

Good FRIDAY

SERVICE OF TENEBRAE

READING FROM THE PROPHET ISAIAH

Isaiah 53.1-6

PRAYER

SCRIPTURE READING

John 17.1-11

HYMN 220 (verses 1 and 2)

Go to Dark Gethsemane

(see end of document)

SCRIPTURE READING

John 18.1-14

HYMN 218 (verse 1)

Ah, Holy Jesus

(see end of document)

SCRIPTURE READING

John 18.15-27

HYMN 218 (verse 2)

Ah, Holy Jesus

(see end of document)

SCRIPTURE READING

John 18.28-40

HYMN 218 (verses 3 and 4)

Ah, Holy Jesus

(see end of document)

SCRIPTURE READING

John 19.1-16a

HYMN 221

O Sacred Head, Now Wounded

(see end of document)

SCRIPTURE READING

John 19.16b-25a

HYMN 219 (verses 1 and 2)

They Crucified My Lord

(see end of document)

SCRIPTURE READING

John 19.25b-30

HYMN 228

Were You There

(see end of document)

(verses 1- 3 – all, verse 4 – ensemble, verse 5 - soloist)

**Tenebrae is a very special service within the Christian tradition.
In a series of readings, the events of the crucifixion are read in their entirety.**

**At the end of each reading, a candle is extinguished,
making visible the growing darkness and the retreating light.**

**There is no benediction - no "good bidding."
With the death of Jesus, the liturgy simply is finished.**

220 Go to Dark Gethsemane

1 Go to dark Geth - sem - a - ne, all who feel the
 2 Fol - low to the judg - ment hall; view the Lord of
 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

tempt - er's power; your Re - deem - er's con - flict see;
 life ar - rained; 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 - fer - ing,
 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 from Je - sus Christ to pray.
 shame, or loss; learn from him to bear the cross.
 hear him cry; learn from Je - sus Christ to die.
 meets our eyes. Sav - ior, teach us so to rise.

The composer intended this tune for "Rock of Ages, Cleft for Me" (no. 438), but its solemn tone and small range make it an effective setting for this series of somber vignettes portraying what Christians can learn from Christ: to pray, to bear the cross, to die, and to rise.

218

Ah, Holy Jesus

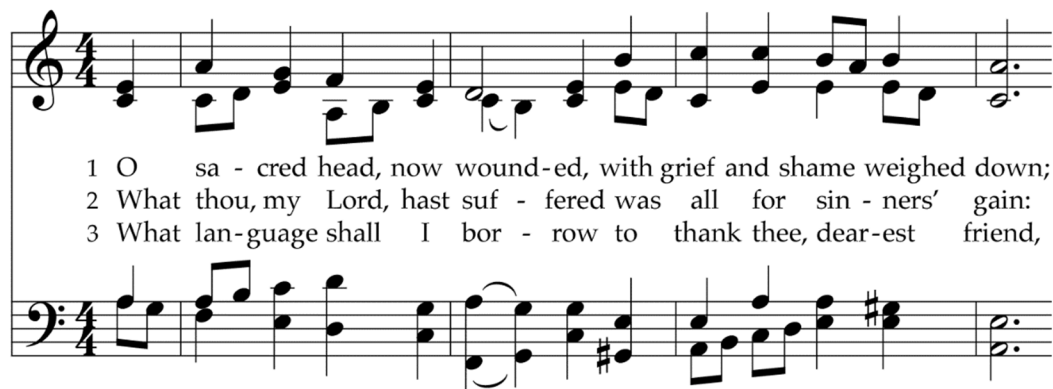
1 Ah, ho - ly Je - sus, how hast thou of - fend - ed,
 2 Who was the guilt - y? Who brought this up - on thee?
 3 Lo, the Good Shep - herd for the sheep is of - fered;
 4 For me, kind Je - sus, was thine in - car - na - tion,
 5 There - fore, kind Je - sus, since I can - not pay thee,

that we to judge thee have in hate pre - tend - ed? By foes de -
 A - las, my trea - son, Je - sus, hath un - done thee. 'Twas I, Lord
 the slave hath sin - ned, and the Son hath suf - fered; for our a -
 thy mor - tal sor - row, and thy life's o - bla - tion, thy death of
 I do a - dore thee, and will ev - er pray thee, think on thy

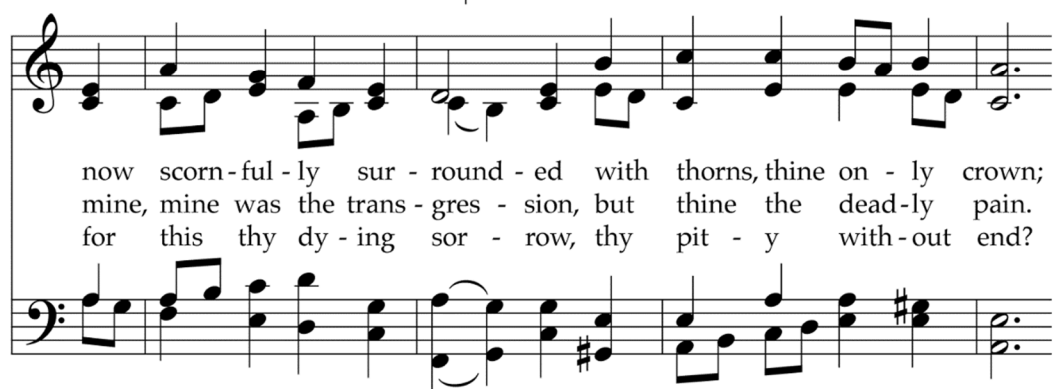
rid - ed, by thine own re - ject - ed, O most af - flict - ed!
 Je - sus, I it was de - nied thee; I cru - ci - fied thee.
 tone - ment, while we noth - ing heed - ed, God in - ter - ced - ed.
 an - guish and thy bit - ter pas - sion, for my sal - va - tion.
 pit - y and thy love un - swerv - ing, not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

This beautiful English paraphrase of a German meditation on Christ's Passion bears testimony to the unobtrusive poetic skill and musical sensitivity of a future Poet Laureate of England. The associated chorale is no less carefully crafted and rewards singing in parts.

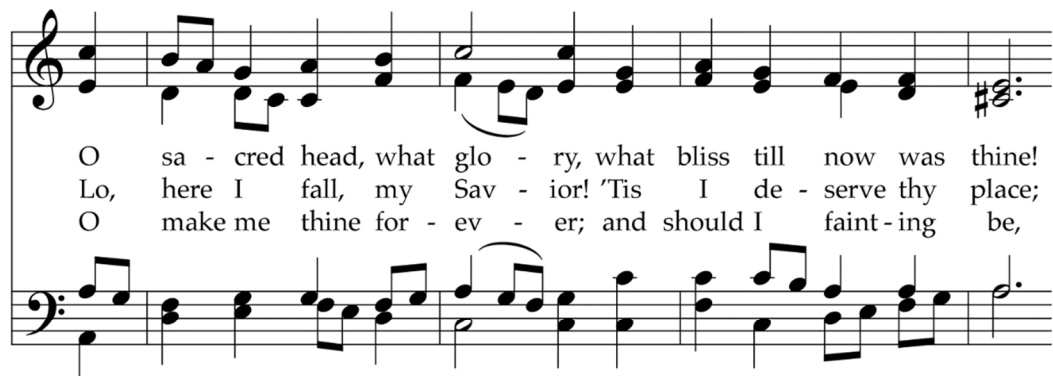
O Sacred Head, Now Wounded 221



1 O sa - cred head, now wound-ed, with grief and shame weighed down;
 2 What thou, my Lord, hast suf - fered was all for sin - ners' gain:
 3 What lan-guage shall I bor - row to thank thee, dear-est friend,



now scorn-ful - ly sur - round - ed with thorns, thine on - ly crown;
 mine, mine was the trans - gres - sion, but thine the dead-ly pain.
 for this thy dy - ing sor - row, thy pit - y with-out end?



O sa - cred head, what glo - ry, what bliss till now was thine!
 Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;
 O make me thine for - ev - er; and should I faint - ing be,



Yet, though de - spised and gor - y, I joy to call thee mine.
 look on me with thy fa - vor, and grant to me thy grace.
 Lord, let me nev - er, nev - er out - live my love to thee.

This poignant hymn originated in a series of Holy Week meditations focused on the parts of Christ's crucified body: feet, knees, hands, side, breast, heart, face. First joined to secular words, this chorale melody has appeared with this text since the mid-17th century.

They Crucified My Lord 219

He Never Said a Mumbalin' Word

1 They cru - ci - fied my Lord,
 2 They nailed him to a tree,
 3 They pierced him in the side, and he nev - er said a
 4 The blood came trick - a - lin' down,
 5 He bowed his head and died,

mum - ba - lin' word; they cru - ci - fied my Lord,
 they nailed him to a tree,
 they pierced him in the side,
 the blood came trick - a - lin' down,
 he bowed his head and died,

and he nev - er said a mum - ba - lin' word.

Not a word, not a word, not a word.

The African American spirituals recalling Christ's Passion provide poignant evidence of the eloquence and empathy born of shared suffering. The call-and-response singing style also provides a means of affirming the communal wisdom expressed in recurring phrases and refrains.

228

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

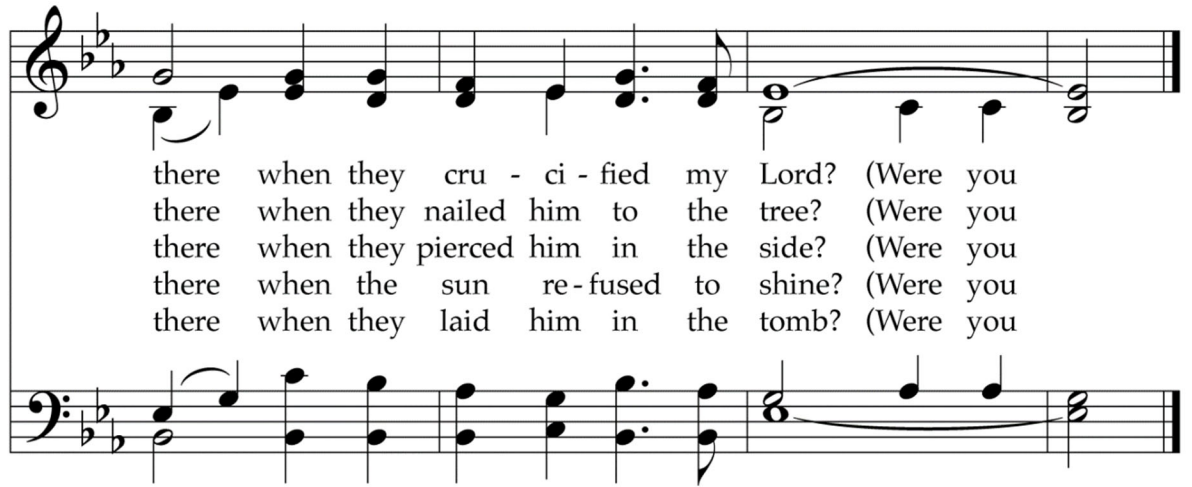
there?) Were you there when they cru - ci - fied my Lord?
 there?) Were you there when they nailed him to the tree?
 there?) Were you there when they pierced him in the side?
 there?) Were you there when the sun re-fused to shine?
 there?) Were you there when they laid him in the tomb?

O! Some-times it caus - es me to

trem - ble, trem - ble, trem - ble. Were you

Few hymns from any culture have captured the pathos of Jesus' crucifixion as movingly as this African American spiritual. Its emotional climax (and highest pitch) comes in the great "O!" at the center of each stanza, a moment that moves beyond anything words can convey.

JESUS CHRIST: PASSION AND DEATH



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

Opt. 6 Were you there when he rose up from the dead?