



St. Timothy's Episcopal Church

432 Van Buren Street, Herndon, VA 20170

p: 703-437-3790 www.saint-timothys.org

Wednesday, March 28, 2018

Tenebrae

7:00p.m.



Concerning the Service

The name *Tenebrae* (the Latin word for “darkness” or “shadows”) has for centuries been applied to the ancient monastic night and early morning services (Martins and Lauds) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings.

Apart from the chant of the Lamentations (in which each verse is introduced by a letter of the Hebrew alphabet), the most conspicuous feature of the service is the gradual extinguishing of the candles and other lights in the church until only a single candle, considered a symbol of our Lord, remains. Toward the end of the service this candle is hidden, typifying the apparent victory of the forces of evil. At the very end, a loud noise is made, symbolizing the earthquake at the time of resurrection (Matthew 28:2), the hidden candle is restored to its place, and by its light all depart in silence.

Information For Our First Time Guests



All children are welcome to stay with parents in the Sanctuary during worship. However, for parents of children ages 0-3 years who want nursery care, we have a well-equipped and professionally-staffed nursery at the end of the hall nearest the Sanctuary. Each child brought to the nursery is given a number; only the parents of the child can take the child from the nursery. If a parent is needed during worship, the child's number will appear (in red LED's) on the black panels beneath the hymn boards on both sides of the Chancel. Parents, please bring diapers, any snacks, and formula as needed for your child.



All baptized Christians are welcome to receive the Sacrament. If you have not been baptized, please come to the Altar rail for a blessing during Holy Communion (place your arms across your chest to signify your desire for a blessing). If you would like to be baptized, please speak with the clergy after the service. To receive Holy Communion, accept the bread in your hand and place it in your mouth, then sip wine from the Chalice when it is brought to you (guide the Chalice to your mouth please), or hold the bread, dip it in the wine when the chalice comes to you, and place the bread with wine in your mouth. If you are allergic to wheat or are gluten intolerant, please let the person serving bread know to give you a rice wafer.

Staff

Regular church office hours are 10a.m. - 6 p.m. Monday - Thursday. If you would like to make an appointment to speak with the Rector, feel free to call the office at 703.437.3790.

Fr. Rich Bardusch, Rector (x. 12)

rbardusch@saint-timothys.org

Mr. Roger Long, Interim Director of Music (x. 16)

rogerl@saint-timothys.org

Fernanda Marinkovic, Bookkeeper (x. 13)

bookkeeper@saint-timothys.org

Mrs. Monica Despins, Director of Saint Timothy's Preschool

Preschool phone #: 703.437.4767

Mrs. Alba Padilla, Ms. Gloria Morán Nursery Attendants

Vestry (Class year in parenthesis)

CO-Warden – Eugene Nkomba (2019)

CO-Warden – Susy Nixon (2019)

Treasurer – Duane Hartge

Registrar – Rose Berberich

Hollis Colie (2019)

Carmela Condro (2021)

Vidai Genovez-Andrés (2020)

Andrew Hamm (2021)

Catherine Lamoureux (2021)

Adaku Nwachukwu (2021)

Bill Outerbridge (2019)

Gerritt Peck (2020)

Elizabeth Witter (2020)

Sandy Wright (2020)

Trustees

Tom McLenigan

Keith Sinclair

Deke Smith



Don't forget to place your phone on silent/vibrate during today's service. Thank you!

Tenebrae

The ministers enter the church in silence and proceed to their places. All stand for silent prayer. The appointed reader then goes to the lectern and everyone else sits down.

Lesson 1

A reading from the Lamentations of Jeremiah the Prophet. (1:1-14)

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 that 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.

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.

Jerusalem, Jerusalem, return to the Lord your God!

The first candle is extinguished.

Responsory 1 *In Monte Oliveti*

Michael Haydn

In monte Oliveti ad patrem oravit:

Pater si fieri potest transeat a me calix iste.

Spiritus quidem promptus est caro autem infirma

Fiat voluntas tui, fiat voluntatis tua.

On the Mount of Olives he prayed to his Father:

"Father, if it be possible, let this cup pass from me.

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

Let your will be done

Silence

Lesson 2

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

Uncleanness 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!

The 2nd candle is extinguished

Responsory 2 *Tristis est anima mea*

Michael Haydn

*Tristis est anima mea usque ad mortem:
sustinete hic et vigilate mecum.
Nunc videbitis turbam quæ circumdabit me.
Vos fugam capietis, et ego vadam immolari pro vobis.*

Sorrowful is my soul even unto death.
Stay here, 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.

Silence

Lesson 3

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.

Jerusalem, Jerusalem, return to the Lord your God!

The 3rd candle is extinguished.

Responsory 3 *Ecce vidimus eum*

Michael Haydn

Ecce vidimus eum non habentem speciem, neque decorem:

Aspectus ejus in eo non est:

Hic peccata nostra portavit, et pro nobis dolet:

Ipsa autem vulneratus est, propter iniquitates nostras:

Cujus livore sanati sumus.

Vere languores nostros ipse tulit et dolores nostros ipse portavit,

Cujus livore sanati sumus.

Silence

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.

Truly he has borne our griefs and carried our sorrows,

And with his stripes we are healed.

Lesson 4

A 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 this 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.

The 4th candle is extinguished.

Responsory 4 *Tanquam ad latronem*

Annibale Zoilo

*Tanquam ad latronem existis cum gladiis et fustibus
comprehendere me:*

*Quotidie apud vos eram in templo docens et non me
tenuistis:*

et ecce flagellatum ducitis ad crucifigendum.

Cumque iniecissent manus in Iesum et tenuissent eum,

Dixit ad eos:

*Quotidie apud vos eram in templo docens et non me
tenuistis:*

et ecce flagellatum ducitis ad crucifigendum.

You come as against a robber with swords
and clubs to apprehend me:

I was daily with you in the temple teaching
and

you did not arrest me;

and behold you lead me to scourging and to
be

crucified.

They laid hands on Jesus and held him fast,
He said to them:

I was daily with you in the temple teaching
and you did not arrest me;

and behold you lead me to scourging and to
be crucified.

Silence

Lesson 5

Would that those who now test us were converted and tried with us; yet though they continue to try us, let us not have 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.”

The 5th candle is extinguished.

Responsory 5 *Tenebrae factae sunt*

Michael Haydn

Tenebrae factae sunt, dum crucifixissent Jesum Judaei:

et circa horam nonam exclamavit Jesus voce magna:

Deus meus, ut quid me dereliquisti?

Et inclinato capite, emisit spiritum.

*Exclamans Jesus voce magna ait: Pater, in manus
tuas commendo spiritum meum.*

Et inclinato capite, emisit spiritum.

Darkness fell when the Jews crucified
Jesus: and about the ninth hour Jesus cried
with a loud voice:

My God, my God, why hast thou forsaken
me?

And he bowed his head and gave up the
ghost.

Jesus cried with a loud voice and said, Father,
into thy hands I commend my spirit.

And he bowed his head and gave up the
ghost.

Silence

Lesson 6

“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.”

The 6th candle is extinguished.

Responsory 6 *Ecce quomodo moritur*

Jacob Handl

*Ecce quomodo moritur justus
et nemo percipit corde.*

*Viri justi tolluntur
et nemo considerat.*

*A facie iniquitatis sublatus est justus
et erit in pace memoria eius:*

*In pace factus est locus ejus
et in Sion habitatio ejus.*

Et erit in pace memoria ejus.

Behold how the righteous man dies
And no one understands.

Righteous men are taken away
And no one considers:

The righteous man has been taken away from
present iniquity

And his memory shall be in peace.

In peace is his place

And in Sion is his homestead.

And his memory shall be in peace.

Silence

Lesson 7

A Reading from the Letter to the Hebrews. {4:15 – 5:10; 9:11 – 15a}

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.

The 7th candle is removed.

Responsory 7 *Eram quasi agnus innocens*

Michael Haydn

*Eram quasi agnus innocens, ductus sum ad
immolandum, et nesciebam:*

*Concilium fecerunt inimici mei adversum me,
dicentes:*

*Venite, mittamus lignum in panem ejus,
et eradamus eum de terra viventium.*

*Omnes inimici mei adversum me cogitabant mala
mibi:*

*Verbum iniquum mandaverunt adversum me
dicentes:*

*Venite, mittamus lignum in panem eius, et eradamus
eum de terra viventium.*

Behold, I was like an innocent lamb; I was led
to the slaughter, and I knew it not.

My enemies have conspired together against
me, saying:

Come, let us put poison into his bread,
And let us cut him off out of the land of the
living.

All my enemies have thought evil things about
me;

They have spoken evil words against me,
saying:

Come, let us put poison into his bread,
And let us cut him off out of the land of the
living

Silence

The Song of Hezekiah {Isaiah 38:10-20} Read antiphonally

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 your 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.

Thy Will Be Done

Craig Courtney

Our cup was filled with darkness
Our cup was filled with death
Christ took our cup and drank it, and gave us life,
And gave us hope, gave us Himself

My Father, let this cup pass from me, let this cup pass from me
Yet not my will,
O Lord, yet not my will O Lord
But Thine be done
In blackest night we hear Him
In dark Gethsemane
Pleading with the Father
For one more way for one more hope, for one more day
My Father, let this cup pass from me, let this cup pass from me
Yet not my will,
O Lord, yet not my will O Lord
But Thine be done
Then they took our Savior, and led Him to a tree;
And there they broke His body
Poured out His life,
Put Him to death to rise again
My Father, let this cup pass from me, let this cup pass from me.

All kneel and say together

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 and then the whole assembly says together

Psalm 51

Have mercy on me, O God,
according to your steadfast love;
according to your abundant mercy
blot out my transgressions.
Wash me thoroughly from my iniquity,
and cleanse me from my sin.

For I know my transgressions,
and my sin is ever before me.
Against you, you alone, have I sinned,
and done what is evil in your sight,
so that you are justified in your sentence
and blameless when you pass judgment.
Indeed, I was born guilty,
a sinner when my mother conceived me.

You desire truth in the inward being;
therefore teach me wisdom in my secret heart.
Purge me with hyssop, and I shall be clean;
wash me, and I shall be whiter than snow.
Let me hear joy and gladness;
let the bones that you have crushed rejoice.
Hide your face from my sins,
and blot out all my iniquities.

Create in me a clean heart, O God,
and put a new and right spirit within me.
Do not cast me away from your presence,
and do not take your holy spirit from me.
Restore to me the joy of your salvation,
and sustain in me a willing spirit.

Then I will teach transgressors your ways,
and sinners will return to you.
Deliver me from bloodshed, O God,
O God of my salvation,
and my tongue will sing aloud of your deliverance.

O Lord, open my lips,
and my mouth will declare your praise.
For you have no delight in sacrifice;
if I were to give a burnt-offering, you would not be pleased.

**The sacrifice acceptable to God is a broken spirit;
a broken and contrite heart, O God, you will not despise.**

**Do good to Zion in your good pleasure;
rebuild the walls of Jerusalem,
then you will delight in right sacrifices,
in burnt-offerings and whole burnt-offerings;
then bulls will be offered on your altar.**

The Officiant says the Collect without chant, and 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 remaining candle is brought from its
hiding place and replaced on the stand.*

The people may remain for quiet meditation and then depart in silence.

The Altar of Repose will be located in Henry Hall. You may pray and keep watch with Jesus at any time between the end of service Maundy Thursday and 9:00 a.m. Friday. To sign up go to <http://www.signupgenius.com/go/10c084ba4aa2cabf58-maundy> or see Bob Kimmel. For questions see Fr. Rich

Holy Week @ Saint Timothy's

Maundy Thursday, March 29...

This day will be marked by a celebration of Christ's institution of the Holy Eucharist at 7:30 p.m., followed by the stripping of the Altar.

On Good Friday, March 30...

The Stations of the Cross will be offered in the church at 12:15 p.m. (English) and 6:30 p.m. (Spanish). The Solemn Liturgy, which remembers Christ's death, will be held at 7:30 p.m.

Easter @ Saint Timothy's

Easter Vigil, Saturday, March 31

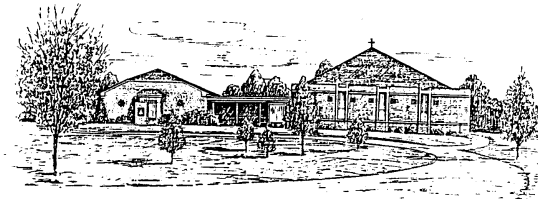
Easter Vigil, including the first Eucharist of Easter, will be celebrated on Holy Saturday evening at 5:00 p.m. (English) and 7:30 p.m. (Spanish)

Easter Sunday, April 1

Our festive Easter Day Eucharist Services will follow on April 1 with four services at 8:00, 9:00, 10:00 and 11:30 a.m. You will not want to miss this special day of celebration! Children's Easter Egg Hunt at 9:30 and 12:30 p.m. service on Easter Day! The event starts in Henry Hall.

Centering Prayer Introduction Saturday April 21

This workshop will introduce Centering Prayer-its history, purpose, plus time for actual practice. It will also include resources and optional next steps. RSVP: 703-437-3790



St. Timothy's Episcopal Church was founded on November 1, 1868, and is a member Region V of the Diocese of Virginia, one of the Episcopal Church's 9 original dioceses and the largest diocese in the domestic U.S. The bell from our 1881 church building has been electrified and continues to ring before every Sunday service and major holy day. Our 1870 James D. Moore Tracker pipe organ is being renovated and is scheduled to return in the Spring.

We have a long history of outreach within and beyond the Herndon/Reston community. We staff The Closet, which had its beginnings at St. Timothy's in the 1970s. The first homeless shelter in Fairfax County began in our Henry Hall in 1984 and became the Embury Rucker Shelter, which we continue to staff. We run a school supply drive and holiday Angel Tree in addition to supporting LINK, Helping Hungry Kids, and Cornerstones, among others. We serve the poorest in our state, our nation, and our hemisphere with yearly mission trips to Dungannon, VA, Pine Ridge Indian Reservation, SD, and Chapoteau, Haiti.

We worship 4 times per week, in English and in Spanish, and we welcome everyone who would like to worship with us and become a part of our community. If you are visiting us, please sign the guest book in the Narthex and introduce yourself to our clergy and vestry members.
