



Duke UNIVERSITY CHAPEL

BRIDGING FAITH & LEARNING

SERVICE OF TENEBRAE

Good Friday

Friday, March 29, 2024, 7:30 p.m.



Rudy Bostic (1944–2021), *Jesus in Mary's Embrace*.

Tenebrae (Latin for “shadows” or “darkness”) is a solemn observance of Jesus’s passion and death. The Tenebrae service marks Jesus’s journey to Golgotha and allows extended meditation through the proclamation of the Word in scripture and sermon, as well as through music, increasing darkness, and silent reflection. At Duke Chapel, we gather on the evening of Good Friday to enter into the dramatic narrative of Jesus’s betrayal, arrest, and crucifixion and to reflect on God’s sacrificial love.

The congregation is asked to keep silence during the prelude as a time of prayer and meditation.

Gathering

Preludes

*All rise as able

Herzlich tut mich verlangen
(O Sacred Head, Now Wounded)

Johannes Brahms
(1833–1897)

Herzliebster Jesu
(Ah, Holy Jesus)

Greeting

*Opening Hymn

When I Survey the Wondrous Cross

HAMBURG

**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.**

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

**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?**

**Were the whole realm of nature mine,
that were an off'ring far too small;
love so amazing, so divine,
demands my soul, my life, my all.**

Proclamation

Opening Prayer | In unison:

Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Sermon

Malchus

Response

Anthem | The choir sings stanzas 1–5 below; the congregation joins on stanza 6 (see following page).

The Tree of Life

K. Lee Scott

There in God's garden stands the Tree of Wisdom,
whose leaves hold forth the healing of the nations:
Tree of all knowledge, Tree of all compassion, Tree of all beauty.

Its name is Jesus, name that says, "Our Savior!"
There on its branches see the scars of suffering;
see where the tendrils of our human selfhood feed on its lifeblood.

Thorns not his own are tangled in its foliage;
our greed has starved it, our despite has choked it.
Yet, look! It lives! its grief has not destroyed it, nor fire consumed it.

See how its branches reach to us in welcome.
Hear what the Voice says, "Come to me, ye weary!"
Give me your sickness, give me all your sorrow, I will give blessing."

This is my ending, this my resurrection;
into your hands, Lord, I commit my spirit.
This have I searched for; now I can possess it. This ground is holy.

6. All heav'n is sing-ing, "Thanks to Christ whose pas-sion
of-fers in mer-cy heal-ing, strength, and
par-don. Peo-ples and na-tions, take it,
take it free-ly!" A-men! My Mas-ter!

Text: Király Imre von Pécselyi, c. 1590–c. 1641; tr. Erik Routley, 1917–1982
Music: K. Lee Scott

SHADES MOUNTAIN
11 11 11 5

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The Passion of Our Lord According to John

Lesson I: Jesus is betrayed in a garden.

John 18:1–11

First candle extinguished

Hymn | Sung by the choir.

Stay with Me

Jacques Berthier
(1923–1994)

Stay here and keep watch with me, the hour has come.
Stay here and keep watch with me, watch and pray.

—Matthew 26:38, 41

Lesson II: Jesus is denied by Peter.

John 18:12–27

Second candle extinguished

Hymn | All sing stanzas 1 and 3; the choir sings stanza 2.

O Sacred Head, Now Wounded

PASSION CHORALE

O sacred head, now wounded,
with grief and shame weighed down,
now scornfully surrounded
with thorns, thine only crown;
O sacred head, what glory,
what bliss till now was thine!
Yet, though despised and gory,
I joy to call thee mine.

What thou, my Lord, hast suffered
was all for sinners' gain;
mine, mine was the transgression,
but thine the deadly pain.
Lo, here I fall, my Savior!
'Tis I deserve thy place;
look on me with thy favor,
vouchsafe to me thy grace.

What language shall I borrow
to thank thee, dearest friend,
for this thy dying sorrow,
thy pity without end?
Oh, make me thine forever,
and should I fainting be,
Lord, let me never, never
outlive my love to thee.

Lesson III: Jesus and Barabbas before Pilate.

John 18:28–40

Third candle extinguished

Hymn | Sung by all.

Ah, Holy Jesus

HERZLIEBSTER JESU

Ah, holy Jesus, how hast thou offended,
that we to judge thee have in hate pretended?
By foes derided, by thine own rejected,
O most afflicted!

Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee!
'Twas I, Lord Jesus, I it was denied thee;
I crucified thee.

For me, kind Jesus, was thy incarnation,
thy mortal sorrow, and thy life's oblation;
thy death of anguish and thy bitter passion,
for my salvation.

Lesson IV: Jesus stands trial before the crowd.

John 19:1–16a

Fourth candle extinguished

Hymn | Sung by the choir.

Calvary (Ev'ry Time I Think About Jesus)

Black spiritual

Calvary, Calvary...
surely he died on Calvary.

Don't you hear the hammer ringing?
Surely he died on Calvary.

Ev'ry time I think about Jesus,
surely he died on Calvary.

Sinner, do you love my Jesus?
Surely he died on Calvary.

Lesson V: Jesus is crucified.

John 19:16b–25a

Fifth candle extinguished

Hymn | Sung by all.

Were You There

WERE YOU THERE

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?

Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh! sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?

Were you there when they pierced him in the side?
Were you there when they pierced him in the side?
Oh! sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?

Lesson VI: Jesus dies.

John 19:25b–30

Sixth candle extinguished

Carillon | The carillon's lowest bell tolls 33 times, signifying each year of Christ's life.

Lesson VII: Jesus is buried in a garden.

John 19:31–42

Silence | The end of the service is signified by the repose of the Christ candle in the crypt and the illumination of the draped cross in the chancel. Please remain seated until the side aisles are lighted to facilitate leaving. Silence is observed throughout the sanctuary from this time forward. All are welcome to pray and meditate as long as desired. If you would like to receive anointing with oil and prayers for healing, a minister will be in Memorial Chapel after the worship service.

TODAY IN WORSHIP

Presiding Minister

Lynn Holmes *Interim Pastor, Congregation at Duke Chapel*

Preacher

Luke A. Powery..... *Dean, Duke University Chapel*

Lectors

Takudzwa Chikepe..... *Chapel Scholar; Divinity '24*
Sharon Jones *Member, Congregation at Duke Chapel*
Nicole Ma *Divinity '25*
Arthur Powell II *Divinity '24*
Deb Hackney *Member, Congregation at Duke Chapel*
Maya Reeves *Chapel Scholar; Trinity '25*
Jax Nalley..... *Trinity '25*

Musicians

Duke Chapel Choir *Choir*
Zebulon Highben..... *Director of Chapel Music, Duke University Chapel*
Robert Parkins *University Organist, Duke University*
Chad Fothergill..... *Chapel Organist, Duke University Chapel*
Mitchell Eithun *Chapel Carillonneur, Duke University Chapel*

Holy Week and Easter | The Chapel will observe the remainder of Holy Week and Easter with the worship services and concerts below.

- Saturday, March 30, at 12-noon—Holy Saturday Organ Recital, in Goodson Chapel at Duke Divinity School
- Sunday, March 31, at 6:30 a.m.—Easter Sunrise Service in Duke Gardens
- Sunday, March 31, at 9:00 a.m.—Easter Day Service with Holy Communion
- Sunday, March 31, at 11:00 a.m.—Easter Day Service
- Sunday, March 31, at 4:00 p.m.—Choral Evensong



*The Congregation
at Duke Chapel*