



TENEBRAE

8:00 P.M.

MARCH 29, 2024

## GATHERING IN SILENCE

### VOLUNTARY

*Herzlich tut mich verlangen, Op. 122/10*  
*("O Sacred Head, Now Wounded")*

Johannes Brahms  
(1833-1897)

### ✦ BIDDING PRAYER

### ✦ THE LORD'S PRAYER

Our Father, who art in heaven,  
hallowed be Thy name.  
Thy Kingdom come, Thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our debts, as we forgive our debtors.  
And lead us not into temptation,  
but deliver us from evil;  
for Thine is the Kingdom, and the power,  
and the glory forever. Amen.

1. This is the night, dear friends, the night for weep - ing,  
 2. This night the trai - tor, wolf with - in the sheep-fold,  
 3. This night the Lord by slaves shall be ar - rest - ed,  
 4. O make us shar - ers, Sav - ior, of your Pas - sion,

when pow'rs of dark - ness o - ver - come the day,  
 be - trays him - self in - to his vic - tim's will,  
 he who de - stroy's our slav - er - y to sin;  
 that we may share your glo - ry that shall be;

the night the faith - ful mourn the weight of e - vil  
 the Lamb of God for sac - ri - fice pre - par - ing:  
 ac - cused of crime, to crim - i - nals be giv - ven,  
 let us pass through these three dark nights of sor - row

where - by our sins the Son of Man be - tray.  
 sin brings a - bout the cure for sin's own ill.  
 that judg - ment on the righ - teous Judge be - gin.  
 to Eas - ter's laugh - ter and its lib - er - ty.

TEXT: Peter Abélard, 12th century; trans. Richard Lyman Sturch | © 1990 Stainer and Bell, Ltd. FINLANDIA  
 MUSIC: Jean Sibelius, 1899; arr. The Hymnal, 1933, alt. | © 1933/1961 The Presbyterian Board of Christian Education 11.10.11.10

## THE SHADOW OF BETRAYAL

Mark 14:17-21

Duet

*Stabat mater dolorosa*

Giovanni Battista Pergolesi  
 (1710-1736)

*Stabat Mater dolorosa  
 Juxta Crucem lacrimosa,  
 Dum pendebat Filius.*

There stood the Mother grieving,  
 Beside the cross weeping,  
 While the son was hanging.

— Roman Breviary, 1853

**THE SHADOW OF DESERTION**

Mark 14:26-31

Solo

*Come Love, Come Lord*Ralph Vaughan Williams  
(1872-1958)

Come Love, come Lord, and that long day  
 For which I languish, come away.  
 When this dry soul those eyes shall see  
 And drink the unseal'd source of Thee,  
 When glory's sun faith's shades shall chase,  
 Then for Thy veil give me Thy face.

– Richard Crashaw (ca. 1612-1649)

**THE SHADOW OF WEAKNESS**

Mark 14:32-42

Hymn 215 ([see page 5](#))*What Wondrous Love Is This*

WONDROUS LOVE

**THE SHADOW OF TREACHERY**

Mark 14:43-50

Anthem

*Behold the Lamb of God from MESSIAH*George Frideric Handel  
(1902-1986)

Behold the Lamb of God, that taketh away the sins of the world.

– John 1: 29

**THE SHADOW OF DENIAL**

Mark 14:53-72

Hymn 221 ([see page 6](#))*O Sacred Head, Now Wounded*

PASSION CHORALE

**THE SHADOW OF INJUSTICE**

Mark 15:1-15

Solo

*The Crucifixion*Samuel Barber  
(1910-1981)

At the cry of the first bird  
 They began to crucify Thee, O Swan!  
 Never shall lament cease because of that.  
 It was like the parting of day from night.  
 Ah, sore was the suffering borne  
 By the body of Mary's Son,  
 But sorer still to Him was the grief  
 Which for His sake  
 Came upon His Mother.

– Howard Mumford Jones

**THE SHADOW OF HUMILIATION**

Mark 15:16-32

Solo

*He Never Said a Mumbalin' Word*arr. Moses Hogan  
(1957-2003)

Wasn't it a pity and a shame?  
 And He never said a mumbalin' word.  
 Not a word.

They pierced Him in the side,  
 and He never said a mumbalin' word.  
 Not a word.

His blood came trickling down,  
 and He never said a mumbalin' word.  
 Not a word.

He bowed His head and died,  
 and He never said a mumbalin' word.  
 Not a word.

– Traditional Spiritual

## THE SHADOW OF DEATH

Mark 15:33-37

Hymn 228

*Were You There*

African American spiritual

1. **Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
Oh! Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they crucified my Lord?**
2. **Were you there when they nailed him to the tree? . . .**
3. **Were you there when they pierced him in the side? . . .**
4. **Were you there when the sun refused to shine? . . .**
5. **Were you there when they laid him in the tomb? . . .**

## TOLLING OF THE BELL

### DEPART IN SILENCE

*The service concludes in darkness at the tolling of the bell.*

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## WORSHIP NOTES

*Tenebrae* means “darkness” or “shadows.” For centuries, believers have conducted the service of *tenebrae* as a prolonged meditation on Christ’s suffering. The readings trace the story of Christ’s passion, the music portrays his pathos, and the power of silence and darkness suggest the drama of this momentous day, inviting us to ponder the depth of Christ’s agony.

Today’s worship service includes traditional Negro Spiritual music. The Black composers of this music are unknown to history and therefore unable to receive royalties directed to their estates for the use of their songs. To remedy this inequity, a fund has been created and approved by the Session where we will collect voluntary “royalties” for using this music. Anyone may donate to the fund by going to the [saintphilip.net](http://saintphilip.net) homepage and selecting *Make a Contribution*, then selecting Negro Spirituals as the fund. Members can also access this page on the MyStPhilip app (also linked to from the homepage). You may also contribute by writing a check with *Negro Spirituals* in the memo line and placing it in the offering plate or mailing it to the church office. This small gesture of reparation seeks to help heal the long history of injury to Black persons. Contributions received over the course of the year will be donated annually to a local organization supporting Black musical traditions.

## READERS

Colby Stewart, Isabella Ford, Keatan King, Ava Arlinghaus, Cathy Patterson, Omar Rouchon, Kate Burkart, and John Wurster

## ACOLYTE

Grayson Bratton

## MUSICIANS

Matthew Dirst – organist and pianist | Julia Fox, Cecilia Duarte, and Thomas O’Neil, soloists | St. Philip Choir  
Justin Langham – director of music

## ACKNOWLEDGEMENTS

Cover Art by Diana Weiss

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## Hymn 215

*What Wondrous Love Is This*

Dm C Dm C Dm Am



1 What won - drous love is this, O my soul, O my  
 2 When I was sink - ing down, sink - ing down, sink - ing  
 3 To God and to the Lamb, I will sing, I will  
 4 And when from death I'm free, I'll sing on, I'll sing

Dm C Dm C



soul, what won - drous love is this, O my soul! What  
 down, when I was sink - ing down, sink - ing down, when  
 sing, to God and to the Lamb, I will sing; to  
 on; and when from death I'm free, I'll sing on; and

Dm Am B<sup>b</sup> Gm Am Em



won - drous love is this that caused the Lord of  
 I was sink - ing down be - neath God's righ - teous  
 God and to the Lamb who is the great I  
 when from death I'm free, I'll sing and joy - ful

G Dm C Am C Dm Am



bliss to bear the dread - ful curse for my soul, for my  
 frown, Christ laid a - side his crown for my soul, for my  
 AM, while mil - lions join the theme, I will sing, I will  
 be, and through e - ter - ni - ty, I'll sing on, I'll sing

Em Am C Dm Am C Dm



soul, to bear the dread - ful curse for my soul!  
 soul, Christ laid a - side his crown for my soul!  
 sing; while mil - lions join the theme, I will sing!  
 on; and through e - ter - ni - ty I'll sing on.

With its ballad-like repetitions before and after each stanza's central narrative lines, this meditative text needs performance in order to be effective. Its haunting melody proves the means of convincing us that the only adequate response to "wondrous love" is to "sing on."

TEXT: American folk hymn, c. 1811  
 MUSIC: Walker's *Southern Harmony*, 1835; harm. Carlton R. Young, 1965  
 Music Harm. © 1965 Abingdon Press (admin. The Copyright Company)

WONDROUS LOVE  
 12.9.12.12.9

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## Hymn 221

*O Sacred Head, Now Wounded*

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.

TEXT: Latin, 12th or 13th cent.; trans. James Waddell Alexander, 1830, alt.  
 MUSIC: Hans Leo Hassler, 1601; harm. Johann Sebastian Bach, 1729

PASSION CHORALE  
 7.6.7.6.D

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*Musical Meditation: Godly Sorrow*  
**HOLY SATURDAY, MARCH 30 | 5 P.M.**  
MATTHEW DIRST, JULIA FOX, AND YVONNE SMITH

**EASTER SUNDAY**  
**MARCH 31 | 9 A.M. & 11 A.M.**  
FESTIVAL SERVICES WITH COMMUNION,  
ST. PHILIP CHOIR, AND BRASS ENSEMBLE  
**CONFIRMATION AT 11 A.M. SERVICE**  
BREAKFAST AND EASTER ACTIVITIES BETWEEN SERVICES.



### Welcome to Worship at St. Philip

Please register your attendance by scanning the QR code or by visiting the Guest Book tab at [saintphilip.net](http://saintphilip.net).

**AS FOLLOWERS OF JESUS CHRIST,  
we seek to be an inclusive,  
grace-filled community,  
engaging the world with open minds,  
willing hands and generous hearts.**

**WE LONG  
for deeper faith,  
vibrant hope  
and boundless love  
for everyone, every day, everywhere.**

**Thank you for joining us today!** We hope that you find our worship together to be joyous, meaningful, and thought-provoking. **Children of all ages** are welcome to worship with their families. Activity bags containing worship aids for children are available in the narthex on the way into the sanctuary.

**Nursery care** is available throughout the morning from 8:30 a.m. – 12:30 p.m. Infants to age 4 are invited to our Nursery which is staffed by professional childcare providers. Please find our Nursery in Room 106 of the Education Building along the Sunday School Classroom hallway on the first floor. An usher or a greeter will be happy to direct you there.

**A Hearing Loop** is installed within the sanctuary. If you have a hearing aid equipped with a telecoil, please activate your "T switch" to hear the worship service most clearly. If you need assistance with hearing the service clearly and do not have a t-coil equipped hearing aid, please ask an usher for wireless headphones. **LARGE PRINT COPIES OF TODAY'S HYMNS ARE IN THE NARTHEX.**

**Connect with St. Philip** through [saintphilip.net](http://saintphilip.net) and our social media. To join our e-mail list for regular news updates, send a note to [lorrie@saintphilip.net](mailto:lorrie@saintphilip.net).

**If you are interested in joining St. Philip Presbyterian Church** by profession of faith, by reaffirming your faith, or by transferring your membership, please speak with one of the ministers today or call the church office during the week. **The Session meets the third Sunday of each month after the 11:00 worship service in Room 100 for the purpose of receiving new members.**

**Worship with us, whenever, wherever.** Our 11:00 a.m. Sunday service is live-streamed at [saintphilip.net](http://saintphilip.net). We also live-stream a midweek prayer on Wednesdays at 11:00 a.m. Services can be viewed live or later in our video archives.

**Contributions**, pledge payments, communion gifts and other donations to support the Church can be made anytime through our website, text "SPPC" to 73256 and follow the prompts, or sent to the Church Office at 4807 San Felipe, Houston, TX 77056.

**I Give Electronically** – in response to parents' hopes that their children might be able to see their ongoing commitment to St. Philip and with the intent to better represent the totality of our giving as a congregation, we have available in the pews giving cards that can be placed in the offering plate by our electronic givers.

