

SAINT MICHAEL AND ALL ANGELS EPISCOPAL CHURCH

APRIL 6, 2023 | MAUNDY THURSDAY

7 PM
CHURCH



WELCOME



We're glad you're here!

We'd love to get to know you and help you get to know us. Saint Michael is a vibrant group of people choosing to live life as a community: pursuing Jesus, caring for one another, and serving those in need.

While you're here with us today, we'd love for you to do two things:

1. Fill out a Welcome Card. They're in the pew back in front of you, or use the QR code to use the quick, mobile-friendly "Get in Touch" form.

2. Stop by a Welcome Hub in the church lobby. You'll see greeters wearing "Welcome" ribbons/lanyards and they can answer questions about a worship service, formation class, or childcare.

We look forward to seeing you soon!

At Saint Michael we are all about connecting, serving, and growing. To learn more about us, find ways to get involved, or see a map of the campus, scan the QR code.



SAINTMICHAEL.ORG/WELCOME

Sunday Services:



OUR FOCUS: Build Christian Disciples for a Transformed Community



Rob Springer leads our Welcome and Engagement ministries at Saint Michael and he would love the opportunity to connect and answer any questions you may have. Feel free to contact him at (903) 405-7447 or rspringer@saintmichael.org.

The cover reflects the color designated for the liturgical season, which is red during Holy Week.

PASCHAL TRIDUUM

For centuries upon centuries Christians have been gathering together to retrace these last steps of Christ. And since we believe that these last three days cannot be separated one from another, we celebrate them all as one liturgy. You will notice that from Maundy Thursday until the Great Vigil, there are no dismissals, only pauses until we gather again. From the intimate, humble service we offer each other on Maundy Thursday, to our time spent in contemplation at the foot of the Cross on Good Friday, to the new light piercing the darkness at the Great Vigil of the Resurrection on Saturday, these services stand as one.

Triduum Part 1 Maundy Thursday | Triduum Part 2 Good Friday | Triduum Part 3 Holy Saturday

Triduum Part 1

MAUNDY THURSDAY

Maundy Thursday gets its name from the Latin word *mandatum*, meaning "commandment." It is Jesus' final commandment to his followers, "Love one another as I have loved you," that we remember today. In John's Gospel, Jesus demonstrates this love of other in the humble act of washing his disciples' feet, where he gives the admonition, "Do this for one another." Jesus points to this act as a sign of our servant ministry to one another and the world.

The service concludes with the stripping of the altar and the extinguishing of the sanctuary lamp. All are invited to depart the worship service in silence.

MAUDY THURSDAY

The service begins on page 355 of The Book of Common Prayer.

THE WORD OF GOD

Prelude

Choral in A minor, FWV 40

Cesar Franck

Welcome

Entering Procession *(standing, sung by all)*

“Lift high the cross” *Crucifer*

Hymn 473

Refrain

Lift high the cross, the love of Christ pro - claim
till all the world a - dore his sa - cred Name.

Led on their way by this tri - um - phant sign,
Each new - born ser - vant of the Cru - ci - fied
O Lord, once lift - ed on the glo - rious tree,
So shall our song of tri - umph ev - er be:

Repeat Refrain


the hosts of God in con - quering ranks com - bine.
bears on the brow the seal of him who died.
as thou hast prom - ised, draw the world to thee.
praise to the Cru - ci - fied for vic - to - ry.

The Penitential Acclamation & Collect for Purity

Celebrant Bless the Lord who forgives all our sins;

People His mercy endures for ever.

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration

 Franck was a tremendously important organist and composer during the Romantic era, serving as titular organist at the Basilica of St. Clotilde in Paris and teaching composers such as Louis Vierne and Charles Tournemire through his role as professor at the Paris Conservatoire. His three chorales for organ were his final composition, written during a period of convalescence following a serious accident with a horse-drawn trolley. These pieces, including this evening's prelude, are complex pieces in which one can sense the composer grappling with his own mortality. The chorale in a minor begins by contrasting tempestuous toccata figurations with stately, slow hymn-like progressions. The intensity of these alternations is broken in the middle of the work for a lyrical, plaintive melody that speaks of hopefulness. Following a return to the opening toccata material, the work ends in a bright, joyful A Major. This work's trajectory is particularly appropriate to begin the journey of depth, sorrow, and ultimately salvation that we experience during Holy Week.

of your Holy Spirit, that we may perfectly love you, and worthily magnify
your holy Name; through Christ our Lord. **Amen.**

Song of Praise

“God is Love” *Abbot’s Leigh*

Hymn 379

1 God is Love, let heaven a - dore him; God is Love, let
2 God is Love; and Love en - folds us, all the world in
3 God is Love; and though with blind-ness sin af - flicts all

earth re - joice; let cre - a - tion sing be - fore him
one em - brace: with un - fail - ing grasp God holds us,
hu - man life, God's e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth's foun-
ev - ery child of ev - ery race. And when hu - man hearts are
guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heaven a - bove, God who breathes through
break - ing un - der sor - row's i - ron rod, then we find that
nev - er o'er us fi - nal tri - umph gain; God is Love, so

all cre - a - tion: God is Love, e - ter - nal Love.
self - same ach - ing deep with - in the heart of God.
Love for ev - er o'er the u - ni - verse must reign.

In accordance with ancient tradition, the organ is silenced after the Song of Praise on Maundy Thursday, and all music is unaccompanied, until it plays again for the Gloria at the Easter Vigil.

The Collect for Maundy Thursday (*standing*)

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The First Lesson *Exodus 12:1-14 (seated)*

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

Lector The Word of the Lord.

People Thanks be to God.

The Psalm *116:1, 10-17 (seated, chanted by the choir)*

Plainsong, arr. Jonathan Ryan

I love the LORD, because he has heard the voice of my supplication, *
because he has inclined his ear to me whenever I called upon him.
How shall I repay the LORD *
for all the good things he has done for me?

I will lift up the cup of salvation *
 and call upon the Name of the LORD.
 I will fulfill my vows to the LORD *
 in the presence of all his people.
 Precious in the sight of the LORD *
 is the death of his servants.
 O LORD, I am your servant; *
 I am your servant and the child of your handmaid;
 you have freed me from my bonds.
 I will offer you the sacrifice of thanksgiving *
 and call upon the Name of the LORD.
 I will fulfill my vows to the LORD *
 in the presence of all his people,
 In the courts of the LORD's house, *
 in the midst of you, O Jerusalem.

The Second Lesson *1 Corinthians 11:23-26 (seated)*

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Lector The Word of the Lord.

People **Thanks be to God.**

Gospel Acclamation (*standing*)

Jonathan Ryan

Refrain (*sung by the Choir, then repeated by all*)



Choir I give you a new commandment, says the Lord:
 love one another as I have loved you.

Refrain (*sung by all*)

The Gospel *John 13:1-17, 31b-35 (standing)*

Gospeler The Holy Gospel of our Lord Jesus Christ according to John.
People Glory to you, Lord Christ.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. ... Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

Gospeler The Gospel of the Lord.
People Praise to you, Lord Christ.

THE WASHING OF THE FEET

*All who desire to participate in the foot washing may attend
one of several stations available at the front of the church and the narthex.*

Please remove your shoes and socks prior to coming forward.

*The clergy will wash each others feet and then wash the foot of
the person next in line. Once the next in line has had their foot washed
they can in turn wash the foot of the next person in line.*

Anthems at the Washing of Feet (*sung by the Saint Michael Choir*) Peter Latona

I give you a new commandment,
That you love one another as I have loved you.

After the Lord had risen from supper,
He poured water into a basin and began to wash the feet of his disciples;
He left them this example.
Jesus said to his disciples:

I give you a new commandment,
That you love one another as I have loved you.

The Lord Jesus, after eating supper with his disciples,
Washed their feet and said to them:
Do you know what I, your Lord and Master, have done for you?
I have given you an example, that you should do likewise.

Jesus said to his disciples:
I give you a new commandment,
That you love one another as I have loved you.

Lord, are you to wash my feet?
Jesus said to him in answer:
If I do not wash your feet, you will have no share with me.
Jesus said to his disciples:

I give you a new commandment,
That you love one another as I have loved you.

So he came to Simon Peter and Peter said to him:
Lord, are you to wash my feet?
Jesus said to him in answer:
If I do not wash your feet, you will have no share with me.



*Peter Latona has served
as Director of Music at
the National Shrine of the
Immaculate Conception in
Washington, DC for over 20
years where he leads one of
the finest music programs
in the American Roman
Catholic Church. His
poignant setting of the texts
prescribed for the Washing
of the Feet ("Mandatum")
sensitively encapsulates this
singular moment in all the
church's liturgy.*

What I am doing, you do not know for now,
But later you will come to know.
Lord, are you to wash my feet?
Jesus said to him in answer:
If I do not wash your feet, you will have no share with me.
Jesus said to his disciples:

I give you a new commandment,
That you love one another as I have loved you.
If I, your Lord and Master, have washed your feet,
How much more should you wash each other's feet?
This is how all will know that you are my disciples:
If you have love for one another.
Jesus said to his disciples:

I give you a new commandment,
That you love one another as I have loved you.
Let faith, hope and charity, these three, remain among you,
But the greatest of these is charity.
Now faith, hope and charity, these three remain;
But the greatest of these is charity.
Jesus said to his disciples:

I give you a new commandment,
That you love one another as I have loved you.
— *Antiphon for Maundy Thursday Mandatum*

Maundy Thursday Anthems (*standing*)

Celebrant The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done."

People Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

Celebrant I give you a new commandment: Love one another as I have loved you.

People Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

Celebrant By this shall the world know that you are my disciples: That you have love for one another.

Prayers of the People: Form III (*standing*)

Celebrant Let us now pray for the church and for the world.

Lector Father, we pray for your holy Catholic Church;

People That we all may be one.

Lector We give thanks for____. Grant that every member of the Church may truly and humbly serve you;

People That your Name may be glorified by all people.

Lector We pray for Justin, the Archbishop of Canterbury; for Michael, our Presiding Bishop; for George, our Bishop; and for all bishops, priests, and deacons;

People That they may be faithful ministers of your Word and Sacraments.

Lector We pray for Joe, our President; for Greg, our Governor; for Eric, our Mayor; and for all who govern and hold authority in the nations of the world;

People That there may be justice and peace on the earth.

Lector Give us grace to do your will in all that we undertake;

People That our works may find favor in your sight.

Lector We pray for those on the Saint Michael prayer list, and for____. Have compassion on those who suffer from any grief or trouble;

People That they may be delivered from their distress.

Lector Give to the departed eternal rest;

People Let light perpetual shine upon them.

Lector We remember those who have died, especially____. We praise you for your saints who have entered into joy.

People May we also come to share in your heavenly kingdom.

Lector Let us pray for our own needs and those of others.

Celebrant O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

Confession of Sin and Absolution (*kneeling*)

Celebrant Let us confess our sins against God and our neighbor.

All Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. **Amen.**

Celebrant Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace (*standing*)

Celebrant The peace of the Lord be always with you.

People And also with you.

Announcements (*please be seated*)

HOLY COMMUNION

Offertory Anthems (*sung by the Saint Michael Choir*)

Ubi Caritas

Ola Gjeilo

Ubi caritas et amor, Deus ibi est.

Congregavit nos in unum Christi amor.

Exultemus, et in ipso iucundemur.

Timeamus, et amemus Deum vivum.

Et ex corde diligamus nos sincero. Amen.



Ola Gjeilo's 2001 setting of the 8th-century hymn Ubi Caritas draws inspiration from Gregorian chant, but the music is entirely new. The piece begins very gently, as the sopranos alone present the simple theme, which is taken up by the remainder of the choir, always with a warmth and tenderness well-suited to the text.

Where charity and love are, God is there.

Christ's love has gathered us into one.

Let us rejoice and be pleased in Him.

Let us fear, and let us love the living God.

And may we love each other with a sincere heart.

Presentation Hymn (*standing, sung by all*)

"I come with joy" *Land of Rest*

Hymn 304, v. 1 & 2

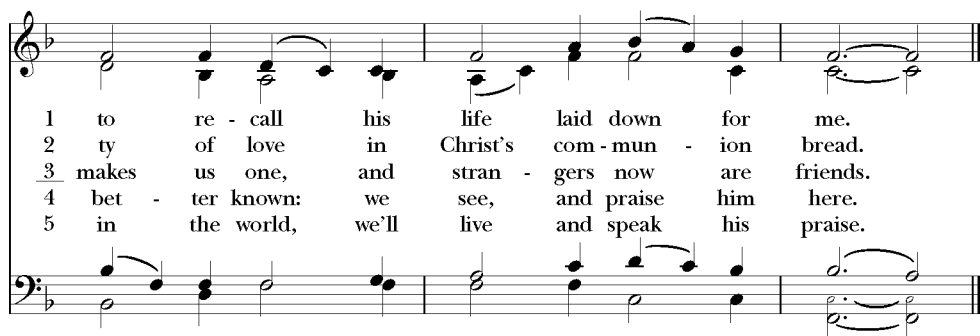
Unison or harmony



1 I come with joy to meet my Lord, for -
2 I come with Chris - tians far and near to
3 As Christ breaks bread and bids us share, each
4 And thus with joy we meet our Lord. His
5 To - geth - er met, to - geth - er bound, we'll



1 giv - en, loved, and free, in awe and won - der
2 find, as all are fed, the new com - mu - ni -
3 proud di - vi - sion ends. That love that made us
4 pres - ence, al - ways near, is in such friend - ship
5 go our dif - ferent ways, and as his peo - ple



1 to re - call his life laid down for me.
2 ty of love in Christ's com - mun - ion bread.
3 makes us one, and stran - gers now are friends.
4 bet - ter known: we see, and praise him here.
5 in the world, we'll live and speak his praise.

*All baptized persons of any age
regardless of their denomination
and tradition are welcome to
share in the banquet of the
Lord's Supper.*

*Here a Proper Preface is sung or said
on all Sundays, and on other
occasions as appointed.*

The Great Thanksgiving: Eucharistic Prayer A *(standing)*

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give
thanks to you, Father Almighty, Creator of heaven and earth.

Therefore we praise you, joining our voices with Angels and Archangels and
with all the company of heaven, who for ever sing this hymn to proclaim
the glory of your Name:

Sanctus and Benedictus (standing, sung by all) Franz Schubert Hymn S 130

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are
full, full of your glo - ry. Ho -

Hymn continues on the next page

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

Please kneel as you are able

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.


All Christ has died.
Christ is risen.
Christ will come again.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

And now, as our Savior Christ has taught us, we are bold to say,

All are invited to come forward to the Communion rail at the direction of our ushers. Stand or kneel at the rail as you are able, and receive the wafer in the palm of your outstretched hands. If you desire a gluten-free wafer, clasp your hands in front of you with your palms down. Receive the wine by drinking from the chalice as it is offered to you, or by retaining the wafer, to dip lightly into the chalice for yourself. If you are not receiving, you may cross your arms over your chest and receive a blessing. If you are unable to physically come to the rail, please indicate to an usher that you would like to receive Communion at your seat.

Hymn S 153

People 

Celebrant The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion Motet (*kneeling, sung by the Choir*)

Agnus Dei, Op. 11

Samuel Barber

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: grant us peace.

The Post-Communion Prayer (*kneeling, spoken by all*)

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE STRIPPING OF THE ALTAR

Psalm 22 (*kneeling, chanted by the Choir*)

Plainsong, mode 2

Antiphon:

They divide my garments among them; they cast lots for my clothing.

My God, my God, why have you forsaken me? *

and are so far from my cry and from the words of my distress?

O my God, I cry in the daytime, but you do not answer; *

by night as well, but I find no rest.

Yet you are the Holy One, *

enthroned upon the praises of Israel.

Our forefathers put their trust in you; *

they trusted, and you delivered them.

They cried out to you and were delivered; *

they trusted in you and were not put to shame.

But as for me, I am a worm and no man, *



Agnus Dei is Barber's 1967 transcription of the Adagio, for 8-part chorus. The Adagio has from the very beginning been associated in the public imagination with elegiac mourning, nostalgia, love and passion; in transcribing it for voices, with the "Lamb of God" text from the mass, Barber acknowledged and "brought to the surface the work's sense of spirituality" (Graham Olson).

scorned by all and despised by the people.
 All who see me laugh me to scorn; *
 they curl their lips and wag their heads, saying,
 "He trusted in the LORD; let him deliver him; *
 let him rescue him, if he delights in him."
 Yet you are he who took me out of the womb, *
 and kept me safe upon my mother's breast.
 I have been entrusted to you ever since I was born; *
 you were my God when I was still in my mother's womb.
 Be not far from me, for trouble is near, *
 and there is none to help.
 Many young bulls encircle me; *
 strong bulls of Bashan surround me.
 They open wide their jaws at me, *
 like a ravening and a roaring lion.
 I am poured out like water; all my bones are out of joint; *
 my heart within my breast is melting wax.
 My mouth is dried out like a pot-sherd;
 my tongue sticks to the roof of my mouth; *
 and you have laid me in the dust of the grave.
 Packs of dogs close me in, and gangs of evildoers circle around me; *
 they pierce my hands and my feet; I can count all my bones.
 They stare and gloat over me; *
 they divide my garments among them; they cast lots for my clothing.
 Be not far away, O LORD; *
 you are my strength; hasten to help me.
 Save me from the sword, *
 my life from the power of the dog.
 Save me from the lion's mouth, *
 my wretched body from the horns of wild bulls.
 I will declare your Name to my brethren; *
 in the midst of the congregation I will praise you.
 Praise the LORD, you that fear him; *
 stand in awe of him, O offspring of Israel;
 all you of Jacob's line, give glory.
 For he does not despise nor abhor the poor in their poverty;
 neither does he hide his face from them; *
 but when they cry to him he hears them.
 My praise is of him in the great assembly; *

I will perform my vows in the presence of those who worship him.
 The poor shall eat and be satisfied,
 and those who seek the LORD shall praise him: *
 “May your heart live for ever!”
 All the ends of the earth shall remember and turn to the LORD, *
 and all the families of the nations bow before him.
 For kingship belongs to the LORD; *
 he rules over the nations.
 To him alone all who sleep in the earth bow down in worship; *
 all who go down to the dust fall before him.
 My soul shall live for him; my descendants shall serve him; *
 they shall be known as the LORD’S for ever.
 They shall come and make known to a people yet unborn *
 the saving deeds that he has done.

THE PROCESSION OF THE BLESSED SACRAMENT

Pange lingua

Plainsong, mode 3 and Maurice Duruflé

*Pange lingua, gloriosi Corporis mysterium,
 Sanguinisque pretiosi, quem in mundi pretium
 fructus ventris generosi Rex effudit Gentium.*

*Nobis datus, nobis natus ex intacta Virgine,
 et in mundo conversatus, sparso verbi semine,
 sui moras incolatus miro clausit ordine*

*In supremæ nocte cenæ recumbens cum fratribus
 observata lege plene cibis in legalibus,
 cibum turbae duodenæ se dat suis manibus.*

*Verbum caro, panem verum verbo carnem efficit:
 fitque sanguis Christi merum, et si sensus deficit,
 ad firmandum cor sincerum sola fides sufficit.*

*Verbum caro, panem verum verbo carnem efficit:
 fitque sanguis Christi merum, et si sensus deficit,
 ad firmandum cor sincerum sola fides sufficit.*

*Tantum ergo Sacramentum veneremur cernui:
 et antiquum documentum novo cedat ritui:
 præestet fides supplementum sensuum defectui.*



Pange Lingua is an Eucharistic hymn written by St. Thomas Aquinas in the 13th-Century. It has long been chanted during the procession of the Blessed Sacrament to the Altar of Repose. It is also sung on the feast of Corpus Christi. Much like in times past, Duruflé bases his 20th-century motet on this chant melody, taking the last two verses, which are often used alone, for its text.

*Genitori, Genitoque laus et iubilatio,
salus, honor, virtus quoque sit et benedictio:
procedenti ab utroque compar sit laudatio. Amen.*

Tell, tongue, the mystery of the glorious Body
and of the precious Blood, which, for the price of the world,
the fruit of a noble Womb, the King of the Nations poured forth.

Given to us, born for us, from the untouched Virgin,
and dwelt in the world after the seed of the Word had been scattered.
His inhabiting ended the delays with wonderful order.

On the night of the Last Supper, reclining with His brethren,
once the Law had been fully observed with the prescribed foods,
as food to the crowd of Twelve, not. He gives Himself with His hands.

The Word as Flesh makes true bread into flesh by a word
and the wine becomes the Blood of Christ. And if sense is deficient
to strengthen a sincere heart, Faith alone suffices.

Therefore, the great Sacrament let us reverence, prostrate:
and let the old Covenant give way to a new rite.
Let faith stand forth as substitute for defect of the senses.

To the Begetter and the Begotten be praise and jubilation,
greeting, honour, strength also and blessing.
To the One who proceeds from Both be equal praise. Amen.

— *Thomas Aquinas, for the Maundy Thursday liturgy*

*At the conclusion of the service, the congregation is asked
to exit the church reverently and in silence.*

*The Blessed Sacrament is laid on the altar of repose in the
Bishop Moore Chapel which remains open throughout
the night for vigil, prayer, and private devotion.*

He came and found them sleeping; and he said to Peter,
“Simon, are you asleep? Could you not keep awake one hour?
Keep awake and pray that you do not come into the time of trial;
the spirit indeed is willing, but the flesh is weak.”

Mark 14:37-38

*Hymn permission used by Rite Song, a one-time
use reprint license for congregational use.*

*The foregoing text of the worship service
contained in this order of worship is taken from
the Book of Common Prayer 1979.
The Book of Common Prayer alone is of
authority in the worship of the
Episcopal Church. This program is provided
for convenience of use on this occasion.*



Sunday, April 9
EASTER SERVICES

6:30 a.m.

Sunrise Service
Garden Cloister

7:30 a.m.

Holy Eucharist I
Saint Michael Chapel

9 a.m.

Holy Eucharist II
Church

LIVESTREAM!

Joy
Saint Michael Chapel

Contemporary
Parish Hall

9:45–11 a.m.

Reception
Garden Cloister and Parlor
Join us for treats, refreshments,
and fun Easter activities!

11 a.m.

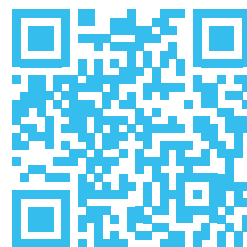
Holy Eucharist I
Church
Incense will be in use

Holy Eucharist I
Saint Michael Chapel

Contemporary
Parish Hall
LIVESTREAM!

5:30 p.m.

Holy Eucharist II
Saint Michael Chapel



*For more service details or a
listing of events happening
during the Easter season, scan
the QR code above or visit
SaintMichael.org/Easter23.*







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