



THE CHURCH
OF ST. MICHAEL & ST. GEORGE

The Seventeenth Sunday after Pentecost

September 19, 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)*

Organ Voluntary

The Peace may be exchanged (*Rubrics*)

Dan Locklair
(b. 1949)

¶ *All stand and join in singing as the Celebrant and other Ministers enter*

Opening Hymn 477

ENGELBERG

The hymns sung at The Church of St. Michael & St. George are drawn from The Hymnal 1982 of The Episcopal Church. The text, a paraphrase of Philippians 2:5-11 is one of the finest versions of the call to have the “mind of Christ” and urging us to share his humility. The author, F. Bland Tucker, served on the committees for both the Episcopal Hymnal 1940 and Hymnal 1982, where his excellent translations from the Greek first appeared.

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*

ALMIGHTY 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

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.

GRANT US, O LORD, not to mind earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to cleave to those that shall abide; through Jesus Christ 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

JEREMIAH 11:18-20

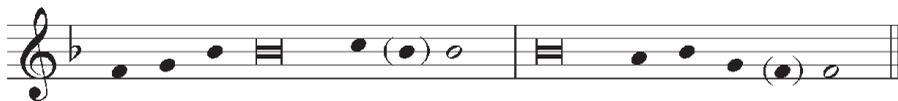
THE LORD MADE IT KNOWN to me and I knew; then thou didst show me their evil deeds. But I was like a gentle lamb led to the slaughter. I did not know it was against me they devised schemes, saying, “Let us destroy the tree with its fruit, let us cut him off from the land of the living, that his name be remembered no more.” But, O Lord of hosts, who judgest righteously, who triest the heart and the mind, let me see thy vengeance upon them, for to thee have I committed my cause.

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; a distinct pause is made at the asterisk in each verse



My *delight* is in the *Lord*; *
because he hath heard *the voice of my prayer*;

Because he hath inclined his ear *unto me*; *
therefore will I call upon him *as long as I live*.

The snares of death compassed me round a-*bout*, *
and the pains of hell gat *hold upon me*.

I found trouble and heaviness; then called I upon the Name of the *Lord*; *
O Lord, I beseech thee, *de-liver my soul*.

Gracious is the Lord, and *righteous*; *
yea, our *God is merciful*.

The Lord preserveth the *simple*; *
I was in misery, *and he helped me*.

Turn again then unto thy rest, O my *soul*; *
for the Lord *hath rewarded thee*.

And why? thou hast delivered my soul from *death*, *
mine eyes from tears, and my *feet from falling*.

I will walk before the *Lord* *
in the land *of the living*.

WHO IS WISE AND UNDERSTANDING AMONG YOU? By his good life let him show his works in the meekness of wisdom. But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This wisdom is not such as comes down from above, but is earthly, unspiritual, devilish. For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. And the harvest of righteousness is sown in peace by those who make peace. What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members? You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw near to God and he will draw near to you.

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 448

DEUS TUORUM MILITUM

Drawn from an ancient Latin text, the closing hymn, attempts to enumerate the unfathomable dimensions of the love of God through an overview of the life and ministry of Christ.

The Gospel

MARK 9:30-37

Gospeler ✠ The Holy Gospel of our Lord Jesus Christ according to Mark.

People Glory be to thee, O Lord.

JESUS AND HIS DISCIPLES, went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, “The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise.” But they did not understand the saying, and they were afraid to ask him. And they came to Caper’na-um; and when he was in the house he asked them, “What were you discussing on the way?” But they were silent; for on the way they had discussed with one another who was the greatest. And he sat down and called the twelve; and he said to them, “If any one would be first, he must be last of all and servant of all.” And he took a child, and put him in the midst of them; and taking him in his arms, he said to them, “Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me.”

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

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 or other person appointed says*

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

‡ *All kneel*

ALMIGHTY 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

¶ *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*

ALMIGHTY 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

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

The Holy Communion

Anthem at the Offertory

May I live in the world as one who always seeks to serve.

May I live as one who knows the love of God.

Lord, teach me how to live and how to serve.

With my ears may I hear,

With my eyes may I see,

With my lips may I speak,

May your Word be heard through me.

Thus as I live each day may love sustain the will to serve.

Amen.

Words: Drawn from Scripture

Music: Lloyd Pfautsch (1921–2003)

‡ *Following the singing of the Anthem, all stand to sing as the gifts are presented at the Altar*

Hymn at the Presentation 408

MIT FREUDEN ZART

This hymn, penned by a successful Frankfurt lawyer, is based on Deuteronomy 32:3. The text speaks eloquently of God's power, love, salvation, mercy, and providence. The uneven number of phrases, coupled with the long gathering note for each phrase impels the singer through one of the most delightful tunes in the Hymnal 1982.

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.

Creator of the light and source of life, who hast made us in thine image, and called us to new life in Jesus Christ our Lord.

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

¶ 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 or stand. Then the Celebrant continues with the Eucharistic Prayer

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. ¶ *All* AMEN.

¶ *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*

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

¶ *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

Hear Thou my prayer, O Lord;
Turn thy face not away;
Oh, hearken to the voice of my supplication.
I call upon my God, who alone will be my salvation.
O Lord Almighty, hear Thou our crying;
O Lord God on high, hear Thou our supplication.
God on high, hear our cry.
Heed, Thou, our supplication.
Amen.

Words: Adapted from the Psalms

Music: Jacques Arcadelt (1507-1568); arr. K. K. Davis (1892-1980)

Hymn at the Communion 698

g Sung by all

FLENTGE

This is a fine example of contemporary American hymn writing – both text and tune. Both appear for the first time in an Episcopal hymnal in the Hymnal 1982. Written by a Presbyterian minister, the hymn text petitions without groveling and aspires without presuming. It moves from private need to a vision of cosmic redemption in Christ. Composed for this text, the tune’s gently arching phrases make it eminently singable.

The Postcommunion Prayer

g The Celebrant says

Let us pray.

g Celebrant and People

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 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.

¶ *People Amen.*

¶ *All stand*

The Dismissal

Deacon Go in peace to love and serve the Lord.

People Thanks be to God.

Closing Hymn 492

FINNIAN

Originally intended as a hymn of the Incarnation, the editors of the Hymnal 1982 have selected verses which include the Incarnation, Crucifixion, Resurrection, and enthronement in glory of Christ. Thus, the hymn reviews the great arc of salvation in just four verses. The tune was composed by the organist of St. Paul's Cathedral, London and named for his son after the name of a 6th-century Irish saint.

¶ *The Congregation remains standing as the Ministers retire*

The flowers at the High Altar are given to the glory of God
and memory Jan Burroughs by her family.

This Morning's Liturgy

- † Today the Miriam Choir of the Church of St. Michael & St. George sings at the liturgy for the first time. The choir, directed by Katie Beyers, is the newest undertaking of the music program and was formed to provide an opportunity for musical and liturgical leadership for the women of the parish. The Miriam Choir will provide the music for the liturgy one Sunday each month throughout the 2021-2022 season.

- † Dan Locklair serves on the faculty of Wake Forest University. His suite, *Rubrics*, for organ was composed in 1988. It is a liturgical suite for organ drawing the names of its movements from the rubrics found in the Book of Common Prayer. • Lloyd Pfautsch's anthem *Seek to Serve* is an arrangement of a prayer of discernment set to a melody from the *Kyrie* of the *Missa Cum Jubilo* of the twelfth century. • *Hear Thou my prayer, O Lord* is a lyrical adaptation of several psalms of petition and devotion. It is arranged by early 20th-century American composer Katherine K. Davis using a melody written and popularized in the late Renaissance era by Franco-Flemish composer Jacques Arcadelt.

- † 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.

Presentation of the Gifts at CSMSG

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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