



*Unison*

1 Ye watch - ers and ye ho - ly ones, bright ser - a phs, cher - u -  
 2 O high - er than the cher - u - bim, more glo - rious than the  
 3 Re - spond, ye souls in end - less rest, ye pa - tri - archs and  
 4 O friends, in glad - ness let us sing, su - per - nal an - them

*Harmony*

*Unison*

bim, and thrones, raise the glad strain, Al - le - lu - ia! Cry  
 ser - a - phim, lead their prais - es, Al - le - lu - ia! Thou  
 pro - phets blest, Al - le - lu - ia, al - le - lu - ia! Ye  
 ech - o - ing, Al - le - lu - ia, al - le - lu - ia! To

out, do - min - ions, prince-doms, powers, vir - tues, arch - an - gels, an - gels'  
 bear - er of the e - ter - nal Word, most gra - cious, mag - ni - fy the  
 ho - ly twelve, ye mar - tyrs strong, all saints tri - um - phant, raise the  
 God the Fa - ther, God the Son, and God the Spi - rit, Three in

*Harmony*

choirs, Al - le - lu - ia, al - le - lu - ia, al - le -  
 Lord, Al - le - lu - ia, al - le - lu - ia, al - le -  
 song, Al - le - lu - ia, al - le - lu - ia, al - le -  
 One, Al - le - lu - ia, al - le - lu - ia, al - le -

*Unison*

lu - ia, al - le - lu - ia, al - le - lu - ia!  
 lu - ia, al - le - lu - ia, al - le - lu - ia!  
 lu - ia, al - le - lu - ia, al - le - lu - ia!  
 lu - ia, al - le - lu - ia, al - le - lu - ia!

*Words: John Athelstan Laurie Riley (1858-1945)*

*Music: LASST UNS ERFREUEN, melody from Auserlesene Catholische Kirchengeseng, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958)*



THE CHURCH  
OF ST. MICHAEL & ST. GEORGE

# Saint Michael and All Angels

September 26, 2021      10:00 AM

## The Holy Eucharist

¶ *The musical setting of the Mass Ordinary is the Missa de Sancta Maria Magdalena of Healey Willan (1880–1968)*

*The liturgy begins with the Organ Voluntary which calls us to reverence and prayer.*

### Organ Voluntary

Paean

Kenneth Leighton  
(1929–1988)

¶ *All stand as Bagpipes lead the Procession into the Church*

### Opening Hymn      ¶ *Facing page*

*The Hymn serves to foster unity among those assembled as praise is sung with one voice.*

*The hymns sung at The Church of St. Michael & St. George are drawn from The Hymnal 1982 of The Episcopal Church. Today's opening hymn invites us, along with all orders of angels, the Blessed Virgin Mary, and the souls of the faithful departed, to join our voices with all the choirs of angels in "supernal anthems" to the Holy Trinity.*

*The Celebrant and People greet one another with the Acclamation.*

### Acclamation

*Celebrant* Blessed be God: ☩ Father, Son, and Holy Spirit.

*People* And blessed be his kingdom, now and for ever. Amen.

*This preparatory prayer is said to ask God to purify our hearts and prepare us for worship.*

### The Collect for Purity

¶ *The Celebrant says*

**A**LMIGHTY GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord.  
¶ *People* Amen.

## Gloria in excelsis

HYMNAL S-202

*The Gloria in excelsis  
(or Song of the  
Angels) is sung to  
join us together with  
the Communion of  
Saints in praise and  
thanksgiving.*

Glory be to God on high,  
and on earth peace, good will towards men.  
We praise thee, we bless thee,  
we worship thee,  
we glorify thee,  
we give thanks to thee for thy great glory,  
O Lord God, heavenly King, God the Father Almighty.  
O Lord, the only-begotten Son, Jesus Christ;  
O Lord God, Lamb of God, Son of the Father,  
that takest away the sins of the world,  
have mercy upon us.  
Thou that takest away the sins of the world,  
receive our prayer.  
Thou that sittest at the right hand of God the Father,  
have mercy upon us.  
For thou only art holy;  
thou only art the Lord;  
thou only, O Christ,  
with the Holy Ghost,  
art most high in the glory **†** of God the Father. Amen.

## The Collect of the Day

*The Collect of the  
Day functions as a  
bridge between the  
Entrance Rite and the  
Liturgy of the Word.  
This prayer “collects”  
the thematic material  
of the Gospel and/or  
observance of the day.*

*Celebrant* The Lord be with you.

*People* And with thy spirit.

*Celebrant* Let us pray.

**O** EVERLASTING GOD, who hast ordained and constituted the ministries of angels and men in a wonderful order: Mercifully grant that, as thy holy angels always serve and worship thee in heaven, so by thy appointment they may help and defend us on earth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **¶ People** Amen.

**O** ALMIGHTY GOD, to whose glory we celebrate the dedication of this house of prayer: We give thee thanks for the fellowship of those who have worshiped in this place; and we pray that all who seek thee here may find thee, and be filled with thy joy and peace; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. **¶ People** Amen.

**¶ Then all are seated**

# The Word of God

## The First Lesson

GENESIS 28:10-17

*The First Lesson is generally taken from the Old Testament and reminds us that Hebrew scripture is the “manger in which Christ lies” and that Christ is the fulfillment of all God’s saving work that went before.*

JACOB LEFT BEER-SHEBA AND WENT TOWARD HARAN. And he came to a certain place, and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it! And behold, the Lord stood above it and said, “I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your descendants; and your descendants shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and by you and your descendants shall all the families of the earth bless themselves. Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done that of which I have spoken to you.” Then Jacob awoke from his sleep and said, “Surely the Lord is in this place; and I did not know it.” And he was afraid, and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.”

*Reader* The Word of the Lord.

*People* Thanks be to God.

*All remain seated for the singing of the Psalm*

Psalm 103:19–22

*Dominus in caelo*

*Anglican Chant: John Barnard  
(b. 1948)*

The Lord hath prepared his | seat in | heaven, \*  
and his kingdom | ruleth | over | all.

O praise the Lord, ye angels of his, ye that ex-| cel in | strength; \*  
ye that fulfil his commandment,  
and hearken unto the | voice | of his | word.

O praise the Lord, all | ye his | hosts; \*  
ye servants of | his that | do his | pleasure.

O speak good of the Lord, all ye works of his,  
in all places of | his do-| minion: \*  
praise thou the | Lord, | O my | soul.

*A response to the Lesson is made from the Psalter, the Hebrew book of sacred song. The Psalm turns our attention toward the New Testament reading which is to follow.*

*The New Testament Lesson is generally drawn from one of the Epistles and is intended to instruct us in the faith.*

## The Second Lesson

REVELATION 12:7-12

**N**OW WAR AROSE IN HEAVEN, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world – he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who accuses them day and night before our God. And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. Rejoice then, O heaven and you that dwell therein! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!”

*Reader* The Word of the Lord.

*People* Thanks be to God.

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

*The Hymn prepares us for the reading of the Gospel. All stand to sing and to welcome Christ into our midst as he is revealed through the Gospel Lesson.*

## Hymn at the Sequence

*Originally used as the Vesper Hymn for the First Sunday in Lent, this 8th-century hymn presents the theme of continuous “Alleluias” in heaven, as sung by cherubim, seraphim, all orders of angels, and all souls in endless rest, even though the praises might be silenced on earth.*

1 Sing al - le - lu - ia forth in du - teous praise,  
2 Ye powers who stand be - fore the e - ter - nal Light,  
3 Then let the ho - ly ci - ty raise the strain,  
4 Ye who have fought and joined the star - ry throng,  
5 Your songs of tri - umph shall for ev - er ring,  
6 Such song is rest and food and deep de - light  
7 Al - might - y Christ, to thee our voic - es sing

1 ye ci - ti - zens of heaven, O sweet - ly raise  
2 let all your choirs re - ech - o to the height  
3 and with glad songs re - sound - ing wake a - gain  
4 ye vic - tors, now take up the e - ter - nal song,  
5 the hymns which tell the hon - or of your King,  
6 to saints for - giv - en; let them all u - nite  
7 glo - ry for ev - er - more; to thee we bring

1 an end - less al - le - lu - ia.  
 2 an end - less al - le - lu - ia.  
3 an end - less al - le - lu - ia.  
 4 an end - less al - le - lu - ia.  
 5 an end - less al - le - lu - ia.  
 6 in end - less al - le - lu - ia.  
 7 an end - less al - le - lu - ia.

*Words: Latin, 5th-8th cent.; ver. Hymnal 1940  
Music: MARTINS, Percy Carter Buck (1871-1947)*

*The Gospel holds a place of honor as the final reading. The Gospel Procession is symbolic of the Word coming to God's People.*

## The Gospel

JOHN 1:47-51

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

**J**ESUS SAW NATHAN'EL COMING TO HIM, and said of him, “Behold, an Israelite indeed, in whom is no guile!” Nathan'el said to him, “How do you know me?” Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathan'el answered him, “Rabbi, you are the Son of God! You are the King of Israel!” Jesus answered him, “Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these.” And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.”

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

## Sermon

The Rev. Andrew John Archie

**¶ Following the Sermon, all stand and say together**

*The Nicene Creed  
is our common  
affirmation of the  
faith. It recalls our  
Baptismal vows and  
covenant and re-  
affirms our belief in  
the saving power of  
Christ.*

## 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 Church is called to prayer by the Deacon. The People join in heart and mind to offer our common petitions, intercessions, and thanksgivings to God.*

## Litany of Saint Michael

**¶ The Deacon or other person appointed says**

In the power of the Spirit, and in union with Christ, let us pray.

**¶ All kneel**

**¶ The Deacon continues**

**F**ATHER IN HEAVEN, the angels sing by day and night around thy throne: “Holy, holy, holy is the Lord God almighty.” With Michael, prince of the angels, who contends by our side, with Gabriel, thy herald, who brings glad tidings, with Raphael, the protector, who ministers thy healing, and with the whole company of heaven, we worship thee, we give thee glory, we sing thy praise and exalt thee for ever.

*Deacon* Lord, have mercy on us.

*People* Lord, have mercy on us.

*Deacon* Christ, have mercy on us.

*People* Christ, have mercy on us.

*Deacon* Lord, have mercy on us.

*People* Lord, have mercy on us.

*Deacon* O Christ, hear us.

*People* O Christ, graciously hear us.

*Deacon* O God, the Father of Heaven,

*People* Have mercy upon us.

*Deacon* O God, the Son, Redeemer of the world,

*People* Have mercy upon us.

*Deacon* O God, the Holy Ghost,

*People* Have mercy upon us.

*Deacon* Holy Trinity, one God,

*People* Have mercy upon us.

*Deacon* Holy Mary, Queen of Angels,

*People* Pray for us.

*Deacon* Saint Michael,

*People* Pray for us.

*Deacon* Saint Michael, filled with the wisdom of God,

*People* Pray for us.

*Deacon* Saint Michael, perfect adorer of the Incarnate Word,

*People* Pray for us.

*Deacon* Saint Michael, crowned with honour and glory,

*People* Pray for us.

*Deacon* Saint Michael, most powerful Prince of the armies of the Lord,  
*People* Pray for us.

*Deacon* Saint Michael, standard-bearer of the Most Holy Trinity,  
*People* Pray for us.

*Deacon* Saint Michael, victor over Satan,  
*People* Pray for us.

*Deacon* Saint Michael, guardian of Paradise,  
*People* Pray for us.

*Deacon* Saint Michael, guide and comforter of the people of Israel,  
*People* Pray for us.

*Deacon* Saint Michael, splendour and fortress of the Church Militant,  
*People* Pray for us.

*Deacon* Saint Michael, honour and joy of the Church Triumphant,  
*People* Pray for us.

*Deacon* Saint Michael, light of angels,  
*People* Pray for us.

*Deacon* Saint Michael, protector of orthodox believers,  
*People* Pray for us.

*Deacon* Saint Michael, strength of those under the standard of the Cross,  
*People* Pray for us.

*Deacon* Saint Michael, light and confidence of souls at the hour of death,  
*People* Pray for us.

*Deacon* Saint Michael, our most sure aid,  
*People* Pray for us.

*Deacon* Saint Michael, our help in all adversities,  
*People* Pray for us.

*Deacon* Saint Michael, herald of the everlasting judgment,  
*People* Pray for us.

*Deacon* Saint Michael, consoler of languishing souls,  
*People* Pray for us.

*Deacon* Saint Michael, receiver souls after death,  
*People* Pray for us.

*Deacon* Saint Michael, our prince,  
*People* Pray for us.

*Deacon* Saint Michael, our advocate,  
*People* Pray for us.

*Deacon* Pray for us, O glorious Saint Michael, Prince of the Church,  
*People* That we may be made worthy of the promises of Christ.

*¶ Then the Celebrant says*

**S**ANCTIFY US, we beseech Thee, O Lord Christ, with thy holy blessing, and grant us, by the intercession of Saint Michael, that wisdom which teaches us to lay up treasures in heaven by exchanging the goods of this world for those of eternity, thou who livest and reignest, world without end.  
*¶ People* Amen.

*As a corporate body, we acknowledge our sin and our desire for forgiveness in order that we might live into the fullness of God's call to us.*

## Confession of Sin

*¶ The People are called to confess their sins*

Let us humbly confess our sins unto Almighty God.

*¶ Celebrant and People*

Almighty God,  
Father of our Lord Jesus Christ,  
maker of all things, judge of all men:  
We acknowledge and bewail our manifold sins and wickedness,  
which we from time to time most grievously have committed,  
by thought, word, and deed, against thy divine Majesty,  
provoking most justly thy wrath and indignation against us.

We do earnestly repent,  
and are heartily sorry for these our misdoings;  
the remembrance of them is grievous unto us,  
the burden of them is intolerable.

Have mercy upon us,  
have mercy upon us, most merciful Father;  
for thy Son our Lord Jesus Christ's sake,  
forgive us all that is past;  
and grant that we may ever hereafter  
serve and please thee in newness of life,  
to the honor and glory of thy Name;  
through Jesus Christ our Lord. Amen.

*¶ Then the Celebrant pronounces Absolution*

**A**LMIGHTY GOD, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, **¶** pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord.

*¶ People* Amen.

**¶** *The Celebrant may then say one or more of the following Comfortable Words*

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you.

*Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

**¶** *All stand*

*The Peace is passed, an ancient practice among Christians. It is a sign of love and respect, reconciliation and greeting. It is our way of acknowledging that we are in love and charity with our neighbor as we prepare for the Liturgy of the Eucharist.*

## 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; This may be done with a wave or a bow; please observe social distancing and refrain from physical contact with those from outside your household*

## Welcome and Announcements

*Holy Michael archangel, defend us in the day of battle. Be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly host, by the power of God thrust down to hell Satan and all wicked spirits who wander through the world for the ruin of souls.*

*The Choir, on our behalf, offers the gift of music to God through the singing of a choral work that is relevant to the theme of the day's liturgy. The congregation is invited to join in this act through contemplation of the text being sung.*

## The Holy Communion

### Anthem at the Offertory

Bright beings from the realm of light,  
Messengers from the Lord of Might!  
Silent as dawn and swift as sound,  
Your presence shines where God is found.

Unseen as air, in fiery power,  
Angelic hordes make demons cower,  
And won with Christ in holy fight  
Salvation's gift from human plight.

*Our gifts are presented at the Altar as a tangible sign of our daily work. Through the fruits of our labor, we give back to God in gratitude for what we have been given.*

The sun's bright beams bring light to earth,  
And angels bless our pain and mirth;  
May angel hosts transport us high  
To God in heaven when we die.

*Words: Keith Walker (1985)  
Music: Simon Lole (2001)*

**¶ Following the singing of the Anthem, all stand to sing**

### Hymn at the Presentation 380: v. 3

OLD HUNDREDTH

## The Great Thanksgiving

*The Great Thanksgiving begins with a dialogue between the Celebrant and the People which invites us to the Eucharistic banquet.*

**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**

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.

For with thy co-eternal Son and Holy Spirit, thou art one God, one Lord, in Trinity of Persons and in Unity of Substance; and we celebrate the one and equal glory of thee, O Father, and of the Son, and of the Holy Spirit.

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

### Sanctus and Benedictus qui venit

HYMNAL S-114

*We join with the angels and saints and all of creation in singing praise and thanksgiving to God by sing the Sanctus.*

**¶ Celebrant and People**

Holy, holy, holy, Lord God of Hosts:  
Heaven and earth are full of thy glory.  
Glory be to thee, O Lord Most High.

Blessed ☧ is he that cometh in the name of the Lord.  
Hosanna in the highest.

**¶ The People kneel. Then the Celebrant continues with the Eucharistic Prayer**

**A**LL 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

*The theme of Thanksgiving is continued through a rehearsal of the means of our salvation.*

*Following the thanksgiving, the Eucharistic Prayer (also called the Anaphora or Canon) is drawn from forms of ancient Jewish blessings and embodies four elements: 1) the Words of Institution,*

*2) Anamnesis (remembrance, or calling to mind this memorial Jesus has given us),*

*3) Epiclesis (invocation of the Spirit),*

*4) Oblation (the offering of earthly gifts as well as ourselves – our souls and bodies – to God.)*

*The “Great Amen” should be said firmly and with bold conviction to affirm our own part in offering this sacrifice.*

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. ¶ All AMEN.

*The Lord's Prayer is the culmination of our participation in Christ's self-offering. Our corporate recitation binds us together and expresses our unity with one another in Christ.*

*The Bread is broken, symbolic of the Lord's body being broken on the Cross.*

*The Agnus Dei (Lamb of God) is called the "Fraction Anthem" and celebrates that Christ was sacrificed for us the way the Passover Lamb is sacrificed for the sins of the people in the Temple.*

*The Prayer of Humble Access, rooted in images from the gospels, is a vivid confession of our unworthiness to partake in the gifts of God's table and the transforming power of Christ's body and soul.*

**¶ The Celebrant says**

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

**¶ Celebrant and People**

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 Breaking of the Bread

HYMNAL S-158

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

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**

**W**E 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

**¶ The Celebrant, facing the People, says**

The Gifts of God for the People of God.

**¶ and may add**

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

**¶ All Christians baptized with water in the Name of the Father, Son, and Holy Spirit are welcome to receive Holy Communion. Please follow the directions of the Ushers on when to come forward. Please continue to wear your mask and, to maintain distancing, form a single file line at six-foot intervals in household units. To receive the Bread, extend your palms, crossed and upward; then return to your seat, then consume the Bread.**

**¶ Holy Communion will be offered in one kind only.**

**¶ 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

We love the place, O God.  
Wherein thine honor dwells;  
The joy of thine abode  
All earthly things excels.

We love the house of prayer,  
Wherein thy servants meet;  
And thou, O Lord, art there  
Thy chosen flock to greet.

We love the sacred font,  
For there the Holy Dove  
to pour is ever wont  
His blessing from above.

We love thine altar, Lord;  
O what on earth so dear!  
For there in faith adored  
We find thy presence near.

We love the word of life.  
The word that tells of peace,  
Of comfort in the strife,  
And joys that never cease.

We love to sing below  
For mercies freely given;  
But, O, we long to know  
The triumph song of heaven!

Lord Jesus, give us grace  
On earth to love thee more,  
In heaven to see thy face,  
And with thy Saints adore.

*Again, on behalf of the People, the Choir offers music to the glory of God. As the People approach the Altar, it is symbolic of joining in praise and thanksgiving with the choirs of Angels and Archangels at the throne of heaven.*

Words: William Bullock (1797-1874); rev. Henry Baker (1821-1877)  
Music: Herbert Sumption (1899-1995)

## Hymn at the Communion

*Sung by all*

Today's Communion Hymn is a soulful entreaty which asks that we be included amongst the heavenly throngs who sing continuous praises to the Creator and Redeemer. The stirring tune, Coe Fen, is named for the marshland in Cambridge, England, where the composer taught.



1. How shall I sing that ma - je - sty which an - gels  
2. Thy bright-ness un - to them ap - pears, while I thy  
3. En - light - en with faith's light my heart, in - flame it  
4. How great a be - ing, Lord, is thine, which doth all



do ad - mire? Let dust in dust and si - lence  
foot - steps trace; A sound of God comes to my  
with love's fire, Then shall I sing and take my  
be - ings keep! Thy know-ledge is the on - ly



lie; sing, sing, ye heav - 'ly choir. Thou-sands of  
ears, but they be - hold thy face: I shall, I  
part with that ce - lest - ial choir. They sing, be -  
line to sound so vast a deep: Thou art a



thou - sands stand a - round thy throne, O God most  
fear, be dark and cold, with all my fire and  
cause thou art their sun; Lord, send a beam on  
sea with - out a shore, a sun with - out a



high; Ten thou - sand times ten thou - sand sound thy  
light; Yet when thou dost ac - cept their gold, Lord,  
me; For where heav'n is but once be - gun, there  
sphere; Thy time is now and ev - ver - more, thy



praise; but who am I?  
treas - ure up my mite.  
al - le - lu - ias be.  
place is ev - ery - where.

Words: John Mason (17th-century)

Music: COE FEN; Kenneth Naylor (1931–1991)

## The Postcommunion Prayer

¶ *The Celebrant says*

Let us pray.

¶ *Celebrant and People*

**A**LMIGHTY 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*

**M**AY ALMIGHTY GOD, to whose glory we celebrate this festival of Saint Michael and All Angels, be now and evermore your guide and companion in the way. ¶ *People* Amen.

May God, who has bound us together in the company of the elect, in this age and the age to come, attend to the prayers of his faithful servants on your behalf, as he hears your prayers for them. ¶ *People* Amen.

May God, who has given us, in the lives of his saints, patterns of holy living and victorious dying, strengthen your faith and devotion, and enable you to bear witness to the truth against all adversity. ¶ *People* Amen.

And the blessing ☩ of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. ¶ *People* Amen.

¶ *All stand*

## The Dismissal

*Deacon* Let us go forth in the name of Christ.

*People* Thanks be to God.

## Closing Hymn    ¶ *Overleaf*

*Based on the great vision of angels of the Prophet Isaiah (6:1-3), this hymn to the Trinity appears widely in both Anglican and free churches in Britain. Originally found in Hymns Ancient and Modern from the Roman Breviary (1837) this hymn is found for the first time in the Episcopal Church in the Hymnal 1982. The noble tune by C. Hubert H. Parry is named for the village in Sussex where the nobleman composer lived his final years.*

¶ *Then the Bagpipes lead the Procession from the Church*

*Following the Eucharist Banquet, we give thanks for the heavenly meal and ask that it strengthen us to go forth in the cause of Christ to the world.*

*In response to our prayer, God's blessing is bestowed upon us and the Deacon sends us forth into the world to love and serve the Lord.*

A final Hymn of  
praise is sung, binding  
together the People of  
God as they go into  
the world strengthened  
and nourished by the  
Holy Eucharist.

1 Round the Lord in glo - ry seat - ed cher - u - bim and ser - a - phim  
2 Heaven is still with glo - ry ring-ing, earth takes up the an - gels' cry,  
3 "Lord, thy glo - ry fills the hea-ven, earth is with thy full - ness stored;

filled his tem-ple, and re - peat - ed each to each the al-ter - nate hymn;  
"Ho - ly, ho - ly, ho - ly," sing - ing, "Lord of hosts, the Lord Most High."  
un - to thee be glo - ry giv - en, ho - ly, ho - ly, ho - ly Lord."

"Lord, thy glo - ry fills the hea-ven, earth is with thy full - ness stored;  
With his ser - aph train be - fore him, with his ho - ly Church be - low,  
Thus thy glo - rious Name con - fess - ing, with thine an - gel hosts we cry

un - to thee be glo - ry giv - en, ho - ly, ho - ly, ho - ly Lord."  
thus u - nite we to a - dore him, bid we thus our an - them flow:  
"Ho - ly, ho - ly, ho - ly," bless - ing thee, the Lord of hosts Most High.

Words: Richard Mant (1776-1848)

Music: RUSTINGTON; Charles Hubert Hastings Parry (1848-1918)

### *Music in this Morning's Liturgy*

† Kenneth Leighton, composer of this morning's organ voluntary, was a north-country English composer and pianist who held professorial appointments at the universities of Leeds and Oxford. The *Paean* played this morning (a song of triumph and praise) is jagged and angular in its conception, reminiscent of the landscape of the composer's native Yorkshire. • Simon Lole straddles the line between church/cathedral musician and broadcaster. Sometime Organist of Salisbury Cathedral, most of his work today is done with the BBC. His anthem, *Angels*, contrasts sections of rhythmic vitality with long, limpid lines. • Herbert Sumsion was Organist of Gloucester Cathedral. His anthem, sung during Communion, beautifully captures the text so appropriately expressing love for a house of worship – eminently appropriate for feasts of dedication or title.

### *A Note on Liturgical Colors*

† Colors play an important part in the worship of the Church. They change according to the seasons of the Church year and the liturgical tasks at hand. The colors worn at the Church of St. Michael & St. George are drawn from colors worn in England before the Reformation and we use the color gold for the highest of feasts and holy days. Today we celebrate the feast of our patron, the Archangel Michael and, in keeping with ancient English tradition, on our patron's feast, we wear the finest vestments we have. The color gold symbolizes that which is precious and valuable and so symbolizes majesty, joy, and the presence of God among us. It symbolizes the greatest work of God in the world and commemorates the archangel's triumph over the devil in a war in Heaven anticipating Christ's triumph over the devil on earth.

### *A Note on Liturgical Posture*

In traditional Anglican worship, we enact three different postures and make the sign of the Cross, each of which has meaningful significance.

- † *Standing:* We stand to proclaim our faith through the singing of hymns and the recitation of the Nicene Creed. We also stand as an expression of honor to welcome Christ as he is revealed to us in the Gospel.
- † *Sitting:* We sit to be instructed in the faith through the reading of scripture, the sermon, and by the choir's musical offerings sung on our behalf.
- † *Kneeling:* We kneel for prayer and to express our profound reverence for Christ as he is revealed to us in the Sacrament of the Holy Eucharist.

Making the sign of the Cross † was universal among early Christians and it is made at various points in the liturgy to remind us of two central realities of our faith: who God is (the nature of the Holy Trinity) and what God has done for us (suffering and redemption on the Cross).

## Presentation of the Gifts at CSMG

Here at the Church of St. Michael & St. George, we have made a change to our Sunday morning liturgy.

The Book of Common Prayer 1979 is very intentional about restoring the Eucharist to its place as the principal liturgy of the Church and, in doing so, has sought to revive practices and customs observed in the very early days of Christianity.

Going forward, our offerings of Bread and Wine will be presented to the Deacon at the Altar by representatives of the congregation as the Prayer Book instructs. As the Gifts are presented, we will all join in singing a Presentation Hymn.

From the earliest days of the Church, it was the custom for each communicant to bring to the Eucharist individual gifts of bread and wine and the practice of presenting the gifts to the Deacon at the Altar dates from as early as the second century.

The Gospel of Mark tells us that Jesus and his disciples sang a hymn at the Last Supper before they set out for the Mount of Olives and the Garden of Gethsemane and, in like manner, the practice of singing a hymn during the Presentation of the Gifts at the Altar dates from the time when the Roman Emperor Constantine the Great legalized Christianity in the early fourth century.

The offering of our alms and oblations is a representative token of the Church's use of God's bountiful gifts of creation with which we have been blessed and enriched for the benefit of our human needs. It symbolizes, amid the selfishness and greed of the world, the witness and sacrifice of the Church to the end that all may share in the wealth of the earth's material goods. As the familiar Offertory Sentence says, "All things come of thee, O Lord, and of thine own have we given thee."





# THE FEAST OF ST. MICHAEL AND ALL ANGELS

## September 26, 2021

“Saint Michael”  
Piero della Francesca (1415/20-1469)  
National Gallery, London



### THE CHURCH OF ST. MICHAEL & ST. GEORGE

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