



Duke
UNIVERSITY
CHAPEL

BRIDGING FAITH & LEARNING

SERVICE OF WORSHIP

All Hallows' Eve

Friday, October 31, 2025, 10:30 p.m.



Fra Angelico, *The Forerunners of Christ with Saints and Martyrs*, early 15th century

Tonight is the eve of All Saints' Day, the festival in the Church that recalls the faith and witness of our siblings in Christ throughout all ages. Tonight's service celebrates our continuing communion with them and memorializes the recently deceased. The early Church followed the Jewish custom that a new day begins at sundown; therefore, the observation of feasts and festivals in the Church still begins the night before. The night before All Saints' (or All Hallows') became known as All Hallows' Eve, or Halloween. While we celebrate and commemorate the faithful departed, our Scripture readings tonight point to Jesus, for it is by faith in him that we step from darkness into light and from death into life.

Gathering

The service begins on the front steps of the Chapel. The ushers will distribute candles.

*Greeting

Minister: Light and peace in Jesus Christ our Lord.

People: Thanks be to God.

*Opening Prayer | In unison:

Lord Christ, your saints have shown your light to the world in every generation: grant that we who follow in their footsteps may be worthy by your grace to enter with them into that heavenly country, where you live and reign for ever and ever. Amen.

*Procession of the Saints | The congregation will silently follow the crucifer and worship leaders inside, bearing the light with them. The choir sings from the triforium and transepts while the congregation processes into the chancel to be seated. If the chancel fills, please sit in the chairs at the front of the nave.

*Introit

Funeral Ikos

John Tavener
(1944–2013)

Why these bitter words of the dying,
O brethren, which they utter as they go hence?
I am parted from my brethren.
All my friends do I abandon, and go hence.
But whither I go, that understand I not,
neither what shall become of me yonder;
only God who hath summoned me knoweth.
But make commemoration of me with the song:
Alleluia.

But whither now go the souls?
How dwell they now together there?
This mystery have I desired to learn,
but none can impart aright.

*All rise as able

Do they call to mind their own people, as we do them?
Or have they forgotten all those
who mourn them and make the song:
Alleluia.

We go forth on the path eternal,
and as condemned, with downcast faces,
present ourselves before the only God eternal.
Where then is comeliness? Where then is wealth?
Where then is the glory of this world?
There shall none of these things aid us,
but only to say oft the psalm:
Alleluia.

If thou hast shown mercy unto man, O man,
that same mercy shall be shown thee there;
and if on an orphan thou hast shown compassion,
the same shall there deliver thee from want.
If in this life the naked thou hast clothed,
the same shall give thee shelter there, and sing the psalm:
Alleluia.

Youth and the beauty of the body fade at the hour of death,
and the tongue then burneth fiercely,
and the parched throat is inflamed.
The beauty of the eyes is quenched then,
the comeliness of the face all altered,
the shapeliness of the neck destroyed;
and the other parts have become numb, nor often say:
Alleluia.

With ecstasy are we inflamed
if we but hear that there is light eternal yonder;
that there is Paradise, wherein
every soul of righteous ones rejoiceth.
Let us all also enter into Christ,
that all we may cry aloud thus unto God:
Alleluia.

—*Greek Orthodox burial liturgy; trans. Isabel Hapgood*

*Gathering Hymn | UMH 90

Ye Watchers and Ye Holy Ones

LASST UNS ERFREUEN

You may extinguish your candles.

*Confession and Words of Assurance | In unison:

Almighty and most merciful Father, we have wandered and strayed from your ways like lost sheep. We have followed the devices and desires of our own hearts. We have offended against your holy laws. We have left undone those things that we ought to have done, and we have done those things that we ought not to have done; there is no health in us. But you, O Lord, have mercy upon us sinners. Spare those who confess their faults. Restore those who are penitent, according to your promises declared to us in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may live a disciplined, righteous, and godly life, to the glory of your holy name. Amen.

The minister speaks words of assurance.

*Peace | All exchange signs and words of God's peace.

Proclamation

Prayer for Illumination | In unison:

O Living God, bring us forth from death to life, so that as the scriptures are read and your word is proclaimed, we, like all of your saints, may be brought to a sure and living faith in your lordship; through Jesus Christ our Lord. Amen.

First Lesson | OT pages 780–781 in pew Bibles.

Daniel 7:1–3, 15–18

Lector: The word of the Lord.

People: **Thanks be to God.**

Witness of the Saints

Eusebius (c. 260/265–339)

Musical Response | Please join in singing the hymn printed at the back.

Jerusalem, My Happy Home

LAND OF REST

Witness of the Saints

St. Nicholas (c. 270–343)

Musical Response

Ecce quomodo moritur

Jacob Handl
(1550–1591)

Ecce quomodo moritur justus et nemo percipit corde.
Viri justi tolluntur et nemo considerat.
A facie iniquitatis sublatu est justus
et erit in pace memoria eius.
In pace factus est locus ejus et in Sion habitatio ejus.

*The righteous perish and no one takes it to heart.
The devout are taken away and no one understands.
From the face of iniquity the just one is taken away,
and his memory will be in peace.
His place was made in peace and his home in Zion.*

—Isaiah 57:1–2; Psalm 75:3 (Vulgate)

Second Lesson | NT pages 180–181 in pew Bibles.

Ephesians 1:11–23

Lector: The word of the Lord.

People: Thanks be to God.

Witness of the Saints

Clare of Assisi (1194–1253)

Musical Response | Please join in singing the hymn printed at the back.

For All the Faithful Women

BARONITA

Witness of the Saints

Rachel Held Evans (1981–2019)

Musical Response

E'en So, Lord Jesus, Quickly Come

Paul Manz
(1919–2009)

Peace be to you and grace from him who freed us from our sins,
who loved us all and shed his blood that we might savéd be.
Sing holy, holy to our Lord, the Lord, Almighty God,
who was and is and is to come; sing holy, holy, Lord!
Rejoice in heaven, all ye that dwell therein,
Rejoice on earth, ye saints below,
for Christ is coming soon!

E'en so, Lord Jesus, quickly come, and night shall be no more;
they need no light nor lamp nor sun, for Christ will be their all!

—*Rev. 22, adapt. Ruth Manz*

*Gospel Lesson | NT page 60 in pew Bibles.

Luke 6:20–31

Lector: The word of the Lord.

People: **Thanks be to God.**

Response

*Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all things visible and invisible.

We believe in one Lord, Jesus Christ, the only-begotten Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary and became human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

He rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one Baptism for the forgiveness of sins. We look forward to the resurrection of the dead, and the life of the world to come. Amen.

Call to Prayer

Minister: The Lord be with you.

People: **And also with you.**

Minister: Let us pray.

Prayers of the People | The congregation responds to each petition:

People: **Hear our prayer.**

Thanksgiving and Holy Communion

*The Great Thanksgiving | Musical Setting D, found on page 23 in the hymnal.

*The Lord's Prayer | All are encouraged to pray the Lord's Prayer in the language of their choosing. The English version is number 895 in the hymnal.

Sharing of the Bread and Wine | All who love Christ, earnestly repent of their sins, and seek to be at peace with God and neighbor are invited to receive Communion. Bread and wine are used for Communion. You may receive wine by dipping your bread in the cup. If you desire gluten-free bread, it is available from the presiding minister. If you will not receive Communion, you are welcome to come forward to receive a blessing, indicated by crossing your arms over your chest.

Communion Music

Pavana lachrymae

John Dowland (ca. 1563–1626)
arr. Melchior Schildt (ca. 1592–1667)

*Prayer After Thanksgiving | In unison:

Eternal God, we give you thanks for this holy mystery in which you have given yourself to us. We praise you that through this meal you assure us that we are living members of the Body of Christ and heirs of your eternal kingdom. Grant that we may go into the world in the strength of your Spirit, to give ourselves for others, in the name of Jesus Christ our Lord, Amen.

Sending Forth

*Benediction

*The Sharing of the Light | The choir sings while candles are lit.

Light Everlasting

Olaf C. Christiansen
(1901–1984)

O Light everlasting, O Love never-failing,
illumine our darkness and draw us to thee.
May we from thy Spirit receive inspiration,
as children together thy wisdom may see.
Make known to all nations thy peace and salvation,
and help us, O Father, thy temple to be.

O Light everlasting, O Love never-failing,
illumine our darkness and draw us to thee.
Draw us to thee.

—O. C. Christiansen

*Sending Hymn | UMH 711

For All the Saints

SINE NOMINE

*Closing Procession | At the hymn's conclusion, the crucifer and torches will lead a candlelight procession out of the chancel, signifying the light of Christ shining in the world. Please feel free to remain in the chancel for the organ postlude if you would prefer. Should you need to leave, please do so quietly and respectfully.

Postlude

Improvisation

TODAY IN WORSHIP

Presiding Ministers

Andrew Phillips *Rector, Grace Episcopal Church, Clayton, N.C.*
Keagan Bouman *Intern for Worship and Student Engagement; Divinity '26*

The Saints

Daniel Parham *Divinity Intern, Congregation at Duke Chapel; Divinity '27*
Adam Tatum *Divinity '25*
Jia Cummings *Chapel Scholar; Divinity '27*
Emily Magen *Divinity '26*

Lectors

Joshua Gilmer *Chapel Scholar; Trinity '25, Divinity '27*
Maryann Benny Fernandes *Chapel Scholar; Graduate and Pratt '30*

Musicians

Duke Chapel Schola Cantorum *Choir*
Zebulon Highben *Director of Chapel Music, Duke University Chapel*
Chad Fothergill *Chapel Organist, Duke University Chapel*

Other Worship Leaders

Ben Praamsma *Divinity '26*
Nicole Ma *Chapel Scholar; Divinity and Sanford '26*
Kaylin Verbrugge *Chapel Scholar; Divinity '27*
Elena De La Paz *Chapel Scholar; Divinity '28*
Isaac Frank *Chapel Scholar; UNC-Chapel Hill '26*
Darin Diep *Chapel Scholar; Divinity '26*
Abigail Thompson *Divinity '26*
Chaim Moore *Divinity '26*
Elliot Krause *Chapel Scholar; Divinity and UNC-Chapel Hill '29*
Caleb Harris *Worship and Ministry Coordinator, Duke University Chapel*

Head Ushers

Ken Arneson *Member, Congregation at Duke Chapel*
Pete Acker *Member, Congregation at Duke Chapel*

HYMN | Jerusalem, My Happy Home



1. Je - ru - sa - lem, my hap - py home,
2. O hap - py har - bor of the saints,
3. Thy gar - dens and thy gal - lant walks
4. There trees for - ev - er - more bear fruit,
5. Thy saints are crowned with glo - ry great,
6. Je - ru - sa - lem, Je - ru - sa - lem,



when shall I come to thee?
O sweet and pleas - ant soil!
con - tin - ual - ly are green;
and ev - er - more do spring;
they see God face to face;
God grant that I may see



When shall my sor - rows have an end?
In thee no sor - row may be found,
there grow such sweet and pleas - ant flow'rs
there ev - er - more the an - gels sit,
they tri - umph still, they still re - joice:
thine end - less joys, and of the same,



Thy joys when shall I see?
no grief, no care, no toil.
as no - where else are seen.
and ev - er - more do sing.
most hap - py is their case.
par - tak - er ev - er be!

Text: F. B. P. (16th cent.)

Music: North American traditional

LAND OF REST

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HYMN | For All the Faithful Women



1. For all the faith - ful wom - en who served in
2. O God, for saints and ser - vants, those named and
3. All praise to God the Fa - ther! All praise to



days of old, to you shall thanks be
those un - known, in whom through all the
Christ the Son! All praise to God the



giv - en; to all, their stor - y told.
a - ges your light of glo - ry shone,
Spir - it, who binds the church as one!



They served with strength and glad - ness in tasks your
we of - fer glad thanks - giv - ing and fer - vent
With saints who went be - fore us, with saints who



wis - dom gave. To you their lives bore
prayer we raise that, faith - ful in your
wit - ness still, we sing glad al - le -



wit - ness, pro - claimed your pow'r to save.
ser - vice, our lives may sing your praise.
lu - ias and strive to do your will.

Text: Herman G. Stuempfle, Jr. (1923–2007)
Music: Doreen Potter (1925–1980)

BARONITA
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ACCESSIBILITY

Hearing assistance units, as well as large-print worship guides and hymnals, are available at the AV console in the rear of the Chapel. There, you can also find directions to download a listen-assist app on your phone. Please let us know if you need other accommodations by approaching a minister or usher, or email us at dukechapel@duke.edu.

LET'S KEEP IN TOUCH

We would like to get to know you. What are your questions? What is your story? Take a moment to fill out a very brief form and a Chapel minister or other staff member will contact you soon. Scan the QR code or visit chapel.duke.edu/connect.



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*The Congregation
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The Congregation at Duke University Chapel joyfully welcomes all persons regardless of age, race, class, origin, sexual orientation, gender identity, or any other distinction and invites membership and participation in all of its ministries.

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