

# ST. AUGUSTINE OF CANTERBURY EPISCOPAL CHURCH



## TENEBRAE: A SERVICE OF SHADOWS

### GOOD FRIDAY

April 07, 2023

7:00 P.M.

*The community of Saint Augustine of Canterbury welcomes all on this solemn day and we are grateful to those who have joined with us for this service.*

*If you are worshipping with us for the first time, following the service, please introduce yourself to our Clergy.*

*Please remember to sign our Guest Book located at the front doors following worship.*

*For ease of use, this service leaflet contains everything needed to participate in the worship service.*

***The congregation is invited to venerate the blood-red wooden cross placed on the altar with a bow, touch or kiss. After venerating the cross, please take your seat and maintain silence before the service begins.***

Welcome to Holy Week at St. Augustine of Canterbury Episcopal Church!

We appreciate that you worship here during these days of Holy Week; you are joining in the praise of God.

The service of Tenebrae, meaning “darkness” or “shadows,” has been practiced by the church since medieval times. Once a service for the monastic community, Tenebrae later became an important part of the worship of the common folk during Holy Week.

Our service this evening, is a prolonged meditation on Christ’s suffering. Readings trace the story of Christ’s passion, music portrays his pathos, and the power of silence and darkness suggests the drama of this momentous day. As lights are extinguished, we ponder the depth of Christ’s suffering and death.” At the conclusion of the service, the small but persistent flame of the Christ candle is buried, the congregation leaves the Nave; gathers in the Narthex; and witnesses the “Sealing of Tomb.” It is there that we remember the cataclysmic nature of Jesus’ sacrifice as we hear the overwhelming sound of the “strepitus” and leave in anticipation of ultimate victory.

I invite you to participate in worship today as you feel comfortable. You will find St. Augustine’s that place where you will receive a radical WELCOME, experience thought-provoking and inspiring WORSHIP, and meet other disciples of Jesus ready and willing to WITNESS to all that God is doing!

If this is your first time in the Episcopal Church, everything you need to follow worship is in the Worship Guide. If you have any questions please do not hesitate to ask anyone around for help.

I hope to meet you before or after worship but just in case I do not, please fill out the attendance sheet in your bulletin and place it in the offering place so we can connect with you.

Again, welcome to you and your family.

Blessings,

**Fr. Joseph C. Alsay +**

Rector

## + THE GATHERING RITE +

*Please stand as the Ministers enter in silence.*

### Opening Sentences

*Presider* Grace to you and peace from God our Father and the Lord Jesus Christ.

*People* **Amen.**


*Presider* Blessed be the name of the Lord our God,

*People* **who redeems us from sin and death.**

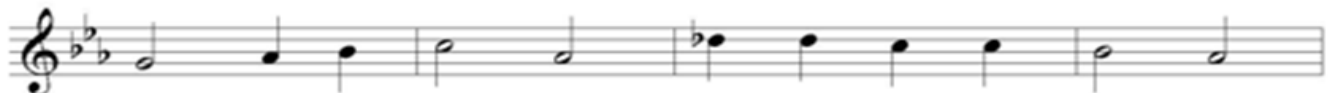
*Presider* For us and for our salvation, Christ became obedient unto death, even death on a cross.

*People* **Blessed be the name of the Lord.**


### Gathering Hymn: "Ah, Holy Jesus"



Ah, ho - ly Je - sus, how hast thou of - fend - ed,  
Who was the guilt - y? Who brought this up - on thee?  
Lo, the Good Shep - herd for the sheep is of - fered;  
For me, kind Je - sus, was thy in - car - na - tion,  
There - fore, kind Je - sus, since I can - not pay thee,



that man to judge thee hath in hate pre - tend - ed?  
A - las, my trea - son, Je - sus, hath un - done thee.  
the slave hat sin - ned, and the Son hath suf - fered;  
thy mor - tal sor - row, and thy life's ob - la - tion;  
I do a - dore thee, and will ev - er pray thee,



By foes de - rid - ed, by thine own re - ject - ed,  
'Twas I, Lord Je - sus, I it was de - nied thee:  
for our a - tone - ment, while we noth - ing heed - ed,  
thy death of an - guish and thy bit - ter pas - sion,  
think on thy pi - ty and thy love un - swerv - ing,



O most af - flict - ed.  
I cru - ci - fied thee.  
God in - ter - ced - ed.  
for my sal - va - tion.  
not my de - serv - ing.

## Collect of the Day

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## + THE LITURGY OF THE WORD +

*Please be seated.*

### **The Shadow of the Agony of the Spirit & Arrest**

**1<sup>st</sup> Reading:** Luke 22:39-48, 54

*Lector*            A Reading from the Gospel of Luke.

Jesus went out as usual to the Mount of Olives, and his disciples followed him. On reaching the place, he said to them, "Pray that you will not fall into temptation." He withdrew about a stone's throw beyond them, knelt down and prayed, "Father, if you are willing, take this cup from me; yet not my will, but yours be done." An angel from heaven appeared to him and strengthened him. And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground. When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. "Why are you sleeping?" he asked them. "Get up and pray so that you will not fall into temptation." While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, but Jesus asked him, "Judas, are you betraying the Son of Man with a kiss?"

*Lector*            Here ends the Reading.

*The first candle is extinguished.*

*Please stand.*

**Response:** "Sing My Tongue"

Sing, my tongue, the glo - rious bat - tle; tell the tri - umph  
far and wide; tell a - loud the won - drous sto - ry  
of the cross, the Cru - ci - fied; tell how Christ, the  
world's re - deem - er, van - quished death the day He died.

**Collect**

O Lord, we beseech you mercifully to hear us; and grant that we, to whom you have given a fervent desire to pray, may, by your mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated.*

**The Shadow of Denial**

**2<sup>nd</sup> Reading:** Luke 22:54-62

*Lector*            A Reading from the Gospel of Luke.

Then seizing him, they led him away and took him into the house of the high priest. Peter followed at a distance. And when some there had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them. A servant girl saw him seated there in the firelight. She looked closely at him and said, "This man was with him." But he denied it. "Woman, I don't know him," he said. A little later someone else saw him and said, "You also are one of them." "Man, I am not!" Peter replied. About an hour later another asserted, "Certainly this fellow was with him, for he is a Galilean." Peter replied, "Man, I don't know what you're talking about!" Just as he was speaking, the rooster crowed. The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: "Before the rooster crows today, you will disown me three times." And he went outside and wept bitterly

*Lector*            Here ends the Reading.

*The second candle is extinguished.*

*Please stand.*

**Response:** "Sing My Tongue"

God in mer - cy saw us fal - len, sunk in shame and  
 mis - er - y, felled to death in E - den's gar - den,  
 where in pride we claimed the tree; then an - oth - er  
 tree was chos - en, which the world from death would free.

## Collect

O God, you know us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated.*

## **The Shadow of Accusation**

**3<sup>rd</sup> Reading:** Mark 15:1-15

*Lector* A Reading from the Gospel of Mark.

Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate. "Are you the king of the Jews?" asked Pilate. "You have said so," Jesus replied. The chief priests accused him of many things. So again Pilate asked him, "Aren't you going to answer? See how many things they are accusing you of." But Jesus still made no reply, and Pilate was amazed. Now it was the custom at the festival to release a prisoner whom the people requested. A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. The crowd came up and asked Pilate to do for them what he usually did. "Do you want me to release to you the king of the Jews?" asked Pilate, knowing it was out of self-interest that the chief priests had handed Jesus over to him. But the chief priests stirred up the crowd to have Pilate release Barabbas instead. "What shall I do, then, with the one you call the king of the Jews?" Pilate asked them. "Crucify him!" they shouted. "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!" Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

*Lector* Here ends the Reading.

*The third candle is extinguished.*

*Please stand.*

**Response:** "Sing My Tongue"



Tell how, when at length the full - ness of the ap - point - ed



time was come, Christ, the Word, was born of wom - an,



left for us the heav - 'nly home, blazed the path of



true o - be - dience, shown as light a - midst the gloom.

## Collect

O God, you so loved the world that you gave your only- begotten Son to reconcile earth with heaven: Grant that we, loving you above all things, may love our friends in you, and our enemies for your sake; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated.*

## **The Shadow of Mockery**

**4<sup>th</sup> Reading:** Matthew 27:27-31

*Lector*            A Reading from the Gospel of Matthew.

Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. "Hail, king of the Jews!" they said. They spit on him, and took the staff and struck him on the head again and again. After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

*Lector*            Here ends the Reading.

*The fourth candle is extinguished.*

*Please stand.*

**Response:** "Sing My Tongue"

Thir - ty years a - mong us dwell - ing, Je - sus went from  
Naz - a - reth, des - tined, ded - i - cat - ed, will - ing,  
did his work, and met his death; like a lamb he  
humb - ly yield - ed on the cross his dy - ing breath.

## Collect

Lord God, whose blessed Son our Savior gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated.*

**The Shadow of Crucifixion**

**5<sup>th</sup> Reading:** Luke 23:32-43

*Lector*            A Reading from the Gospel of Luke.


Two other men, both criminals, were also led out with him to be executed. When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left. Jesus said, “Father, forgive them, for they do not know what they are doing.” And they divided up his clothes by casting lots. The people stood watching, and the rulers even sneered at him. They said, “He saved others; let him save himself if he is God’s Messiah, the Chosen One.” The soldiers also came up and mocked him. They offered him wine vinegar and said, “If you are the king of the Jews, save yourself.” There was a written notice above him, which read: THIS IS THE KING OF THE JEWS. One of the criminals who hung there hurled insults at him: “Aren’t you the Messiah? Save yourself and us!” But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.” Then he said, “Jesus, remember me when you come into your kingdom.” Jesus answered him, “Truly I tell you, today you will be with me in paradise.”

*Lector*            Here ends the Reading.

*The fifth candle is extinguished.*

*Please stand.*

**Response:** “Sing My Tongue”



Bend your boughs, O tree of glo - ry, your re - lax - ing  
sin - ews bend; for a - while the an - cient rig - or  
that your birth be - stowed, sus - pend; and the Lord of  
heav'n - ly beau - ty gent - ly on your arms ex - tend.

**Collect**

Grant, O Lord, that as your Son Jesus Christ prayed for his enemies on the cross, so we may have grace to forgive those who wrongfully or scornfully use us, that we ourselves may be able to receive your forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**



*Please be seated.*

**The Shadow of Death**

**6<sup>th</sup> Reading:** Mark 15:33-39

*Lector* A Reading from the Gospel of Mark.

At noon, darkness came over the whole land until three in the afternoon. And at three in the afternoon Jesus cried out in a loud voice, “*Eloi, Eloi, lema sabachthani?*” (which means “My God, my God, why have you forsaken me?”). When some of those standing near heard this, they said, “Listen, he’s calling Elijah.” Someone ran, filled a sponge with wine vinegar, put it on a staff, and offered it to Jesus to drink. “Now leave him alone. Let’s see if Elijah comes to take him down,” he said. With a loud cry, Jesus breathed his last. The curtain of the temple was torn in two from top to bottom. And when the centurion, who stood there in front of Jesus, saw how he died, he said, “Surely this man was the Son of God!”

*Lector* Here ends the Reading.

*The sixth candle is extinguished.*

*Please stand.*

**Response:** “Sing My Tongue”

Faith - ful cross, true sign of tri - umph, be for all the  
no - blest tree; none in fol - iage, none in bloss - om,  
none in fruit your e - qual be; sym - bol of the  
world's re - demp - tion, for your bur - den make us free.

**Collect**

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated.*

**The Shadow of Burial**

**7<sup>th</sup> Reading:** John 19:38-42

*Lector* A Reading from the Gospel of John.

Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

*Lector* Here ends the Reading.

*The seventh candle is removed and placed under the Altar, where the "Easter Chest" which holds the Great Alleluia of the church, was buried at the beginning of our Lenten Season.*

*Please stand.*

**Response:** "Sing My Tongue"

Un - to God be praise and glo - ry; to the Fa - ther  
and the Son, to the e - ter - nal Spi - rit hon - or  
now and ev - er - more be done; praise and glo - ry  
in the high - est, while the time - less a - ges run.

**Collect**

O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

+ SENDING RITE +

The congregation is invited to follow the Ministers of the Liturgy to the Narthex.

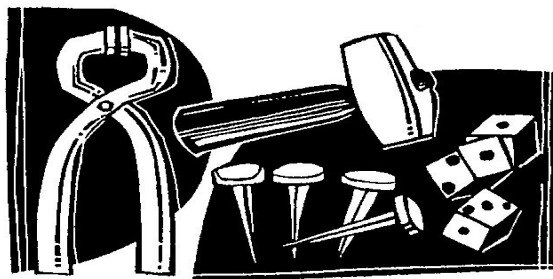
Sending Hymn: "Were You There?"

1. Were you there when they cru - ci - fied my Lord? \_\_\_\_\_ Were you  
 2. Were you there when they nailed Him to the tree? \_\_\_\_\_ Were you  
 3. Were you there when they laid Him in the tomb? \_\_\_\_\_ Were you  
 4. Were you there when He rose up from the grave? \_\_\_\_\_ Were you

1. there when they cru - ci - fied my Lord?  
 2. there when they nailed Him to the tree?  
 3. there when they laid Him in the tomb? O!  
 4. there when He rose up from the grave?

Some-times it caus-es me to trem-ble, trem-ble, trem-ble.

1. Were you there when they cru - ci - fied my Lord? \_\_\_\_\_  
 2. Were you there when they nailed Him to the tree? \_\_\_\_\_  
 3. Were you there when they laid Him in the tomb? \_\_\_\_\_  
 4. Were you there when He rose up from the grave? \_\_\_\_\_



## The Lord's Prayer

Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

## Final Prayer & Sealing of the Doors of the Church

*Presider* May Jesus Christ  
who for our sakes became obedient unto death,  
even death on a cross,  
keep you and strengthen you.

*People* Amen.

*The service is concluded with the above prayer and the symbolic "Sealing of the Doors" of the church with the sepulcher stone. No blessing or dismissal is added.*

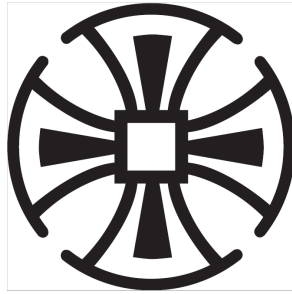
*Please remain in silent prayer as long as you wish and leave the Narthex in silence when you are ready.*

### + THIS IS OUR STORY +

The earliest description of Veneration of the Cross on Good Friday is found in the late 4th century in Jerusalem when fragments of the true cross were placed on a table, and the people came forward, bowed toward the table, and kissed the sacred wood. Variations of the ceremony developed throughout Christianity even in the absence of wood from the "true" cross. The custom was restored in the 1979 *Book of Common Prayer* which states during the service for Good Friday, "If desired, a wooden cross may now be brought into the church and placed in the sight of the people." *A Priest's Handbook* of the Episcopal Church describes a variety of methods of "bringing in" of the cross. These can be quite ceremonious (similar to the bringing in of the Pascal Candle during the Easter Vigil) or quite simple. Veneration can range from a prayer said while bowing or kneeling before the cross or kissing or touching the foot of the cross. The Mass of the Presanctified is a celebration of communion on Good Friday with previously consecrated eucharistic elements without a prayer of consecration. It makes possible eucharistic sharing on days of fasting (such as Good Friday) when the eucharist is not celebrated. It is traditionally celebrated using the eucharistic elements that had been consecrated on Maundy Thursday.

*If you have a liturgical question or an inquiry about anything that transpires during or around our worship service, please forward the question you would like researched to: [gghaas@aol.com](mailto:gghaas@aol.com), or drop the question in the offering basin. Please note whether we can credit you as the source of the question.*

# ST. AUGUSTINE OF CANTERBURY EPISCOPAL CHURCH



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**Email:** [saintaugustineokc@gmail.com](mailto:saintaugustineokc@gmail.com)

**Follow us on Facebook!** <http://www.facebook.com/St.AugustineofCanterburyOKC>

## SERVICE TIMES

**Sunday** – Holy Eucharist – 8:30 A.M. & 10:45 A.M.

**Wednesday** – Holy Eucharist – 12 Noon

## STAFF

**Rector:** The Reverend Joseph Alsay

**Assisting Priest:** The Reverend Canon Tony Moon, Ph.D.

**Deacon:** The Reverend Karen Hansen

**Minister for Youth and Families:** Jesse Heath

**Administrative Assistant/Member Engagement Coordinator:** Sarah-Emily Steinhardt

**Contribution Registrar:** Kenny Koch

**Staff Organist:** John Stephen Potter

**Staff Musicians:** Scott Chard, Guy Nembhard & Karena Van Horn

## VESTRY

**Sr. Warden:** James Reeg **Sr. Warden Elect:** Michael Johnston

**Jr. Warden:** Jon Wallingford **Jr. Warden Elect:** William “Bill” Kenney

**Treasurer:** Marian Moon

**Other Members:** Brad Davidson, John Fink, Jay Kyte, Valerie Hall, Rick Inselman,  
Valerie Lewis, Scott Myers, & Jason Seabolt

**Clerk:** Renee Lewis

## OFFICE HOURS

*To offer our staff a Sabbath, the St. Augustine business offices are closed on Mondays, with staff available remotely for urgent matters. Ministry Leaders are welcome to access the building independently with their key, as needed.*

Father Joseph Alsay, Rector

Tuesday -Thursday 10:00 A.M. - 5:00 P.M

Sarah-Emily Steinhardt, Admin Assistant

Tuesday -Friday 9:00 AM – 2:00 PM

## AFTER HOURS CONTACT

Father Joseph

Cell: 405-365-3226

email: [fatherjoe@sac-okc.org](mailto:fatherjoe@sac-okc.org)

Father Tony

Cell: 405-820-9105

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