



Duke
UNIVERSITY
CHAPEL

Service of Tenebrae

Good Friday
March 25, 2016, Page Auditorium
Seven-thirty in the evening

~ Bridging Faith and Learning ~



"Ad faciem (To the Face)," by Robyn Sand Anderson.

Tenebrae (Latin for "shadows" or "darkness") is a solemn observance of Jesus' passion and death. Tenebrae services generally occur between Wednesday and Friday of Holy Week. The service marks Jesus' journey to Golgotha and allows for extended meditation through 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' betrayal, arrest, and crucifixion, as depicted in the final piece in our Lenten "Membra Jesu nostri" series (pictured above).

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

PRELUDE

Wenn wir in höchsten Nöten sein, BWV 668a Johann Sebastian Bach
(When in the Hour of Utmost Need) (1685–1750)

<i>Herzliebster Jesu</i>	Johannes Brahms
(Ah, Holy Jesus)	(1833–1897)

GREETING

*OPENING HYMN 292 (please see the hymns at the back of the bulletin)

What Wondrous Love Is This

PRAYER FOR ILLUMINATION

Almighty Father, as we hear your word tonight, look with mercy on this your family, for which our Lord Jesus Christ was content to be betrayed and given up into the hands of sinners and to suffer death upon the cross; who is alive and glorified with you and the Holy Spirit, one God, now and for ever. Amen.

SCRIPTURE LESSON—John 19:23–27

Lector: This is the word of the Lord.

People: Thanks be to God.

SERMON—Congregating at the Cross

ANTHEM

Solus ad victimam

Kenneth Leighton
(1929–1988)

Alone to sacrifice thou goest, Lord,
Giving thyself to death whom thou hast slain.
For us thy wretched folk is any word?
Who know that for our sins this is thy pain?

For they are ours, O Lord, our deeds, our deeds.
Why must thou suffer torture for our sin?
Let our hearts suffer in thy Passion, Lord,
That very suffering may thy mercy win.

This is the night of tears, the three days' space,
Sorrow abiding of the eventide,
Until the day break with the risen Christ,
And hearts that sorrowed shall be satisfied.

So may our hearts share in thine anguish, Lord,
That they may sharers of thy glory be;
Heavy with weeping may the three days pass,
To win the laughter of thine Easter Day.

—*Peter Abelard (1079–1142)*, trans. Helen Waddell

THE PASSION OF OUR LORD

LESSON I—Matthew 26:36–46

Jesus' disciples fall asleep in the Garden of Gethsemane.

FIRST LIGHTS EXTINGUISHED

RESPONSE—Hymn 290, stanza 1 (*congregation and choir*)

Go to Dark Gethsemane

REDHEAD 76

LESSON II—Matthew 26:47–56

Judas betrays Jesus with a kiss.

SECOND LIGHTS EXTINGUISHED

RESPONSE—Hymn 291, stanza 1 (*choir only*)

He Never Said a Mumbalin' Word

SUFFERER

LESSON III—Matthew 26:57–68

Jesus before the Sanhedrin

THIRD LIGHTS EXTINGUISHED

RESPONSE—Hymn 299, stanza 3 (*congregation and choir*)

When I Survey the Wondrous Cross

ROCKINGHAM

LESSON IV—Matthew 26:69–75

Peter's denial

FOURTH LIGHTS EXTINGUISHED

RESPONSE—Hymn 289, stanzas 1 and 2 (*congregation and choir*)

Ah, Holy Jesus

HERZLIEBSTER JESU

LESSON V—Matthew 27:15–26

Jesus before Pilate

FIFTH LIGHTS EXTINGUISHED

RESPONSE—Hymn 288, stanzas 1 and 2 (*congregation and choir*)

Were You There

WERE YOU THERE

LESSON VI—Matthew 27:27–44

The soldiers mock Jesus.

SIXTH LIGHTS EXTINGUISHED

RESPONSE—Hymn 286, all stanzas (*choir only*)

O Sacred Head, Now Wounded

PASSION CHORALE

LESSON VII—Matthew 27:45–50

The death of Jesus

CHRIST CANDLE EXTINGUISHED

(Silence will be observed while the bell tolls 33 times to signify each year of Jesus' life.)

LESSON VIII—Matthew 27:51–54

Surely he was the Son of God.

SILENCE

The end of the service is signified by lifting of the house lights. Please remain seated in silence until the aisles are lighted to facilitate leaving. Silence is observed throughout the auditorium from this time forward. Each person is encouraged to pray and meditate as long as he or she desires, then to depart in silence. If you would like to receive anointing with oil and prayers for healing, ministers will be in the lobby after the worship service.

**All who are able may stand.*

MINISTRY OF WORSHIP

Presiding Minister
Preacher
Choir Director
Chapel Organist
Lectors

The Rev. Bruce Puckett
The Rev. Dr. Luke Powery
Dr. Rodney Wynkoop
Mr. Christopher Jacobson
Mr. Matthew Aragones
Divinity '17

Ms. Meredith Outlaw
Trinity '16, PathWays Chapel Scholar

Mr. Bradford Ellison
Trinity '16, PathWays Chapel Scholar

Ms. Audra Bass
Trinity '16, PathWays Chapel Scholar, Wesley Fellowship

Mr. Justin Paley
Trinity '17, PathWays Chapel Scholar

Ms. Allison Wattenberger
Divinity '17

The Rev. Dr. David Marshall
Director of the Anglican Episcopal House of Studies, Duke Divinity School

Ms. Savannah Ponder
Divinity '16

Ministers of Anointing

The Rev. Dr. Carol Gregg
The Rev. Bruce Puckett

EASTER SERVICES AT DUKE CHAPEL

EASTER SUNDAY, MARCH 27—6:30 a.m. Easter Sunrise, Duke Gardens
(Rain location: Page Auditorium)

Guest preacher: The Rev. Dr. Stephen Chapman

9:00 a.m. Holy Communion in Page Auditorium

Preacher: The Rev. Dr. Luke A. Powery

11:00 a.m. Worship in Page Auditorium

Preacher: The Rev. Dr. Luke A. Powery

1. What won-drous love is this, O my soul, O my soul,
 2. What won-drous love is this, O my soul, O my soul,
 3. To God and to the Lamb I will sing, I will sing,
 4. And when from death I'm free, I'll sing on, I'll sing on,

what won - drous love is this, O my soul! What
 what won - drous love is this, O my soul! What
 to God and to the Lamb, I will sing; to
 and when from death I'm free, I'll sing on; and

won-drous love is this that caused the Lord of bliss to
 won-drous love is this, that caused the Lord of life to
 God and to the Lamb who is the great I AM, while
 when from death I'm free, I'll sing and joy - ful be, and

bear the dread-ful curse for my soul, for my soul, to
 lay a - side his crown for my soul, for my soul, to
 mil-lions join the theme I will sing, I will sing; while
 through e - ter - ni - ty I'll sing on, I'll sing on, and

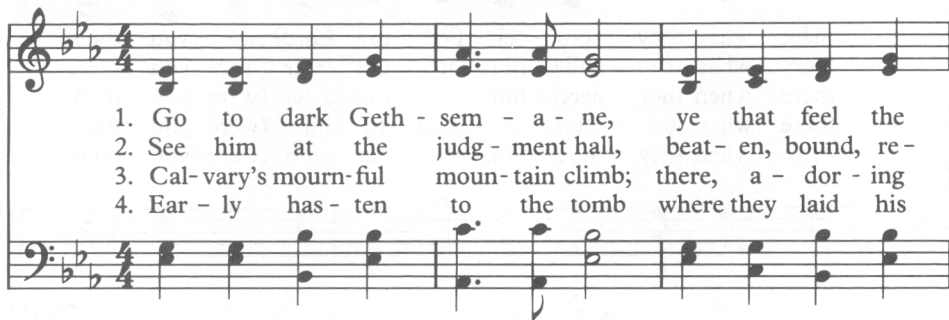
bear the dread - ful curse for my soul.
 lay a - side his crown for my soul.
 mil - lions join the theme I will sing.
 through e - ter - ni - ty I'll sing on.

WORDS: USA folk hymn

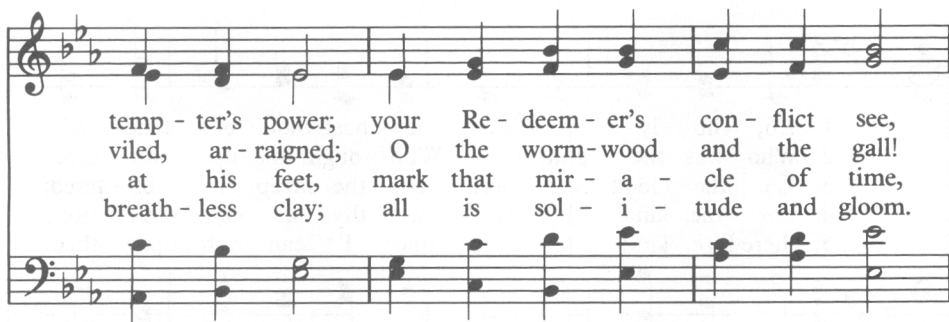
MUSIC: USA folk hymn; harm. by Paul J. Christiansen, 1955

WONDROUS LOVE

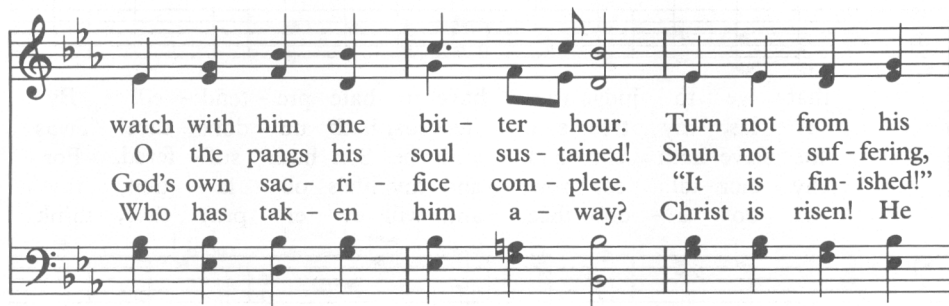
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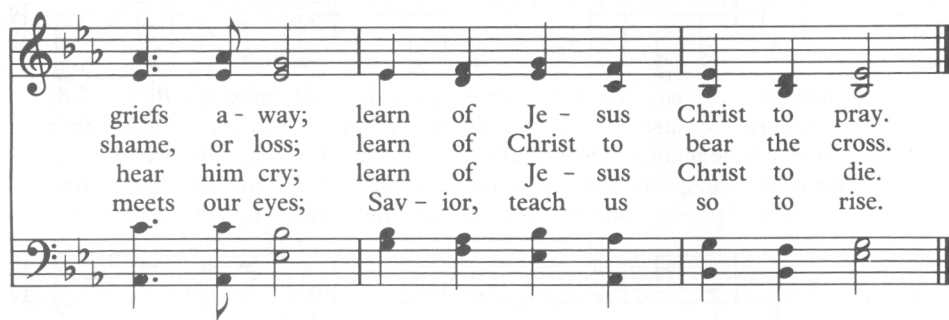
1. Go to dark Geth - sem - a - ne, ye that feel the
 2. See him at the judg - ment hall, beat - en, bound, re -
 3. Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing
 4. Ear - ly has - ten to the tomb where they laid his



temp - ter's power; your Re - deem - er's con - flict see,
 viled, ar - raigned; O the worm - wood and the gall!
 at his feet, mark that mir - a - cle of time,
 breath - less clay; all is sol - i - tude and gloom.

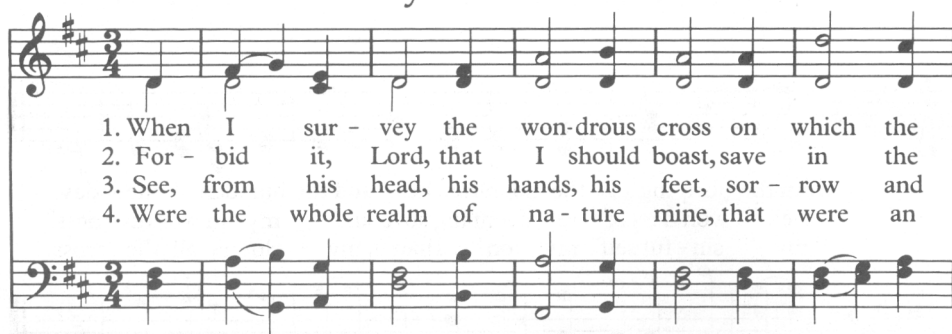


watch with him one bit - ter hour. Turn not from his
 O the pangs his soul sus - tained! Shun not suf - fering,
 God's own sac - ri - fice com - plete. "It is fin - ished!"
 Who has tak - en him a - way? Christ is risen! He

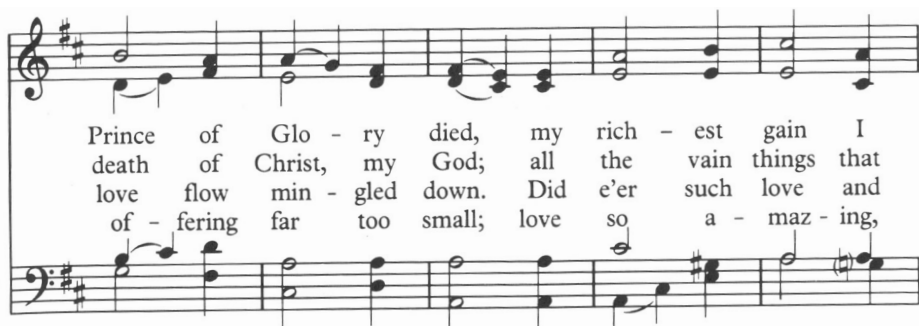


griefs a - way; learn of Je - sus Christ to pray.
 shame, or loss; learn of Christ to bear the cross.
 hear him cry; learn of Je - sus Christ to die.
 meets our eyes; Sav - ior, teach us so to rise.

299 When I Survey the Wondrous Cross



1. When I sur - vey the won-drous cross on which the
 2. For - bid it, Lord, that I should boast, save in the
 3. See, from his head, his hands, his feet, sor - row and
 4. Were the whole realm of na - ture mine, that were an



Prince of Glo - ry died, my rich - est gain I
 death of Christ, my God; all the vain things that
 love flow min - gled down. Did e'er such love and
 of - fering far too small; love so a - maz - ing,



count but loss, and pour con - tempt on all my pride.
 charm me most, I sac - ri - fice them to his blood.
 sor - row meet, or thorns com - pose so rich a crown?
 so di - vine, de - mands my soul, my life, my all.

WORDS: Isaac Watts, 1707 (Gal. 6:14)
 MUSIC: Anon.; arr. by Edward Miller, 1790

ROCKINGHAM
 LM

Ah, Holy Jesus

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1. Ah, ho - ly Je - sus, how hast thou of - fend - ed,
 2. Who was the guilt - y? Who brought this up - on thee?
 3. Lo, the Good Shep - herd for the sheep is of - fered;
 4. For me, kind Je - sus, was thy in - car - na - tion,
 5. There - fore, kind Je - sus, since I can - not pay thee,

that we to judge thee have in hate pre - tend - ed? By
 A - las, my trea - son, Je - sus, hath un - done thee! 'Twas
 the slave hath sin - ned, and the Son hath suf - fered. For
 thy mor - tal sor - row, and thy life's ob - la - tion; thy
 I do a - dore thee, and will ev - er pray thee, think

foes de - rid - ed, by thine own re - ject - ed, O most af - flict - ed!
 I, Lord Je - sus, I it was de - nied thee; I cru - ci - fied thee.
 our a - tone - ment, while we noth - ing heed - ed, God in - ter - ced - ed.
 death of an - guish and thy bit - ter pas - sion, for my sal - va - tion.
 on thy pit - y and thy love un - swerv - ing, not my de - serv - ing.

WORDS: Johann Heermann, 1630; trans. by Robert S. Bridges, 1899
 MUSIC: Johann Crüger, 1640

HERZLIEBSTER JESU
 11 11 11.5

Were You There

1. Were you there when they cru - ci - fied my Lord? (were you
 2. Were you there when they nailed him to the tree? (were you
 3. Were you there when they pierced him in the side? (were you
 4. Were you there when the sun re - fused to shine? (were you
 5. Were you there when they laid him in the tomb? (were you

there) Were you there when they cru - ci - fied my Lord? (were you
 there) Were you there when they nailed him to the tree? (were you
 there) Were you there when they pierced him in the side? (were you
 there) Were you there when the sun re - fused to shine? (were you
 there) Were you there when they laid him in the tomb? (were you

Refrain

there) Oh! some-times it caus - es

me to trem - ble, trem - ble, trem - ble. Were you

WORDS: Afro-American spiritual

MUSIC: Afro-American spiritual; adapt. and arr. by William Farley Smith, 1986

WERE YOU THERE
Irr.

Adapt. and arr. © 1989 The United Methodist Publishing House

WORSHIP OPPORTUNITIES EACH WEEK AT DUKE CHAPEL

UNIVERSITY WORSHIP—Sundays at 11 a.m. in
Page Auditorium

CHORAL EVENSONG—Sundays at 4 p.m. in
Goodson Chapel, Duke Divinity School

ONLINE MID-WEEK PRAYER—Wednesdays at noon via
periscope.tv/dukechapel

CHORAL VESPERS—Thursdays at 6 p.m. in
Goodson Chapel.



THE CONGREGATION AT DUKE UNIVERSITY CHAPEL

919-684-3917 • www.congregation.chapel.duke.edu

JOINING THE CONGREGATION—We invite you to consider joining the Congregation at Duke Chapel. The Congregation is an interdenominational church with a variety of vibrant ministries, including discipleship and spiritual formation (for children, youth, and adults), mission and outreach, and pastoral care. If you are interested in making Duke Chapel your home church, contact the Congregation office.

DUKE UNIVERSITY CHAPEL

Duke Chapel is a Christian church of an unusually interdenominational character, with a tradition of stirring music, preaching, and liturgy. It is also a grand building, suitable for hosting major events in the life of the University and its members; it further acts as a moderator for the diversity of religious identity and expression on campus. We welcome you to our life of worship, learning, dialogue, and service, especially during this year of the Chapel's restoration during which we will gather to worship God in different places across Duke's campuses.

chapel.duke.edu • Box 90974, Durham, NC 27708 • 919-684-2572

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