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)

*Herzliebster Jesu*  
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
The Rev. Bruce Puckett
Preacher
The Rev. Dr. Luke Powery
Choir Director
Dr. Rodney Wynkoop
Chapel Organist
Mr. Christopher Jacobson
Lectors
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
What Wondrous Love Is This

1. What wondrous love is this, O my soul, O my soul,
2. What wondrous 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 wondrous love is this, O my soul! What wondrous 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

wondrous love is this that caused the Lord of bliss to wondrous 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 joyful be, and

bear the dreadful curse for my soul, for my soul, to lay aside his crown for my soul, for my soul, to millions join the theme I will sing, I will sing; while through eternity I'll sing on, I'll sing on, and

bear the dreadful curse for my soul. lay aside his crown for my soul. millions join the theme I will sing. through eternity I'll sing on.

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

Harm. © 1955, renewed 1983 Augsburg Publishing House
Go to Dark Gethsemane

1. Go to dark Geth - sem - a - ne, ye that feel the temp - ter's power; your Re - deem - er's con - flict see, watch with him one bit - ter hour. Turn not from his grieves a - way; learn of Je - sus Christ to pray.

2. See him at the judg - ment hall, beat - en, bound, re - viled, ar - raigned; O the worm - wood and the gall! O the pangs his soul sus - tained! Shun not suf - fering,

3. Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet, mark that mir - a - cle of time, God's own sac - ri - fice com - plete. "It is fin - ished!" Who has tak - en him a - way? Christ is risen! He shame, or loss; learn of Christ to bear the cross.

4. Ear - ly has - ten to the tomb where they laid his breath - less clay; all is sol - i - tude and gloom. hear him cry; learn of Je - sus Christ to die. meets our eyes; Sav - ior, teach us so to rise.

WORDS: James Montgomery, 1820, 1825, alt.
MUSIC: Richard Redhead, 1853

REDHEAD 76
77.77.77
1. When I survey the wondrous cross
   on which the Prince of Glory died,
   my richest gain I count but loss,
   my all.

2. Forbid it, Lord, that I should boast
   save in the death of Christ, my God;
   for me most, I sacrifice them to
   all my pride.

3. See, from his head, his hands, his feet, sorrow and love flow mingled down.
   Did e'er such love and charm me most, I sacrifice them to
   so divine, demands my soul, my life, my all.

4. Were the whole realm of nature mine,
   that were an offering far too small;
   sorrows meet, or thorns compose so rich a crown?
   so rich a crown?
Ah, Holy Jesus

1. Ah, holy Jesus, how hast thou offended,
2. Who was the guilty? Who brought this upon thee?
3. Lo, the Good Shepherd for the sheep is offered;
4. For me, kind Jesus, was thy incarnation,
5. Therefore, kind Jesus, since I cannot pay thee,

that we to judge thee have in hate pretended? By
Alas, my treason, Jesus, hast undone thee! 'Twas
the slave hath sinned, and the Son hath suffered. For
thy mortal sorrow, and thy life's oblation, thy
I do adore thee, and will ever pray thee, think

foes derided, by thine own rejected, O most afflicted!
I, Lord Jesus, I it was denied thee; I crucified thee.
our atonement, while we nothing heeded, God interceded.
death of anguish and thy bitter passion, for my salvation.
on thy pity and thy love unswerving, not my deserving.

WORDS: Johann Heermann, 1630; trans. by Robert S. Bridges, 1999
MUSIC: Johann Crüger, 1640
1. Were you there when they crucified my Lord? (were you there) Were you there when they crucified my Lord? (were you there)
2. Were you there when they nailed him to the tree? (were you there) Were you there when they nailed him to the tree? (were you there)
3. Were you there when they pierced him in the side? (were you there) Were you there when they pierced him in the side? (were you there)
4. Were you there when the sun refused to shine? (were you there) Were you there when the sun refused to shine? (were you there)
5. Were you there when they laid him in the tomb? (were you there) Were you there when they laid him in the tomb? (were you there)

Refrain

there) Oh! sometimes it causes

me to tremble, tremble, tremble. Were you

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

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