



TENEBRAE
CHURCH | 7 PM

APRIL 13, 2022

Tenebrae



INTRODUCTION

Tenebrae is a Latin word signifying “darkness,” “shadows,” and obscurity. It is a word that pointedly calls our attention to the scriptural accounts of our Lord’s crucifixion: the name of this service is taken from one of the Responsories *Tenebrae factae sunt* (“darkness came over the whole land”, Mark 15:33). This service gathers into a single evening the themes originally assigned to the last three nights of Holy Week.

Tenebrae has an internal rhythm and structure that reflects the daily prayers and routine of its monastic roots: within *Matins* (a service for the night, traditionally greeting the day before the sun rises) are three nocturns, each containing three lessons and three responsories: an expression of God the Trinity. *Lauds*, a service of praise in the morning, begins with a psalm of confidence, and is followed by its *Gospel Cantic*, the Song of Zechariah—an expression of hope and praise. From this Cantic onwards, we reflect on the suffering and painful reality of the Cross, without the comfort of a final “Amen” or dismissal.

Tenebrae is punctuated by its more conspicuous feature: the gradual extinguishing of light until a single candle representing Christ remains. The candle is then hidden to represent the apparent victory of the forces of evil, but is not extinguished. At the end of the service, a loud noise is made to represent the sound of the earthquake following the crucifixion, and the single candle is restored to its place. Worshippers depart by its light in silence, recalling His suffering on the cross for our sins.

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ABOUT THE MUSIC

I’m so delighted to welcome you to the annual *Tenebrae* service at Saint Michael. This ancient liturgy is rich and beautifully prepares us for what is to come in the next few days.

Tenebrae is a service with much sung music. Like the Readings, the choral Responsories are appointed texts for this service. Tonight’s choral music features one composer of Responsories for each of the Three Nocturns. Each Nocturn itself represents a kind of liturgical chapter—a mini journey within the overall liturgical flow. In keeping with long-standing tradition, the organ is used less in Holy Week, and indeed, remains silent tonight. We thus hear music created only by human voices. Because our offering of Compline

is quite similar, it's fitting that our Compline Choir sings this service. The first readings from Lamentations have a particular chant used when singing them which highlights the letter of the Hebrew alphabet.

Although written in the previous century, the choral Responsories of the First Nocturn use a simple style of composition drawn from late Renaissance polyphony. Important words and phrases are highlighted in subtle ways, such as "Father, if it be possible" and "Ye shall flee."

The Second Nocturn's Responsories are among the finest compositions from one of the greatest composers of sacred choral music in the late Renaissance. They intentionally represent a more complex form of composition than the Willan in the First Nocturn, partly because of their polyphonic texture in which each voice sings its own melody, as opposed to the more homophonic texture of the Willan in which the choir sings more together (like a hymn). Like the Willan, however, text painting is more subdued. In *Tamquam ad latronem*, we hear an outcry at *ad crucifigendum* ("to be crucified"). *Tenebrae factae sunt* is written for upper voices, and is the more dramatic of the three Responsories. Phrases are separated with pauses, higher pitches are used at texts when Jesus cries to God to give a sense of outcry, and a tender moment happens on *Pater* ("Father"). In *Ecce quomodo*, notice the atmosphere created at *Et erit in pace memoria eius* ("and his memory shall be in peace").

The Third Nocturn's Responsories were commissioned by me at my former church, Christ Church (Episcopal), Greenwich, CT for their Tenebrae service. Moore alternates full choir with sparser textures, such as solos. He brings the text to life in several ways. First is in the moment, such as the high soprano solo on "and the thief from the cross cried out" or the ascending melodic line on "and many bodies of the saints who slept were raised" in which each voice enters at a different time creating a busy texture. Second, Moore writes a captivating atmosphere overall in each Responsory: the empathic nature of *Eram quasi*, to the face-paced rhythmic intensity of *Velum templi*, to the mournful serenity of *Sepulto Domino*.

A simpler setting of the Benedictus Dominus Deus, the customary Gospel Canticle of Lauds (Morning Prayer), perhaps refreshes us with its comparatively more joyful, incarnation-driven text heard in a straightforward fashion. A return to a more tension-filled style, but this with a sense of urgency, fills the last two choral pieces leading to the service's stark conclusion.



Jonathan Ryan

Director of Music and Organist

*Please stand when the
ministers enter the Church*

Seated

Sung by the Choir

TENEBRAE

The ministers enter the church in silence and proceed to their places.

FIRST NOCTURN

Psalm 69:1–14

Antiphon: Zeal for your house has eaten me up;
the scorn of those who scorn you has fallen upon me.

Save me, O God: *

for the waters are come in, even unto my soul.

I stick fast in the deep mire, where no ground is: *

I am come into deep waters, so that the floods run over me.

I am weary of crying; my throat is dry: *

my sight faileth me for waiting so long upon my God.

They that hate me without a cause are more than the hairs of my head: *

they that are mine enemies, and would destroy me guiltless, are mighty.

I paid them the things that I never took: *

God, thou knowest my simpleness, and my faults are not hid from thee.

Let not them that trust in thee, O Lord GOD of hosts, be ashamed for

my cause: * Let not those that seek thee be confounded through me,

O Lord GOD of Israel.

And why? for thy sake have I suffered reproof: *

shame hath covered my face.

I am become a stranger unto my brethren: *

even an alien unto my mother's children.

For the zeal of thine house hath even eaten me: *

and the rebukes of them that rebuked thee are fallen upon me.

I wept, and chastened myself with fasting: *

and that was turned to my reproof.

I put on sackcloth also: *

and they jested upon me.

They that sit in the gate speak against me: *

and the drunkards make songs upon me.

But, LORD, I make my prayer unto thee: *

in a time acceptable.

Hear me, O God, in the multitude of thy mercy: *

even in the truth of thy salvation.

Antiphon: Zeal for your house has eaten me up;
the scorn of those who scorn you has fallen upon me.

V. Deliver me, my God, from the hand of the wicked:

R. From the clutches of the evildoer and the oppressor.

Spoken by All

Lamentations 1:1–14

A Reading from the Lamentations of Jeremiah the Prophet.

The First Lesson

Aleph. How solitary lies the city, once so full of people! How like a widow has she become, she that was great among the nations! She that was queen among the cities has now become a vassal.

Beth. She weeps bitterly in the night, tears run down her cheeks; among all her lovers she has none to comfort her; all become her enemies.

Gimel. Judah has gone into the misery of exile and of hard servitude; she dwells now among the nations, but finds no resting place; all her pursuers overtook her in the midst of her anguish.

Daleth. The roads to Zion mourn, because none come to the solemn feasts; all her gates are desolate, her priests groan and sigh; her virgins are afflicted, and she is in bitterness.

He. Her adversaries have become her masters, her enemies prosper; because the LORD has punished her for the multitude of her rebellions; her children are gone, driven away as captives by the enemy.

Jerusalem, Jerusalem, return to the Lord your God!

The First Responsory

In monte Oliveti

Healey Willan

On the mount of Olives he prayed to his Father:
Father, if it be possible, let this cup pass from me.
The spirit indeed is willing, but the flesh is weak.
Watch and pray, that ye may enter not into temptation.
The spirit indeed is willing, but the flesh is weak.

Sung by the Choir

The Second Lesson

Waw. And from Daughter Zion all her majesty has departed; her princes have become like stags that can find no pasture, and that run without strength before the hunter.

Zayin. Jerusalem remembers in the days of her affliction and bitterness all the precious things that were hers from the days of old; when her people fell into the hand of the foe, and there was none to help her; the adversary saw her, and mocked at her downfall.

Heth. Jerusalem has sinned greatly, therefore she has become a thing unclean; all who honored her despise her, for they have seen her nakedness; and now she sighs, and turns her face away.

Teth. Uncleaness clung to her skirts, she took no thought of her doom; therefore her fall is terrible, she has no comforter. "O LORD, behold my affliction, for the enemy has triumphed."

Jerusalem, Jerusalem, return to the Lord your God!

Sung by the Choir

The Second Responsory

Tristis est anima mea

Healey Willan

My soul is exceeding sorrowful, even unto death;
Tarry ye here, and watch with me.
Now shall ye see a multitude come about me;
Ye shall flee, and I go to be offered up for you.
Behold, the hour is at hand,
and the Son of Man is betrayed into the hands of sinners.
Ye shall flee, and I go to be offered up for you.

The Third Lesson

Yodb. The adversary has stretched out his hand to seize all her precious things; she has seen the Gentiles invade her sanctuary, those whom you had forbidden to enter your congregation.

Kaph. All her people groan as they search for bread; they sell their own children for food to revive their strength. "Behold, O LORD, and consider, for I am now beneath contempt!"

Lamedh. Is it nothing to you, all you who pass by? Behold and see if there is any sorrow like my sorrow, which was brought upon me, which the LORD inflicted, on the day of his burning anger.

Mem. From on high he sent fire, into my bones it descended; he spread a net for my feet, and turned me back; he has left me desolate and faint all the day long.

Nun. My transgressions were bound into a yoke; by his hand they were fastened together; their yoke is upon my neck; he has caused my strength to fail. The Lord has delivered me into their hands, against whom I am not able to stand up.

Jerusalem, Jerusalem, return to the Lord your God!

Sung by the Choir

The Third Responsory

Ecce vidimus eum

Healey Willan

Behold, we have seen him without form or comeliness:
his form is gone from him. He hath borne our sins, and his sorrows are for us,
He was wounded for our transgressions, and with his stripes we are healed.
Surely, he hath borne our griefs and carried our sorrows:
and with his stripes we are healed.

SECOND NOCTURN

Seated

Psalm 22:1–8, 15–21

Sung by the Choir

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

My God, my God, look upon me; why hast thou forsaken me: *
and art so far from my health, and from the words of my complaint?

O my God, I cry in the daytime, but thou hearest not: *
and in the night-season also I take no rest.

And thou continuest holy: *
O thou worship of Israel.

Our fathers hoped in thee: *
they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen: *
they put their trust in thee, and were not confounded.

But as for me, I am a worm, and no man: *
a very scorn of men, and the outcast of the people.

All they that see me laugh me to scorn: *
they shoot out their lips, and shake their heads, saying,

He trusted in God, that he would deliver him: *
let him deliver him, if he will have him.

My strength is dried up like a potsherd, and my tongue cleaveth to my
gums: * and thou shalt bring me into the dust of death.

For many dogs are come about me: *
and the council of the wicked layeth siege against me.

They pierced my hands and my feet; I may tell all my bones: *
they stand staring and looking upon me.

They part my garments among them: *
and cast lots upon my vesture.

But be not thou far from me, O LORD: *
thou art my succour, haste thee to help me.

Deliver my soul from the sword: *
my darling from the power of the dog.

Save me from the lion's mouth: *
thou hast heard me also from among the horns of the unicorns.

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

V. They divide my garments among them:

R. **They cast lots for my clothing.**

Spoken by All

Silent Prayer

Standing

The Fourth Lesson

“Hear my prayer, O God; do not hide yourself from my petition. Listen to me and answer me. I mourn in my trial and am troubled.” These are the words of one disquieted, in trouble and anxiety. He prays under much suffering, desiring to be delivered from evil. Let us now see under what evil he lies; and when he begins to speak, let us place ourselves beside him, that, by sharing his tribulation, we may also join in his prayer. “I mourn in my trial,” he says, “and am troubled.” When does he mourn? When is he troubled? He says, “In my trial.” He has in mind the wicked who cause him suffering, and he calls this suffering his “trial.” Do not think that the evil are in the world for no purpose, and that God makes no good use of them. Every wicked person lives either that he may be corrected, or that through him the righteous may be tried and tested.

*Sung by the Choir***The Fourth Responory***Tamquam ad latronem*

Tomás Luis de Victoria

Tamquam ad latronem
 existis cum gladiis et fustibus comprehendere me:
 Quotidie apud vos eram in templo docens
 et non me tenuistis:
 et ecce flagellatum ducitis ad crucifigendum.
 Cumque iniecissent manus in Iesum et tenuissent eum,
 Dixit ad eos:
 Quotidie apud vos eram

*You come as against a robber
 with swords and clubs to apprehend me:
 I was daily with you in the temple teaching
 and you did not arrest me;
 and behold you lead me to scourging and to be crucified.
 They laid hands on Jesus and held him fast,
 He said to them:
 I was daily with you*

The Fifth Lesson

Would that those who now test us were converted and tried with us; yet though they continue to try us, let us not hate them, for we do not know whether any of them will persist to the end in their evil ways. And most of the time, when you think you are hating your enemy, you are hating your brother without knowing it. Only the devil and his angels are shown to us in the Holy Scriptures as doomed to eternal fire. It is only their amendment that is hopeless, and against them we wage a hidden battle. For this battle

the Apostle arms us, saying, “We are not contending against flesh and blood,” that is, not against human beings whom we see, “but against the principalities, against the powers, against the rulers of the darkness of this world.” So that you may not think that demons are the rulers of heaven and earth, he says, “of the darkness of this world.” He says, “of the world,” meaning the lovers of the world—of the “world,” meaning the ungodly and wicked—the “world” of which the Gospel says, “And the world knew him not.”

The Fifth Responory

Tenebrae factae sunt

Tomás Luis de Victoria

Tenebrae factae sunt, dum crucifixissent Jesum Judaei:
et circa horam nonam exclamavit Jesus voce magna:

Deus meus, ut quid me dereliquisti?

Et inclinato capite, emisit spiritum.

Exclamans Jesus voce magna ait:

Pater, in manus tuas commendo spiritum meum.

Et inclinato capite, emisit spiritum.

*Darkness fell when the Jews crucified Jesus:
and about the ninth hour Jesus cried with a loud voice:*

My God, my God, why hast thou forsaken me?

And he bowed his head and gave up the ghost.

Jesus cried with a loud voice and said:

Father, into thy hands I commend my spirit.

And he bowed his head and gave up the ghost.

The Sixth Lesson

“For I have seen unrighteousness and strife in the city.” See the glory of the cross itself. On the brow of kings that cross is now placed, the cross which enemies once mocked. Its power is shown in the result. He has conquered the world, not by steel, but by wood. The wood of the cross seemed a fitting object of scorn to his enemies, and standing before that wood they wagged their heads, saying, “If you are the Son of God, come down from the cross.” He stretched out his hands to an unbelieving and rebellious people. If one is just who lives by faith, one who does not have faith is unrighteous. Therefore when he says “unrighteousness,” understand that it is unbelief. The Lord then saw unrighteousness and strife in the city, and stretched out his hands to an unbelieving and rebellious people. And yet, looking upon them, he said, “Father, forgive them, for they know not what they do.”

Sung by the Choir

The Sixth Responory

Ecce quomodo

Tomás Luis de Victoria

Ecce quomodo moritur justus
et nemo percipit corde.

Viri justi tolluntur
et nemo considerat.

A facie iniquitatis sublatus est justus
et erit in pace memoria eius:

Tamquam agnus coram tondente se obmutuit,
et non aperuit os suum:

de angustia, et de iudicio sublatus est.
Et erit in pace memoria ejus.

*Behold how the righteous one dies
And no one understands.*

*The righteous are taken away
And no one considers:*

*The righteous have been taken away from present iniquity
And their memory shall be in peace.*

*As a sheep before her shearers is dumb,
so he opened not his mouth:*

*he was taken from prison and from judgement.
And his memory shall be in peace.*

Seated

THIRD NOCTURN

Sung by the Choir

Psalm 54

Antiphon: God is my helper; it is the Lord who sustains my life.

Save me, O God, for thy Name's sake: *
and avenge me in my strength.

Hear my prayer, O God: *
and hearken unto the words of my mouth.

For strangers are risen up against me: *
and tyrants, which have not God before their eyes, seek after my soul.

Behold, God is my helper: *
the Lord is with them that uphold my soul.

He shall reward evil unto mine enemies: *
destroy thou them in thy truth.

An offering of a free heart will I give thee, and praise thy Name, O LORD: *
because it is my comfort.

For he hath delivered me out of all my trouble: *
and mine eye hath seen his desire upon mine enemies.

Antiphon: God is my helper; it is the Lord who sustains my life.

V. He has made me dwell in darkness:

R. Like the dead of long ago.

Spoken by All

Silent Prayer

Hebrews 4:15–5:10; 9:11–15a

A Reading from the Letter to the Hebrews

Standing

Seated

The Seventh Lesson

We do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people.

The Seventh Responsory

Eram quasi agnus (2014)

Philip Moore

Sung by the Choir

I was like a trusting lamb led to the slaughter.

I did not know it was against me that they devised schemes, saying,

“Let us destroy the tree with its fruit;

let us cut him off from the land of the living.”

All my enemies whispered together against me,

and devised evil against me, saying:

“Let us destroy the tree with its fruit;

let us cut him off from the land of the living.”

The Eighth Lesson

And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also, Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, this day have I begotten you;” as he says also in another place, “You are a priest for ever after the order of Melchizedek.” In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and, being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.

Sung by the Choir

The Eighth Responsory

Velum templi (2014)

Philip Moore

The veil of the temple was torn in two, and the earth shook,
and the thief from the cross cried out,

“Lord, remember me when you come into your kingdom.”

The rocks were split, the tombs were opened,

and many bodies of the saints who slept were raised:

And the earth shook, and the thief from the cross cried out,

“Lord, remember me when you come into your kingdom.”

The Ninth Lesson

But when Christ appeared as a high priest of the good things that are to come, then, through the greater and more perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God. Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance.

Sung by the Choir

The Ninth Responsory

Sepulto Domino (2014)

Philip Moore

When the Lord was buried, they sealed the tomb, rolling a great stone to the door of the tomb; and they stationed soldiers to guard him.

The chief priests gathered before Pilate, and petitioned him:
and they stationed soldiers to guard him. When the Lord was buried...

Seated

LAUDS

Sung by the Choir

Psalm 63:1–8

Antiphon: God did not spare his own Son,
but delivered him up for us all.

O God, thou art my God: *
early will I seek thee.

My soul thirsteth for thee; my flesh also longeth after thee: *
in a barren and dry land where no water is.

Thus have I looked for thee in holiness: *
that I might behold thy power and glory.

For thy loving-kindness is better than the life itself: *

my lips shall praise thee.
As long as I live will I magnify thee on this manner: *
and lift up my hands in thy Name.
My soul shall be satisfied, even as it were with marrow and fatness: *
when my mouth praiseth thee with joyful lips.
Have I not remembered thee in my bed: *
and thought upon thee when I was waking?
Because thou hast been my helper: *
therefore under the shadow of thy wings will I rejoice.

Antiphon: God did not spare his own Son,
but delivered him up for us all.

V. My flesh also shall rest in hope:

R. You will not let your holy One see corruption.

Spoken by All

All stand.

*During the singing of the following Canticle the candles at the Altar,
and all other lights in the church except the one remaining at the top of the
Tenebrae candelabra are extinguished.*

Canticle 4

Benedictus Dominus Deus Israel

Thomas Morley

Sung by the Choir

Antiphon:

Now the women sitting at the tomb made lamentation, weeping for the Lord.

Blessed be the Lord God of Israel, *
for he hath visited and redeemed his people;
And hath raised up a mighty salvation for us *
in the house of his servant David,
As he spake by the mouth of his holy prophets, *
which have been since the world began:
That we should be saved from our enemies, *
and from the hand of all that hate us;
To perform the mercy promised to our forefathers, *
and to remember his holy covenant;
To perform the oath which he sware to our forefather Abraham, *
that he would give us,
That we being delivered out of the hand of our enemies *
might serve him without fear,
In holiness and righteousness before him, *
all the days of our life.
And thou, child, shalt be called the prophet of the Highest, *
for thou shalt go before the face of the Lord to prepare his ways;
To give knowledge of salvation unto his people *
for the remission of their sins,

Through the tender mercy of our God, *
whereby the dayspring from on high hath visited us;
To give light to them that sit in darkness and in the shadow of death, *
and to guide our feet into the way of peace.

Antiphon:

Now the women sitting at the tomb made lamentation, weeping for the Lord.

*After the Canticle, during the repetition of the Antiphon,
the remaining candle is taken from the stand and hidden behind the reredos.*

Kneeling

Anthem

Christus factus est

Felice Anerio

Christus factus est pro nobis obediens
usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum et dedit illi nomen,
quod est super omne nomen.

*Christ became obedient for us unto death,
even to the death, death on the cross.
Therefore God exalted Him and gave Him a name
which is above all names.*

- Philippians 2:8-9

A brief silence is observed

Psalm 51: 1-9, 19-20

Miserere mei, Deus

Gregorio Allegri

Miserere mei, Deus: secundum magnam, misericordiam tuam.

Have mercy upon me, O God, after thy great goodness.

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

According to the multitude of Thy mercies do away mine offences.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

Quoniam iniquitatem meam ego cognosco:
et peccatum meum contra me est semper.

For I acknowledge my faults: and my sin is ever before me.

Tibi soli peccavi, et malum coram te feci:
ut justificeris in sermonibus tuis, et vincas cum judicaris.

*Against Thee only have I sinned, and done this evil in thy sight:
that Thou mightest be justified in Thy saying, and clear when Thou art judged.*

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

Ecce enim veritatem dilexisti:
incerta et occulta sapientiae tuae manifestasti mihi.

*But lo, Thou requirest truth in the inward parts:
and shalt make me to understand wisdom secretly.*

Asperges me hysopo, et mundabor: lavabis me, et super nivem dealbabor.

*Thou shalt purge me with hyssop, and I shall be clean:
Thou shalt wash me, and I shall be whiter than snow.*

Auditui meo dabis gaudium et laetitiam: et exsultabunt ossa humiliata.

*Thou shalt make me hear of joy and gladness:
that the bones which Thou hast broken may rejoice.*

Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Turn thy face from my sins: and put out all my misdeeds.

Benigne fac, Domine, in bona voluntate tua Sion:
ut aedificentur muri Ierusalem.

O be favourable and gracious unto Sion: build Thou the walls of Jerusalem

Tunc acceptabis sacrificium justitiae, oblationes, et holocausta:
tunc imponent super altare tuum vitulos.

Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks upon Thine altar.

The Presider says the Collect without chant, and without the usual conclusion.

The Collect

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross.

Nothing further is said; but a noise is made, and the remaining candle is brought from behind the reredos and replaced on the stand.

By its light the ministers and people depart in silence.

Throughout the academic year, the Compline Choir chants the Office of Compline on Sunday evenings at 8pm in the Church. If tonight's liturgy with the Compline Choir was a blessing to you, consider coming to the final two Complines of this year, on April 24 and May 1, in person and online at saintmichael.org/compline

The foregoing text of the service contained in this order of worship is taken from the The Book of Occasional Services (2018).

LENT AT SAINT MICHAEL

CALLED TO MORE

MARCH 2 - APRIL 14

HOLY WEEK

MAUNDY THURSDAY, APRIL 14

7 a.m. | Morning Prayer

Bishop Moore Chapel

5:30 – 7 p.m. | Family Passover Seder Meal

Parish Hall

Learn what the festival of Passover is all about by participating in this kid-friendly, abridged version of a traditional Passover meal. Full dinner will be served after the Passover meal. For questions, please contact Madelyn Ivy, mivy@saintmichael.org.

7 p.m. | Maundy Thursday & Stripping of the Altar

Church **STREAMED**

Saint Michael Choir sings unaccompanied choral music by Latona, Gjeilo, Duruflé, and the Agnus Dei from the Mass for Four Voices by Byrd.

9 p.m. | Vigil of Repose

Bishop Moore Chapel

All are welcome, signups are encouraged:

SaintMichael.org/Repose

GOOD FRIDAY, APRIL 15

7 a.m. | Good Friday

Saint Michael Chapel

Noon | Family Service & Stations of the Cross

Saint Michael Chapel

Noon | Good Friday & Holy Communion **STREAMED**

Church

Featuring music by Victoria and Stainer.

1:15 p.m. | Choral Stations of the Cross

Church

Choristers and staff singers sing unaccompanied music by Anerio and the Reproaches by John Sanders.

5:30 p.m. | Stations of the Cross

Church

Featuring Contemporary Worship Band

7 p.m. | Good Friday & Holy Communion **STREAMED**

Church

Featuring Contemporary Worship Band

HOLY SATURDAY, APRIL 16

8:30 a.m. | Holy Saturday

Bishop Moore Chapel

7 p.m. | The Great Vigil of Easter **STREAMED**

Church

Strings and the Saint Michael Choir offer anthems by Palestrina, Bairstow, and the Schubert Mass in G Major.

COME, FOLLOW ME.

EASTER AT SAINT MICHAEL
APRIL 17 - JUNE 4



ARRIVAL DETAILS

EASTER SUNDAY

APRIL 17

6:30 a.m. | Contemporary Sunrise Service

Garden Cloister

7:30 a.m. | Holy Eucharist I

Saint Michael Chapel

9 a.m. | Holy Eucharist II STREAMED

Church

Brass, timpani, and the Saint Michael Choristers with Staff Singers sings music by Bairstow and the Hallelujah Chorus.

9 a.m. | Contemporary

Parish Hall

9 a.m. | Joy

Saint Michael Chapel

9:45 – 11 a.m. | Easter Reception

Garden Cloister

Easter family photos in front of our Saint Michael flower cross will be available at the reception, taken by a professional photographer!

11 a.m. | Holy Eucharist I

Church

Brass, timpani, and choral music by Parker and Willan.

11 a.m. | Holy Eucharist I

SMC

11 a.m. | Contemporary STREAMED

Parish Hall

5:30 p.m. | Holy Eucharist II

Saint Michael Chapel

INCENSE WILL BE USED AT THE FOLLOWING SERVICES:

Saturday, April 16 7 p.m. Easter Vigil in the Church

Easter Sunday 11 a.m. in the Church





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