

# Tenebrae Service



*Light & Darkness – Virtue & Vice – Salvation & Sin*

# TRIDUUM HYMN: WONDROUS LOVE

Good Friday


Verse 1: Alexander Means, 1801-1853

WONDROUS LOVE; *Southern Harmony*, 1835


Verses 2-5: Marty Haugen

Arrangement: Marty Haugen


Melody




1. What \_\_\_\_\_ won-drous love is this, O my soul, O my  
 2. As \_\_\_\_\_ you have shown the way, let us love, let us  
 3. Wher - ev - er you are found, may we be, may we  
 4. As \_\_\_\_\_ in - stru - ments of peace, may we grow, may we  
 5. O \_\_\_\_\_ let us hear your call to be love, to be




soul? What \_\_\_\_\_ won-drous love is this, O my soul?  
 love, as \_\_\_\_\_ you have shown the way, let us love;  
 be, wher - ev - er you are found, may we be;  
 grow, as \_\_\_\_\_ in - stru - ments of peace, may we grow;  
 love, O \_\_\_\_\_ let us hear your call to be love;



What won-drous love is this, that caused the Lord\_ of  
 As you have shown the way, so teach us ev - 'ry  
 Wher - ev - er you are found in souls and bod - ies  
 As in - stru - ments of peace to bring the bound - re -  
 O let us hear your call, Great Ser - vant of \_\_\_\_\_ us



bliss to bear the dread - ful curse for my soul, for my  
 day to sim - ply be the way of your love, of your  
 bound, where suf - fer - ing is found, may we be, may we  
 lease, and make op - pres - sion cease, help us grow, help us  
 all, to be the least of all, as your love, as your



soul, to \_\_\_\_\_ bear the dread - ful curse for my soul? \_\_\_\_\_  
 love, to \_\_\_\_\_ sim - ply be the way of your love. \_\_\_\_\_  
 be, where \_\_\_\_\_ suf - fer - ing is found, may we be. \_\_\_\_\_  
 grow, to \_\_\_\_\_ make op - pres - sion cease, help us grow. \_\_\_\_\_  
 love, to \_\_\_\_\_ be the least of all, as your love. \_\_\_\_\_

# TENEBRAE: LIGHT & DARKNESS – VIRTUE & VICE – SALVATION & SIN

**Narrator:** *John the Baptist saw Jesus coming toward him and said,  
“Look! The Lamb of God who takes away the sin of the world!” (John 1:29)*

**Prayer Leader 1:** In the name of the Father, and of the Son, and of the Holy Spirit.

**All:** **Amen.**

**Prayer Leader 2:** O God, come to our assistance.

**All:** **O Lord, hasten to help us.**

**Prayer Leader 3:** Glory be to the Father, and to the Son, and to the Holy Spirit,

**All:** **as it was in the beginning, is now, and ever shall be,  
world without end. Amen. (Be Seated)**

**Prayer Leader 1:** We are called to have a clear conscience toward God and toward others, in our hearts and in our minds, in our actions and inactions.

**All:** **We repent the wrongs we have done.**

**Prayer Leader 2:** We have wounded Your love,

**All:** **O God, heal us.**

**Prayer Leader 3:** We stumble in the darkness,

**All:** **Light of the world transfigure us.**

**Prayer Leader 1:** We forget that we are Your home,

**All:** **Spirit of God, dwell in us.**

**Prayer Leader 2:** Eternal Spirit,

living God, in whom we live and move and have our being,

all that we are, have been, and shall be is known to You.

To the very secrets of our hearts and all that rises to trouble us.

**All:** **Living flame, burn into us, cleansing wind, blow through us,  
fountain of water, well up within us, that we may love and praise  
in deed and in truth.**

**Prayer Leader 3:** Let us pray: Lord of Bliss, what wondrous love is this? We are humbled that You would lay aside Your crown and bear the dreadful curse—not for a righteous friend, but for sinners like us. When we were sinking beneath the weight of our own failings, our pride, greed, wrath, lust, envy, gluttony, and sloth, Your love reached into the depths, pulling us out of our despair into a hope that spans eternity.

**Prayer Leader 2:** Lord Jesus, Lamb of God, thank You for breaking the chains of our sins and giving us new life. Let our hearts and voices forever join the chorus of millions—to God and to the Lamb we will sing! And when this life is over, and we are free from death, we will not cease our praise. Through all eternity, we will sing on—joyful, redeemed, and secure in Your love.

**Prayer Leader 1:** In the name of the great "I AM," our Savior, we pray.

**All:** **Amen.**

## 1. Pride — Lucifer’s Fall

**Narrator:** Before the dawn of creation as humanity knows it, Lucifer—the morning star—walked among the heavenly hosts clothed in splendor. Yet his heart curved inward. Pride whispered that his brilliance rivaled the Creator Himself. Seeking a throne above God, Lucifer forgot that glory was a gift, not a possession. In a single act of rebellion, heaven’s harmony fractured, and he fell like lightning. Pride transformed a bearer of light into a warning for all creation.

**Reader 1:** A Reading from the Book of Revelation 12:7-9, Isaiah 14:12, and Luke 10:18

A terrible war broke out in heaven. Michael and his angels fought against the great dragon. The dragon and his angels fought back. But the dragon did not have the power to win, and they could not regain their place in heaven. So, the great dragon was thrown down once and for all. He was the serpent, the ancient snake called the devil, and Satan, who deceives the whole earth. He was cast down into the earth and his angels along with him.

Look how you have fallen from your heavenly place, O shining one, son of the dawn! You have been cut down to the ground!

And Jesus said, “I saw Satan fall like lightning from heaven.”

**Reader 1:** The Word of the Lord.

**All:** **Thanks be to God.**

**Narrator:** *“The Light has come into the world, but people loved the darkness rather than the Light, because their works were evil.” (John 3:19)*

*{A Candle is Extinguished}*

## 1. Humility — Jesus Chooses Humility

**Reader 2:** While pride places the self at the center of the universe, Jesus models perfect humility. When He washes His disciples’ feet (John 13:1–17), He takes the role of a servant, overturning social expectations. Though He is “Lord and Teacher,” He kneels before fishermen and tax collectors. In the wilderness temptation, Jesus rejects Satan’s offer of earthly glory and refuses to exalt Himself for spectacle (Matthew 4:5–10). Jesus conquers pride by lowering Himself and calling others to do likewise, teaching: “Whoever humbles himself will be exalted” (Matthew 23:12).

**Reader 2:** *“Jesus came to His own people, but they rejected Him.” (John 1:11)*

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**1. → The Canticle of Mary – Luke 1:39-55** (*Please Stand*)

**Narrator:** Mary, the mother of Jesus, proclaimed in her Canticle that the proud would be scattered in their conceit.



**All:**

1. My soul proclaims Your greatness, *\*Lord;*
2. my spirit rejoices in You, my *\*Savior;*
3. For You have looked with favor on Your lowly *\*servant,*
4. from this day all generations will call me *\*blessed.*

1. You the Almighty have done great things for *\*me,*
2. and Holy is Your *\*Name.*
3. You have mercy on those who *\*fear You*
4. in every gener-*\*ation.*

1. You have shown the strength of Your *\*arm;*
2. You have scattered the proud in their con-*\*ceit.*
3. You have cast the mighty from their *\*thrones;*
4. You have lifted up the *\*lowly.*

1. You have filled the hungry with good things;  
and the rich have been sent away *\*empty.*
2. You have come to the help of Your servant *\*Israel,*
3. for You have remembered Your promise of mercy,  
the promise You made to our *\*forebears,*
4. to Abraham and his children for *\*ever.*

*(Bow for the Gloria)*

1. Glory be to *\*You,*
2. O Trinity most holy and *\*blessed,*
3. who is now, ever was and ever shall *\*be*
4. unto endless ages, A-*\*men.* (*Be Seated*)

## 2. Greed — Achan's Hidden Treasure

**Narrator:** When Jericho fell, God commanded that everything be devoted to Him. But Achan saw silver, gold, and fine garments and desired what was forbidden. He buried the treasure beneath his tent, believing secrecy would shield him. Instead, his greed brought defeat upon Israel. When the truth was revealed, Achan learned that wealth taken against God's command always costs more than it gives.

**Reader 1:** A Reading from the Book of Joshua, 7:19-21, 25

"Achan," Joshua said, "the Lord God of Israel has decided that you are guilty. So, tell me what you did, and don't try to hide anything." "It's true," Achan answered. "I sinned and disobeyed the Lord God of Israel. While we were in Jericho, I saw a beautiful Babylonian robe, 200 pieces of silver, and a gold bar that weighed the same as 50 pieces of gold. I wanted them for myself, so I took them. I dug a hole under my tent and hid the silver, the gold, and the robe." Joshua said, "Achan, you caused us a lot of trouble. Now the Lord is paying you back with the same kind of trouble."

**Reader 1:** The Word of the Lord.

**All:** **Thanks be to God.**

**Narrator:** *"The Light has come into the world, but people loved the darkness rather than the Light, because their works were evil." (John 3:19)*

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## 2. Generosity — Jesus Embraces Generous Self-Giving

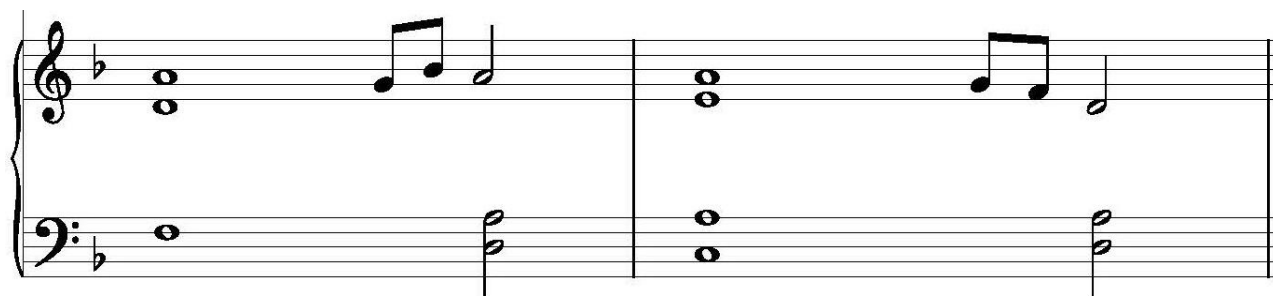
**Reader 2:** Greed seeks satisfaction through accumulation; Jesus reveals fulfillment through giving. He refuses to turn stones into bread for personal comfort (Matthew 4:3-4) and instead lives in dependence on God. His life is marked by generosity—feeding multitudes, healing the sick without payment, and teaching that "life does not consist in the abundance of possessions" (Luke 12:15). Ultimately, He gives the greatest gift: "though He was rich, He became poor" for humanity's sake (2 Corinthians 8:9).

**Reader 2:** *"Jesus came to His own people, but they rejected Him." (John 1:11)*

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## 2. → Psalm 49 – Psalm Tone #2

**Narrator:** Psalm 49 addresses an all-consuming trust in wealth, and the futility of riches.



**Prayer Leaders:** Hear this, ev-ery-one!  
Listen, all who live on the *earth*—  
both women and *men*,  
rich and poor a-like!

**Right Side:** My mouth will speak *wisdom*,  
and my heart will ut-ter *knowledge*.  
I'll sing you a *riddle*,  
and with my harp I'll ex-plain its *meaning*:

**Left Side:** **Why should I be afraid in times of *danger*,  
or when I'm surrounded by those who lie and *de-ceive*?  
They trust only in their *money*,  
and boast of nothing but their great *wealth*.**

**Right Side:** They will all *per-ish*  
and leave their riches to *others*.  
Their prosperity cannot keep them from *death*;  
they'll die just like an-y *animal*.

**Left Side:** **This is the fate of those who trust in *them-selves*,  
and of their like-minded fol-low-ers:  
they are doomed to die like *sheep*,  
and death will be their *shepherd*.**

**Right Side:** The righteous will rule over them in the *morning*,  
as their bodies decay in the land of the dead,  
far away from their *mansions*. (*Stand and Bow for the Gloria*)

**Left Side:** **Glory to You, O Trinity, most holy and *blessed*;**

**Right Side:** One God, now and for-ever. *A-men*. (*Straighten Up*)

**All :** **Hear this, ev-ery-one!  
Listen, all who live on the *earth*—  
both women and *men*,  
rich and poor a-like! (*Be Seated*)**

### **3. Wrath — Cain’s Consuming Anger**

**Narrator:** Cain watched his brother Abel receive God’s favor while his own offering was rejected. Anger fermented into rage. Though God warned him that sin was crouching at his door, Cain opened it. In the field, wrath claimed its victory, and Abel’s blood cried out from the ground. Cain discovered too late that anger unleashed destroys both victim and bearer.

**Reader 1:** A Reading from the Book of Genesis 4:3-8

One day, Cain gave part of his harvest to the Lord, and Abel also gave an offering to the Lord. He killed the first-born lamb from one of his sheep and gave the Lord the best parts of it. The Lord was pleased with Abel and his offering, but not with Cain and his offering. This made Cain so angry that he could not hide his feelings. The Lord said to Cain, “What’s wrong with you? Why do you look so angry? If you had done the right thing, you would be smiling. But you did the wrong thing, and now sin is waiting to attack you like a lion. Sin wants to destroy you, but don’t let it!” Cain said to his brother Abel, “Let’s go for a walk.” And, when they were out in a field, Cain attacked and killed him.

**Reader 1:** The Word of the Lord.

**All:** **Thanks be to God.**

**Narrator:** *“The Light has come into the world, but people loved the darkness rather than the Light, because their works were evil.” (John 3:19)*

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### **3. Mercy — Jesus Responds to Evil With Redemptive Mercy**

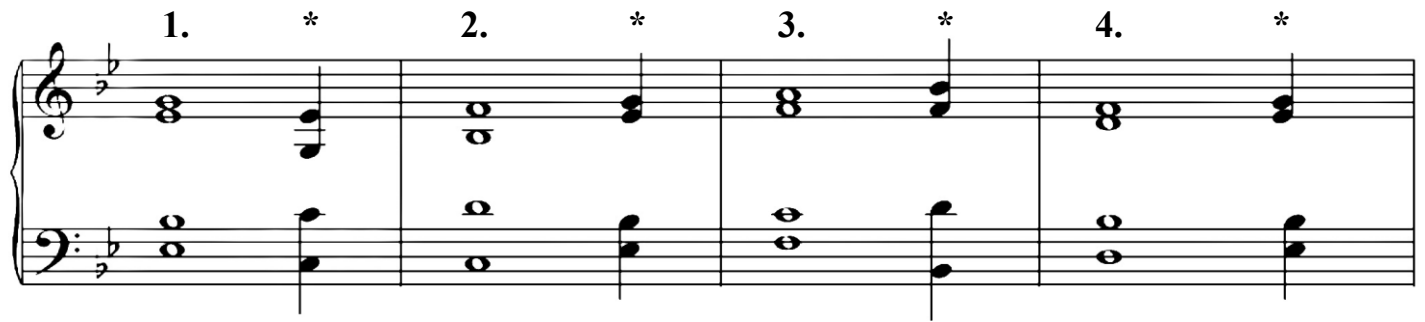
**Reader 2:** Wrath distorts the soul into vengeance; Jesus channels righteous anger toward healing and justice, not destruction. When wrongfully arrested, mocked, and crucified, He refuses retaliation (1 Peter 2:23). Instead, He prays, “Father, forgive them” (Luke 23:34), transforming wrath into mercy. Even when He displays anger—cleansing the temple (John 2:13–17)—His purpose is restoration, not revenge.

**Reader 2:** *“Jesus came to His own people, but they rejected Him.” (John 1:11)*

*{A Candle is Extinguished}*

### 3. → The Canticle of Zechariah – Luke 1:68-79 (*Please Stand*)

**Narrator:** Zechariah urges compassion and trust rather than anger or vengeance.



**All:**

1. We bless You, Adonai, God of *Israel*,
2. for You come to visit us and ransom us from *bondage*.
3. You have brought forth a strong *De-liverer*
4. in the house of Your child, *David*.

1. This is what Your holy prophets *an-nounced*:
2. deliverance from enemies and from the hand of all who *hate us*;
3. mercy among our *ancestors*,
4. and remembrance of Your holy *covenant*.

1. This is the solemn oath You swore to our ancestor *Abraham*,
2. to make us *una-fraid*
3. to rescue us from our *enemies*,
4. to serve before You, holy and just, all the days of our *lives*.

1. And this my little child, shall be called prophet of the Most *High*,
2. going before You, Adonai, to prepare Your *paths*.
3. He will make Your people know *de-liverance*
4. by the forgiveness of their *sins*.

1. Through Your merciful compassions, God our *God*,
2. the dawn from on high shall *visit us*,
3. to shine on those kept in dungeons and the shadows of *death*
4. and to guide our feet into the paths of *peace*.

(*Bow for the Gloria*)

1. Glory be to *You*,
2. O Trinity, most holy and *blessed*;
3. who is now, ever was and ever shall *be*
4. unto endless ages, *A-men*. (*Be Seated*)

#### **4. Lust — Samson and the Snare of Delilah**

**Narrator:** Samson was chosen by God and gifted with extraordinary strength, yet his heart was easily led by desire. Delilah’s beauty clouded his discernment, and what began as affection became betrayal. When Samson surrendered the secret of his strength, he lost not only his power but his freedom. Lust blinded him long before his eyes were taken.

**Reader 1:** A Reading from the Book of Judges 16:19-21

Delilah had lulled Samson to sleep with his head resting in her lap. She signaled to one of the Philistine men as she began cutting off Samson's seven braids. And by the time she was finished, Samson's strength was gone. Delilah tied him up and shouted, “Samson, the Philistines are attacking!” Samson woke up and thought, “I’ll break loose and escape, just as I always do.” He did not realize that the LORD would no longer help him. The Philistines seized him and gouged out his eyes.

**Reader 1:** The Word of the Lord.

**All:** **Thanks be to God.**

**Narrator:** *“The Light has come into the world, but people loved the darkness rather than the Light, because their works were evil.” (John 3:19)*

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#### **4. Purity — Jesus Sees Every Person With Dignity**

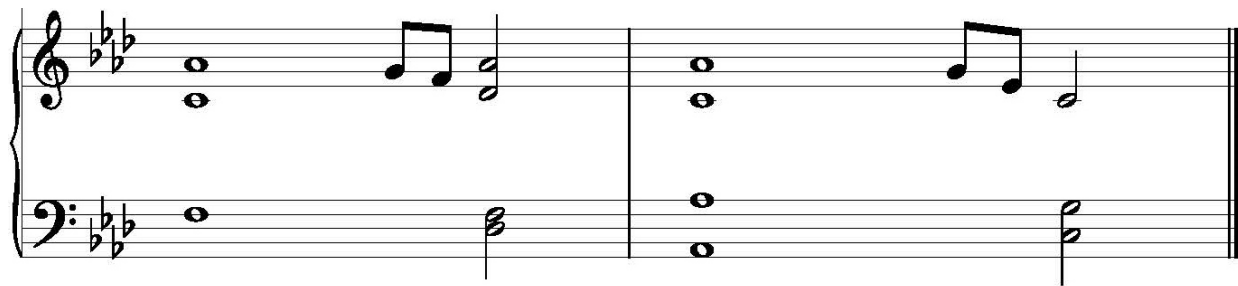
**Reader 2:** Lust objectifies others; Jesus restores dignity and purity of sight. When confronted with the woman caught in adultery (John 8:1–11), He protects her from exploitation and humiliation, calling her to a new life. He teaches that lust begins “in the heart” (Matthew 5:27–28), showing that true purity is internal transformation, not external restraint. With the Samaritan woman (John 4:1–26), He speaks respectfully and prophetically, seeing her humanity rather than her history.

**Reader 2:** *“Jesus came to His own people, but they rejected Him.” (John 1:11)*

*{A Candle is Extinguished}*

#### 4. → Psalm 51 – Psalm Tone #4

**Narrator:** Psalm 51 is a repentance psalm, begging mercy for giving into lustful desires.



**Prayer Leaders:** You want truth to live deep with-*in me*.  
Teach me Your *wisdom!*

**Right Side:** God, have mercy on *me!*  
Because of Your love and Your great compassion,  
wipe a-way my *faults*;

**Left Side:** **wash me clean of my *guilt*;**  
**purify me of my *sin*.**

**Right Side:** For I am aware of my *faults*,  
and have my sin constant-ly in *mind*.

**Left Side:** **I sinned against You a-*lone*,**  
**and did what is evil in Your *sight*.**  
**You are just when You pass sentence on *me*,**  
**blameless when You give *judgment*.**

**Right Side:** Instill some joy and gladness in-to *me*;  
let the bones You have crushed re-joice a-*gain*.

**Left Side:** **Turn Your face from my *sins*,**  
**and wipe out all my *guilt*.**

**Right Side:** O God, create a clean heart in *me*,  
put into me a new and stead-fast *spirit*;

**Left Side:** **do not banish me from Your *presence*,**  
**do not deprive me of Your Ho-ly *Spirit!***

**Right Side:** Be my savior again, re-new my *joy*,  
keep my spirit steady and *willing*;

**Left Side:** **and I will teach trans-gressors Your *ways*,**  
**and sinners will re-turn to You.** (*Stand and Bow for the Gloria*)

**Right Side:** Glory to You, O Trinity, most holy and *blessed*;

**Left Side:** **One God, now and for-ever. A-*men*.** (*Straighten Up*)

**All:** You want truth to live deep with-*in me*.  
Teach me Your *wisdom!* (*Be Seated*)

## 5. Envy — King Saul and David

**Narrator:** Saul was anointed king, yet envy took root when David's victories were praised. Rather than celebrating God's work, Saul saw David as a rival. His jealousy consumed his peace, twisted his judgment, and chased away God's presence. Envy robbed Saul not of his throne first, but of his gratitude and joy.

**Reader 1:** A Reading from the First Book of Samuel 18:6-8

When the men were returning home after David had killed the Philistine, the women came out from all the towns of Israel to meet King Saul with singing and dancing, with joyful songs and with timbrels and lyres. As they danced, they sang: "Saul has slain his thousands, and David his tens of thousands." Saul was very envious; this refrain displeased him greatly. "They have credited David with tens of thousands," he thought, "but me with only thousands. What more can he get but the kingdom?"

**Reader 1:** The Word of the Lord.

**All:** **Thanks be to God.**

**Narrator:** *"The Light has come into the world, but people loved the darkness rather than the Light, because their works were evil." (John 3:19)*

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## 5. Contentment — Jesus Celebrates Others' Blessings and Calls for Contentment

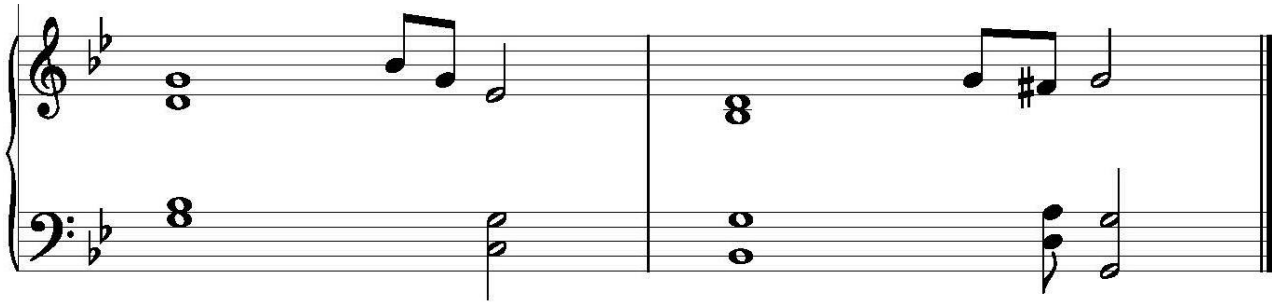
**Reader 2:** Envy withers the soul by obsessing over what others possess. Jesus, though equal with God, does not grasp for status (Philippians 2:6–7). He refuses comparisons—even between His own disciples (Mark 9:33–37)—and teaches them to rejoice in others' good. In the parable of the vineyard workers (Matthew 20:1–16), He exposes envy and reminds His followers that God's generosity is not a competition.

**Reader 2:** *"Jesus came to His own people, but they rejected Him." (John 1:11)*

*{A Candle is Extinguished}*

5. → Psalm 73 – Psalm Tone #6

Narrator: In Psalm 73 the psalmist confesses envy of the wicked who seem to prosper.



Prayer Leaders: My feet had al-most *strayed*—  
a little farther and I would have *slipped*,  
for I had envied those who boast of their suc-*cess*  
and begrudged the prosperity of the cor-*rupt*.

Right Side: They have no *struggles*;  
their bodies are heal-thy and *strong*;  
they don't suffer as ot-hers *do*;  
they're not afflicted like the rest of hu-*manity*!

Left Side: **So pride is their badge of *honor*;  
violence is the robe that co-vers *them*;  
their eyes gorge themselves on new *luxuries*;  
their taste for extravagance knows no *limits*.**

Right Side: Look at them: these are the cor-*rupt*,  
yet they are well off and still get-ting *richer*!  
What's the use of keeping my own heart *pure*,  
and washing my hands in *innocence*.

Left Side: **But since my heart was *aggrieved*,  
and I had a gut full of *anger*,  
I became a stupid fool be-*fore* You;  
I acted like a jackass, and I am *sorry*.**

Right Side: Even so, You were always at my *side*  
holding me by the *hand*.  
Now lead me with Your *counsel*  
and in the end, bring me in-to Your *glory*.  
(Stand and Bow for the Gloria)

Left Side: **Glory to You, O Trinity, most holy and *blessed*;**

Right Side: One God, now and for-ever. A-*men*. (Straighten Up)

All : **My feet had al-most *strayed*—  
a little farther and I would have *slipped*,  
for I had envied those who boast of their suc-*cess*  
and begrudged the prosperity of the cor-*rupt*. (Be Seated)**

## 6. Gluttony — Esau and the Bowl of Stew

**Narrator:** Returning famished from the field, Esau saw Jacob’s stew and surrendered his birthright for immediate satisfaction. Hunger ruled his choice, and the sacred was exchanged for the temporary. Gluttony revealed itself not as excess, but as the willingness to trade God’s promise for present comfort.

**Reader 1:** A Reading from the Book of Genesis 25:29-34

One day, when Jacob was cooking some stew, Esau came home hungry and said, “I’m starving to death! Here and now give me some of that red stew!” Jacob replied, “Sell me your rights as the first-born son.” “I’m about to die from hunger,” Esau answered. “What good will those rights do me?” But Jacob said, “Promise me your birthrights, here and now!” And that’s what Esau did. Jacob then gave Esau some bread and some of the bean stew, and when Esau had finished eating and drinking, he just got up and left, showing how little he thought of his rights as the first-born.

**Reader 1:** The Word of the Lord.

**All:** **Thanks be to God.**

**Narrator:** *“The Light has come into the world, but people loved the darkness rather than the Light, because their works were evil.” (John 3:19)*

*{A Candle is Extinguished}*

## 6. Self-Control — Jesus Practices Holy Self-Control and Shared Community

**Reader 2:** Gluttony centers life on self-indulgence; Jesus lives with discipline and intentionality. His 40-day fast (Matthew 4:1–2) shows mastery over physical appetite. Though He feasts with sinners (Luke 5:29–32), His meals are never about excess—they are about fellowship, healing, and grace. Every table He sits at becomes a place of transformation rather than indulgence.

**Reader 2:** *“Jesus came to His own people, but they rejected Him.” (John 1:11)*

*{A Candle is Extinguished}*



## 7. Sloth — The Unfaithful Servant

**Narrator:** Jesus told of a servant entrusted with a single talent who chose fear and inactivity over faithfulness. He buried what was given instead of using it. When the master returned, the servant had nothing to offer. Sloth was revealed not as rest, but as neglect—the refusal to act when obedience is required.

**Reader 1:** A Reading from the Gospel of Saint Matthew 25:26-29

The master told the servant who had buried the money in the ground, “You are lazy and good-for-nothing! You know I harvest what I don't plant and gather crops where I haven't scattered seed. You could have at least put my money in the bank, so I could have earned interest on it.” Then the master said, “Now your money will be taken away and given to the servant with 10,000 coins! Everyone who has something will be given more, and they will have more than enough.”

**Reader 1:** The Gospel of the Lord.

**All:** **Praise to You, Lord Jesus Christ.**

**Narrator:** *“The Light has come into the world, but people loved the darkness rather than the Light, because their works were evil.” (John 3:19)*

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## 7. Diligence — Jesus Embodies Purpose, Zeal, and Faithful Action

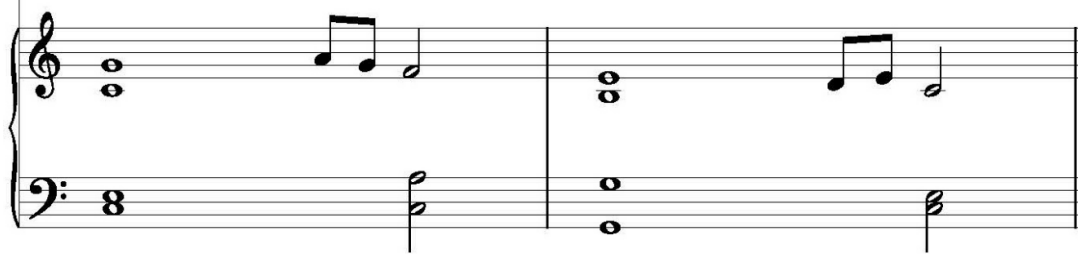
**Reader 2:** Sloth is not merely laziness but a refusal to embrace the good. Jesus lives His mission with tireless dedication—teaching, healing, traveling, praying—even when exhausted (Mark 1:35–39). He warns against spiritual passivity (Matthew 25:14–30) and calls His followers to active discipleship: taking up their cross daily. On the cross, His final words—‘It is finished’ (John 19:30)—show a life fully, faithfully completed.

**Reader 2:** *“Jesus came to His own people, but they rejected Him.” (John 1:11)*

*{A Candle is Extinguished}*

7. → **The Canticle of Simeon – Luke 2:29-32** – Psalm Tone #1 (*Please Stand*)

**Narrator:** Simeon was a prayerful servant who kept his eyes open looking for the Lord.



**All:** Lord, You have now set Your ser-vant *free*  
to go in peace as You have *promised*;  
for these eyes of mine have seen the *Savior*  
whom You have prepared for all the world to see,  
a Light to en-lighten the *nations*,  
and the glory of Your peo-ple *Israel*. (*Bow for the Gloria*)  
Glory to You, O Trinity, most holy and *blessed*,  
one God, now and for ever. *A-men*. (*Be Seated*)

**Prayer Leader 1:** Pride is not just “too high” an opinion of oneself, but the “great sin” of self-idolatry—treating oneself as the center of the universe and looking down on others.

**All:** **Accept our repentance from pride, O Lord.**

**Prayer Leader 2:** Greed is best understood as the “Empty Soul Syndrome,” which is the malady of an empty soul trying to fill itself with wealth, status, or possessions, driving an excessive desire for more than one needs, but never finding enough satisfaction or fulfillment.

**All:** **Accept our repentance from greed, O Lord.**

**Prayer Leader 3:** Wrath is a “festering resentment” that grows like a tumor. It is the moment a person’s soul “twists” into vengeance. Wrath is when anger turns into an action-oriented vindictiveness.

**All:** **Accept our repentance from wrath, O Lord.**

**Prayer Leader 1:** Lust is defined as the “idolatry of sexual pleasure,” where sexual enjoyment becomes a “god” that governs a person's disordered view of others. Lust is looking at someone and failing to see them as a person or “image-bearer of God,” but rather viewing them as a “thing” or object for selfish gratification.

**All:** **Accept our repentance from lust, O Lord.**

**Prayer Leader 2:** Envy is a “self-defeating” emotion, because it provides no pleasure or payoff—it is a purely negative, consuming emotion that can damage a person’s own well-being. Envy is a form of self-imposed blindness where you become unable to see your own blessings because you are obsessively focused on what someone else has.

**All:** **Accept our repentance from envy, O Lord.**

**Prayer Leader 3:** Gluttony is a disordered relationship with consumption. It is a self-centered act that ignores the needs of others. Gluttony is the “God of the Belly,” a form of idolatry where a person’s primary motivation and “god” becomes their own pursuit of pleasure and physical satisfaction.

**All:** **Accept our repentance from gluttony, O Lord.**

**Prayer Leader 1:** Sloth is the deep, persistent feeling that nothing is worth the effort, a “shrug of the shoulders” against responsibility and joy. It is the “sin of omission” by not doing the good things one should. It is also a stubborn refusal to enjoy God or the goodness of life.

**All:** **Accept our repentance from sloth, O Lord.**

**Prayer Leader 2:** While pride places the self at the center of the universe, Jesus models perfect humility. When He washes His disciples’ feet (John 13:1–17), He takes on the role of a servant. In the wilderness, He rejects Satan’s offer of earthly glory (Matthew 4:5–10).

**All:** **Jesus, inspired by Your example, help us to grow in humility.**

**Prayer Leader 3:** Greed seeks satisfaction through accumulation. Jesus teaches us that “life does not consist in the abundance of possessions” (Luke 12:15). His life is marked by generosity—feeding multitudes, and giving Himself fully for us.

**All:** **Jesus, inspired by Your example, help us to live with generosity.**

**Prayer Leader 1:** Wrath distorts the soul. Wrongfully arrested and crucified, Jesus refuses retaliation (1 Peter 2:23) and prays, “Father, forgive them” (Luke 23:34).

**All:** **Jesus, inspired by Your example, help us to show mercy.**

**Prayer Leader 2:** With the woman caught in adultery (John 8:1–11), Jesus sees her humanity, protects her dignity, showing that lust begins in the heart (Matthew 5:27–28).

**All:** **Jesus, inspired by Your example, help us to have purity of sight.**

**Prayer Leader 3:** Jesus refuses comparison among disciples (Mark 9:33–37) and teaches that God’s generosity is not something to be envied (Matthew 20:1–16).

**All:** **Jesus, inspired by Your example, help us to abide in contentment.**

**Prayer Leader 1:** Gluttony is overindulgence. By a 40-day fast (Matthew 4:1–2), Jesus reveals mastery over appetite, and His meals focus on fellowship, not indulgence.

**All:** **Jesus, inspired by Your example, help us to practice self-control.**

**Prayer Leader 2:** Sloth lacks purpose. Jesus lives with tireless dedication (Mark 1:35–39) and completes His mission fully: ‘It is finished’ (John 19:30).

**All:** **Jesus, inspired by Your example, help us to act with diligence.**

**Prayer Leader 3:** In the name of the Father, and of the Son, and of the Holy Spirit.

**All:** **Amen.**

**Prayer Leader 1:** Go in peace, glorifying the Lord by your life.

**All:** **Thanks be to God. (Please Stand)**

**Narrator:**

*Jesus spoke to the people and said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life." (John 8:12)*

## THOSE WHO SEE LIGHT

D Bm Em A D Bm

1-3. Those who see light can walk in the dark. Those who see love can see

Em A Em A D Bm

1-3. God. \_\_\_\_\_

1. Those who look up will dis - cov - er God's face,
2. Those who have wit - nessed the sun rise and set,
3. Those who see good in each per - son they meet,

Em A D Bm Em A

1. those who look down will un - cov - er God's path, those who per - ceive God is
2. those who have stud - ied a flow - er un - fold, those who have fo - cused on
3. those who look af - ter their neigh - bors in need, those who be - lieve God's now

D Bm Em A D

1. here with us now will see \_\_\_\_\_ God's re - turn. \_\_\_\_\_
2. land, sea, and sky have seen \_\_\_\_\_ Je - sus Christ. \_\_\_\_\_
3. liv - ing in them will see \_\_\_\_\_ God's re - turn. \_\_\_\_\_



### **What Is *The Order of Saint Luke*?**

*The Order of Saint Luke* is a Religious Order that celebrates God's presence in a community of men, women, laity, and ordained, of many Christian denominations.

*The Order of Saint Luke* makes available the spiritual benefits of an easy to access Religious Order, not removed in a far-off monastery, convent, cloister, or hermitage, but as "*Monks Amongst Us*." The members reside and work with family and friends, bringing the prayers and blessings to where people live, labor, and love.

### **All Are Welcome to Join Us for Prayer, Fellowship, and Service**

The time of prayer at the **Central Oregon Seekers Chapter** of *The Order of Saint Luke* is a blend of Sung and Spoken Prayer, Scripture Reading and Reading for Meditation, Chanting of Psalms and Canticles, and Petitions.

There is a time of speaking, and there is a time of listening.

The chanting is done through a call-and-response structure, by alternating between some who are doing the chanting, and others who are doing the listening.

The **Central Oregon Seekers Chapter** gathers most Monday nights. If you would like to learn more about *The Order of Saint Luke*, contact them at [oslbendoregon@gmail.com](mailto:oslbendoregon@gmail.com).

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