



LICHFIELD
• CATHEDRAL •



A Service of Tenebrae in Holy Week

**Tuesday 15th April 2025
19:30**

WELCOME TO LICHFIELD CATHEDRAL



TENEBRAE WORSHIP FOR HOLY WEEK

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 medieval people during Holy Week. Today we join Christians of many generations throughout the world in using the liturgy of *Tenebrae*.

Tenebrae 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. We ponder the depth of Christ’s suffering through mounting darkness; through the return of the small but persistent flame of the Christ candle at the conclusion of the service, we anticipate the joy of ultimate victory.

The service, lasting about one hour, will move forward without announcement. At the end of each section a candle on the Hearse – the name given to the candle stand for this service – is extinguished until only one candle – the Christ candle – remains. The Cathedral lights will also be dimmed to add to the sense of darkness descending. The ‘*Strepitus*’ – literally a ‘wild din’ - comes towards the end of the service and is a sudden loud noise.

SAFETY

In the unlikely event of an emergency, please remain quiet and respond calmly and promptly to the directions of the stewards.

LAVATORIES can be found in the **Old Stables**. Please ask a steward for directions.

POSTURE

Please join in with whatever is printed **in bold type**. Large-print versions of this booklet are available: please ask a steward. The order of service indicates which is the appropriate posture (standing, kneeling or sitting) but please feel free to stand, kneel or sit as you are able.

MUSIC

The service is sung by the Lichfield Cathedral Chamber Choir conducted by the Assistant Director of Music, Martyn Rawles. The organist for this evening’s service is Liam Condon.

*Please join in anything in **bold type** and in the singing of the hymns.*

Please sit quietly to prepare for this evening's service.

At the end of the service please leave the church in silence.

A Service of Tenebrae in Holy Week

THE APPROACH TO GOD

Organ Prelude O Mensch beweine dein' Sünde groß BWV 622
– Johann Sebastian Bach (1685-1750)

O man, weep for your great sins because of which Christ left his Father's bosom and came upon the earth; from a young woman pure and gentle He was born here for us. He wanted to become our mediator, to the dead he gave life and removed in this way all sickness until the time came when he was sacrificed for us, bore the heavy burden of our sins on the cross.

Please stand as the ministers enter

Greeting

The light has come into the world,
and the world loved darkness rather than light.

**God sent his Son into the world,
not to condemn the world,
but that the world might be saved through him.**

Lift up your hearts.
We lift them unto the Lord.

Hymn *Eisenach*

1. O love, how deep, how broad, how high!
It fills the heart with ecstasy,
that God, the Son of God, should take
our mortal form for mortals' sake.
2. He sent no angel to our race
of higher or of lower place,
but wore the robe of human frame
himself, and to this lost world came.
3. For us he was baptized, and bore
his holy fast, and hungered sore;
for us temptations sharp he knew;
for us the tempter overthrew.
4. For us to wicked men betrayed,
scourged, mocked, in purple robe arrayed,
he bore the shameful cross and death;
for us at length gave up his breath.
5. For us he rose from death again,
for us he went on high to reign,
for us he sent his Spirit here
to guide, to strengthen, and to cheer.
6. To him whose boundless love has won
salvation for us through his Son,
to God the Father, glory be
both now and through eternity.

*ascribed to Thomas À Kempis c.1379-1471
tr. Benjamin Webb 1819-1885*

Opening Prayer

In the name of the Father,
and of the Son, and of the Holy Spirit. **Amen.**

The Lord be with you.
And also with you.

Let us pray:

A brief silence.

Most gracious God,
look with mercy upon your children gathered here
for whom our Lord Jesus Christ was betrayed,
given into sinful hands,
and suffered death upon the cross.
Strengthen our faith and forgive our betrayals
as we enter the way of his passion;
through him who lives and reigns
with you and the Holy Spirit,
for ever and ever. **Amen.**

Sit

THE SERVICE OF THE WORD

Reading:

When he opened the sixth seal, I looked, and there came a great earthquake; the sun became black as sackcloth, the full moon became like blood, and the stars of the sky fell to the earth as the fig tree drops its winter fruit when shaken by a gale. The sky vanished like a scroll rolling itself up, and every mountain and island was removed from its place.

Then the kings of the earth and the magnates and the generals and the rich and the powerful, and everyone, slave and free, hid in the caves and among the rocks of the mountains, calling to the mountains and rocks, 'Fall on us and hide us from the face of the one seated on the throne and from the wrath of the Lamb; for the great day of their wrath has come, and who is able to stand?'

Revelation 6:12-17

Reflection – The Rt Revd Jan McFarlane – *The Dean*

THE SERVICE OF SHADOWS

1. *The Shadow of Betrayal*

Reading:

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.

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.

Lamentations 1.1-2

Reading:

Now the festival of Unleavened Bread, which is called the Passover, was near. The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people.

Then Satan entered into Judas called Iscariot, who was one of the twelve; he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. They were greatly pleased and agreed to give him money. So he consented and began to look for an opportunity to betray him to them when no crowd was present.

Luke 22:1-6

Response:

Ne irascaris

William Byrd (c.1540-1623)

Ne irascaris, Domine, satis
et ne ultra memineris iniquitatis
nostrae.

*Be not angry, O Lord,
neither remember our iniquity for ever.*

Ecce, respice, populus tuus omnes nos.

*Behold, see, we beseech thee, we are all
thy people.*

Civitas sancti tui facta est deserta.
Sion deserta facta est, Jerusalem
desolata est.

*Thy holy cities are a wilderness.
Zion is a wilderness, Jerusalem a
desolation.*

Isaiah 64, v.9-10

The first Candle is extinguished.

2. The Shadow of the Agony of the Spirit

Reading:

The Lord has rejected
all my warriors in the midst of me;
he proclaimed a time against me
to crush my young men;
the Lord has trodden as in a wine press
the virgin daughter Judah.

For these things I weep;
my eyes flow with tears;
for a comforter is far from me,
one to revive my courage;
my children are desolate,
for the enemy has prevailed.

Lamentations 1.15-16

Reading:

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, 'Sit here while I go over there and pray.' He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, 'I am deeply grieved, even to death; remain here, and stay awake with me.' And going a little farther, he threw himself on the ground and prayed, 'My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.' Then he came to the disciples and found them sleeping; and he said to Peter, 'So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.' Again he went away for the second time and prayed, 'My Father, if this cannot pass unless I drink it, your will be done.' Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words.

Matthew 26:36-44

Stand to sing

Hymn *Bangor*

**1. According to Thy gracious word,
in meek humility,
this will I do, my dying Lord,
I will remember Thee.**

**2. Thy body, broken for my sake,
my bread from heaven shall be;
Thy testamental cup I take,
and thus remember Thee.**

**3. Gethsemane can I forget?
Or there Thy conflict see,
Thine agony and bloody sweat,
and not remember Thee?**

**4. When to the cross I turn mine eyes
and rest on Calvary,
O Lamb of God, my sacrifice,
I must remember Thee:**

**5. Remember Thee and all Thy pains
and all Thy love to me;
yea, while a breath, a pulse remains,
I will remember Thee.**

**6. And when these failing lips grow dumb
and mind and memory flee,
when Thou shalt in Thy kingdom come,
Jesus, remember me.**

James Montgomery (1771-1854)

The second candle is extinguished.

Sit

3. The Shadow of Arrest

Reading:

All your enemies open their mouths against you;
they hiss, they gnash their teeth, they cry: 'We have devoured her!
Ah, this is the day we longed for at last we have seen it!'

Lamentations 2.15

Reading:

Immediately, while Jesus was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him and lead him away under guard.' So when he came, he went up to him at once and said, 'Rabbi!' and kissed him. Then they laid hands on him and arrested him.

But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, 'Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.'

Mark 14:43-49

Response:

Awake, and stand up

Michael East (c.1580-1648)

Organist of Lichfield Cathedral (1618-1644)

Awake, and stand up to judge my quarrel. Avenge Thou my cause in Thy strength, my God and my Lord. Amen.

Psalm 35, v.23

The third candle is extinguished.

4. The Shadow of Desertion

Reading:

I am one who has seen affliction under the rod of God's wrath;
he has driven and brought me into darkness without any light;
against me alone he turns his hand,
again and again, all day long.

Lamentations 3.1

Reading:

All of them deserted him and fled.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, 'You also were with Jesus, the man from Nazareth.' But he denied it, saying, 'I do not know or understand what you are talking about.' And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, 'This man is one of them.' But again he denied it. Then after a little while the bystanders again said to Peter, 'Certainly you are one of them; for you are a Galilean.' But he began to curse, and he swore an oath, 'I do not know this man you are talking about.' At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, 'Before the cock crows twice, you will deny me three times.' And he broke down and wept.

Mark 14:50, 66-72

Response:

Drop, drop slow tears

Antony Joule (b.1959)

Drop, drop, slow tears, and bathe those beauteous feet,
which brought from heaven the news and Prince of Peace.

Cease not, wet eyes, his mercies to entreat;
to cry for vengeance sin doth never cease.

In your deep floods drown all my faults and fears;
nor let his eye see sin, but through my tears.

Phineas Fletcher (1582-1650)

Stand to sing

Hymn *Love unknown*

1. My song is love unknown,
my Saviour's love to me,
love to the loveless shown,
that they might lovely be.

O who am I,
that for my sake
my Lord should take
frail flesh, and die?

2. He came from his blest throne,
salvation to bestow;
but men made strange, and none
the longed-for Christ would know.

But O, my Friend,
my friend indeed,
who at my need
his life did spend!

3. Sometimes they strew his way,
and his sweet praises sing;
resounding all the day
hosannas to their King.

Then 'Crucify!'
is all their breath,
and for his death
they thirst and cry.

4. Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
he gave the blind their sight.

Sweet injuries!
yet they at these
themselves displease,
and 'gainst him rise.

5. They rise, and needs will have
my dear Lord made away;
a murderer they save,
the Prince of Life they slay.

Yet cheerful he
to suffering goes,
that he his foes
from thence might free.

6. In life, no house, no home
my Lord on earth might have;
in death no friendly tomb
but what a stranger gave.

What may I say?
Heaven was his home;
but mine the tomb
wherein he lay.

7. Here might I stay and sing:
no story so divine;
never was love, dear King,
never was grief like thine!
This is my Friend,
in whose sweet praise
I all my days
could gladly spend.

Samuel Crossman (1624-1683)

The fourth candle is extinguished.

Sit

5. *The Shadow of Accusation*

Reading:

You have heard their taunts, O Lord,
all their plots against me.
The whispers and murmurs of my assailants
are against me all day long.
Whether they sit or rise—see,
I am the object of their taunt-songs.

Lamentations 3.61-63

Reading:

Now Jesus stood before the governor; and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, 'Do you not hear how many accusations they make against you?' But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?' For he realized that it was out of jealousy that they had handed him over.

Matthew 27:11-18, 21-26

Response:

Morning Prayers
(Three Prayers of Dietrich Bonhoeffer)

Philip Moore (b.1943)

O God, early in the morning do I cry unto thee, help me to pray, and to think only of thee. I cannot pray alone.
In me there is darkness, but with thee there is light.
I am lonely, but thou leavest me not.
I am feeble in heart, but thou leavest me not.
I am restless, but with thee there is peace. In me there is bitterness, but with thee there is patience.

Thy ways are past understanding, but thou knowest the way for me.
O heavenly Father I praise and thank thee for the peace of the night.
I praise and thank thee for this new day.
I praise and thank thee for all thy goodness and faithfulness throughout my life.
Thou hast granted me many blessings:
now let me accept tribulation from thy hand.
Thou will not lay on me more than I can bear.
Thou makest all things work together for good for thy children.
Lord Jesus Christ, thou wast poor and in misery, a captive and forsaken as I am.
Thou knowest all man's distress;
thou abidest with me when all others have deserted me;
though dost not forget me but seekest me.
Thou willest that I should know thee and turn to thee.
Lord I hear thy call and follow thee; do thou help me.
Chiefly do I remember all my loved ones, my fellow prisoners,
and all who in this house perform their hard service.
Lord have mercy, restore me to liberty,
and enable me so to live now
that I may answer before thee and before the world.

Lord, whatever this day may bring, thy name be praised.

Dietrich Bonhoeffer (1906-1945)

The fifth candle is extinguished.

6. The Shadow of Crucifixion & Humiliation

Reading:

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.

Lamentations 1.12

Reading:

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, 'Hail, King of the Jews!' They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.'

Matthew 27:27-37

Response:

Ex ore innocentium (1944)

John Ireland (1879-1962)

It is a thing most wonderful, almost too wonderful to be,
that God's own Son should come from heaven, and die to save a child like me.

And yet I know that it is true: he chose a poor and humble lot,
and wept and toiled and mourned and died for love of those who loved him not.

I sometimes think about the cross, and shut my eyes, and try to see
the cruel nails and crown of thorns and Jesus crucified for me.

But even could I see him die, I could but see a little part
of that great love, which, like a fire, is always burning in his heart.

And yet I want to love thee, Lord; O light the flame within my heart,
and I will love thee more and more, until I see thee as thou art.

William Walsham How (1823-1897)

The sixth candle is extinguished.

7. The Shadow of Death

Reading:

They heard how I was groaning,
with no one to comfort me.
All my enemies heard of my trouble;
they are glad that you have done it.
Bring on the day you have announced,
and let them be as I am.

Let all their evildoing come before you;
and deal with them as you have dealt with me
because of all my transgressions;
for my groans are many and my heart is faint.

Lamentations 1.21-22

Reading:

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last.

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'

Matthew 27:45-54

Response:

Wie liegt die Stadt so wüst (Holy Saturday 1945, Dresden)

Rudolf Mauersberger (1889-1971)

Wie liegt die Stadt so wüst, die voll
Volks war.

Alle ihre Tore stehen öde.

Wie liegen die Steine des Heiligtums
vorn auf allen Gassen zerstreut.

Er hat ein Feuer aus der Höhe
in meine Gebeine gesandt und es
lassen walten.

Ist das die Stadt, von der man sagt,
sie sei die Allerschönste, der sich
das ganze Land freuet.

Sie hätte nicht gedacht,
daß es ihr zuletzt so gehen würde;
sie ist ja zu greulich heruntergestoßen
und hat dazu niemand, der sie tröstet.

Darum ist unser Herz betrübt
und unsere Augen sind finster
geworden:

Warum willst du unser so gar
vergessen und uns lebenslang so gar
verlassen!

Bringe uns, Herr, wieder zu dir,
daß wir wieder heimkommen!
Erneue unsre Tage wie vor alters.

Ach Herr, siehe an mein Elend!

*How lonely sits the city that was full of
people!*

All her gates are desolate.

*How the stones of her sanctuary lie
scattered at the head of every street.*

*He sent fire from on high; into my
bones he made it descend.*

*Is this the city which was called the
most beautiful, that in which the
whole land rejoices?*

*She had not thought that this would
be her final end; therefore her fall is
terrible, and she has no one to
comfort her.*

*This is why our heart has become sick,
these things have caused our eyes to
grow dark.*

*Why do you forget us for ever, why
have you for so long forsaken us?*

*Bring us, O Lord, back to you, that we
come home again!*

Renew our days as of old.

O Lord, behold my affliction!

Words from the Lamentations of Jeremiah

The Christ candle is removed and hidden.

8. The Shadow of Burial

Reading:

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus.

Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

John 19:38-42

Silent reflection.

'Strepitus'

Reading:

The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness. 'The Lord is my portion,' says my soul, 'therefore I will hope in him.' The Lord is good to those who wait for him, to the soul that seeks him. It is good that one should wait quietly for the salvation of the Lord. It is good for one to bear the yoke in youth, to sit alone in silence when the Lord has imposed it, to put one's mouth to the dust (there may yet be hope), to give one's cheek to the smiter, and be filled with insults.

Lamentations 3. 22-30

The Christ candle is restored.

Response:

Morning glory, starlit sky
(Love's endeavour, love's expense)

Barry Rose (b.1934)

Morning glory, starlit sky, soaring music, scholar's truth,
flight of swallows, autumn leaves, memory's treasure, grace of youth:

Open are the gifts of God, gifts of love to mind and sense,
hidden is love's agony, love's endeavour, love's expense.

Love that gives, gives evermore, gives with zeal, with eager hands,
spares not, keeps not, all outpours, ventures all, its all expends.

Drained is love in making full, bound in setting others free,
poor in making many rich, weak in giving power to be.

Therefore he who shows us God helpless hangs upon the tree;
and the nails and crown of thorns tell of what God's love must be.

Here is God, no monarch he, throned in easy state to reign,
here is God, whose arms of love, aching, spent, the world sustain.

Rev. William Vanstone (1923-1999)

Stand to sing

Hymn *Rockingham*

**1. When I survey the wondrous cross
on which the Prince of glory died,
my richest gain I count but loss,
and pour contempt on all my pride.**

**2. Forbid it, Lord, that I should boast
save in the cross of Christ my God;
all the vain things that charm me most,
I sacrifice them to his blood.**

**3. See from his head, his hands, his feet,
sorrow and love flow mingled down;
did e'er such love and sorrow meet,
or thorns compose so rich a crown!**

**4. His dying crimson, like a robe,
spreads o'er his body on the tree:
then am I dead to all the globe,
and all the globe is dead to me.**

**5. Were the whole realm of nature mine,
that were a present far too small;
love so amazing, so divine,
demands my soul, my life, my all.**

Galatians 6.14
Isaac Watts 1674-1748

Dismissal

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

The people leave in silence

Holy Week and Easter Services.

Maundy Thursday	11:00	<i>The Chrism Eucharist</i>
	19:00	<i>The Eucharist of the Last Supper, followed by The Watch</i>
Good Friday	12:00	<i>The Liturgy of Good Friday</i>
	i.	<i>Rite of Preparation (12:00-12:45)</i>
	ii.	<i>The Liturgy of the Passion (12:45-13:30)</i>
	iii.	<i>The Proclamation of the Cross & Intercessions (13:30-14:15)</i>
	iv.	<i>The Liturgy of the Sacrament (14:15-15:00)</i>
	19:30	<i>At the Foot of the Cross (Churches Together in Lichfield)</i>
Holy Saturday	09:00	<i>Morning Prayer 'Preparing the Preparers'</i>
	16:00	<i>Service of Commemoration for the Past Bishops of Lichfield</i>
	17:30	<i>Evening Prayer with 'In Memoriam'</i>
	20:00	<i>Easter Vigil, Confirmation and the first Eucharist of Easter</i>

*You will find all the other regular service times, including Morning Prayer,
Evening Prayer and the daily Eucharist on our website.*

EASTER DAY

- 07:40 Morning Prayer*
- 08:00 Holy Eucharist (Traditional Language)*
- 10:30 Choral Eucharist for Easter Day*
- 15:30 Solemn Choral Evensong and Procession*

**If you would like to be kept informed of services and events
at Lichfield Cathedral please do get in touch with us.**

Our general 'phone number is 01543 306100

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