



THE CHURCH  
OF ST. MICHAEL & ST. GEORGE

The Nineteenth Sunday after Pentecost

October 3, 2021 10:00 AM

## The Holy Eucharist

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

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

### Organ Voluntary

Allegretto (*Sonata IV*)

Felix Mendelssohn  
(1809-1847)

### Hymn at the Procession 657

HYFRYDOL

*One of the most loved Welsh tunes, HYFRYDOL was composed by Rowland Prichard in 1830 when he was only nineteen. A simple tune with a narrow range of a sixth, this stunning hymn builds to an exciting climax by sequential use of melodic motive.*

### Acclamation

*Celebrant* Blessed ✠ be God: Father, Son, and Holy Spirit.  
*People* And blessed be his kingdom, now and for ever. Amen.

### 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**    *¶ The music may be found at S-202 in the Hymnal 1982*

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**

*Celebrant* The Lord be with you.

*People* And with thy spirit.

*Celebrant* Let us pray.

**A**LMIGHTY AND EVERLASTING GOD, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *¶ People Amen.*

*¶ Then all are seated*

# The Word of God

## The Lesson

GENESIS 2:18-24

**T**HEN THE LORD GOD SAID, “It is not good that the man should be alone; I will make him a helper fit for him.” So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him. So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.

*Reader* The Word of the Lord.

*People* Thanks be to God.

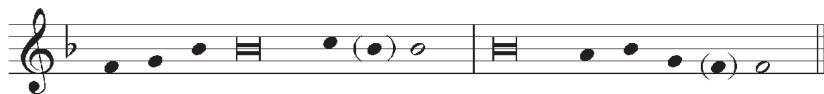
¶ *All remain seated for the singing of the Psalm*

## Psalm 8

*Domine, Dominus noster*

TONE VIII.1

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



O *Lord our* Governor, how excellent is thy Name in all the *world*; \*  
thou that hast set thy glory *a-bove the heavens!*

Out of the mouth of very babes and sucklings hast thou ordained strength,  
because of thine *enemies*, \*  
that thou mightest still the enemy and *the avenger*.

When I consider thy heavens, even the work of thy *fingers*; \*  
the moon and the stars *which thou hast ordained*;

What is man, that thou art mindful *of him*? \*  
and the son of man, *that thou visitest him*?

Thou madest him lower than the *angels*, \*  
to crown him with *glo-ry and worship*.

Thou makest him to have dominion of the works of thy *hands*; \*  
and thou hast put all things in subjection *under his feet*:



All sheep and *oxen*; \*  
yea, and *the beasts of the field*;

The fowls of the air, and the fishes of the *sea*; \*  
and whatsoever walketh through *the paths of the seas*.

O Lord our *Governor*, \*  
how excellent is thy *Name in all the world!*

## The Epistle

HEBREWS 1:1-4; 2:5-12

**I**N MANY AND VARIOUS WAYS GOD SPOKE of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has obtained is more excellent than theirs. For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, “What is man that thou art mindful of him, or the son of man, that thou carest for him? Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, putting everything in subjection under his feet.” Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one. For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, saying, “I will proclaim thy name to my brethren, in the midst of the congregation I will praise thee.”

*Reader* The Word of the Lord.

*People* Thanks be to God.

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

## Hymn at the Sequence 416

LUCERNA LAUDONIAE

*This cheerful and positive sounding hymn tune by David Evans was composed for use with this text in the “Revised Church Hymnary”. It sings with a winsome appeal in its use of subtle discords on scented notes and its fluent changing rhythmic patterns.*

## The Gospel

MARK 10:2-16

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

**P**HARISEES CAME UP AND IN ORDER TO TEST HIM ASKED, “Is it lawful for a man to divorce his wife?” He answered them, “What did Moses command you?” They said, “Moses allowed a man to write a certificate of divorce, and to put her away.” But Jesus said to them, “For your hardness of heart he wrote you this commandment. But from the beginning of creation, ‘God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder.” And in the house the disciples asked him again about this matter. And he said to them, “Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery.” And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them, “Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.” And he took them in his arms and blessed them, laying his hands upon them.

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

## Sermon

The Rev. Thomas Roy Albinson

¶ *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.

‡ *All kneel*

## The Prayers of the People

‡ *The Deacon or other person appointed says*

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

‡ *All kneel*

**A**LMIGHTY AND EVERLIVING GOD, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless † thy holy Name for all thy servants departed this life in thy faith and fear, beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of the Blessed Virgin Mary, Blessed Michael and All Angels, Blessed George, and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

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

## Confession of Sin

*¶ 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 stands, 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, W 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

*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*

## Announcements



# The Holy Communion

## Anthem at the Offertory

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; or whether there be knowledge, it shall vanish away. For now we see through a glass darkly; but then face to face: Now I know in part; but then I shall know even as I am known. And now abideth faith, hope, and charity, but the greatest of these is charity.

*Words: 1 Corinthians 13:1-4, 7-9, 12-13*  
*Music: Edward C. Bairstow (1874-1946)*

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

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

OLD HUNDRETH

## 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*

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 on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

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**    *g The music may be found at S-114 in the Hymnal 1982*

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.

*g The People kneel*

**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 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  $\text{✠}$  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.  $\text{✠}$  *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.

$\text{✠}$  *The Celebrant breaks the Bread and a period of silence is kept; then is sung*

### **Agnus Dei** $\text{✠}$ *The music may be found at S-158 in the Hymnal 1982*

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

*¶ 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

My Lovely One I fain would love thee much,  
But all my Love is none at all I see;

Oh, let thy Beauty give a glorious touch  
Upon my Heart and melt to Love all me.

Lord, melt me all up into Love for thee,  
Whose Loveliness excels what love can be.

*Words: Edward Taylor (c. 1646–1729)*

*Music: Gerald Finzi (1901–1956)*

## Hymn at the Communion    480    *¶ Sung by all*

KINGSFOLD

*Thought by some scholars to date back to the Middle Ages, KINGSFOLD is a folk tune set to a variety of texts. The tune was published in 1893 and after hearing it for the first time, Ralph Vaughan Williams introduced it as a setting for Horatius Bonar's "I heard the Voice of Jesus Say". This dignified hymn is modal in character and when used with bright tones from the organ, it is one of the most stunning hymns in the repertoire.*

**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*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.  
*Amen.*

¶ *All stand*

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

∇. Go in peace to love and serve the Lord.  
℞. Thanks be to God.

**Hymn at the Retiring Procession**    376

HYMN TO JOY

*A giant in the history of music, but perhaps not thought of as a composer in hymnity. He wrote no music for congregational use, but various arrangers adapted some of his musical themes as hymn tunes; the most famous of these is this uplifting and joyous hymn from his Ninth Symphony.*

The flowers at the High Altar are given to the glory of God and in memory of Adalbert Kurt Dietz  
by his wife Jody, his children and grandchildren

and

in memory of Brandon Hsueh by his family.

## *This Morning's Liturgy*

- † Mendellsohn penned six sonatas for the organ with *Sonata No. 4 in B flat major* being one of the more popular. This sonata caused the composer much trouble, both the expansiveness of its movements and having to completely rewrite it. The *Allegretto* movement is the shorter of the movements with its constant flowing accompaniment found underneath a flowing melody played on a solo reed stop on the organ. Bairstow sets this text from 1 Corinthians in a way that only himself could do. Throughout the anthem you hear the choir sing in both unison and in parts with the organ adding different sounds which very much help illuminate the text. Gerald Finzi composed this anthem for the marriage of his sister-in-law and took its text from the same source as his other famous anthem, *God is gone up*. The especially rapt moments are the unaccompanied ones. Within a very brief span Finzi moves from a subdued minor-key to an affecting major-key candour and tenderness, then back again.
- † Colors play an important part in the worship of the Church. The colors worn at the Church of St. Michael & St. George are drawn from colors worn in England before the Reformation. They change according to the seasons of the Church year and the liturgical tasks at hand. The vestments worn in the season after Pentecost are bedecked with tapestry ornamental bands.

## 2021 MINISTRY LEADERS DIRECTORY

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St. Paul Guild	Mark Throdahl	strodahl@gmail.com	314.571.9343
Ushers	Jim Stephenson	jstephenson@craneagency.com	314.725.7004

## Presentation of the Gifts at CSMMSG

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."



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