



THE CHURCH
OF ST. MICHAEL & ST. GEORGE

The First Sunday of Advent

NOVEMBER 27, 2022 10:00 AM

The Great Litany and 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

Wachet auf, ruft uns die Stimme

Johann Sebastian Bach
(1685–1750)

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

The Great Litany ¶ *Sung in procession*

¶ *The Penitential Procession, beginning and concluding at the Altar, dates from the very earliest days of Christian worship. The use of the liturgical procession was widely developed in the Middle Ages in the Sarum Use – the worship of the English Church in Salisbury, England. Today’s Procession, during the singing of The Great Litany, is symbolic of the journey of the Israelites through the desert and, because it is penitential in nature, the Procession always turns to the left – the Biblical side of weakness – signifying our human frailty. Through this Procession, we join Christians who have gone before us, those today, and those in times to come, who seek to repent of sin and encounter the saving embrace of Christ.*

Litanist O God the Father, Creator of heaven and earth,

People

Have mer-cy up - on us.

The musical notation consists of two staves. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It contains four measures of music: a dotted quarter note G4, a dotted quarter note A4, a dotted quarter note B4, and a dotted quarter note C5. The bottom staff is in bass clef with the same key signature and time signature. It contains four measures of music: a dotted quarter note G2, a dotted quarter note A2, a dotted quarter note B2, and a dotted quarter note C3.

Litanist O God the Son, Redeemer of the world,

People Have mercy upon us.

Litanist O God the Holy Ghost, Sanctifier of the faithful,

People Have mercy upon us.

Litanist O holy, blessed, and glorious Trinity, one God,

People Have mercy upon us.

Litanist Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy preserve us for ever.

People

Spare us, good Lord.

The musical notation consists of two staves. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It contains four measures of music: a dotted quarter note G4, a dotted quarter note A4, a dotted quarter note B4, and a dotted quarter note C5. The bottom staff is in bass clef with the same key signature and time signature. It contains four measures of music: a dotted quarter note G2, a dotted quarter note A2, a dotted quarter note B2, and a dotted quarter note C3.

Litanist From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlasting damnation,

People

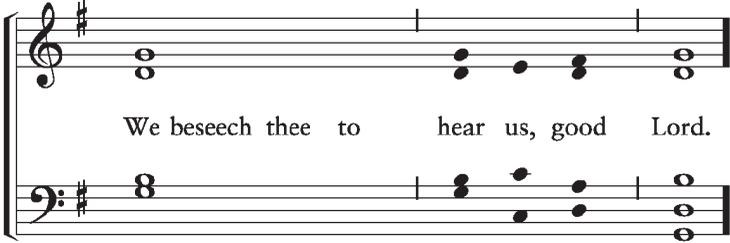
Good Lord, de - liver us.

The musical notation consists of two staves. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It contains four measures of music: a dotted quarter note G4, a dotted quarter note A4, a dotted quarter note B4, and a dotted quarter note C5. The bottom staff is in bass clef with the same key signature and time signature. It contains four measures of music: a dotted quarter note G2, a dotted quarter note A2, a dotted quarter note B2, and a dotted quarter note C3.

- Litanist* From all blindness of heart; from pride, vainglory, and hypocrisy;
from envy, hatred, and malice; and from all want of charity,
People Good Lord, deliver us.
- Litanist* From all inordinate and sinful affections; and from all the deceits
of the world, the flesh, and the devil,
People Good Lord, deliver us.
- Litanist* From all false doctrine, heresy, and schism; from hardness of heart,
and contempt of thy Word and commandment,
People Good Lord, deliver us.
- Litanist* From lightning and tempest; from earthquake, fire, and flood; from
plague, pestilence, and famine,
People Good Lord, deliver us.
- Litanist* From all oppression, conspiracy, and rebellion; from violence,
battle, and murder; and from dying suddenly and unprepared,
People Good Lord, deliver us.
- Litanist* By the mystery of thy holy Incarnation; by thy holy Nativity and
submission to the Law; by thy Baptism, Fasting, and Temptation,
People Good Lord, deliver us.
- Litanist* By thine Agony and Bloody Sweat; by thy Cross and Passion; by
thy precious Death and Burial; by thy glorious Resurrection and
Ascension; and by the Coming of the Holy Ghost,
People Good Lord, deliver us.
- Litanist* In all time of our tribulation; in all time of our prosperity; in the
hour of death, and in the day of judgment,
People Good Lord, deliver us.

Litanist We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way,

People



We beseech thee to hear us, good Lord.

Litanist That it may please thee to illumine all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and show it accordingly,

People We beseech thee to hear us, good Lord.

Litanist That it may please thee to bless and keep all thy people,

People We beseech thee to hear us, good Lord.

Litanist That it may please thee to send forth laborers into thy harvest, and to draw all mankind into thy kingdom,

People We beseech thee to hear us, good Lord.

Litanist That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,

People We beseech thee to hear us, good Lord.

Litanist That it may please thee to bring into the way of truth all such as have erred, and are deceived,

People We beseech thee to hear us, good Lord.

Litanist That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments,

People We beseech thee to hear us, good Lord.

Litanist That it may please thee so to rule the hearts of thy servants, the President of the United States, and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,

People We beseech thee to hear us, good Lord.

- Litanist* That it may please thee to make wars to cease in all the world;
to give to all nations unity, peace, and concord; and to bestow
freedom upon all peoples,
People We beseech thee to hear us, good Lord.
- Litanist* That it may please thee to show thy pity upon all prisoners and
captives, the homeless and the hungry, and all who are desolate
and oppressed,
People We beseech thee to hear us, good Lord.
- Litanist* That it may please thee to give and preserve to our use the bountiful
fruits of the earth, so that in due time all may enjoy them,
People We beseech thee to hear us, good Lord.
- Litanist* That it may please thee to inspire us, in our several callings, to do
the work which thou givest us to do with singleness of heart as thy
servants, and for the common good,
People We beseech thee to hear us, good Lord.
- Litanist* That it may please thee to preserve all who are in danger by reason
of their labor or their travel,
People We beseech thee to hear us, good Lord.
- Litanist* That it may please thee to preserve, and provide for, all women
in childbirth, young children and orphans, the widowed, and all
whose homes are broken or torn by strife,
People We beseech thee to hear us, good Lord.
- Litanist* That it may please thee to visit the lonely; to strengthen all who
suffer in mind, body, and spirit; and to comfort with thy presence
those who are failing and infirm,
People We beseech thee to hear us, good Lord.
- Litanist* That it may please thee to support, help, and comfort all who are
in danger, necessity, and tribulation,
People We beseech thee to hear us, good Lord.
- Litanist* That it may please thee to have mercy upon all mankind,
People We beseech thee to hear us, good Lord.

Litanist That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,

People We beseech thee to hear us, good Lord.

Litanist That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,

People We beseech thee to hear us, good Lord.

Litanist That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

People We beseech thee to hear us, good Lord.

Litanist That it may please thee to grant to all the faithful departed ✠ eternal life and peace,

People We beseech thee to hear us, good Lord.

Litanist That it may please thee to grant that, in the fellowship of the ever-blessed Virgin Mary, Blessed Michael and All Angels, Blessed George, and all the saints, we may attain to thy heavenly kingdom,

People We beseech thee to hear us, good Lord.

Litanist Son of God, we beseech thee to hear us.

People

Musical notation for the text "Son of God, we beseech thee to hear us." The music is written on two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is simple and homophonic, with the lyrics placed below the notes.

Litanist O Lamb of God, that takest away the sins of the world,

People

Musical notation for the text "Have mercy upon us." The music is written on two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is simple and homophonic, with the lyrics placed below the notes.

Litanist O Lamb of God, that takest away the sins of the world,
People Have mercy upon us.

Litanist O Lamb of God, that takest away the sins of the world,

People

Grant us thy peace.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is a simple four-note sequence: D4, E4, F#4, G4. The bass line consists of a four-note sequence: D3, E3, F#3, G3. The lyrics 'Grant us thy peace.' are written below the notes.

Litanist O Christ, hear us.

People

O Christ, hear us.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is a simple four-note sequence: D4, E4, F#4, G4. The bass line consists of a four-note sequence: D3, E3, F#3, G3. The lyrics 'O Christ, hear us.' are written below the notes.

Litanist Lord, have mercy upon us.

People

Lord, have mer - cy up - on us.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is a simple four-note sequence: D4, E4, F#4, G4. The bass line consists of a four-note sequence: D3, E3, F#3, G3. The lyrics 'Lord, have mer - cy up - on us.' are written below the notes.

Litanist Christ, have mercy upon us.

People

Christ, have mer - cy up - on us.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is a simple four-note sequence: D4, E4, F#4, G4. The bass line consists of a four-note sequence: D3, E3, F#3, G3. The lyrics 'Christ, have mer - cy up - on us.' are written below the notes.

Litanist Lord, have mercy upon us.

People

Lord, have mer - cy up - on us.

The image shows a musical score for a litanist and the people. It consists of two staves, a treble clef staff on top and a bass clef staff on the bottom, both in the key of D major (one sharp). The litanist's part is a single note, D4, on the first line of the treble staff. The people's part is a four-note melody: D4 (quarter), E4 (quarter), F#4 (quarter), and D4 (half) on the treble staff. The lyrics "Lord, have mer - cy up - on us." are written below the people's staff, with hyphens under "mer - cy" and "up - on".

The Collect of the Day

Celebrant The Lord be with you.

People And with thy spirit.

Celebrant Let us pray.

ALMIGHTY GOD, GIVE US GRACE that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. ¶ *People Amen.*

¶ *Then all are seated*

The Word of God

The Lesson

ISAIAH 2:1-5

THE WORD WHICH ISAIAH the son of Amoz saw concerning Judah and Jerusalem. It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall flow to it, and many peoples shall come, and say: "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall decide for many peoples; and they shall beat

their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come, let us walk in the light of the Lord.

Reader The Word of the Lord.

People Thanks be to God.

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

Laetatus sum

Psalm 122

Coverdale Psalter

THOMAS ARMSTRONG



- 1 I was glad | when they | said unto me, *
We will go | into • the | house • of the | Lord.
- 2 Our feet shall | stand • in thy | gates, *
___ | Q | -- Je- | rusalem.
- 3 Jerusalem is | built • as a | city *
that is at | uni•ty | in it- | self.
- 4 For thither the tribes go up, even the | tribes • of the | Lord, *
to testify unto Israel, to give thanks | unto • the | Name • of the | Lord.
- 5 † For there is the | seat of | judgment, *
even the | seat • of the | house of | David.
- 6 O pray for the peace | of Je- | rusalem; *
___ | they shall | prosper • that | love thee.
- 7 Peace be with- | in thy | walls, *
and | plenteousness • with- | in thy | palaces.

The Epistle

ROMANS 13:11-14

BESIDES THIS YOU KNOW what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

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 73

ST. STEPHEN

This hymn reminds us of the great reward of Christ's coming. We shall see His face (Rev 22:4). He will bring us out of our present darkness and into His glorious light (John 12:46). It is "a consummation most devoutly to be wished." So let all God's people pray, "Come quickly, King of Kings!"

The Gospel

MATTHEW 24:36-44

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

People Glory be to thee, O Lord.

BUT OF THAT DAY AND HOUR no one knows, not even the angels of heaven, nor the Son, but the Father only. As were the days of Noah, so will be the coming of the Son of man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they did not know until the flood came and swept them all away, so will be the coming of the Son of man. Then two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left. Watch therefore, for you do not know on what day your Lord is coming. But know this, that if the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be broken into. Therefore you also must be ready; for the Son of man is coming at an hour you do not expect.

Gospeler The Gospel of the Lord.

People Praise be to thee, O Christ.

¶ *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 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

O Thou, the central orb of righteous love,
Pure beam of the most High, eternal Light
Of this our wintry world, Thy radiance bright
Awakes new joy in faith, hope soars above.

Come, quickly come, and let thy glory shine,
Gilding our darksome heaven with rays Divine.

Thy saints with holy lustre round Thee move,
As stars about thy throne, set in the height
Of God's ordaining counsel, as Thy sight
Gives measured grace to each, Thy power to prove.

Let Thy bright beams disperse the gloom of sin,
Our nature all shall feel eternal day
In fellowship with thee, transforming day
To souls erewhile unclean, now pure within. Amen.

Words: Henry Ramsden Bramley (1833-1917)

Music: Charles Wood (1866-1926)

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

Hymn at the Presentation

VENI, VENI EMMANUEL

O come, thou Wisdom from on high,
 who ord'rst all things mightily;
 to us the paths of knowledge show,
 and teach us in her ways to go.
Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!

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. —

g 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,

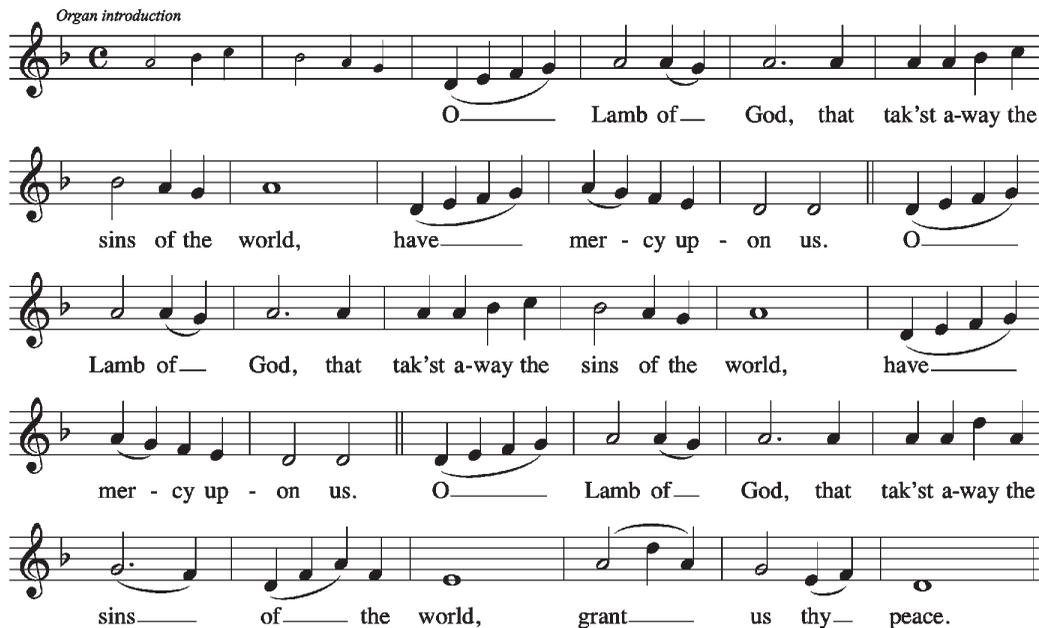
The Lord's Prayer

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

Organ introduction



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

I look from afar: and lo, I see the power of God coming, and a cloud covering the whole earth. Go ye out to meet him and say: Tell us, art thou he that should come to reign over thy people Israel? High and low, rich and poor, one with another. Go ye out to meet him and say: Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep. Tell us, art thou he that should come? Stir up thy strength, O Lord, and come to reign over thy people Israel. Glory to the Father, and to the Son, and to the Holy Ghost. I look from afar: and lo, I see the power of God coming, and a cloud covering the whole earth. Go ye out to meet him and say: Tell us, art thou he that should come to reign over thy people Israel?

Words: Medieval Responsory at Matins of Advent Sunday

Music: G.P. da Palestrina (1525-1594)

Hymn at the Communion 640 ¶ Sung by all

ABERYSTWYTH

The dialogue form of this hymn captures a conversation between a traveler and watchman and is filled with imagery of waiting for the coming of the Christ child.

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 57

HELMSLEY

The text by the famous writer Charles Wesley uses events of the past to remind us who we are in our faith, to set a vision of what the future holds, and to state who our God is. A well-placed tune and repetitive text create a sense of excitement and urgency that drives us toward the day when we sing “Yea, Amen!”

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

This Morning's Liturgy

- † The prelude this morning is one of Johann Sebastian Bach's more famous choral settings. This chorale arrangement is more or less a literal copy of *Zion hört die Wächter singen*, the fourth movement of Bach's cantata *Wachet auf, ruft uns die Stimme*, BWV 140. † Charles Wood skillfully crafted many works for organ and choir. *O Thou, the central orb* is a setting of Barmley's text and one that never disappoints. Wood's skill and love of the text is amply demonstrated in the anthem where the organ part which accompanies the melody sung by the basses shows careful handling of the chromatic counter-melody.
- † 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.



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