



Factum est in celo preliū
 michael et angelis ei' prelia
 vuntur cum dracone et dra
 co pugnantur et angelis ei' z
 nō ualuerunt neq; locus inuentus ē
 eorū amplius in celo. Et prectus est dra
 co ille magnus serpens antiquus q̄ uocat̄
 diabolus et sathanas qui seduit uniu
 sum orbem et prectus est in terram. et an
 geli ei' cum illo missi sunt. Et auduit
 uocem magnam de celo dicentem. Nūc
 facta est salus et uirtus et regnum dei
 nr̄i et potestas xp̄i eius q̄ prectus est ac
 cusator fr̄m nr̄oz qui accusabat illos
 ante conspectum dei nr̄i die ac nocte.

Quia superius uacuitatem et predicatio
 nem xp̄i breuiter comprehendit. cōse-

quē est ut qualis et passione tua diabolus uir
 stungat. michael qui interpretatur quis ut d̄
 xp̄m significat. Prelium in celo f̄m̄z. et q̄ ce
 lum p̄ salute uicels omnium electoz. Preliat̄ ē
 michael cum dracone q̄ xp̄e predicando p̄cedo
 et moventes p̄ salute gentis humani preliat̄ ē
 preliat̄ sunt angeli michael et apli xp̄i cura
 ditione. predicando uidelicet mirabilia factoz
 et ad ultimum p̄ xp̄i nomine uocet. Iniqua
 ut draco et angeli ei' q̄ michaelē q̄ diabol
 et cetera multitudo deuenit iudeos q̄ xp̄m ex
 titantē uir. ut eū interficerent. Inuenit et q̄
 angelos michael q̄i aplos xp̄i et p̄ iudeos et p̄
 paganos tam diu p̄secutus est. usq; dum eos
 interficeret. Ito ualuit diabolus neq; ministri
 ei' uincere xp̄m et apostolos ei' quia unde p̄ua
 uerunt uincere uicti sunt. Putauerunt nāq;
 xp̄m se p̄ mortem uicisse. Et ex morte nome
 eius claruit in mundo.

Unison

1 Ye watch - ers and ye ho - ly ones, bright ser - aphs, 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 - thems

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 Geistliche
 Kirchengeseng, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958)



THE CHURCH
OF ST. MICHAEL & ST. GEORGE

The Feast of Saint Michael and All Angels

September 25, 2022 10:00 AM

Masks are recommended while inside the church.

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

Paeon

Kenneth Leighton
(1929-1988)

¶ All stand as Bagpipes lead the Procession into the Church

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

Opening Hymn *¶ Facing page*

*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

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

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

Now 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

¶ *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*

FATHER 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 of 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

SANCTIFY 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.

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

*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.*

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*

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.

Announcements

The Church of St. Michael & St. George is grateful for the generosity of all visitors and parishioners who donate as part of the weekly offertory. If you wish, please place your donation in the collection plate or use the QR code below to give online. These gifts are used to support our parish and our mission, in addition to parishioners' annual commitments.



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.

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

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

The Holy Communion

Anthem at the Offertory

I was glad when they said unto me, We will go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem. Jerusalem is builded as a city, that is at unity in itself.

O pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces.

Words: Psalm 122

Music: Charles Hubert H. Parry (1848-1918)

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

Hymn at the Presentation 380: v. 3

Old Hundredth

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.

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

¶ 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

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.

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 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 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 to the Communion rail. Once kneeling at the rail, to receive the Bread, extend your palms, crossed and upward, and consume the Bread.*

¶ *Only the Priest may intinct the Bread. If you wish, present the Bread to the priest and they will intinct for you.*

¶ *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

O pray for the peace of Jerusalem,
they shall prosper that love thee. Peace
be within thy walls, and plenteousness
within thy palaces.

Words: Psalm 122:6-7

Music: Herbert Howells (1941)

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.

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 - er - more, thy



praise; but who am I?
 trea - sure 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

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

The Blessing *¶ The Celebrant blesses the People*

MAY 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

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.

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. The noble tune by C. Hubert H. Parry is named for the village in Sussex where the nobleman composer lived his final years.

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)

¶ Then the Bagpipes lead the Procession from the Church

WELCOME TO OUR GUEST PREACHER: The Rev. Dr. Amy C. Schifrin is a Lutheran pastor and president emeritus of the North American Lutheran Seminary. She is also a recently retired associate professor of liturgy and homiletics at Trinity School for Ministry, where she served as co-director of the M.Div. program. Before coming to serve at TSM/NALS and spent 30 years serving in parish and campus ministries in the US and Canada. She is a composer and choral conductor who finds her deepest expression of prayer in the church's hymnody. Dr. Schifrin is committed to ecumenical work and is a member of the Consultation of Common Texts and serves regularly as an accreditation team member for the Association of Theological Schools. She is a frequent preacher and lecturer at pastoral retreats and conferences. Her book, *Give us Lips to Sing Thy Glory, Tongues Thy Mercy to Proclaim: The Performative Exegesis of the Word through Preaching and Hymnody* has been used by a variety of academic colleagues in both Protestant and Catholic seminaries.

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 *Paeon* 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.
- † Parry's *I was glad* (from *Psalm 122*), arguably the greatest ceremonial anthem ever written, was commissioned for the Coronation of Edward VII in 1902. Very much with the choreography and pageantry of the monarch's arrival at Westminster Abbey in mind, it was experimentally conceived to incorporate the opening processional march of the king and queen and their substantial entourages up the nave, an interlude of prayer ('O pray for the peace of Jerusalem') and a final, dramatic climax in which the march is restored with even greater grandeur.

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THE FEAST OF ST. MICHAEL AND ALL ANGELS

September 25, 2022

“The Battle between the Angel and the Dragon”

Artist: Unknown

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The Getty Museum

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The Rev. Thomas Roy Albinson	<i>Assistant Rector</i>
The Rev. Anne Hunter Kelsey	<i>Priest Associate</i>
The Rev. Dr. Stewart Douglas Clem	<i>Priest Associate</i>
Dr. Nicholas Frazier Bideler	<i>Director of Music</i>
Kathleen Guilfooy Beyers	<i>Assistant Director of Music</i>



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