ST. MICHAEL'S BARRINGTON

The Commemoration of
All Faithful Departed
November 8, 2026
Solemn Requiem Eucharist
4:00 p.m.

Welcome to St. Michael's Barrington. We are so glad you are here. Whether you are visiting with us for the first time today, or St. Michael's is your church home, we welcome you and are glad you are joining us. Wherever you are in your spiritual journey, we invite you to continue to explore a deeper relationship with God and a stronger spiritual life.

New here? Please complete a welcome card located in the pews and place it in the offering plate, or visit *www.stmichaelsbarrington.org/who-we-are* and complete a newcomer form at the Membership tab. Be sure to silence all mobile phones and other electronic devices.

The musical setting of the ordinary is the
Messe de Requiem, Op. 9, by Maurice Duruflé (1902-1986)

THE ENTRANCE RITE

ORGAN VOLUNTARY: Vor deinen Thron tret ich hiermit, BWV 668, J.S. Bach (1685-1750)

At the sound of the bell, all stand.
As the clergy and other ministers enter, the Choir sings

THE INTROIT

REQUIEM æternam dona eis, Domine:
et lux perpetua luceat eis.
Te decet hymnus Deus in Zion,
et tibi reddetur votum in Jerusalem.
Exaudi orationem meam,
ad te omnis caro veniet.

Rest eternal grant unto them, O Lord:
and let light perpetual shine upon them.
Thou art praised, O God, in Sion,
and a vow shall be paid to thee in Jerusalem.
Thou that hearest the prayer,
unto thee all flesh shall come.

KYRIE ELEISON

KYRIE eleison.
Christe eleison.
Kyrie eleison.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

THE SALUTATION AND COLLECT OF THE DAY

Celebrant The Lord be with you.
People And with thy spirit.
Celebrant Let us pray.

O eternal Lord God, who holdest all souls in life: Give, we beseech thee, to thy whole Church in paradise and on earth thy light and thy peace; and grant that we, following the good examples of those who have served thee here and are now at rest, may at the last enter with them into thine unending joy; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. Amen.

THE LITURGY OF THE WORD

All sit for

THE LESSON: Wisdom 3:1-9

The Lector introduces the reading, saying
A reading from the Book of Wisdom.

BUT the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, And their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

The Lector concludes the reading, saying
Here endeth the Lesson.

The Choir sings

PSALM 130 De profundis *Robert Hawthorne*

1. Out of the depths have I called to you, O Lord;
   Lord, here my voice;
   let your ears consider well the voice
   of my supplication.
2. If you, Lord, were to note what is done amiss,
   O Lord, who could stand?
3. For there is forgiveness with you;
   therefore, you shall be feared.
4. I wait for the Lord; my soul waits for him;
   in his word is my hope
5. My soul waits for the Lord,
   more than watchmen for the morning,
   more than watchmen for the morning.

6. O Israel wait for the Lord,
for with the Lord there is mercy;
7. With him there is plenteous redemption,
and he shall redeem Israel from all their sins.

Glory be to the Father and to the Son
And to the Holy Spirit
As it was in the beginning, is now and ever shall be,
World without end; Amen

THE EPISTLE: 1 Corinthians 15:50-58

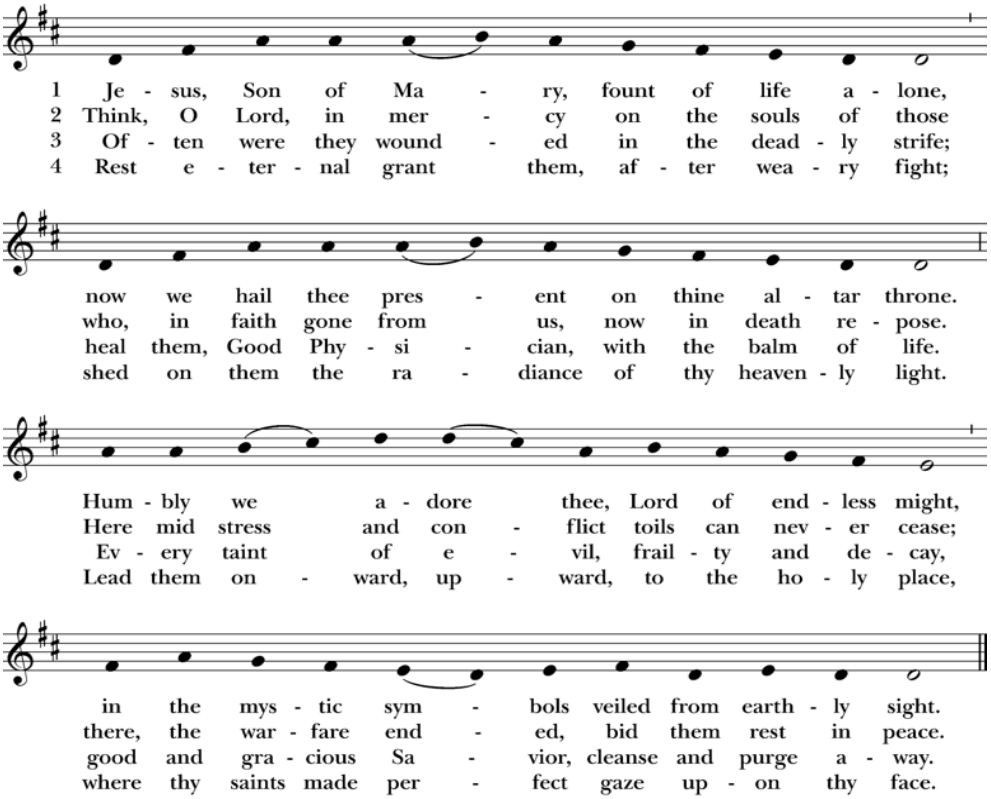
The Lector introduces the reading, saying
A reading from the First Epistle of Saint Paul to the Corinthians.

NOW this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

The Lector concludes the reading, saying
Here endeth the Epistle.

All stand and sing

FOR THE TRACT: HYMN 357: Jesus, Son of Mary, fount of life alone



THE HOLY GOSPEL: John 5:24-27

Deacon The Lord be with you.
People And with thy spirit.
Deacon The Holy Gospel of our Lord Jesus Christ according to Saint John.
People Glory be to thee, O Lord.

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man.

Deacon The Gospel of the Lord.
People Praise be to thee, O Christ.

At the invitation of the preacher, all sit for

THE HOMILY The Rector

THE PARISH NECROLOGY AND INTERCESSIONS

The Deacon says

Let us remember before Almighty God all who have gone before us in faith,
especially those who have been commended to our prayers.

All then kneel.

The church bell tolls as the Necrology is read.
After the reading of the Parish Necrology, the Deacon continues

ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant, we beseech thee, to thy whole Church in paradise and on earth, thy light and thy peace. Amen.

Grant that all who have been baptized into Christ's death and resurrection may die to sin and rise to newness of life, and that through the grave and gate of death we may pass with him to our joyful resurrection. Amen.

Grant to us who are still in our pilgrimage, and who walk as yet by faith, that thy Holy Spirit may lead us in holiness and righteousness all our days. Amen.

Grant to thy faithful people pardon and peace, that we may be cleansed from all our sins, and serve thee with a quiet mind. Amen.

Grant to all who mourn a sure confidence in thy fatherly care, that, casting all their grief on thee, they may know the consolation of thy love. Amen.

Grant us, with all who have died in the hope of the resurrection, to have our consummation and bliss in thy eternal and everlasting glory, and, with the blessed Virgin Mary and all thy saints, to receive the crown of life which thou dost promise to all who share in the victory of thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

As the Deacon returns to the sanctuary, all sit.

THE LITURGY OF THE EUCHARIST

As the alms are collected and the altar is prepared, the Choir sings

THE OFFERTORY

Domine Jesu Christe, Rex gloriæ,
libera animas omnium fidelium defunctorum
de poenis inferni et de profundo lacu.
Libera eas de ore leonis,
ne absorbeat tartarus,
ne cadant in obscurum.

Sed signifer sanctus Michael
repræsentet eas in lucem sanctam,

Lord Jesus Christ, King of glory,
deliver the souls of all the faithful departed
from the pains of hell and the depths of the pit.
Deliver them from the Lion's mouth,
that hell may not devour them,
that they may not fall into darkness.

But let Michael, the holy standard-bearer
bring them into the holy light,

quam olim Abrahæ promisisti,
et semini ejus.

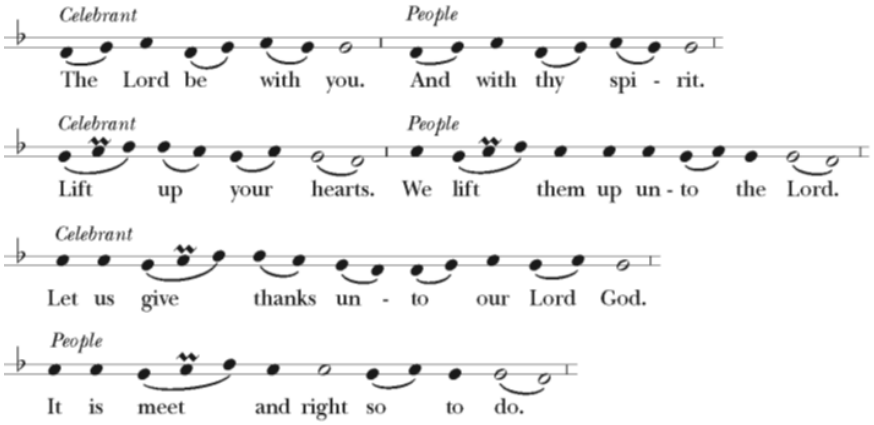
which once thou didst promise to Abraham,
and to his seed.

Hostias et preces tibi, Domine, laudis offerimus.
Tu suscipe pro animabus illis
quarum hodie memoriam facimus.
Fac eas, Domine, de morte transire ad vitam.

Sacrifices and prayers to thee, Lord, we offer.
Receive them on behalf of those souls
whose memory we this day recall.
Grant them, Lord, to pass from death unto life.

All stand for

THE GREAT THANKSGIVING EUCHARISTIC PRAYER I



The Celebrant proceeds

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Through Jesus Christ our Lord; who rose victorious from the dead, and doth comfort us with the blessed hope of everlasting life; for to thy faithful people, O Lord, life is changed, not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place
eternal in the heavens.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

The Choir sings

SANCTUS AND BENEDICTUS QUI VENIT

SANCTUS, Sanctus, Sanctus,
Dominus Deus Sabaoth,
pleni sunt cæli et terra gloria tua.
Hosanna in excelsis.
Benedictus qui venit in nomine Domini.
Hosanna in excelsis.

Holy, Holy, Holy,
Lord God of Hosts,
heaven and earth are full of thy glory.
Hosanna in the highest.
Blessed is he who cometh in the name of the Lord.
Hosanna in the highest.

The people kneel. Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

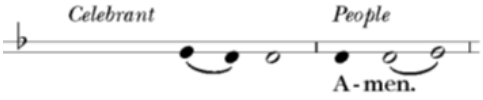
And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

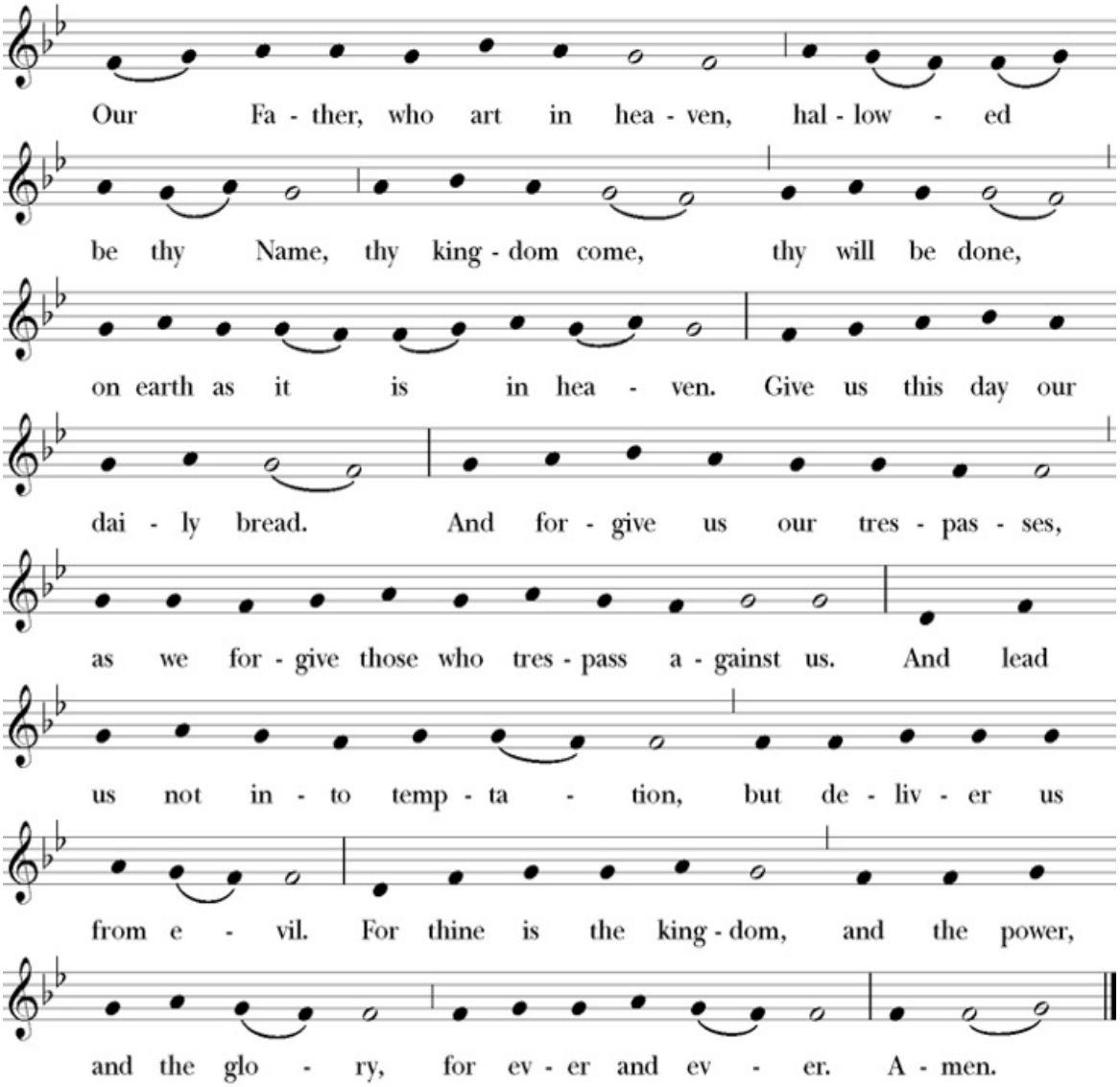
And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end . . .



THE LORD'S PRAYER

Celebrant
And now, as our Savior Christ hath taught us, we are bold to say,
Celebrant and People



THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated bread.
A period of silence is kept. Then the soloist sings

PIE JESU — Becky Fuller, mezzo-soprano

PIE Jesu Domine, dona eis requiem,
sempiternam requiem.

Merciful Lord Jesus, grant them rest,
rest eternal.

THE INVITATION TO COMMUNION

Celebrant Behold the Lamb of God; behold him that taketh away the sins of the world.
People Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my soul shall be healed.

THE COMMUNION

All baptized Christians are welcome to receive the sacrament of Holy Communion.
Those who do not wish to receive Holy Communion may come forward for a blessing.
Please indicate this to the priest by crossing your arms over your chest.

During the administration of Holy Communion, the Choir sings

AGNUS DEI

AGNUS Dei, qui tollis peccata mundi, dona eis requiem.
O Lamb of God, that takest away the sins of the world, grant them rest.

Agnus Dei, qui tollis peccata mundi, dona eis requiem.
O Lamb of God, that takest away the sins of the world, grant them rest.

Agnus Dei, qui tollis peccata mundi, dona eis requiem sempiternam.
O Lamb of God, that takest away the sins of the world, grant them rest everlasting.

LUX ÆTERNA

LUX æterna luceat eis, Domine, cum sanctis tuis in æternum; quia pius es.
Let light eternal shine upon them, O Lord, with thy saints forever more; for thou art gracious.

Requiem æternam dona eis, Domine, et lux perpetua luceat eis.
Rest eternal grant unto them, O Lord, and may light perpetual shine upon them.

After Communion, all kneel for

THE POSTCOMMUNION PRAYER

Celebrant The Lord be with you.
People And with thy spirit.
Celebrant Let us pray.

Celebrant and People

ALMIGHTY God, we thank thee that in thy great love thou hast fed us with the spiritual food and drink of the Body and Blood of thy Son Jesus Christ, and hast given unto us a foretaste of thy heavenly banquet. Grant that this Sacrament may be unto us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all thy saints; through Jesus Christ our Savior. Amen.

The Choir sings

Libera me, Domine

Requiem æternam dona eis, Domine:
et lux perpetua luceat eis.

Rest eternal grant unto them, O Lord:
and let light perpetual shine upon them.

LIBERA me, Domine, de morte æterna
in die illa tremenda:
Quando cæli movendi sunt et terra;
dum veneris judicare sæculum per ignem.

Deliver me, Lord, from death eternal in that fearful day:
When the heavens and earth shall quake;
When thou shalt come to judge the world by fire.

THE DISMISSAL

Deacon Rest eternal grant unto them, O Lord.
People And let light perpetual shine upon them.
Deacon May they rest in peace.
People Amen.

The Choir sings

IN PARADISUM

IN paradisum deducant te angeli,
in tuo adventu suscipiant te martyres,
et perducant te in civitatem sanctam Jerusalem.

May the angels receive thee in paradise,
at thy coming may the martyrs receive thee,
and bring thee into the holy city Jerusalem.

Chorus angelorum te suscipiat,
et cum Lazaro, quondam pauper,
aeternam habeas requiem.

May the choirs of angels receive thee,
and with Lazarus, once a beggar,
mayest thou have eternal rest.

All stand.
The clergy and other ministers depart in silence.

POSTLUDE | Ricardo Ramierez, organ

PARTICIPANTS IN THE LITURGY

The Reverend Nate Huddleston, Homilist
The Reverend Jim Swarthout, Celebrant
The Reverend Tim Murray, Deacon
Wes Kimes, Subdeacon

Eddie Taylor, Crucifer
John Garcia, Torch Bearer
Lindsay Taylor, Torch Bearer
Ann Ryba, Lector
Claudia Swarthout, Lector
Jeff Cross, Usher
Bob Hoyler, Usher

Thank you to our musicians for their diligence in preparing this beautiful service!

Sara Torbeck	conductor
Ricardo Ramierez	guest organist
Andra Kulans	violin
Robin Sackschewsky	violin
Nathan Sackschewsky	viola
Marian Fadrowski	cello
Eric Snoza	bass

Sopranos
Tina Summerfield
Maggie Bergadon
Julie Ballenger
Kim McLean
Lise Bible
Melanie Dean

Tenors
Evan Adamon
John Hughes
Dale Russell
Paul Nelis
Jeff Christoff

Altos
Susan Miller
Karena Dahl
Sheila Duran
Kay Lewis
Becky Fuller

Basses
Rick Birdsall
Doug Torbeck
BJ Seagrist
Randy Lawrence

LITURGICAL AND MUSICAL NOTES

In the New Testament, the word "saints" is used to describe the entire membership of the Christian community, and in the Collect for All Saints' Day the word "elect" is used in a similar sense. From very early times, however, the word "saint" came to be applied primarily to persons of heroic sanctity, whose deeds were recalled with gratitude and admiration by later generations.

Beginning in the tenth century, it became customary to set aside another day on which the church remembered that vast body of the faithful who, though no less members of the company of the redeemed, are unknown in the wider fellowship of the church. It was also a day for particular remembrance of family members and friends. Although those in this wider body of the faithful are no less part of the communion of saints than those persons whose particular sanctity is celebrated on All Saints' Day, the liturgical mood of the two days is nevertheless quite different, as the joy and exultation of All Saints' Day transitions to the much more personal remembrances and griefs of All Souls' Day.

Although the observance of All Souls' Day was abolished at the Reformation because of abuses connected with masses for the dead, a renewed understanding of its meaning has led to a widespread acceptance of this commemoration among Anglicans, and to its inclusion as an optional observance in the calendar of the Episcopal Church.

— from Lesser Feasts and Fasts (2024)

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The Requiem Mass, a celebration of the Holy Eucharist for the dead, takes its name from the first word of the liturgy's Introit: Requiem, meaning "rest." Traditionally offered not only for individuals, but also, in a more general way, on behalf of all who have died, the Requiem Mass is particularly appropriate on occasions such as this, at this commemoration of all the faithful departed.

Maurice Duruflé (1902-1986) was a highly respected organist, teacher, and composer. Born near Rouen, Duruflé spent most of his career at the Parisian church of St. Etienne-du-Mont. Notoriously self-critical of his music, he allowed only a handful of compositions to be published; the Requiem, published in 1948, is his Opus 9.

Duruflé's setting of the Requiem Mass had its origins in an organ suite based on musical themes from the Latin Requiem, which the composer had begun sketching after the death of his father. A timely commission from his publisher for a full-scale choral Requiem prompted him to transfer the thoughts already begun to a grander medium. Like the projected suite, the Requiem takes its primary musical inspiration from the Gregorian chant melodies that have been associated with the Requiem liturgy for centuries. The piece is dedicated to the memory of the composer's father, and had its premiere in a radio broadcast on All Souls' Day, 1947.

The environments in which Duruflé worked were utterly imbued with the sound of plainchant, the musical adornment of the Church's liturgies dating back well into the first Christian millennium. So it was natural for Duruflé to turn to this repertory in creating a modern musical Requiem. The venerable melodies of the Latin Requiem Mass permeate the vocal parts, and often the accompaniment as well, suffused with rich and hazy harmonies that seem to function almost as audible incense, persuasively transplanting the ancient melodies into the composer's other native musical language, the harmonic idiom of the early twentieth century.

Like the setting by his compatriot Gabriel Fauré, whom Duruflé admired, this Requiem omits the Dies Irae, a long portion of the traditional liturgy particularly preoccupied with judgment. Its absence is but slightly countered by the references to judgment in the Libera me, Domine, a prayer Duruflé (again following Fauré) incorporates into his setting. (Duruflé places this movement late in the cycle, just ahead of the final movement; we hear it this evening after the Postcommunion Prayer) Both the Libera me, Domine and the final movement, In paradisum, are texts drawn

not from the traditional Requiem Mass itself, but from the more intimate burial rite that would ordinarily follow a Requiem for an individual.

Duruflé's original version of the Requiem calls for a large orchestra to accompany the choir. The composer, however, was a master-arranger, well-known for his adaptations of orchestral scores for organ solo; he himself arranged the Requiem for performance by smaller forces, with either chamber orchestra or organ accompaniment alone. We are using the chamber orchestra edition, accompanied by organ and string quintet.

This liturgical presentation of the Requiem is a "performance" in the sense suggested by the text of the Introit: "to you shall vows be performed in Jerusalem." Duruflé's music provides the principal musical vehicle for the liturgy, but it is only a part of the overall experience, not its totality. The aim is to provide a ritual and aesthetic vehicle for engagement with a central fact of human life — its inevitable end — and an equally central dimension of the Christian faith: our trust that in death, "life is changed, not ended," and that the God who took on mortality for our sake likewise offers immortality to those who believe.

— adapted with permission from a program note by Alan J. Lewis, PhD

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Rest eternal grant unto them, O LORD,
and let light perpetual shine upon them:
May their souls, and the souls of all the faithful departed,
through the mercy of God, rest in peace.
AMEN.

PARISH CALENDAR

Sunday, November 8
4:00 p.m., All Souls' Requiem Mass

Wednesday, November 11
12:00 p.m., Veterans' Day Mass

Sunday, November 15
Stock the Shelves Sunday

Sunday, November 15
8:45 a.m., Newcomers' Breakfast, Community Room

Saturday, November 21
9:00 a.m.-4:00 p.m. And All The Angels Christmas sale

Sunday, November 22
9:00 a.m.-1:00 p.m. And All The Angels Christmas sale

Thursday, November 26
Thanksgiving

Sunday, November 29
Katy's Christmas Baskets & Giving Tree gifts are due. Please bring baskets and gifts to the Community Room.

Sunday, December 6
11:15 a.m., St. Nicholas Day

Monday, December 7
6:00 p.m., Women's Advent Gathering, Community Room

Sunday, December 13
10:00 a.m., Lessons & Carols

Giving Link



Newsletter Sign Up Link





ST. MICHAEL'S EPISCOPAL CHURCH

647 Dundee Avenue • Barrington, IL 60010
stmichaelsbarrington.org • 847-381-2323

The Rev. Nathan Huddleston, Rector
The Rev. Jim Swarthout, Associate Priest
The Rev. Tim Murray, Deacon
Jamie Cisco, Parish & Communications Administrator
Carol Hebert, Accountant
Kay Lewis, Youth Minister
Kim Curtis, Sunday School Director & Operations
Sara Torbeck, Director of Music
Jerry Egger, Organist

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