



THE CHURCH
OF ST. MICHAEL & ST. GEORGE

The Sixteenth Sunday after Pentecost

September 12, 2021 10:00 AM

The Holy Eucharist

¶ *The musical setting of the Mass Ordinary is derived from Byzantine sources*

Organ Voluntary

Elegy

George Thalben-Ball
(1896-1988)

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

Opening Hymn 410

LAUDA ANIMA

The hymns sung at The Church of St. Michael & St. George are drawn from The Hymnal 1982 of The Episcopal Church. One of the best-loved hymns of praise, this text is a poetical interpretation of Psalm 103 – a new dimension to the metrical paraphrases of the Psalms penned by earlier poets. Abundant with memorable lines, omitted from the Hymnal 1982 is the verse that begins, “Frail as summer’s flower we flourish, Blows the wind, and it is gone.” The tune, composed by the sometime organist of St. Paul’s Cathedral, London is one of the most recognized tunes in all of English hymnody.

¶ The Celebrant exhorts the People with these words

DEAR FRIENDS IN CHRIST, on this day we remember the events of September 11, 2001. We remember all those who lost their lives in New York City, in Washington, D.C. and in the fields of Pennsylvania. We pray Almighty God to give us the courage to live as people whose lives are bound up in hope, that from those tragic events we may see his hand at work and find comfort in his presence.

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

Trisagion *¶ Sung by all*

The musical score for the Trisagion is presented in two systems. Each system consists of a vocal line (treble clef) and a bass line (bass clef). The key signature is one flat (B-flat), and the time signature is common time (C). The lyrics are written below the vocal line.

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

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

The Collect of the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

O GOD, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *¶ People Amen.*

A Collect for Peace

ALMIGHTY GOD our heavenly Father, guide the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the kingdom of our Lord and Savior Jesus Christ. *¶ People Amen.*

¶ Then all are seated

The Word of God

The Lesson

ISAIAH 50:4-9a

THE LORD GOD HAS GIVEN ME the tongue of those who are taught, that I may know how to sustain with a word him that is weary. Morning by morning he wakens, he wakens my ear to hear as those who are taught. The Lord God has opened my ear, and I was not rebellious, I turned not backward. I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. For the Lord God helps me; therefore I have not been confounded; therefore I have set my face like a flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me. Behold, the Lord God helps me; who will declare me guilty?

Reader The Word of the Lord.

People Thanks be to God.

¶ All remain seated for the singing of the Psalm

Psalm 116:1-8

Dilexi, quoniam

TONE VIII. I

¶ 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



LET NOT MANY OF YOU BECOME TEACHERS, my brethren, for you know that we who teach shall be judged with greater strictness. For we all make many mistakes, and if any one makes no mistakes in what he says he is a perfect man, able to bridle the whole body also. If we put bits into the mouths of horses that they may obey us, we guide their whole bodies. Look at the ships also; though they are so great and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. So the tongue is a little member and boasts of great things. How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is an unrighteous world among our members, staining the whole body, setting on fire the cycle of nature, and set on fire by hell. For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by humankind, but no human being can tame the tongue – a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse men, who are made in the likeness of God. From the same mouth come blessing and cursing. My brethren, this ought not to be so. Does a spring pour forth from the same opening fresh water and brackish? Can a fig tree, my brethren, yield olives, or a grapevine figs? No more can salt water yield fresh.

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 675

BOURBON

First published in The Episcopal Hymnal 1940, this hymn centers on this morning's Gospel reading. Authored by Charles Everest at the age of nineteen, thy hymn describes the costliness of the fully committed Christian life as denying self, renouncing the world, bearing the shame of the Cross, and following Christ to the utmost.

The Gospel

MARK 8:27-38

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

People Glory to you, Lord Christ.

JESUS WENT ON WITH HIS DISCIPLES, to the villages of Caesare'a Philip'pi; and on the way he asked his disciples, "Who do men say that I am?" And they told him, "John the Baptist; and others say, Eli'jah; and others one of the prophets." And he asked them, "But who do you say that I am?" Peter answered him, "You are the Christ." And he charged them to tell no one about him. And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And he said this plainly. And Peter took him, and began to rebuke him. But turning and seeing his disciples, he rebuked Peter, and said, "Get behind me, Satan! For you are not on the side of God, but of men." And he called to him the multitude with his disciples, and said to them, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels."

Gospeler The Gospel of the Lord.

People Praise to you, Lord Christ.

Sermon

The Rev. Dr. Stewart Douglas Clem

¶ Following the Sermon, all stand and say together

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.

For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, ✠
and the life of the world to come. Amen.

Confession of Sin

¶ The People are called to confess their sins

Let us confess our sins against God and our neighbor.

¶ Celebrant and People

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

¶ Then the Celebrant pronounces Absolution

ALMIGHTY GOD have mercy on you, ✠ forgive you all your sins through
our Lord Jesus Christ, strengthen you in all goodness, and by the power
of the Holy Spirit keep you in eternal life. *¶ People Amen.*

¶ All stand

The Peace

Celebrant The peace of the Lord be always with you.

People And also with you.

¶ 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

Draw us in the Spirit's tether;
For when humbly, in thy name,
Two or three are met together,
Thou art in the midst of them:
Alleluia! Alleluia!
Touch we now thy garment's hem.

As the brethren used to gather
In the name of Christ to sup,
Then with thanks to God the Father
Break the bread and bless the cup,
Alleluia! Alleluia!
So knit thou our friendship up.

All our meals and all our living
Make as sacraments of thee,
That by caring, helping, giving,
We may true disciples be.
Alleluia! Alleluia!
We will serve thee faithfully.

Words: Percy Dearmer (1867–1936)

Music: Harold Friedell (1905–1958)

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

Hymn at the Presentation 525

AURELIA

Probably the most familiar statement about the Church in all of hymnody, the source of this hymn was a mid-19th century controversy over how one should study and interpret scripture; It advocates for traditionalism in biblical interpretation. With several references to the Letters of Paul to the Corinthians and the Ephesians, the hymn points to Christ as the foundation of the Church, its members as his “new creation,” and to the Church as Christ’s “holy bride” for which he gave his life.

The Great Thanksgiving

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

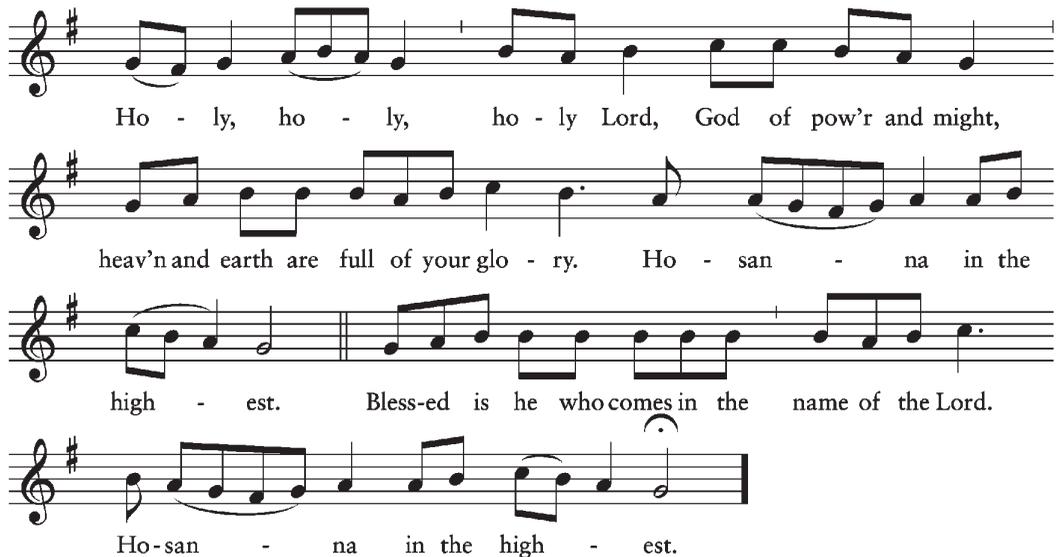
¶ *Then, facing the Holy Table, the Celebrant proceeds*

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

Sanctus and Benedictus qui venit ¶ *Sung by all*



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav'n and earth are full of your glo - ry. Ho - san - na in the
high - est. Bless-ed is he who comes in the name of the Lord.
Ho-san - na in the high - est.

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

WE ACCLAIM YOU, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you. This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you his body and blood, the acceptable sacrifice which brings salvation to the whole world, we praise you and we bless you.

☞ Celebrant and People

We praise you, we bless—— you, we give thanks to you, and we

pray to you, Lord our God.

☞ Then the Celebrant continues

Lord, we pray that in your goodness and mercy your Holy Spirit may descend ☩ upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

Remember all who minister in your Church. Remember all your people, and those who seek your truth.

Remember all who died in the terror of September 11, those who witnessed and survived the attacks, those who came to rescue, save, and protect, and all those who mourn.

Remember the men and women who have been called to defend our country. Remember our enemies and those who wish us harm.

Remember all those whose lives have been disrupted by violence, those whose spirit has been broken, the persecuted, the lonely, and the sick, and those who have lost their faith.

Remember all who have died † in the peace of Christ, and those whose faith is known to you alone; for those who believed in your resurrection and those who did not know your promise of eternal life; bring them into the place of eternal joy and light.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with Blessed Michael and All Angels, Blessed George, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. ¶ *All* AMEN.

¶ *The Celebrant says*

And now, as our Savior Christ has 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.

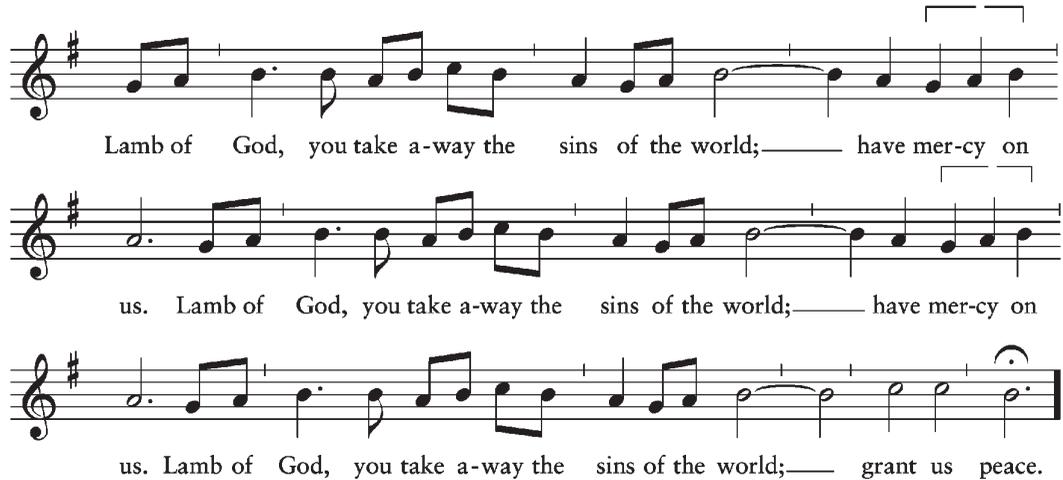
And forgive us our trespasses,
as we forgive those who trespass against us.

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

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



Lamb of God, you take a-way the sins of the world; — have mer-cy on

us. Lamb of God, you take a-way the sins of the world; — have mer-cy on

us. Lamb of God, you take a-way the sins of the world; — grant us peace.

The Invitation and Ministration of Communion

g The Celebrant, facing the People, says

The Gifts of God for the People of God.

g and may add

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

g 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.

g Holy Communion will be offered in one kind only.

g 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

Come, come to the feast prepared for you,
To taste God's favour sweet;
Where bread be broke and wine so freely flows,
And God's voice is known by all those who meet;
Hear, hear Him whisper in your ear
This table is where you may sing the song of life.
Then you may dance as you go,
And dancing, you may savour all you tasted here.
Alleluia!

Words: Mark Rees Thorpe

Music: Parker Ramsay (b. 1992)

Hymn at the Communion 431 ¶ *Sung by all*

ALDINE

A paraphrase of Psalm 19, this hymn is the work of English bishop Timothy Dudley-Smith. The Psalm combines the two themes of nature and the clarity of scripture. The tune, song-like in nature, was composed by Richard Proulx to be paired with this text in the Hymnal 1982.

The Postcommunion Prayer

¶ *The Celebrant says*

Let us pray.

¶ *The People kneel*

¶ *Celebrant and People*

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

The Blessing

Go forth into the world in peace.
Be of good courage.
Hold fast that which is good.
Render to no one evil for evil.
Strengthen the fainthearted.
Support the weak.
Help the afflicted.
Show love to everyone.
Love and serve the Lord,
rejoicing in the power of the Holy Spirit;
and the blessing of almighty God, †
the Father, the Son, and the Holy Spirit,
be among you and remain with you always. ¶ *People Amen.*

¶ *All stand*

The Dismissal

Deacon Let us go forth in the name of Christ.

People Thanks be to God.

Closing Hymn 523

ABBOT'S LEIGH

Like most classical hymns, this text is scripture oriented, drawing on Isaiah 33:20-21, Psalm 87:3, 1 Peter 2, Revelation 1, and Exodus 13:22. The author, John Newton – famous for “Amazing grace” – included this text in his “Olney Hymns” which were written to educate his congregation about the Bible. The rousing tune was composed by Cyril Taylor, sometime Precentor of Salisbury Cathedral.

The flowers at the High Altar are given to the glory of God
for many blessings by Georgia Streett.

This Morning's Liturgy

- † George Thalben-Ball's long tenure as organist of the Temple Church in London set a new standard for worship at the parish level. His *Elegy* began as an improvisation; it begins quietly with a lovely melody and gives way to the full glory of the organ, returning once again to a quiet close. • Harold Friedell served as organist of St. Bartholomew's Church on New York's Park Avenue. His anthem, *Draw us in the Spirit's tether*, is a standard of the choral repertoire in the American church. • The young composer Parker Ransay, composer of today's Communion anthem, is an up and coming light in the musical world. The first American to serve as Organ Scholar at King's College, Cambridge, he is also a virtuoso harpist and has recently recorded the Bach *Goldberg Variations* on the harp in the glorious acoustic of King's College Chapel.
- † 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.



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