

A CHORAL SERVICE OF
TENEBRAE



GOOD FRIDAY
MARCH 30, 2018 AT 7:00 PM

www.stjohnsrh.org

THE ORDER OF WORSHIP

Welcome to St. John's United Methodist Church. We are pleased that you have decided to worship with us tonight. We hope that you will find this Good Friday observance meaningful and that you will worship with us again on Easter morning at 7:00 am, 9:00 am, or 11:00 am.

The Service of Tenebrae is based on a twelfth-century late night/early morning service and is an extended meditation on the passion of Christ. It is commonly used as the evening service on Good Friday, particularly as the beginning of a prayer vigil. The word "tenebrae" comes from the Latin meaning "darkness."

The service makes use of gradually diminishing light through the extinguishing of candles. Up to sixteen candles may be used to correspond with the lessons in the service. For tonight's service, seven black candles will be lighted on the altar table, along with the white Christ Candle.

This increasing darkness symbolizes the approach of Jesus' death and the hopelessness of a world without God. The service concludes in darkness, with the Christ candle being extinguished last to symbolize the death of Jesus. A loud noise is sounded near the end of the service to symbolize the closing of Jesus' tomb. The worshippers then leave in silence to ponder the impact of Christ's death and await the coming Resurrection.

The readings used in the service are by James H. Charlesworth. He accurately translates John 18:1 –19:42, with special sensitivity to the Jewish origins of Christianity. Musical selections or hymns appropriate to the scriptures are commonly inserted between the readings.



THE GATHERING *(In silence)*

THE ORGAN PRELUDE

“Adagio in G Minor”
by Tomaso Albinoni

THE GREETING *(The people standing)*

Pastor: God is light, in whom there is no darkness at all.
People: **Jesus Christ is the light of the world.**
Pastor: And this is the judgment, that the light has come into the world,
People: **and we loved darkness rather than light.**

THE HYMN *(The people standing)*

All: 1. A - bid with me; fast falls the e - ven - tide;
Women: 2. Swift to its close ebbs out life's lit - tle day;
Choir: 3. I need thy pres - ence ev - ery pass - ing hour.
Men: 4. I fear no foe, with thee at hand to bless;
All: 5. Hold thou thy cross be - fore my clos - ing eyes;

the dark - ness deep - ens; Lord, with me a - bid.
earth's joys grow dim; its glo - ries pass a - way;
What but thy grace can foil the tempt - er's power?
ills have no weight, and tears no bit - ter - ness.
shine through the gloom and point me to the skies.

When oth - er help - ers fail and com - forts flee,
change and de - cay in all a - round I see;
Who, like thy - self, my guide and stay can be?
Where is death's sting? Where, grave, thy vic - to - ry?
Heaven's morn - ing breaks, and earth's vain shad - ows flee;

Help of the help - less, O a - bid with me.
O Thou who chang - est not, a - bid with me.
Through cloud and sun - shine, Lord, a - bid with me.
I tri - umph still, if thou a - bid with me.
in life, in death, O Lord, a - bid with me.

WORDS: Henry F. Lyte, 1847 (Lk. 24:29)
MUSIC: W. H. Monk, 1861

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THE PRAYER FOR GOOD FRIDAY *(The people standing)*

Pastor: Almighty God, graciously behold this your family,
for whom our Lord Jesus Christ was willing
to be betrayed into the hands of sinners,
and to suffer death upon the cross;
who now lives and reigns with you and the Holy Spirit,
One God for ever and ever.

People: Amen.

The people may be seated following the prayer

THE FIRST LESSON

Jesus... went forth with his disciples across the Kidron valley,
where there was a garden, which he and his disciples entered.
Now Judas, who betrayed him, also knew the place;
for Jesus often met there with his disciples.
So Judas, procuring a band of soldiers
and some officers from the chief priests and the Pharisees,
went there with lanterns and torches and weapons.
Then Jesus, knowing all that was to befall him,
came forward and said to them, "Whom do you seek?"
They answered him, "Jesus of Nazareth."
Jesus said to them, "I am he."
Judas, who betrayed him, was standing with them.
When he said to them, "I am he," they drew back and fell to the ground.
Again he asked them, "Whom do you seek?"
And they said, "Jesus of Nazareth."
Jesus answered, "I told you that I am he;
so, if you seek me, let these men go."
This was to fulfill the word which he had spoken,
"I did not lose a single one of those whom you gave me."
Then Simon Peter, having a sword,
drew it and 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 into its sheath;
shall I not drink the cup which the Father has given me?"
So the band of soldiers and their captain
and the officers of the Judean authorities seized Jesus and bound him.
First they led him to Annas;
for he was the father-in-law of Caiaphas, who was high priest that year.
It was Caiaphas who had given counsel to the religious authorities
that it was expedient that one man should die for the people.

The first candle is extinguished

THE ANTHEM

“Jesu, Lover of My Soul”

arranged by Henry Coleman

Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide;
Oh, receive my soul at last.

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart;
Rise to all eternity.

Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.

- Based on the text by Charles Wesley and the “Aberystwyth” tune by Joseph Parry

THE SECOND LESSON

Simon Peter followed Jesus, and so did another disciple.
As this disciple was known to the high priest,
 he entered the court of the high priest along with Jesus,
 while Peter stood outside at the door.
So the other disciple, who was known to the high priest,
 went out and spoke to the woman who guarded the gate,
 and brought Peter in.
The woman who guarded the gate said to Peter,
 "Are not you also one of this man's disciples?"
He said, "I am not."
Now the servants and officers had made a charcoal fire,
 because it was cold,
 and they were standing and warming themselves;
Peter also was with them, standing and warming himself.
The high priest then questioned Jesus about his disciples and his teaching.
Jesus answered him, "I have spoken openly to the world;
I have always taught in synagogues and in the temple,
 where all Jewish people come together;
I have said nothing secretly. Why do you ask me?"

- Continued

Ask those who have heard me, what I said to them;
they know what I said."
When he had said this,
one of the officers standing by struck Jesus with his hand, saying,
"Is that how you answer the high priest?"
Jesus answered him,
"If I have spoken wrongly, bear witness to the wrong;
but if I have spoken rightly, why do you strike me?"
Annas then sent him bound to Caiaphas the high priest.

The second candle is extinguished

THE ANTHEM

"Ave Verum Corpus"
by Wolfgang Amadeus Mozart

Ave verum corpus, natum
de Maria Virgine,
vere passum, immolatum
in cruce pro homine
cuius latus perforatum
fluxit aqua et sanguine:
esto nobis praegustatum
in mortis examine.

Hail, true Body, born
of the Virgin Mary,
having truly suffered, sacrificed
on the cross for mankind,
from whose pierced side
water and blood flowed:
Be for us a foretaste [of the Heavenly banquet]
in the trial of death!

- The text is from a fourteenth century communion hymn

THE THIRD LESSON

Now Simon Peter was standing and warming himself.
They said to him, "Are not you also one of his disciples?"
He denied it and said, "I am not."
One of the servants of the high priest,
a kinsman of the man whose ear Peter had cut off, asked,
"Did I not see you in the garden with him?"
Peter again denied it; and at once the cock crowed.
Then they led Jesus from the house of Caiaphas to Pilate's headquarters.
It was early.
They themselves did not enter the headquarters,
so that they might not be defiled, but might eat the Passover.
So Pilate went out to them and said,
"What accusation do you bring against this man?"
They answered him,
"If this man were not an evildoer,
we would not have handed him over."

- Continued

Pilate said to them,
 "Take him yourselves and judge him by your own law."
The religious authorities said to him,
 "It is not lawful for us to put any man to death."
This was to fulfill the word which Jesus had spoken
 to show by what death he was to die.

The third candle is extinguished

THE ANTHEM

"Create In Me a Clean Heart"

by Carl F. Mueller

Create in me a clean heart, O God
and renew a right spirit within me.
Cast me not away from thy presence;
and take not thy holy spirit from me.

Restore unto me the joy of thy salvation,
and uphold me with thy free spirit.
Then will I teach transgressors thy ways,
and sinners be converted unto thee.
Create in me a clean heart, O God

- The text is taken from Psalm 51

THE FOURTH LESSON

Pilate entered the headquarters again and called Jesus, and said to him,
 "Are you the King of the Jews?"
Jesus answered, "Do you say this of your own accord,
 or did others say it to you about me?"
Pilate answered, "Am I a Jew?"
 Your own nation and the chief priests have handed you over to me;
 what have you done?"
Jesus answered, "My kingship is not of this world;
 if my kingship were of this world, my servants would fight,
 that I might not be handed over to the religious authorities;
 but my kingship is not from the world."
Pilate said to him, "So you are a king?"
Jesus answered, "You say that I am a king.
For this I was born, and for this I have come into the world,
 to bear witness to the truth.
Every one who is of the truth hears my voice."
Pilate said to him, "What is truth?"

- Continued

After Pilate had said this,
 he went to the religious authorities again, and told them,
 "I find no crime in him.
But you have a custom
 that I should release one man for you at the Passover;
will you have me release for you the King of the Jews?"
They cried out again, "Not this man, but Barabbas!"
Now Barabbas was a robber.

The fourth candle is extinguished

THE ANTHEM

"God So Loved the World" from *The Crucifixion*
by Sir. John Stainer

God so loved the world,
that He gave His only begotten Son,
that whoso believeth in Him should not perish,
but have everlasting life
For God sent not His Son into the world
to condemn the world,
but that the world through Him might be saved.

- *The text is taken from John 3*

THE FIFTH LESSON

Then Pilate took Jesus and scourged him.
And the soldiers plaited a crown of thorns, and put it on his head,
 and arrayed him in a purple robe;
they came up to him, saying, "Hail, King of the Jews!"
 and struck him with their hands.
Pilate went out again, and said to them,
 "See, I am bringing him out to you,
 that you may know that I find no crime in him."
So Jesus came out, wearing the crown of thorns and the purple robe.
Pilate said to them, "Behold the man!"
When the chief priests and the officers saw him,
 they cried out, "Crucify him, crucify him!"
Pilate said to them,
 "Take him yourselves and crucify him, for I find no crime in him."
The religious authorities answered him,
 "We have a law, and by that law he ought to die,
 because he has made himself the Son of God."

- Continued

When Pilate heard these words, he was the more afraid;
he entered the headquarters again and said to Jesus,
 "Where are you from?"
But Jesus gave no answer.
Pilate therefore said to him, "You will not 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 he who delivered me to you has the greater sin."

The fifth candle is extinguished

THE ANTHEM

"Surely He Hath Borne Our Griefs" from *Messiah*
by George Frederic Handel

Surely He hath borne our griefs,
and carried our sorrows!
He was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement of our peace was upon Him.

- The text is taken from Isaiah 53:4-5

THE SIXTH LESSON

Upon this Pilate sought to release him,
 but the religious authorities cried out,
"If you release this man, you are not Caesar's friend;
 every one who makes himself a king sets himself against Caesar."
When Pilate heard these words, he brought Jesus out
 and sat down on the judgment seat.
Now it was the day of Preparation of the Passover;
 it was about the sixth hour.
He said to the religious authorities, "Behold your King!"
They cried out, "Away with him, away with him, crucify him!"
Pilate said to them, "Shall I crucify your King?"
The chief priests answered, "We have no king but Caesar."
They handed him over to them to be crucified.

So they took Jesus, and he went out, bearing his own cross,
 to the place called the place of a skull,
 which is called in Hebrew, Gol' go'tha .

- Continued

There they crucified him,
and with him two others, one on either side, and Jesus between them.
Pilate also wrote a title and put it on the cross;
it read, "Jesus of Nazareth, the King of the Jews."
Many of the Judeans read this title,
for the place where Jesus was crucified was near the city;
and it was written in Hebrew, in Latin, and in Greek.
The Jewish chief priests then 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."
When the soldiers had crucified Jesus
they took his garments and made four parts, one for each soldier;
also his tunic.
But the tunic was without seam, woven from top to bottom;
so they said to one another,
"Let us not tear it, but cast lots for it to see whose it shall be."
This was to fulfill the scripture,
"They parted my garments among them,
and for my clothing they cast lots."

The sixth candle is extinguished

THE ANTHEM

"When I Survey the Wondrous Cross"

arranged by Gilbert Martin

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God!
All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. Amen.

- Based on the text by Isaac Watts and the tune by Lowell Mason

THE SEVENTH LESSON

So the soldiers did this.
But standing by the cross of Jesus were his mother,
and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

- Continued

When Jesus saw his mother,
and the disciple whom he loved standing near,
he said to his mother, "Woman, behold, your son!"
Then he said to the disciple, "Behold, your mother!"
And from that hour the disciple took her to his own home.
After this Jesus, knowing that all was now finished,
said (to fulfill the scripture), "I thirst."
A bowl full of vinegar stood there;
so they put a sponge full of the vinegar on hyssop
and held it to his mouth.
When Jesus had received the vinegar, he said, "It is finished";
and he bowed his head and gave up his spirit.

The seventh candle is extinguished

THE ANTHEM

"Christ, We Do All Adore Thee" from *Seven Last Words of Christ*
by Theodore Dubois

Christ, we do all adore Thee,
and we do praise Thee forever.
For on the holy cross
thou hast the world from sin redeemed.

- The text is taken from the ancient Latin "Adoramus te" hymn for Good Friday

THE EIGHTH LESSON

Since it was the day of Preparation,
in order to prevent the bodies from remaining on the cross on the Sabbath,
the religious authorities asked Pilate that their legs might be broken,
and that they might be taken away.
So 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.
But one of the soldiers pierced his side with a spear,
and at once there came out blood and water.
He who saw it has borne witness—his testimony is true,
and he knows that he tells the truth—that you also may believe.
For these things took place that the scripture might be fulfilled,
"Not a bone of him shall be broken."
And again another scripture says,
"They shall look on him whom they have pierced."

The Christ candle is extinguished. A loud noise (streptus) is made. The last lesson is read in darkness.

THE NINTH LESSON

After this Joseph of Arimathea, who was a disciple of Jesus,
but secretly, for fear of the religious authorities,
asked Pilate that he might take away the body of Jesus,
and Pilate gave him leave.
So he came and took away his body.
Nicodemus also, who had at first come to him by night,
came bringing a mixture of myrrh and aloes,
about a hundred pounds' weight.
They took the body of Jesus, and bound it in linen cloths with the spices,
as is the burial custom of the Jews.
Now in the place where he was crucified there was a garden,
and in the garden a new tomb where no one had ever been laid.
So because of the Jewish day of Preparation,
as the tomb was close at hand,
they laid Jesus there.

Silence. The room is darkened with only illumination necessary for safety. The chancel is stripped and the altar is covered. The room now remains barren until Easter morning.

THE DISMISSAL *(The people standing)*

Pastor: Go in peace.
May Jesus Christ, who for our sake became obedient unto death,
even death on a cross, keep you and strengthen you this night and for ever.
People: Amen.

THE GOING FORTH *(All depart in silence, except those beginning the prayer vigil)*



Rev. Debra Quilling Smith
Senior Pastor

Rev. Rett Haselden
Associate Pastor

Mr. Justin L. Addington
Director of Music