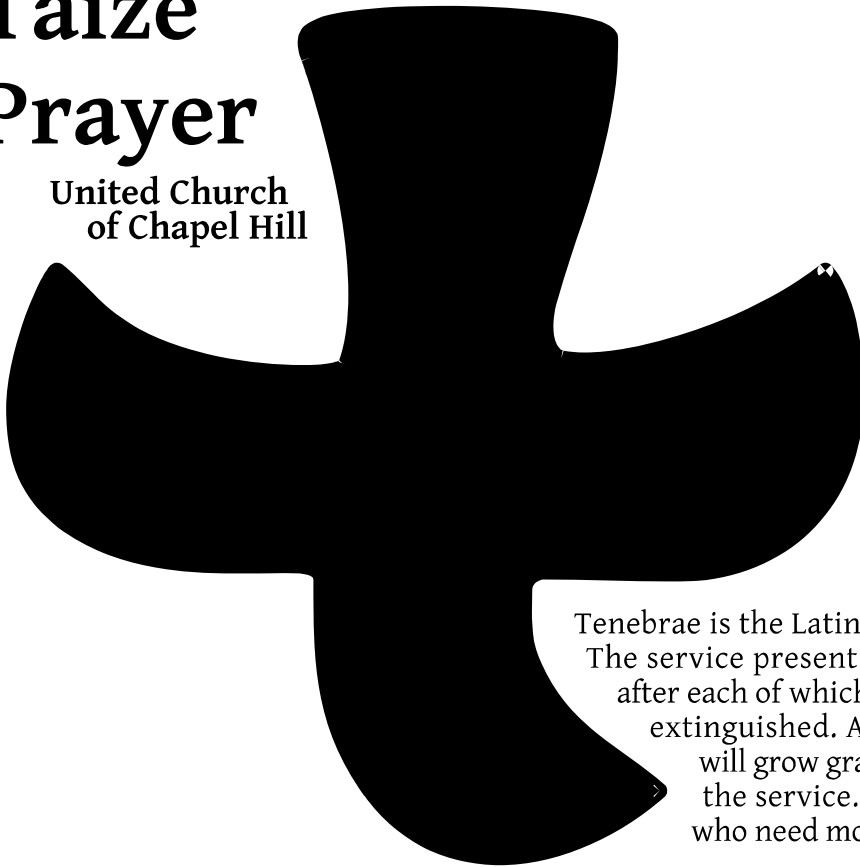


Good Friday Service of Tenebrae in the tradition of Taizé Prayer

United Church
of Chapel Hill



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 up front.

Excerpts from the Passion story as told by St. John are printed in your bulletin; you are encouraged to follow along during the readings, or meditate on it during the silence. The liturgists will read the printed verses, while other parts of the story will be told through the chants.

Our Good Friday worship combines the readings and lights of a tenebrae service with chants from the monastic community of Taizé in France. Chant numbers from the *Songs from Taizé* books are printed 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.

Assurance of Pardon

By night/De noche

(12)

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

The image shows two staves of musical notation in G major (one flat) and 4/4 time. The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

Isaiah wrote:

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.

1st candle is extinguished

Stay with me/Bleibet hier

(3)

Stay with me, re - main here with me, watch _____ and
pray _____ , watch _____ and pray _____

The image shows two staves of musical notation in G major (one flat) and common time (C). The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. The lyrics are written below the notes, with hyphens and blank lines indicating syllables that span across multiple notes.

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 readings that follow are excerpts from the Passion story as told in the Gospel of John. They have been altered in a few places to remove religious identifiers we would hear as “other”, in order to help us to recognize ourselves in the 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, which means there is no good secular substitution to make there. The same is true for the designation of Jesus as “the King of the Jews”: all the oppressed people of Judea were referred to by the Romans as Jews, so the term has political significance as well.

St. John wrote:

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.

...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.

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

Bless the Lord

(5)

The image shows a musical score for the hymn 'Bless the Lord'. It consists of two staves of music in G major (one sharp) and common time (C). The melody is simple and hymn-like. The lyrics are written below the notes. The first line of music corresponds to the lyrics 'Bless the Lord my soul and bless God's ho - ly name.' The second line of music corresponds to the lyrics 'Bless the Lord my soul, who leads me in - to life.' The piece ends with a double bar line and repeat dots.

Bless the Lord my soul and bless God's ho - ly name.

Bless the Lord my soul, who leads me in - to life.

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.

3rd Candle is extinguished

(9) Lord Jesus Christ/Jésus le Christ



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.

Pilate entered the headquarters, 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?’

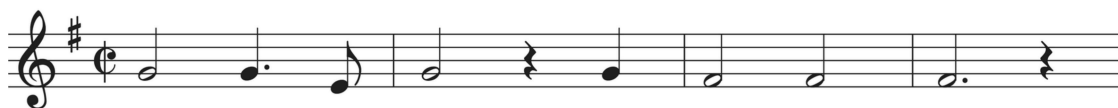
Jesus answered, ‘My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over. But as it is, my kingdom is not from here.’

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.’

4th Candle is extinguished

(2) Wait for the Lord



Wait for the Lord, whose day is near.



Wait for the Lord, be strong, take heart!

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

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!'

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 it was the day of Preparation for the Passover; and it was about noon. Pilate 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.

5th Candle is extinguished

Jesus, remember me

(37)

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 image shows two staves of musical notation in 3/4 time, key of B-flat major. The melody is simple and repetitive. The lyrics are written below the notes. The first staff ends with a double bar line and repeat dots. The second staff is identical to the first.

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

(30) In manus tuas, Pater

The image shows two staves of musical notation in G major (one sharp) and common time (C). The first staff begins with a repeat sign and contains the melody for the first line of the hymn. The second staff continues the melody for the second line. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line and repeat dots.

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

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

Stay with us/Bleib mit deiner Gnade

(41)

Musical score for the hymn "Stay with us/Bleib mit deiner Gnade". The score is written in G major (one flat) and common time (C). It consists of two staves of music. The first staff has the lyrics: "Stay with us O Lord Je - sus Christ: night will soon fall. Then". The second staff has the lyrics: "stay with us O Lord Je - sus Christ: light in our dark - ness." The music is a simple, melodic line with a final cadence.

♩ 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.

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.

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.

(48) Crucem tuam

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 -

(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.

O Lord hear my prayer

O Lord hear my pray'r, O Lord hear my pray'r When I call, an - swer me. O

The first system of musical notation consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). The lower staff is in bass clef with the same key signature and time signature. The music begins with a repeat sign. The lyrics are: "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

The second system of musical notation continues from the first. It consists of two staves in the same key signature and time signature. The lyrics are: "Lord hear my pray'r. O Lord hear my pray'r, Come and lis - ten to me. O". The system ends with a double bar line and repeat dots.

Postlude

