the earth.
- 12 You divided the sea by your might ***
and shattered the heads of the dragons upon the waters;
- 13 You crushed the heads of Leviathan *
 and gave him to the people of the desert for food.
- 14 You split open spring and torrent; ***
you dried up ever-flowing rivers.
- 15 Yours is the day, yours also the night; *
 you established the moon and the sun.
- 16 You fixed all the boundaries of the earth; ***
you made both summer and winter.
- 17 Remember, O Lord, how the enemy scoffed, *
 how a foolish people despised your Name.
- 18 Do not hand over the life of your dove to wild beasts; ***
never forget the lives of your poor.
- 19 Look upon your covenant; *
 the dark places of the earth are haunts of violence.
- 20 Let not the oppressed turn away ashamed; ***
let the poor and needy praise your Name.
- 21 Arise, O God, maintain your cause; *
 remember how fools revile you all day long.
- 22 Forget not the clamor of your adversaries, ***
the unending tumult of those who rise up against you.
- All: Arise, O God, maintain my cause.**

Third Candle Extinguished

V: Deliver me, my God, from the hands of the wicked:
All: From the clutches of the evildoer and oppressor.

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

Reading

Lamentations 1: 1-14

Reader: A reading from the Lamentations of Jeremiah the Prophet.

Aleph. How lonely sits the city that once was full of people! How like a widow she has become, she that was great among the nations! She that was a princess among the provinces has become a vassal.

Beth. She weeps bitterly in the night, with tears on her cheeks; among all her lovers she has no one to comfort her; all her friends have dealt treacherously with her, they have become her enemies.

Gimel. Judah has gone into exile with suffering and hard servitude; she lives now among the nations, and finds no resting place; her pursuers have all overtaken her in the midst of her distress.

Daleth. The roads to Zion mourn, for no one comes to the festivals; all her gates are desolate, her priests groan; her young girls grieve, and her lot is bitter.

He. Her foes have become the masters, her enemies prosper, because the Lord has made her suffer for the multitude of her transgressions; her children have gone away, captives before the foe.

Jerusalem, Jerusalem, return to the Lord your God!

Responsory 1

In monte Oliveti

V: On the Mount of Olives Jesus prayer to the Father:

All: 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.

All: The Spirit indeed is willing, but the flesh is weak.

Waw. From daughter Zion has departed all her majesty. Her princes have become like stags that find no pasture; they fled without strength before the pursuer.

Zayin. Jerusalem remembers, in the days of her affliction and wandering, all the precious things that were hers in days of old. When her people fell into the hand of the foe, and there was no one to help her, the foe looked on mocking over her downfall.

Heth. Jerusalem sinned grievously, so she has become a mockery; all who honored her despise her, for they have seen her nakedness; she herself groans, and turns her face away.

Teth. Her uncleanness was in her skirts; she took no thought of her future; her downfall was appalling, with none to comfort her. "O Lord, look at 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;

All: 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.**

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

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

Yodh. Enemies have stretched out their hands over all her precious things; she has even seen the nations invade her sanctuary, those whom you forbade to enter your congregation.

Kaph. All her people groan as they search for bread; they trade their treasures for food to revive their strength. Look, O Lord, and see how worthless I have become.

Lamedh. Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow, which was brought upon me, which the Lord inflicted on the day of his fierce anger.

Mem. From on high he sent fire; it went deep into my bones; he spread a net for my feet; he turned me back; he has left me stunned, faint all day long.

Nun. My transgressions were bound into a yoke; by his hand they were fastened together; they weigh on my neck, sapping my strength; the Lord handed me over to those whom I cannot withstand.

Jerusalem, Jerusalem, return to the Lord your God!

Responsory 3

Ecce vidimus eum

V: Lo, we have seen him without beauty or majesty,

All: 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.

All: And by his scourging we are healed.

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

Psalm 63

- 1 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.
- 2 Therefore I have gazed upon you in your holy place, *
that I might behold your power and your glory.
- 3 For your loving-kindness is better than life itself; *
my lips shall give you praise.
- 4 So will I bless you as long as I live *
and lift up my hands in your Name.
- 5 My soul is content, as with marrow and fatness, *
and my mouth praises you with joyful lips,
- 6 When I remember you upon my bed, *
and meditate on you in the night watches.
- 7 For you have been my helper, *
and under the shadow of your wings I will rejoice.
- 8 My soul clings to you; *
your right hand holds me fast.

- 9 May those who seek my life to destroy it *
 go down into the depths of the earth;
 10 Let them fall upon the edge of the sword, *
 and let them be food for jackals.
 11 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.

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

Fourth Candle Extinguished

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

HYMN 680

O God our help in ages past

St. Anne

1 O God, our help in a - ges past, our hope for years to come,
 2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;
 3 Be - fore the hills in or - der stood, or earth re - ceived her frame,
 4 A thou - sand a - ges in thy sight are like an eve - ning gone;
 5 Time, like an ev - er - roll - ing stream, bears all our years a - way;

1 our shel - ter from the storm - y blast, and our e - ter - nal home:
 2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
 3 from ev - er - last - ing thou art God, to end - less years the same.
 4 short as the watch that ends the night be - fore the ris - ing sun.
 5 they fly, for - got - ten, as a dream dies at the o - pening day.

6 O God, our help in ages past,
 our hope for years to come,

be thou our guide while life shall last,
 and our eternal home.

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

Fifth Candle Extinguished

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

Psalm 143

- 1 Lord, hear my prayer, and in your faithfulness heed my supplications; *
answer me in your righteousness.
- 2 Enter not into judgment with your servant, *
for in your sight shall no one living be justified.
- 3 For my enemy has sought my life; he has crushed me to the ground; *
he has made me live in dark places like those who are long dead.
- 4 My spirit faints within me; *
my heart within me is desolate.
- 5 I remember the time past; I muse upon all your deeds; *
I consider the works of your hands.
- 6 I spread out my hands to you; *
my soul gasps to you like a thirsty land.
- 7 O Lord, make haste to answer me; my spirit fails me; *
do not hide your face from me
or I shall be like those who go down to the Pit.
- 8 Let me hear of your loving-kindness in the morning, for I put my trust in you; *
show me the road that I must walk, for I lift up my soul to you.
- 9 Deliver me from my enemies, O Lord, *
for I flee to you for refuge.
- 10 Teach me to do what pleases you, for you are my God; *
let your good Spirit lead me on level ground.
- 11 Revive me, O Lord, for your Name's sake; *
for your righteousness' sake, bring me out of trouble.
- 12 Of your goodness, destroy my enemies and bring all my foes to naught, *
for truly I am your servant.

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

Sixth Candle Extinguished

All: 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 promises.
- 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.

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

V: My flesh also shall rest in hope:

All: You will not let your holy One see corruption.

All stand. During the following Canticle the candles at the Altar, and all other lights in the chapel except for the Seventh Candle are extinguished.

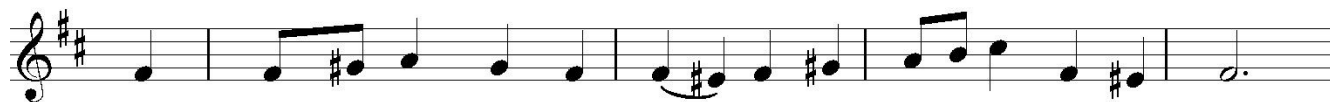
All: Now the women sitting at the tomb made lamentation, weeping for the Lord.



1 Blessed be the God of Is - rael, who comes to set us free;
 2 He from the house of Da - vid a child of grace has given;
 3 On pri - son - ers of dark-ness the sun be - gins to rise,



he vis - its and re - deems us, he grants us lib - er - ty.
 a Sa - vior comes a - mong us to raise us up to heaven.
 the dawn - ing of for - give - ness up - on the sin - ner's eyes.



The pro - phets spoke of mer - cy, of free - dom and re - lease;
 Be - fore him goes his her - ald, fore - run - ner in the way,
 He guides the feet of pil - grims a - long the paths of peace.



God shall ful - fill his prom - ise and bring his peo - ple peace.____
 the pro - phet of sal - va - tion, the har - bin - ger of Day.____
 O bless our God and Sa - vior, with songs that nev - er cease.____

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

After the Cantic, during the repetition of the Antiphon, the Seventh Candle is taken from the stand and hidden beneath or behind the Altar, or in some other convenient place.

All kneel for the following anthem:

Christus factus est

Christus factus est pro nobis obediens usque ad mortem autum 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.

A brief silence is observed.

The following Psalm is then said quietly:

Psalm 51

- 1 Have mercy on me, O God, according to your loving-kindness; *
in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness *
and cleanse me from my sin.
- 3 For I know my transgressions, *
and my sin is ever before me.
- 4 Against you only have I sinned *
and done what is evil in your sight.
- 5 And so you are justified when you speak *
and upright in your judgment.
- 6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.
- 7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.
- 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
- 10 Hide your face from my sins *
and blot out all my iniquities.
- 11 Create in me a clean heart, O God, *
and renew a right spirit within me.
- 12 Cast me not away from your presence *
and take not your holy Spirit from me.
- 13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.
- 14 I shall teach your ways to the wicked, *
and sinners shall return to you.
- 15 Deliver me from death, O God, *
and my tongue shall sing of your righteousness, O God of my salvation.
- 16 Open my lips, O Lord, *
and my mouth shall proclaim your praise.
- 17 Had you desired it, I would have offered sacrifice, *
but you take no delight in burnt-offerings.
- 18 The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you will not despise.
- 19 Be favorable and gracious to Zion, *
and rebuild the walls of Jerusalem.
- 20 Then you will be pleased with the appointed sacrifices,
with burnt offerings and oblations; *
then shall they offer young bullocks upon your altar.

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 Seventh Candle is brought from its hiding place and replaced on the stand. By its light the ministers and the people depart in silence.

A HISTORY OF TRINITY EPISCOPAL CHURCH

Trinity Episcopal Church of Houston has existed as a house of worship and a center of its community for over a century. As such, it has adapted to the changing nature of the city, as Houston grew from a regional town of approximately 40,000 souls to a dynamic metropolitan giant, the fourth largest city in the United States. With a congregation that grew from a few founding members in the 1890s to several thousand parishioners at its peak, Trinity Church is an example of how spiritual people have contended with the challenges presented during a city's most crucial period of urban development.

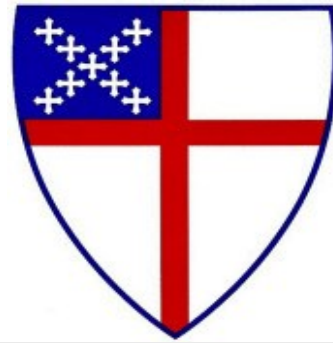
Founded in 1893 as a mission of Christ Church, Houston's first Episcopal church, Trinity located southwest of downtown. After a quarter of a century of existence in wooden buildings, Trinity parish built its present imposing structure (1917 - 1921) in Houston's South End, at the corner of Main Street and Holman Avenue. That structure, designed by Ralph Adams Cram of Boston and William Ward Watkin of Houston became an architectural landmark constructed in the neo-Gothic style with Texas limestone and a 97 foot bell tower.

During the late 1910s and 1920s, Trinity entered an era of explosive growth, paralleling that of the city, and became an important center of the Episcopal faith. The congregation's many youth and adult activities were community events that attracted wide attention among the general populace. An integral part of its city, Trinity likewise maintained special relationships with Houstonians of other faiths. With a membership numbering 1,900 parishioners in 1930, Trinity emerged as the largest Episcopal parish in the Diocese of Texas and one of the largest in the nation.

After World War II, Houston's growth presented Trinity with perhaps its greatest challenge. As the city physically expanded into the new postwar suburbs, Trinity's membership began to decline. Rather than abandon its historic location, the congregation showed itself to be steadfast. Resurrecting itself from this period, Trinity reaffirmed its mission, this time as a beacon in the inner city where it has become a leading institution in the heart of Houston, determined to enhance the quality of urban life for everyone.

While our neighborhood has gone through many changes, the parish has remained steadfast, and actively ministers to a diverse congregation and to the poor in its midst. As the Midtown Houston neighborhood began redeveloping, starting in the early 2000s, Trinity Church has rededicated itself to its spiritual mission, and has become an active part of the Midtown area for music and other creative art expressions.





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