

THE CHURCH OF ST. MICHAEL & ST. GEORGE

The Fourth Sunday in Lent
March 26, 2017 9:15 AM

The Holy Eucharist

¶ The service follows the Order for Holy Eucharist found on page 323 of The Book of Common Prayer

¶ The musical setting of the Mass Ordinary is the Communion Service in D of Leo Sowerby (1895-1968)

Organ Voluntary

Prelude on an Angiers Church Melody

Clifford Harker
(1912-1999)

Hymn at the Procession 429

OLD 113TH

Acclamation

Celebrant Bless ✠ the Lord who forgiveth all our sins.
People His mercy endureth for ever.

¶ The People kneel

The Decalogue

God spake these words, and said: I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.



Lord, have mer-cy up - on us, and in - cline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the Lord thy God in vain.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath day.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Honor thy father and thy mother.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt do no murder.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.

People Lord, have mercy upon us, and incline our hearts to keep this law.

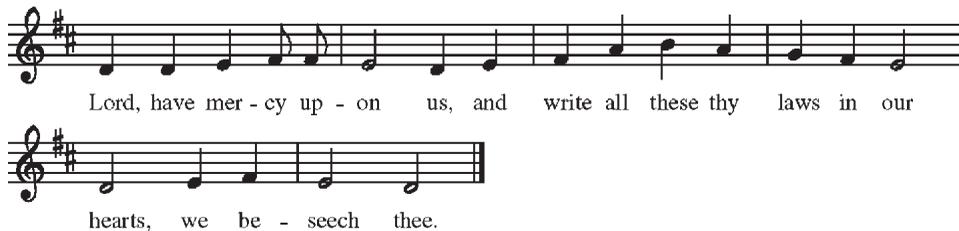
Thou shalt not steal.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbor.

People Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet.



Lord, have mer - cy up - on us, and write all these thy laws in our
hearts, we be - seech thee.

g The Celebrant says

HEAR WHAT OUR LORD JESUS CHRIST SAITH: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

¶ The Celebrant then says

Let us humbly confess our sins unto Almighty God.

¶ Celebrant and People all kneeling

Almighty and most merciful Father,
we have erred and strayed from thy ways like lost sheep,
we have followed too much the devices and desires of our own hearts,
we have offended against thy holy laws,
we have left undone those things which we ought to have done,
and we have done those things which we ought not to have done.
But thou, O Lord, have mercy upon us,
spare thou those who confess their faults,
restore thou those who are penitent,
according to thy promises declared unto mankind
in Christ Jesus our Lord;
and grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name. Amen.

¶ The Celebrant alone stands and says

The Almighty and merciful Lord grant you absolution ✠ and remission of all your sins,
true repentance, amendment of life, and the grace and consolation of his Holy Spirit.

¶ People Amen.

¶ All stand

Trisagion

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

The musical score is written for two voices (Soprano and Bass) in a 2/4 time signature with a key signature of one flat (B-flat). The first system contains the first two lines of the Trisagion. The second system contains the final two lines. The lyrics are placed below the vocal lines, with hyphens indicating syllables that span across notes. The bass line provides a simple harmonic accompaniment with a steady pulse.

The Collect of the Day

Celebrant The Lord be with you.

People And with thy spirit.

Celebrant Let us pray.

GRACIOUS FATHER, whose blessed Son Jesus Christ came down from heaven to be the true bread which giveth life to the world: Evermore give us this bread, that he may live in us, and we in him; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. † *People Amen.*

† *Then all are seated*

The Word of God

The Lesson

I SAMUEL 16:1-13

THE LORD SAID TO SAMUEL, “How long will you grieve over Saul, seeing I have rejected him from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” And Samuel said, “How can I go? If Saul hears it, he will kill me.” And the Lord said, “Take a heifer with you, and say, ‘I have come to sacrifice to the Lord.’ And invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me him whom I name to you.” Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, “Do you come peaceably?” And he said, “Peaceably; I have come to sacrifice to the Lord; consecrate yourselves, and come with me to the sacrifice.” And he consecrated Jesse and his sons, and invited them to the sacrifice. When they came, he looked on Eli’ab and thought, “Surely the Lord’s anointed is before him.” But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart.” Then Jesse called Abin’adab, and made him pass before Samuel. And he said, “Neither has the Lord chosen this one.” Then Jesse made Shammah pass by. And he said, “Neither has the Lord chosen this one.” And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The Lord has not chosen these.” And Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but behold, he is keeping the sheep.” And Samuel said to Jesse, “Send and fetch him; for we will not sit down till he comes here.” And he sent, and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. And the Lord said, “Arise, anoint him; for this is he.” Then Samuel took the horn of oil, and anointed him in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward. And Samuel rose up, and went to Ramah.

Reader The Word of the Lord.

People Thanks be to God.

† *All remain seated for the singing of the Psalm*

¶ *The first half of each Psalm verse is sung by the Precentor; the second half is sung by all*



*The Lord is my shepherd; **
therefore *can I lack nothing.*

He shall feed me in *a green pasture, **
and lead me forth beside the *waters of comfort.*

He shall con-vert *my soul, **
and bring me forth in the paths of righteous-ness *for his Name's sake.*

Yea, though I walk through the valley of the shadow of death, I will *fear no evil; **
for thou art with me; thy rod *and thy staff comfort me.*

Thou shalt prepare a table before me in the presence of *them that trouble me; **
thou hast anointed my head with oil, *and my cup shall be full.*

Surely thy loving-kindness and mercy shall follow me all the days *of my life; **
and I will dwell in the house of *the Lord for ever.*

The Epistle

EPHESIANS 5:8-14

FOR ONCE YOU WERE DARKNESS, but now you are light in the Lord; walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore it is said, "Awake, O sleeper, and arise from the dead, and Christ shall give you light."

Reader The Word of the Lord.

People Thanks be to God.

¶ *All stand for the singing of the Hymn and Gospel Procession*

Gospeler ✠ The Holy Gospel of our Lord Jesus Christ according to John.
People Glory be to thee, O Lord.

AS JESUS PASSED BY, he saw a man blind from his birth. And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world.” As he said this, he spat on the ground and made clay of the spittle and anointed the man’s eyes with the clay, saying to him, “Go, wash in the pool of Silo’am” (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, “Is not this the man who used to sit and beg?” Some said, “It is he”; others said, “No, but he is like him.” He said, “I am the man.” They said to him, “Then how were your eyes opened?” He answered, “The man called Jesus made clay and anointed my eyes and said to me, ‘Go to Silo’am and wash’; so I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.” They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, “He put clay on my eyes, and I washed, and I see.” Some of the Pharisees said, “This man is not from God, for he does not keep the sabbath.” But others said, “How can a man who is a sinner do such signs?” There was a division among them. So they again said to the blind man, “What do you say about him, since he has opened your eyes?” He said, “He is a prophet.” The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, “Is this your son, who you say was born blind? How then does he now see?” His parents answered, “We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself.” His parents said this because they feared the Jews, for the Jews had already agreed that if any one should confess him to be Christ, he was to be put out of the synagogue. Therefore his parents said, “He is of age, ask him.” So for the second time they called the man who had been blind, and said to him, “Give God the praise; we know that this man is a sinner.” He answered, “Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see.” They said to him, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?” And they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if any one is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out. Jesus heard that they had cast him out, and having found him he said, “Do you believe in the Son of man?” He answered, “And who is he, sir, that I may believe in him?” Jesus said to him, “You have seen him, and it is he who speaks to you.” He said, “Lord, I believe”; and he worshiped him. Jesus said, “For judgment I came into this world, that those who do not see may see, and that those who see may become blind.” Some of the Pharisees near him heard this, and they said to him, “Are we also blind?” Jesus said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.”

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

Sermon

The Rev. Blake Andrew Sawicky

¶ Following the Sermon, all stand and say together

The Nicene Creed

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father and the Son;
who with the Father and the Son together is worshiped
and glorified;
who spake by the Prophets.
And I believe one holy Catholic and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead, ✠
and the life of the world to come. Amen.

The Prayers of the People

¶ The Deacon says

Let us pray for the whole state of Christ's Church and the world.

¶ All kneel

¶ The Deacon says the Prayers, which conclude

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

¶ People Amen.

¶ All stand

The Peace

Celebrant The peace of the Lord be always with you.

People And with thy spirit.

¶ Then the Ministers and People greet one another in the name of the Lord

Announcements

The Holy Communion

Anthem at the Offertory

How dazzling fair art thou, my Life, my Light!

How comely is thy countenance, how bright!

Sun uncreate, how keen is the enjoyment

That Saints and Angels find in thine employment!

In view thereof sing I, by day and night,

How dazzling fair art thou, my Life my Light!

My soul, O Lord, is sore athirst for thee:

My heart doth yearn thy seemly face to see:

Dim is my sight; but one ray of thy kindness

Should quickly skill to cure mine eyes of blindness:

Mean while my song and my complaint shall be,

“My soul, O Lord, is sore a thirst for thee.”

When shall I come to hear that Angel song?

Nay, swell the chorus of the heav'nly throng?

Then join the noble company of Sages,

Who chaunt thee Lauds through everlasting ages?

Now ev'ry day me thinks and all day long,

“When shall I come to hear that Angel song?”

Amen.

Words: George R. Woodward (1848–1934), after Johann Scheffler (1624–1677)

Music: Charles Wood (1866–1926)

¶ Then, as the Ushers come forward, all stand and make the following response

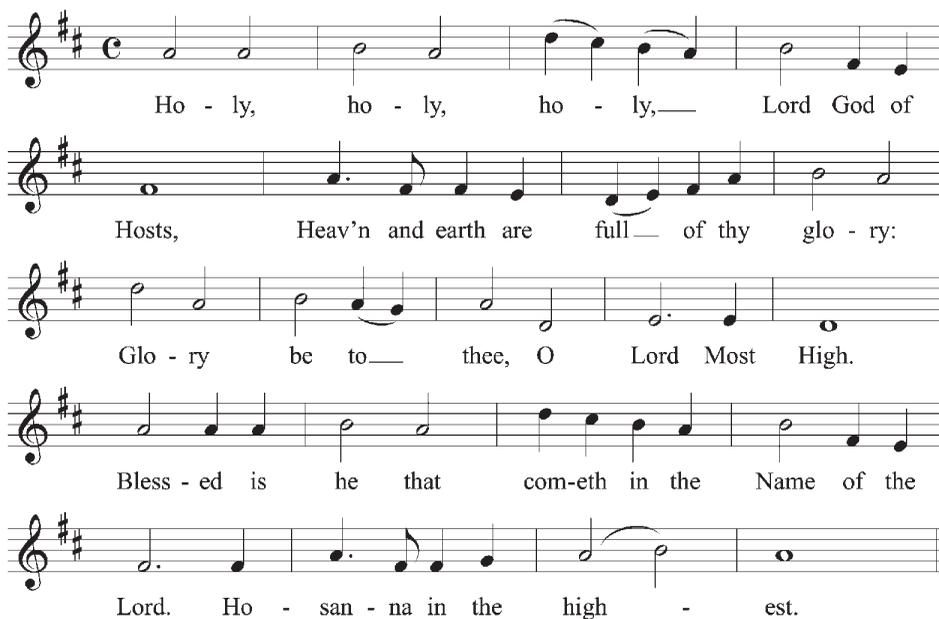
- ∇. All things come of thee, O Lord;
✠. And of thine own have we given thee.

The Great Thanksgiving

- Celebrant* The Lord be with you.
People And with thy spirit.
Celebrant Lift up your hearts.
People We lift them up unto the Lord.
Celebrant Let us give thanks unto our Lord God.
People It is meet and right so to do.

¶ Then, facing the Holy Table, the Celebrant proceeds with the Proper Preface, which concludes
... we laud and magnify thy glorious Name; evermore praising thee, and saying,

Sanctus and Benedictus qui venit



Ho - ly, ho - ly, ho - ly, — Lord God of
Hosts, Heav'n and earth are full — of thy glo - ry:
Glo - ry be to — thee, O Lord Most High.
Bless - ed is he that com-eth in the Name of the
Lord. Ho - san - na in the high - est.

¶ The People kneel

¶ Then the Celebrant continues with the Eucharistic Prayer, page 334, which concludes

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. *¶ All AMEN.*

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 trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

¶ The Celebrant breaks the Bread and a period of silence is kept; then is sung

Agnus Dei



O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, grant us thy peace.

The Prayer of Humble Access ¶ *Said by all*

WE DO NOT PRESUME TO COME TO THIS THY TABLE, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

The Invitation and Ministration of Communion

¶ *All Christians baptized with water in the Name of the Father, Son, and Holy Spirit are welcome to receive Holy Communion. To receive the Bread, extend your palms, crossed and upward; when offered the Chalice, please assist in guiding it. 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.*

Anthem at the Communion

I will arise and go to Jesus,
He will embrace me in his arms;
In the arms of my dear Savior,
O, there are ten thousand charms.

Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power.

Come ye thirsty, come, and welcome,
God's free bounty glorify;
True belief and true repentance,
Every grace that brings you nigh.

Come, ye weary, heavy laden,
Lost and ruined by the fall;
If you tarry till you're better,
You will never come at all.

Let not conscience make you linger,
Not of fitness fondly dream;
All the fitness he requireth
Is to feel your need of Him.

Words: Joseph Hart (1712-1768)

Music: RESTORATION; Southern Harmony; arr. Robert Lehman

The Postcommunion Prayer *¶ Said by all kneeling*

ALMIGHTY AND EVERLIVING GOD, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

The Blessing *✠ ¶ The Celebrant blesses the People*

¶ All stand

The Dismissal *¶ The People are dismissed with these words*

℣. Let us bless the Lord.

℟. Thanks be to God.

Hymn at the Retiring Procession 567

ST. MATTHEW



THE CHURCH OF ST. MICHAEL & ST. GEORGE

6345 Wydown Boulevard

P.O. Box 11887

St. Louis, MO 63105

www.csmsg.org

314.721.1502

The Rev. Andrew John Archie

The Rev. Blake Andrew Sawicky

The Rev. Ezgi Saribay Perkins

The Rev. Anne Kelsey

Robert Wylie Lehman

Nicholas Frazier Bideler

RECTOR

ASSISTANT TO THE RECTOR

CURATE

PRIEST ASSOCIATE

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ASSISTANT ORGANIST AND CHOIRMASTER

