

Wesley Uniting Church
Wednesday March 27th 2024, 7pm
Tenebrae Service



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All enter in silence into the church.

The First Nocturn

Antiphon Psalm 70

Led by Geoff

- 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 all who seek you rejoice and be glad in you;
let those who love your salvation say forever,

'Great is the Lord!'

5 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 delay.

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

All: From the clutches of the evildoer and the oppressor.

A moment of silent prayer.

**Lesson 1 A reading from the Lamentations of Jeremiah
[1:1-5]**

Reader A: 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.

Reader B: 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.

Reader C: 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.

A: 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.

B: 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.

All: Jerusalem, Jerusalem, return to the Lord your God!

Responsory 1 *In Monte Oliveti*

Peter Guy (b. 1981)

On the mount of Olives Jesus prayed to the Father:
Father, if it be possible, let this cup pass from me.
The spirit is indeed willing, but the flesh is weak.
Watch and pray, that you may not enter into temptation.
The spirit is indeed willing, but the flesh is weak.

Lesson 2 A reading from the Lamentations of Jeremiah [1:6-9]

C: 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.

A: 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.

B: 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.

C: 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."

All: Jerusalem, Jerusalem, return to the Lord your God!

Responsory 2 *Tristis et anima eum*

Peter Guy (b. 1981)

My soul is very sorrowful, even to the point of death;
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.
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 A reading from the Lamentations of Jeremiah [1:10-14]

A: 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.

B: 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!"

C: 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.

A: 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.

B: 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.

C: The Lord has delivered me into their hands, against whom I am not able to stand up.

All: Jerusalem, Jerusalem, return to the Lord your God!

Responsory 3 *Ecce vidimus eum*

Peter Guy (b. 1981)

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.

Surely he has borne our griefs and carried our sorrows:
and by his scourging we are healed.

Two candles are extinguished.

The Second Nocturn

Antiphon Psalm 22

Luke Flintoft (1680-1727)

- 1 My God, my God, why have you forsaken me:
why are you so far from helping me
and from the words of my groaning?
- 2 My God, I cry to you by day, but you do not answer:
and by night also I take no rest.
- 3 But you continue holy:
you that are the praise of Israel.
- 4 In your forebears trusted:
they trusted, and you delivered them;
- 5 To you they cried and were saved:
they put their trust in you and were not confounded.
- 6 But as for me, I am a worm and no man:
the scorn of all and despised by the people.
- 7 Those that see me laugh me to scorn:
they shoot out their lips and me
and wag their heads, saying,
- 8 'He trusted in the Lord- let him deliver him:
let him deliver him, if he delights in him.'
- 9 But you are he that took me out of the womb:
that brought me to lie at peace on my mother's breast.
- 10 On you have I been cast since my birth:
you are my God, even from my mother's womb.
- 11 O go not from me, for trouble is hard at hand:
and there is none to help.
- 12 Many oxen surround me:
fat bulls of Bashan close me in on every side.
- 13 They gape wide their mouths at me:
like lions that roar and rend.
- 14 I am poured out like water, and all my bones are out of joint:
my heart within me is like melting wax.
- 15 My mouth is dried up like a potsherd:
and my tongue clings to my gums.
- 16 My hands and my feet are withered:
and you lay me in the dust of death.
- 17 For many dogs are come about me:
and a band of evildoers hem me in.

18 I can count all my bones:
they stand staring and gazing upon me.
19 They part my garments among them:
and cast lots for my clothing.
20 O Lord, do not stand far off:
you are my helper, hasten to my aid.
21 Deliver my body from the sword:
my life from the power of the dogs;
22 O save me from the lion's mouth:
and my afflicted soul from the horns of the wild oxen.

Minister: They divide my garments among them:
All: They cast lots for my clothing.

A moment of silent prayer.

Lesson 4: Reading from the Treatise of Saint Augustine the Bishop on the Psalms

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*

Peter Guy (b. 1981)

Have you come out as against a robber,
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.
When they had laid their hands on Jesus and were holding him,
he said: 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 Reading from the 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*

Peter Guy (b. 1981)

Darkness covered the whole land when Jesus had been crucified;
and about the ninth hour he cried out 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."
And he bowed his head and handed over his spirit.

Lesson 6 Reading from the 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*

Peter Guy (b. 1981)

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.
By oppression and judgement he was taken away:
and his memory shall be in peace.

Two more candles are extinguished.

The Third Nocturn

Antiphon: Psalm 76

Led by Geoff

1 In Judah is God known;

his name is great in Israel.

- 2 At Salem is his tabernacle,
and his dwelling place is in Zion.
- 3 There he broke the flashing arrows,
the shield, the sword, and the weapons of battle.
- 4 How glorious you are!
more splendid than the everlasting mountains!
- 5 The strong of heart have been despoiled;
they sink into sleep;
none of the warriors can lift a hand.
- 6 At your rebuke, O God of Jacob,
both horse and rider lie stunned.
- 7 What terror you inspire!
who can stand before you when you are angry?
- 8 From heaven you pronounced judgement;
the earth was afraid and was still;
- 9 When God rose up to judgement
and to save all the oppressed of the earth.
- 10 Truly, wrathful Edom will give you thanks,
and the remnant of Hamath will keep your feasts.
- 11 Make a vow to the Lord your God and keep it;
**let all around him bring gifts to him
who is worthy to be feared.**
- 12 He breaks the spirit of princes,
and strikes terror in the kings of the earth.

Minister: He has made me dwell in darkness.

All: Like the dead of long ago.

A moment of silent prayer.

Lesson 7 A Reading from the Letter to the 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.

Responsory 7 *Eram quasi agnus*

Peter Guy (b. 1981)

I was like a trusting lamb led to the slaughter.
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.
All my enemies whispered together against me,
and devised evil against me, saying:
let us cut him off from the land of the living.

Lesson 8: A Reading from the Letter to the 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.

Responsory 8 *Velum templi*

Peter Guy (b. 1981)

And 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:
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 [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.

Responsory 9 *Sepulto Domino*

Peter Guy (b. 1981)

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 priest gathered before Pilate, and petitioned him:
and they stationed soldiers to guard him.

Two more candles are extinguished.

The Lauds

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

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

Anthem God So Loved the World

Bob Chilcott (b. 1955), words from John 3:16

God so loved the world, that he gave his only begotten Son
that who so believeth in him should not perish but have everlasting life.

A brief moment of silence. The final candle, still lit, is removed from the altar.

Antiphon Psalm 150

Led by Geoff

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.

Minister: O Death, I will be your death;

All: O Grave, I will be your destruction.

Minister: My flesh also shall rest in hope:

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

Minister: 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.

A loud noise is heard through the church, symbolising the stone being rolled in front of Jesus' tomb. The remaining candle is brought from its hiding place and replaced on the stand.

By its light, the ministers and people depart in silence.

Minister: Rev'd Dr. Geoff Dornan

Music Coordinator: Callum Tolhurst-Close

Choristers: Jade McFaul, Robyn Dean, Elsa Huber, Sarah Heartwood, Thomas Liu, Jim Bowring, Martin Magill, and Ian Diamond

Bible Readers: Liz McKenzie, Graeme Brown, Tarlie Alcock

Sound and Video: David Bengner and Keith Hart

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