*Introduction to*

A Tenebrae Service

*Seven readings from the passion of Christ  
according to St John*

# Introduction to the service

Tenebrae services, or Services of Shadows, come in many variations. This present service is structured around the account of the arrest, trial and crucifixion of Jesus given in St John’s Gospel, divided into seven sections. This text is the set Gospel reading for Good Friday which, on account of its length, is often not heard in its entirety in Good Friday services. Using this text for a Tenebrae service on Maundy Thursday or another evening in Holy Week makes possible a hearing of the whole of the narrative as preparation for whatever shorter part of the set Gospel might be used on Good Friday.

The service simply allows John’s passion narrative to unfold, punctuated by periods of silent reflection, a sung refrain and the extinguishing of a candle after each section. An opening and closing prayer are the principle points of interpretation of the narrative, which is otherwise heard without comment.

The service concludes with a final prayer and musical reflection before the people depart in silence, when ready.

# Preparation

*The Readings*

The readings could be done by a single voice, or shared out to two or more. As there is no extended reflection on the texts, it is important that the readers are well prepared so that their rendition of the text is clear and communicates the story and its import. Keep in mind that it will be reading in the dark – a large font version will be required, or some other minimal illumination.

As the time of silent reflection commences with the completion of each read section, a sign that the reading has completed – such as the reader sitting again, or closing the text – would help to signal that the reflection time has begun.

The text of John used in this order is the NRSV, reproduced here in accordance with the copyright requirements of its publisher; other versions, of course, could be used.

*Silence*

It is suggested that the period of silence following each section of the narrative be a full minute’s length. This will seem long to some people and the temptation to rush thing will be strong; let people know that the period of silence will be this length. It might be helpful to leave the timing question to a musician who will accompany the sung refrain, and to supply him or her with a 1 minute ‘egg-timer’!

*The music*

Before the service, the music selected from the ‘canon’ of Easter hymns and other prelude music would be appropriate. Something similar could be used at the end of the service as a final reflection *before* the congregation leaves; after this postlude is complete, congregation leaves in silence – without musical further accompaniment.

After each reading there is a period of silence and then a sung refrain. Depending on the local repertoire and resources, one of the following simple chants from the Taizé community would be appropriate for the sung refrain between the readings:

‘*Stay with us*, O Lord Jesus Christ’

‘Within our darkest night’

‘O Lord hear my prayer’

‘Jesus, remember me, when you come into your kingdom’

Depending upon local talent or having a good recording in your possession, a reflective musical interlude might be inserted in the middle of the service, perhaps replacing the silent reflection and refrain following 19.14 (end of Reading 5 – the point at which Jesus is crucified).

There is a long tradition in Tenebrae service of a loud ‘bang’ at the point in the narrative where Jesus dies. This sounding has come to be interpreted as the noise of the earthquake Matthew’s Gospel describes when Jesus dies. Such a sound can be effected by slamming a door, striking a large block on a wooden floor, with a carefully timed recording or perhaps even by musical discord (pipe organ, electric guitar, cymbals, etc.).

*The Candles*

If your community has a Paschal or ‘Christ’ Candle, this is one of seven candles needed for the service. A candle extinguisher would also be helpful although not absolutely necessary.

Some thought should be given to the arrangement of the candles. They might be set out in a cross-shaped pattern on the floor, or on a laid-down cross, or in one or more sand-filled bowls.

A person will be required to extinguish one of the candles after each sung refrain. This could be the person appointed to read the passage just heard. Alternatively, if your community is be confident enough to volunteer on the spot, it would possible simply to ask that one person come forward, and let individuals decide when they will assist: ‘After each sung refrain, we will need one of you to come forward to extinguish one of the candles…’

The ‘shadows’ effect of the service will be enhanced by its timing and the remaining daylight. It may be helpful to check the time of sunset on the day of the service when setting the service time, and to consider how light from outside might be minimised if necessary.

*For the congregation*

There is no real need for a printed or projected order of service if the sung refrain is simple and there are no other complex congregational responses added to the order.

Clear instruction at the beginning of the service about how the service will proceed will enable fullest participation of the congregation.

A Tenebrae Service

*From the Passion of the Christ  
according to St John*

## Introduction and explanation of the service

## Prayer

God of wisdom, God of light,  
 as we hear again the unfolding   
 of the betrayal, suffering and death of Jesus,  
 distract us from what is too familiar and  
 speak to us of the mystery here: of what this has to do with us.  
  
Let us find ourselves in this history:   
 players in Jesus’ condemnation,  
 and those for whom Jesus himself plays.  
  
For he came not to condemn the world  
 but that all who believe in him  
 might be delivered from the power of sin and death  
 and become heirs with him of eternal life.  
  
Keep alight a flame in the darkness,  
 that we might believe again,  
 and have life in him – in whose name we pray.  
Amen.

## Reading 1: The Betrayal and Arrest of Jesus

18.1[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. 2Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. 3So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. 4Then Jesus, knowing all that was to happen to him, came forward and asked them, ‘For whom are you looking?’ 5They answered, ‘Jesus of Nazareth.’ Jesus replied, ‘I am he.’ Judas, who betrayed him, was standing with them. 6When Jesus said to them, ‘I am he’, they stepped back and fell to the ground. 7Again he asked them, ‘For whom are you looking?’ And they said, ‘Jesus of Nazareth.’ 8Jesus answered, ‘I told you that I am he. So if you are looking for me, let these men go.’ 9This was to fulfil the word that he had spoken, ‘I did not lose a single one of those whom you gave me.’

10Then 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. 11Jesus said to Peter, ‘Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?’

12 So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. 13First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. 14Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

* *A minute for silent reflection...*
* *Sung Refrain*
* *The first candle is extinguished*

## Reading 2: Peter’s denial and Jesus before the High Priest

15 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, 16but 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. 17The woman said to Peter, ‘You are not also one of this man’s disciples, are you?’ He said, ‘I am not.’ 18Now 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.

19 Then the high priest questioned Jesus about his disciples and about his teaching. 20Jesus answered, ‘I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. 21Why do you ask me? Ask those who heard what I said to them; they know what I said.’ 22When he had said this, one of the police standing nearby struck Jesus on the face, saying, ‘Is that how you answer the high priest?’ 23Jesus answered, ‘If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?’ 24Then Annas sent him bound to Caiaphas the high priest.

25 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.’ 26One 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?’ 27Again Peter denied it, and at that moment the cock crowed.

* *A minute for silent reflection...*
* *Sung Refrain*
* *The second candle is extinguished*

## Reading 3: ­Jesus before Pilate

28 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. 29So Pilate went out to them and said, ‘What accusation do you bring against this man?’ 30They answered, ‘If this man were not a criminal, we would not have handed him over to you.’ 31Pilate said to them, ‘Take him yourselves and judge him according to your law.’ The Jews replied, ‘We are not permitted to put anyone to death.’ 32(This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

33 Then Pilate entered the headquarters again, summoned Jesus, and asked him, ‘Are you the King of the Jews?’ 34Jesus answered, ‘Do you ask this on your own, or did others tell you about me?’ 35Pilate replied, ‘I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?’ 36Jesus 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 to the Jews. But as it is, my kingdom is not from here.’ 37Pilate 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.’ 38Pilate asked him, ‘What is truth?’

* *A minute for silent reflection...*
* *Sung Refrain*
* *The third candle is extinguished*

## Reading 4: Jesus before the crowd

After [Pilate] had said this, he went out to the Jews again and told them, ‘I find no case against him. 39But 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?’ 40They shouted in reply, ‘Not this man, but Barabbas!’ Now Barabbas was a bandit.

19.1After Then Pilate took Jesus and had him flogged. 2And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. 3They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face. 4Pilate went out again and said to them, ‘Look, I am bringing him out to you to let you know that I find no case against him.’ 5So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘Here is the man!’ 6When the chief priests 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.’ 7The Jews 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.’

8 Now when Pilate heard this, he was more afraid than ever.

* *A minute for silent reflection...*
* *Sung Refrain*
* *The fourth candle is extinguished*

## Reading 5: Jesus is sentenced and crucified

9 [Pilate] entered his headquarters again and asked Jesus, ‘Where are you from?’ But Jesus gave him no answer. 10Pilate 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?’ 11Jesus 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.’ 12From 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.’

13 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. 14Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, ‘Here is your King!’ 15They 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.’ 16Then he handed him over to them to be crucified.

So they took Jesus; 17and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. 18There they crucified him, and with him two others, one on either side, with Jesus between them.

* *A minute for silent reflection...*

Service Note:

* Either - the pattern of silent reflection and sung refrain might be broken here for a musical interlude from live or recording music, appropriate to the theme of the crucifixion just read;
* Or – continue with the pattern of the service:
* *Sung Refrain*
* *The fifth candle is extinguished*

## Reading 6: The death of Jesus

19Pilate also had an inscription written and put on the cross. It read, ‘Jesus of Nazareth, the King of the Jews.’ 20Many 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. 21Then the chief priests of the Jews said to Pilate, ‘Do not write, “The King of the Jews”, but, “This man said, I am King of the Jews.” ’ 22Pilate answered, ‘What I have written I have written.’ 23When 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. 24So they said to one another, ‘Let us not tear it, but cast lots for it to see who will get it.’ This was to fulfil what the scripture says,  
 ‘They divided my clothes among themselves,  
    and for my clothing they cast lots.’  
25And 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. 26When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ 27Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.

28 After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), ‘I am thirsty.’ 29A 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. 30When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.

Service Note: At this point a dramatic ‘bang’ marking Jesus’ death could be sounded, as described in the ‘Preparation’ notes above

* [The sound of thunder]
* *A minute for silent reflection...*
* *Sung Refrain*
* *The sixth candle is extinguished*

## Reading 7: The burial of Jesus

31 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. 32Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. 33But when they came to Jesus and saw that he was already dead, they did not break his legs. 34Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. 35(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) 36These things occurred so that the scripture might be fulfilled, ‘None of his bones shall be broken.’ 37And again another passage of scripture says, ‘They will look on the one whom they have pierced.’

38 After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. 39Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. 40They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 41Now 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. 42And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

* *A minute for silent reflection...*
* *Sung Refrain*
* *The seventh (Paschal, Christ) candle is extinguished*

## Concluding Prayer

Great God,

flame persisting in our night:

you are hope in the world’s dark places.

In places of pain

despair,

injustice,

and untruth,

where the shadows lie heavy

and hearts and minds bear too great a weight

of sadness, fear or guilt,

radiate cross‑light

and remind us that yours is a love

which bears all things

and overcomes all things.

This we ask in the name of the Light of the world,

even Jesus Christ our Lord.

Amen.

* *The seventh (Paschal,Christ) candle is re-lit*

Service Note: This perhaps best done by the designated worship leader.

## [Postlude prior to departure]

Service Note: The postlude commences following a brief pause after the re-lighting of the Paschal Candle.

* *The people depart in silence*

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