

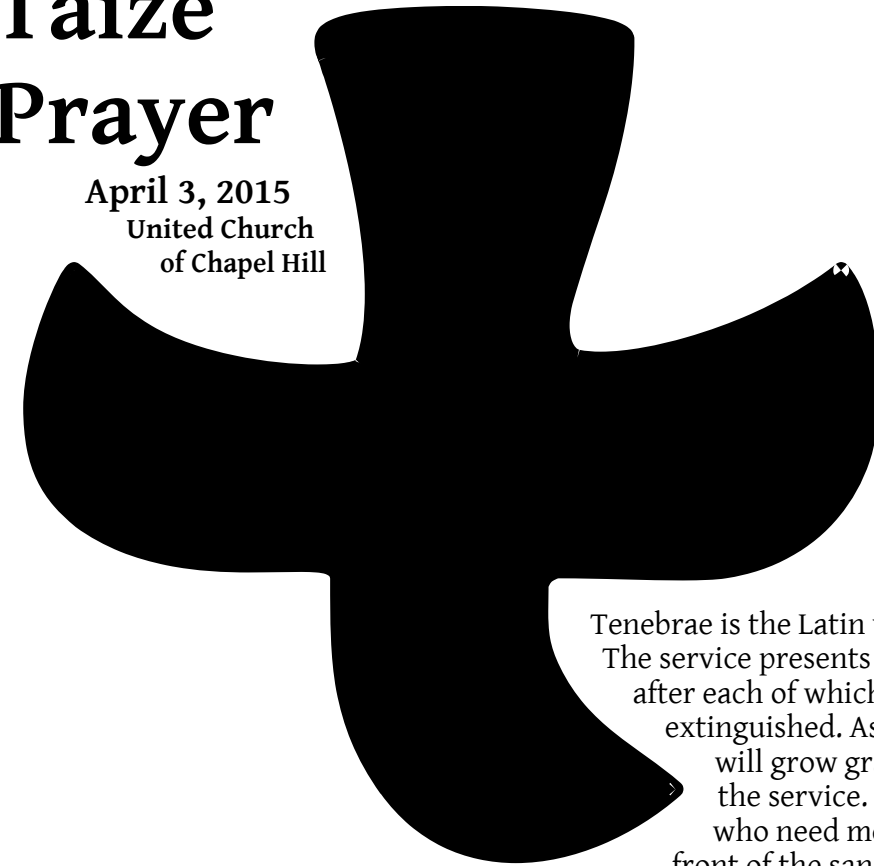
Good Friday Service of Tenebrae in the tradition of Taizé Prayer

April 3, 2015
United Church
of Chapel Hill

Thanks to all the musicians who contributed to the service:

Cosi Long, Violin
Marc LaBranche, Recorders
Doug Zabor, Flugelhorn
Chris Myers, Bassoon
Milo Fryling, Piano
John Yarbrough, Director

Jennifer Boger, Viola
Dean Herington, Clarinet
Dorothy Wright, Cello
Andrew Motten, Guitar
Jack Mitchell, Cantor



Tenebrae is the Latin word for 'shadows'. The service presents a series of lessons, after each of which, some lights will be extinguished. As a result, the room will grow gradually darker during the service. We encourage those who need more light to sit near the front of the sanctuary.

The full Passion story is printed in your bulletin; you are encouraged to follow along during the readings, or meditate on it during the silence. The liturgists will read selected verses from each passage (printed in **bold**), rather than the full text.

Our Good Friday worship combines the readings and lights of a tenebrae service with chants from the monastic community of Taizé in France. Numbers from the *Songs from Taizé* books are provided in the margins for those who want to sing in parts.

Prelude

Collect [unison]

Gracious God,
you give us the sun to illumine the day
and the moon and stars to shine by night.
Kindle in us the flame of your love
that our lives may shed abroad the radiance of your light
and the world may be full of the splendor of your glory;
through Jesus Christ, the Sun of Righteousness. Amen.

Lighting of the Candles

O gracious Light,
Pure brightness of the eternal Creator in heaven,
O Jesus Christ, holy and blessed

Now as we come to the setting of the sun, & our eyes behold your vesper light,
We sing your praises, Holy God, One in Trinity.

You are worthy at all times
To be praised,
O Christ of God, O giver of life,
And to be glorified through all the worlds.

Confession [unison]

Gracious God,
our sins are too heavy to carry,
too real to hide,
and too deep to undo.
Forgive what our lips tremble to name,
what our hearts can no longer bear,
and what has become for us a consuming fire of judgment.
Set us free from a past that we cannot change;
open to us a future in which we can be changed;
and grant us grace to grow more and more in your likeness and image;
through Jesus Christ our Lord. Amen.

Instrumental Postlude: Per crucem

Per crucem et passionem tuam, libera nos Domine.

(By your cross and your Passion, and by your holy resurrection, you set us free o Lord.)

(1) Within our darkest night/**Dans nos obscurités**

With - in our dark - est night, you kin - dle the fire that nev - er dies a -
- way, that nev - er dies a - way. With - in our dark - est night, you kin - dle the
fire that nev - er dies a - way, that nev - er dies a - way. With - in our dark - est way.

1, 2, 3... Fin

O Lord hear my prayer

O Lord hear my pray'r, O Lord hear my pray'r When I call, an - swer me. O
Lord hear my pray'r. O Lord hear my pray'r, Come and lis - ten to me. O

Assurance of Pardon

By night/**De noche**

By night, we has - ten, in dark - ness, to search for — — liv - ing wa - ter.
On - ly our thirst leads us on — — ward, on - ly our thirst leads us on - ward. By

Isaiah 52:13–53:6

Roscoe Reeve

See, my servant shall prosper;
he shall be exalted and lifted up, and shall be very high.
Just as there were many who were astonished at him—so marred was his appearance,
beyond human semblance, and his form beyond that of mortals—so he shall startle many
nations; kings shall shut their mouths because of him; for that which had not been told them
they shall see, and that which they had not heard they shall contemplate.
Who has believed what we have heard? And to whom has the arm of the Lord been
revealed?
For he grew up before him like a young plant, and like a root out of dry ground;
he had no form or majesty that we should look at him, nothing in his appearance that we
should desire him.
He was despised and rejected by others; a man of suffering and acquainted with
infirmity; and as one from whom others hide their faces he was despised, and we held
him of no account.
Surely he has borne our infirmities and carried our diseases;
yet we accounted him stricken, struck down by God, and afflicted.
But he was wounded for our transgressions, crushed for our iniquities;
upon him was the punishment that made us whole, and by his bruises we are healed.
All we like sheep have gone astray; we have all turned to our own way,
and the Lord has laid on him the iniquity of us all.

First candle is extinguished

(3) Stay with me/Bleibet hier

Stay with me, re - main here with me, watch_____ and
pray_____, watch_____ and pray_____

Introduction to the Gospel Readings

The Gospels are steeped in Judaism: one cannot understand any of the Gospels and particularly the Passion narratives of the Gospels without knowledge of Jewish practices, scriptures and institutions of the first century.

At the same time, the Gospels reflect the tension and even animosity between the communities of the Gospel writers (primarily of Jewish descent themselves) and other Jewish groups. The Passion stories in particular strive to justify the separation that was taking place around the time that the Gospels were being written.

But however much they might wish to separate themselves from those other Jewish groups, the writers of the Gospels still identified themselves as Jews. And they would have expected their listeners to hear the actions of the Jews in the Passion story as *their* actions.

So it's easy for modern Christian ears to mis-hear the message of the Passion. To us, the Jews are a distinct religious group. So we could easily hear the Passion as a story about *other people's* rejection of Jesus, rather than one about **our** rejection of him.

The text for Good Friday from the Gospel of John has been altered in a few places to remove religious identifiers, in order to assist us in hearing ourselves in the passion narrative. So “people” stands in for “Jews,” and “authorities” for “Pharisees,” and so on. But “chief priest” is a position with both religious and national significance. The same was true for the designation of Jesus as “the King of the Jews.” All the oppressed people of Judea were known by the Romans as Jews, so the term has political significance as well.

Prayer

We give thanks, O God, for the amazing love of Jesus Christ—
The love that was wounded for our transgressions;
The love that was tortured that we might know peace.
The love that was crucified that we might live forever.
The love that rightly demands our souls, our lives, our all.
Let us go into the world revealing that love in all its fullness. Amen.

Prayer Around the Cross and Healing Prayer

Come to the cross with your joy, your pain, and your burdens. The prayer will continue throughout the rest of the service, and you are welcome to come and pray at whatever point — and for whatever length of time — you wish.

Healing prayer will be held in the prayer corner for all who wish it.

Crucem tuam

(48)

Cru - cem tu - am a - do - ra - mus Do - mi - ne, re - sur - rec - ti - o - nem
tu - am lau - da - mus Do - mi - ne. Lau - da - mus et glo - ri - fi - ca - mus.
Re - sur - rec - ti - o - nem tu - am lau - da - mus Do - mi - ne. Cru - cem tu -

(141) Stay with us/Bleib mit deiner Gnade

Stay with us O Lord Je - sus Christ: night will soon fall. Then
stay with us O Lord Je - sus Christ: light in our dark - ness.

♪ Bleib mit dei-ner Gna-de bei uns, Herr Je-su Christ. Ach, bleib mit dei-ner Gna-de bei uns, du treu-er Gott.

John 18:1–18:14

Dennis Pagano

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.

Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples.

So Judas brought a detachment of soldiers together with police from the religious authorities, and they came there with lanterns and torches and weapons.

Then Jesus, knowing all that was to happen to him, came forward and asked them, ‘For whom are you looking?’

They answered, ‘Jesus of Nazareth.’

Jesus replied, ‘I am he.’

Judas, who betrayed him, was standing with them.

When Jesus said to them, ‘I am he’, they stepped back and fell to the ground.

Again he asked them, ‘For whom are you looking?’

And they said, ‘Jesus of Nazareth.’

Jesus answered, ‘I told you that I am he. So if you are looking for me, let these men go.’

This was to fulfill the word that he had spoken, ‘I did not lose a single one of those whom you gave me.’

Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus.

Jesus said to Peter, ‘Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?’

The soldiers, their officer, and the police from the religious authorities arrested Jesus and bound him.

First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year.

Caiaphas was the one who had advised the Jews that it was better to have one person die for the nation.

2nd Candle is extinguished

Silent meditation

Sometimes we are apparently silent, and yet we have great discussions within, struggling with imaginary partners or with ourselves.

Calming our souls requires a kind of simplicity, leaving to God what is beyond our reach.

A moment of silence, even very short, is like a holy stop, a sabbatical rest, a truce reached with our fears and doubts and worries.

(5) Bless the Lord

Musical score for "Bless the Lord" in G major, 4/4 time. The melody is written on two staves. The lyrics are: "Bless the Lord my soul and bless God's ho - ly name. Bless the Lord my soul, who leads me in - to life."

In manus tuas, Pater (30)

Musical score for "In manus tuas, Pater" in D major, 4/4 time. The melody is written on two staves. The lyrics are: "In ma-nus tu - as, Pa - ter, com - men-do spi-ri - tum me - um, in ma-nus tu - as, Pa - ter, com - men - do spi-ri - tum me - um. In"

John 18:15–18:27 Diana Haynes

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in.

The woman said to Peter, ‘You are not also one of this man’s disciples, are you?’

He said, ‘I am not.’

Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching.

Jesus answered, ‘I have spoken openly to the world; I have always taught in our synagogues and in our temple, where all our people come together. I have said nothing in secret.

Why do you ask me? Ask those who heard what I said to them; they know what I said.’

When he had said this, one of the police standing nearby struck Jesus on the face, saying, ‘Is that how you answer the high priest?’

Jesus answered, ‘If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?’

Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, ‘You are not also one of his disciples, are you?’ He denied it and said, ‘I am not.’

One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, ‘Did I not see you in the garden with him?’

Again Peter denied it, and at that moment the cock crowed.

3rd Candle is extinguished

John 19:31–19:42 Amanda Ann Godwin

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.

Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs.

Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, ‘None of his bones shall be broken.’ And again another passage of scripture says, ‘They will look on the one whom they have pierced.’

After these things, **Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the religious authorities, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body.**

Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.

They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of his people.

Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid.

And so, because it was the Day of Preparation, and the tomb was nearby, they laid Jesus there.

7th Candle (the Christ candle) is extinguished

(37) Jesus, remember me

Je - sus, re - mem - ber me when you come in - to your King - dom.

Je - sus, re - mem - ber me when you come in - to your King - dom.

The musical score is written for two voices on a grand staff (treble and bass clefs). The key signature has two flats (B-flat and E-flat), and the time signature is 3/4. The melody is simple and hymn-like, with lyrics written below the notes.

Lord Jesus Christ/Jésus le Christ

(9)

Lord Je - sus Christ, your light shines with - in us. Let not my doubts nor my dark - ness speak to me.

Lord Je - sus Christ, your light shines with - in us, Let my heart al - ways wel - come your love.

The musical score is written for two voices on a grand staff. The key signature has two sharps (F# and C#), and the time signature is 4/4. The melody is more complex and rhythmic than the first hymn, with lyrics written below the notes.

John 19:23–19:30 Priscilla Webster-Williams

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top.

So they said to one another, ‘Let us not tear it, but cast lots for it to see who will get it.’ This was to fulfill what the scripture says,

‘They divided my clothes among themselves, and for my clothing they cast lots.’

And that is what the soldiers did.

Meanwhile, **standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.**

When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’

Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said, ‘I am thirsty.’

A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.

6th Candle is extinguished

John 18:28–18:40 Rich Haney

Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover.

So Pilate went out to them and said, ‘What accusation do you bring against this man?’

They answered, ‘If this man were not a criminal, we would not have handed him over to you.’

Pilate said to them, ‘Take him yourselves and judge him according to your law.’

The people replied, ‘We are not permitted to put anyone to death.’

(This was to fulfill what Jesus said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, ‘Are you the King of the Jews?’

Jesus answered, ‘Do you ask this on your own, or did others tell you about me?’

Pilate replied, ‘I am not of your nation, am I? Your own people and your chief priests have handed you over to me. What have you done?’

Jesus answered, ‘My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over. But as it is, my kingdom is not from here.’

(continued)

John 18:28–18:40

(continued)

Pilate asked him, ‘So you are a king?’
Jesus answered, ‘You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.’
Pilate asked him, ‘What is truth?’ After he had said this, he went out to the Jews again and told them, ‘I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?’
They shouted in reply, ‘Not this man, but Barabbas!’ Now Barabbas was a bandit.
4th Candle is extinguished

(2) Wait for the Lord

♪ Nah ist der Herr, es kommt sein Tag. Nah ist der Herr: habt Mut, bleibt wach.

John 19:1–19:22

Peter Schay

Then Pilate took Jesus and had him flogged.
And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.
They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face.
Pilate went out again and said to the crowd, ‘Look, I am bringing him out to you to let you know that I find no case against him.’
So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘Here is the man!’
(continued)

John 19:1–19:22

(continued)

When the religious authorities and the police saw him, they shouted, ‘Crucify him! Crucify him!’
Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’
The people answered him, ‘We have a law, and according to that law he ought to die because he has claimed to be the Son of God.’
Now when Pilate heard this, he was more afraid than ever.
He entered his headquarters again and asked Jesus, ‘Where are you from?’
But Jesus gave him no answer.
Pilate therefore said to him, ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’
Jesus answered him, ‘You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.’
From then on Pilate tried to release him, but the Jews cried out, ‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.’
When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha.
Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, ‘Here is your King!’
They cried out, ‘Away with him! Away with him! Crucify him!’
Pilate asked them, ‘Shall I crucify your King?’
The chief priests answered, ‘We have no king but the emperor.’
Then he handed him over to them to be crucified.
So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.
There they crucified him, and with him two others, one on either side, with Jesus between them.
Pilate also had an inscription written and put on the cross. It read, ‘Jesus of Nazareth, the King of the Jews.’
Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.
Then the chief priests said to Pilate, ‘Do not write, “The King of the Jews”, but, “This man said, ‘I am King of the Jews’.” ’
Pilate answered, ‘What I have written I have written.’

5th Candle is extinguished