



THE CHURCH
OF ST. MICHAEL & ST. GEORGE

The Fourth Sunday of Advent

DECEMBER 18, 2022 10:00 AM

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 Advent Mass on Picardy of Robert Lehman*

Organ Voluntary

Paeon on *Divinum Mysterium*

John Cook
(1918–1984)

Hymn at the Procession 66

STUTT GART

The hymns sung at The Church of St. Michael & St. George are drawn from The Hymnal 1982 of The Episcopal Church. Utilizing different names for Jesus: strength, consolation, hope, desire, and joy, this hymn sounds the note of entreaty and invitation that characterizes the Advent season. It's blending of memory and hope gives voice to our faith as we stand between the past and the future.

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.*

Kyrie eleison *¶ Sung by all*

Organ introduction

Lord, have mer-cy up - on us. Christ have
mer-cy up - on us. Lord have mer-cy up - on us.

The Collect of the Day

Celebrant The Lord be with you.

People And with thy spirit.

Celebrant Let us pray.

WE BESEECH THEE, ALMIGHTY GOD, to purify our consciences by thy daily visitation, that when thy Son our Lord cometh he may find in us a mansion prepared for himself; through the same 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 Lesson

ISAIAH 7:10-16

A GAIN THE LORD SPOKE TO AHAZ, “Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven.” But Ahaz said, “I will not ask, and I will not put the Lord to the test.” And he said, “Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Imman’u-el. He shall eat curds and honey when he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted.

Reader The Word of the Lord.

People Thanks be to God.

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

Qui regis Israel

Psalm 80

Coverdale Psalter

JOHN STAINER



- 1 Hear, O thou Shepherd of Israel, thou that ledest | Joseph • like a | flock; *
show thyself also, thou that | sittest • up- | on the | Cherubim.
- 2 Before Ephraim, Benjamin, | and Man- | asseh, *
stir up thy | strength, and | come and | help us.
- 3 † Turn us a- | gain, O | God; *
show the light of thy countenance, | and we | shall be | whole.
- 4 O LORD | God of | hosts, *
how long wilt-thou be | angry • with thy | people • that | prayeth?
- 5 Thou feedest them with the | bread of | tears, *
and givest them | plenteousness • of | tears to | drink.
- 6 Thou hast made us a very strife | unto • our | neighbours,
and our | ene•mies | laugh us • to | scorn.
- 7 Turn us again, thou | God of | hosts; *
show the light of thy | countenance, • and we | shall be | whole.
- 16 Let thy hand be upon the man | of thy | right hand, *
and upon the son of man, whom thou madest so | strong for | thine own | self.
- 17 And so will | not • we go | back from thee: *
let us live, and we shall | call up- | on thy | Name.
- 18 † Turn us again, O LORD | God of | hosts; *
show the light of thy | countenance, • and we | shall be | whole.

PAUL, A SERVANT OF JESUS CHRIST, called to be an apostle, set apart for the gospel of God which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, including yourselves who are called to belong to Jesus Christ; To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

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 269

DEN DES VATERS SINN GEBOREN

A hymn to honor the Blessed Virgin Mary, this text is new to the Hymnal 1982. Constructed around the texts of the Annunciation (Luke 1:26-28) and the Song of Mary (the Magnificat – Luke 1:46-55), the theme of blessedness pervades the poetry.

The Gospel

MATTHEW 1:18-25

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

People Glory be to thee, O Lord.

NOW THE BIRTH OF JESUS CHRIST took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” All this took place to fulfil what the Lord had spoken by the prophet: “Behold,

a virgin shall conceive and bear a son, and his name shall be called Emmanuel” (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus.

Gospeler The Gospel of the Lord.

People Praise be to thee, O Christ.

Sermon

The Rev. Peter James Speropulos

¶ *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 says these Prayers*

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.

Have mercy we pray on those who now suffer the miseries of a war not of their own making. Have compassion on the wounded and dying; comfort the broken-hearted; confound the hatred and madness of those who make war; guide our rulers, bring war to an end, bring peace across the world. Unite us all under the reign of your Son, the Prince of Peace, before whose judgement seat the rulers of the world will give account, and in whose name we pray.

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.*

Celebrant Let us humbly confess our sins unto Almighty God.

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*

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*

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 Holy Communion

Anthem at the Offertory

Adam lay ye bounden, bounden in a bond;
Four thousand winter thought he not too long.
And all was for an apple, an apple that he took.
As clerkes finden written in their book.
Ne had the apple taken been, ne had never our ladie a been
heav'ne queen. Blessed be the time that apple taken was,
Therefore wemoun singen.
Deo gratias.

Words: 15th-century

Music: James Kennerly (b.1984)

Following the singing of the Anthem, all stand to sing

Hymn at the Presentation

CONDITOR ALME SIDERUM

Praise God, from whom all bless-ings flow; praise him, all crea tures
here be-low; praise him a - bove, ye heaven - ly host:
praise Fa - ther, Son, and Ho - ly Ghost. A - men.—

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.

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.

Because thou didst send thy beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

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

Organ introduction

Ho - ly, ho - ly, ho - ly, Lord
God of Hosts: Heav'n and earth are full of thy glo - ry. Glo-ry be to
thee, O Lord Most High. Bles-sed is he that com - eth
in the name of the Lord. Ho - san-na in the high - est.

♩ The People kneel

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.*

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

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.

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

Agnus Dei



O Lamb of God, that tak'st a-way the
sins of the world, have mercy up-on us. O
Lamb of God, that tak'st a-way the sins of the world, have
mercy up-on us. O Lamb of God, that tak'st a-way 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

- ¶ *All Christians baptized with water in the Name of the Father, Son, and Holy Spirit are welcome to receive Holy Communion. Proceed to the Altar Rail when invited by the Usher. To receive the Bread, extend your palms, crossed and upward; when offered the Chalice, please assist in guiding it. 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.*
- ¶ *Holy Communion is distributed both at the High Altar and in St. Mary's Chapel. When directed, please follow the Ushers' direction. Those who are not able to come to the High Altar are always welcome to proceed to St. Mary's Chapel.*

Anthem at the Communion

There is no rose of such virtue
As is the rose that bare Jesu:
Alleluya

For in this rose contained was
Heaven and earth in little space:
Res miranda

By that rose we may well see
That he is God in person three:
Pari forma

The angels sung the shepherds to:
“Gloria in excelsis Deo”
Gaudeamus

Leave we all this worldly mirth
And follow we this joyful birth:
Transeamus

Words: Anonymous, ca. 1420
Music: John Joubert (1927-2019)

Hymn at the Communion 270 ¶ *Sung by all*

ANGELUS EMITTITUR

A late 16th-century text and tune, this hymn is drawn from a collection which sought to preserve the medieval carols of Sweden during the upheavals of the Reformation. Of particular interest here is the foreshadowing of Christ's Passion and Resurrection.

The Postcommunion Prayer ¶ *Said by all kneeling*

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 Advent Blessing † ¶ *The Celebrant blesses the People*

May Almighty God, by whose providence our Savior Christ came among us in great humility, sanctify you with the light of his blessing and set you free from all sin.
¶ *People Amen.*

May he whose second Coming in power and great glory we await, make you steadfast in faith, joyful in hope, and constant in love. ¶ *People Amen.*

May you, who rejoice in the first Advent of our Redeemer, at his second Advent be rewarded with unending life. ¶ *People Amen.*

And the blessing † of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. ¶ *People Amen.*

¶ *All stand*

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

℣. Let us bless the Lord.

℟. Thanks be to God.

Hymn at the Retiring Procession 56

VENI, VENI EMMANUEL

Imbued with an element of longing, the names given to the Messiah in this popular hymn (Emmanuel, Wisdom, Lord, Root of Jesse, etc.) are drawn from the antiphons on the Magnificat sung in the medieval church at Vespers during the week before Christmas. Known as the great “O Antiphons,” the text and tune are the fruits of 19th-century efforts to reclaim treasures of Christian liturgy from pre-Reformation sources.

The greenery at the High Altar are given to the glory of God

This Morning's Liturgy

- † James Kennerly is an English composer living in Maine as Portland's Civic Organist. His setting of *Adam lay ye bounden* is simple and at time mysterious and very chromatic, but uses the choir and their flexibility and vocal range to give contrast and which helps illuminate the text. † Though South-African-born composer John Joubert wrote numerous large-scale works, including operas, oratorios and symphonies, he is best known for his choral anthems. *There is no rose* is a fifteenth-century macaronic text, and much of its beauty springs from the subtle use of voices moving in a parallel motion. Such simple resources, and the avoidance of any hint of chromaticism, make for a carol of crystalline purity.
- † Colors play an important part in the worship of the Church. They change according to the seasons of the Church year and the liturgical tasks at hand. The colors worn at the Church of St. Michael & St. George are drawn from colors worn in England before the Reformation. The use of the color blue for Advent began in the Use of Sarum (that of pre-Reformation Salisbury, England) and it is associated with the Blessed Virgin Mary who, along with John the Baptist, is the central figure in the Advent season. It also symbolizes hope for the coming of the Redeemer.
- † The Choir of St. Michael and St. George will sing a service of Christmas Nine Lessons and Carols this evening at 5:00pm. Holy Communion will not be offered following this service.



THE CHURCH OF ST. MICHAEL & ST. GEORGE

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The Rev. Peter James Speropulos	<i>Assistant Rector</i>
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 Guilfoxy Beyers	<i>Assistant Director of Music</i>

