



**THE FEAST OF ST. MICHAEL AND ALL ANGELS:  
BACK TO CHURCH SUNDAY HOLY EUCHARIST**

**SUNDAY, SEPTEMBER 25, 2016**

**St. George's Anglican Church: 1101 Stanley Street, Montreal, QC**

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(Please join in the congregational parts of the service, which are shown in **bold print**.)

**Ministering in the service today ... Celebrant & Preacher:** Fr. Steven Mackison; **Ministrants:** Carol Spence-Lord, Ivan Harding; **Server:** Patrick Burrowes; **Readers:** H el ene Gagn e, Jane Wigglesworth, Fr. Steven Mackison; **Intercessor:** Carol Spence-Lord; **Greeters:** Malcolm McLeod, George Thornhill, Tom Davidson **Altar Guild:** Erma Bryan; **Children’s Ministry Coordinator:** Elodie Lambert; **Organist:** Erik Reinart.

Welcome to the margin!  
Here you will find brief commentary and explanations of our worship as it unfolds.

The service begins with a processional hymn. We open our hearts, minds, and voices to God in praise through song as the ministers walk to the sanctuary of the church. It is meant to symbolize our journey through this earthly life.

This hymn (another word for a sacred song) was penned by the English composer John Riley in about the year 1888. Riley was a high churchman at heart; meaning that he had a great reverence for the Blessed Virgin Mary. In fact his devotion for the mother of Jesus was so strong that he gave her a more prominent place in this hymn than all the angels. You will notice that, while Mary is not specifically named in verse 2, yet Riley has her leading the praises of even the angels before the throne of God. The tune for this hymn is called *Lasst uns erfreuen* - a German phrase meaning *let us rejoice* - which is exactly what we should be doing as we begin our worship.

**Processional Hymn: #320 – “YE WATCHERS AND YE HOLY ONES”**

*Please stand & sing*



1. Ye watch - ers and ye ho - ly ones,  
2. O high - er than the cher - u - bim,  
3. Re - spond, ye souls in end - less rest,  
4. O friends, in glad - ness let us sing



bright ser - aphs, cher - u - bim, and thrones, raise the  
more glo - rious than the ser - a - phim, lead their  
fore - bears in faith and proph - ets blest: al - le -  
su - per - nal an - thems ech - o - ing: al - le -



glad strain: al - le - lu - ia! Cry out, do - min - ions, prince - doms,  
prais - es: al - le - lu - ia! Thou bear - er of the (e) - ter - nal  
- lu - ia, al - le - lu - ia! Ye ho - ly twelve, ye mar - tyr  
- lu - ia, al - le - lu - ia! To God the Fa - ther, God the



powers, vir - tues, arch - an - gels, an - gels' choirs: al - le -  
Word, most gra - cious, mag - ni - fy the Lord: al - le -  
strong, all saints tri - um - phant, raise the song: al - le -  
Son, and God the Spir - it, Three - in - One, al - le -



- lu - ia, al - le - lu - ia!  
- lu - ia, al - le - lu - ia!  
- lu - ia, al - le - lu - ia!  
- lu - ia, al - le - lu - ia!

# The Gathering of the Community

*Priest:* The grace of our Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit,  
be with you all.

*People:* And also with you.

## The Collect for Purity

*Priest:* Almighty God,  
*All:* to you all hearts are open, all desires known,  
and from you no secrets are hidden.  
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. Amen.

## The Gloria

*All sing*



1. Glo - ry to God, we give you thanks and praise; of  
2. Lord Je - sus Christ, the Fa - ther's on - ly Son, you  
3. A - lone, O Christ, you on - ly are the Lord, at



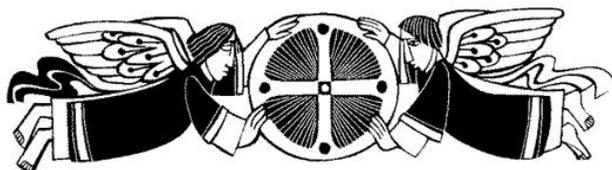
heav'n - ly joy and earth-ly peace we sing. We wor-ship  
bore for us the load of this world's sin. O lamb of  
God's right hand in ma-jes - ty most high; who with the



you, to you our hearts we raise, Lord God, al-  
God, your glo - rious vic - t'ry won, re - ceive our  
Spi - rit wor-shipped and a - dored: with all the



- migh - ty Fa-ther, heav'n - ly king.  
pray'r, grant us your peace with - in.  
heav'n - ly host we glo - ri - fy.



This greeting is called the "Apostolic Greeting" and is an amalgam of phrases that the Apostle St. Paul wrote in his letters to the various Christian communities he visited. They were intended as a blessing; words of reassurance to those who were struggling with the same issues each of us face on our own journey. We say them each time we gather as a way to signify that the time we spend together is hallowed by God.

Pronounced "CALL-etc.," this first prayer that we say together, the Collect for Purity, is older than the Anglican church itself. It was penned in the year 1080 by St. Osmond and is a humble petition to God that we should enter worship inspired by the Holy Spirit in order that we may love God with the same fervour with which we are loved.

The Gloria, penned in the first century, is sung on all Holy Days. It is based on the song from Luke 2:14 that the angels sang to the shepherds to announce to the whole world the glorious arrival of the Son of God. We add our voices to those angel choirs, not just to honour these divine messengers, but to express our joy at the message they proclaim: that God so loved us that he gave us his only son - that we might have life and love, and have them abundantly!!

The collect of the day is the prayer that unites us in worship and praise. It focuses on the theme of the day and "collects" the meaning behind the readings and offers them in prayer.

After praying for pure hearts, we prepare our minds to hear the words of Holy Scripture. We read the Bible during worship because we believe that it is the eternal love story of God and us, God's beloved. This first reading is from the Old Testament Book of Genesis.

Genesis is the first book of the Bible. It begins with two versions of the creation story, neither of them intended to be scientific, but telling us why we are on earth. In the story of Adam and Eve, it tells us that we are responsible, under God, for the care of all creation. It then continues with the stories of the patriarchs: Abraham (who enters into a covenant with God), Isaac, Jacob, and Joseph.

This reading, from Chapter 28, is the dramatic story of Jacob's dream, more commonly known as "Jacob's Ladder." The focus of this story is not so much about the angles themselves, but about how they serve as God's messengers, dancing the timeless ballet between eternity and the now, between God and us.

## The Collect of the Day

*Please kneel or be seated*

*Priest:* Eternal God, you have ordained and constituted in a wonderful order the ministries of angels and mortals. Grant that as your holy angels stand before you in heaven, so at your command they may help and defend us here on earth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

*All:* **Amen.**

*Reader:* Une lecture tirée du Livre de la Genèse.

*Please be seated*

Jacob partit de Bershéba et se dirigea vers Harane. Il atteignit le lieu où il allait passer la nuit car le soleil s'était couché. Il y prit une pierre pour la mettre sous sa tête, et dormit en ce lieu. Il eut un songe : voici qu'une échelle était dressée sur la terre, son sommet touchait le ciel, et des anges de Dieu montaient et descendaient. Le Seigneur se tenait près de lui. Il dit : « Je suis le Seigneur, le Dieu d'Abraham ton père, le Dieu d'Isaac. La terre sur laquelle tu es couché, je te la donne, à toi et à tes descendants. Tes descendants seront nombreux comme la poussière du sol, vous vous répandrez à l'orient et à l'occident, au nord et au midi ; en toi et en ta descendance seront bénies toutes les familles de la terre. Voici que je suis avec toi ; je te garderai partout où tu iras, et je te ramènerai sur cette terre ; car je ne t'abandonnerai pas avant d'avoir accompli ce que je t'ai dit. » Jacob sortit de son sommeil et déclara : « En vérité, le Seigneur est en ce lieu ! Et moi, je ne le savais pas. » Il fut saisi de crainte et il dit : « Que ce lieu est redoutable ! C'est vraiment la maison de Dieu, la porte du ciel ! »

Jacob left Beersheba and went toward Haran. He came to a certain place and stayed there for the 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. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him 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 offspring; and your offspring 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 all the families of the earth shall be blessed in you and in your offspring. Know that 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 what I have promised you." Then Jacob woke 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:* Parole du Seigneur.

Genesis 28.10-17

*People:* **Nous rendons grâce à Dieu.**

*A moment of silence is observed*

# Psalm 103 – *Benedic, anime mea*

*Please stand & sing*



*Cantor:* 19. The Lord has set his throne in **hea-ven** :  
*People:* **and his kingship has do-min-ion över all.**

*P:* **20. Bless the Lord, you angels of his,  
you mighty ones who do his bid-ding :  
and hearken to the voice of his word.**

*C:* 21. Bless the Lord, all **you** his hosts :  
you ministers of **his** who do^his will.

*P:* **22. Bless the Lord, all you works of his,  
in all places of his do-min-ion :  
bless the Lord, Ö my soul.**

*Please be seated*

*Reader:* A Reading from the Revelation to John the Divine.

War broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, but they were defeated, and there was no longer any place for them in heaven. 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. Then I heard a loud voice in heaven, proclaiming, "Now have come the salvation and the power and the kingdom of our God and the authority of his Messiah, for the accuser of our comrades has been thrown down, who accuses them day and night before our God. But they have conquered him by the blood of the Lamb and by the word of their testimony, for they did not cling to life even in the face of death. Rejoice then, you heavens and those who dwell in them! But woe to the earth and the sea, for the devil has come down to you with great wrath, because he knows that his time is short!"

*Reader:* The word of the Lord.

Revelation 12.7-12

*People:* **Thanks be to God.**

*A moment of silence is observed*



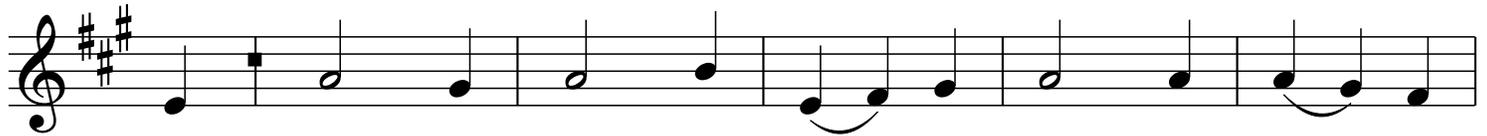
Pronounced "sahm"  
The Psalms are a collection of worship poetry and prose written between 950 and 350 BC. They were sung by the Israelites during worship and read for private meditation. This excerpt, which forms the ending of Psalm 103 is a song of praise, in which the angels and all creation are implored to render thanks and praise to the Lord.

The Book of Revelation is the last book of the Bible and is, in a way, a summary of all the Holy Scriptures. It is an apocalypse, a vision which foretells the future and presents an understanding of the past. It tells of the struggle between good and evil, and the ultimate victory of Jesus Christ. Writing in symbolic language, its author urges Christians to keep faith during a period of profound and intense persecution. It is difficult to understand because we do not know the meaning of the symbols it uses.

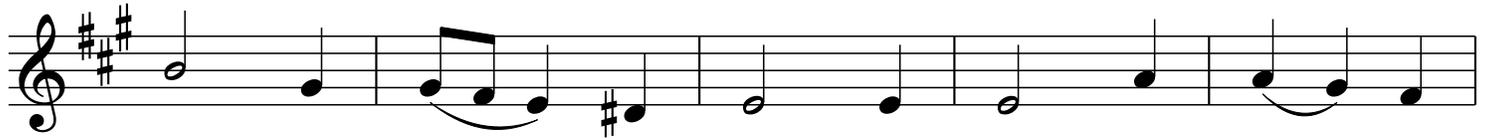
In this passage the battle between the Archangel Michael and the dragon is likely a metaphor for the conflict between the church and the religious and secular powers that sought to oppress it.

# Sequence Hymn: #592 – “WHERE CROSS THE CROWDED WAYS OF LIFE”

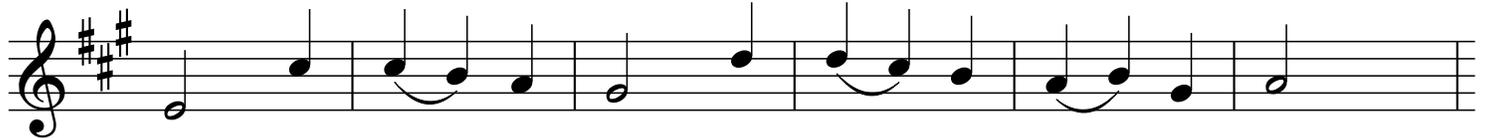
*Please stand & sing*



1. Where cross the crowd - ed ways of life, where cries of  
2. In haunts of wretch - ed - ness and need, on shad - owed  
3. From chil - dren's wound - ed help - less - ness, from men and



tribe and race re - sound, a - mid the noise of  
tresh - olds, dark with fears, from paths where hide the  
wom - en's grief and toil, from fam - ished souls, from



self - ish strife, O Christ, your word of love is found.  
lures of greed, we catch the vi - sion of your tears.  
sor - row's stress, your heart has nev - er known re - coil.

*All turn to face the Gospel as it is borne in the midst of the community.*

The Sequence is the hymn that is sung before the Gospel. It is meant to echo the themes of the Good News so that our hearts may be touched in song as our minds are moved by the Gospel's words.

John is the fourth gospel. Its author makes no attempt to give a chronological account of the life of Jesus (which the other gospels do), but rather wants to lead readers to faith. As John himself says "these things are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name."

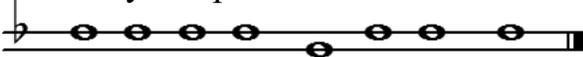
## The Gospel

*Please remain standing*

*Reader:* The Lord be with you.

*People:* **And also with you.**

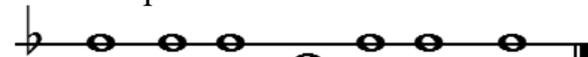
*Reader:* The Holy Gospel of our Lord Jesus Christ according to John.

*People:* 

Glo-ry to you, Lord Je-sus Christ.

When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

*Reader:* The Gospel of Christ.

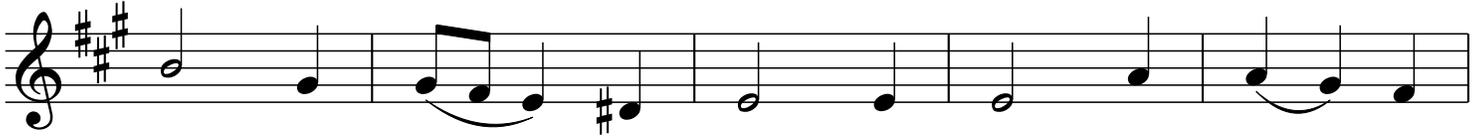
*People:* 

Praise to you, Lord Je-sus Christ.

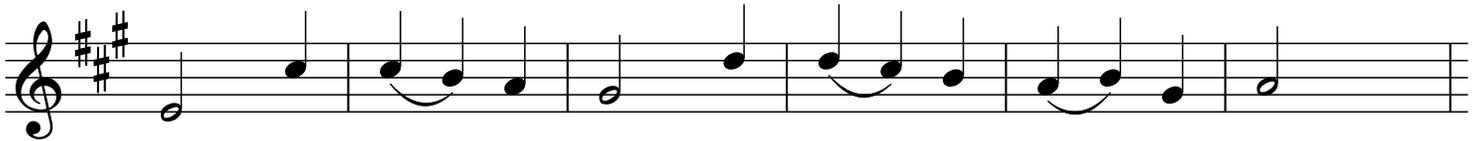
*Please remain standing as we continue singing the Sequence Hymn*



4. The cup of wa - ter given for you still holds the  
5. O Jes - us, from the moun - tain - side make haste to  
6. till all the world shall learn your love, and fol - low



fresh - ness of your grace; yet long the mul - ti-  
heal these hearts of pain. Am - ong these rest - less  
where your feet have trod; till glor - ious from your



- tudes to view the strong com - pas - sion of your face.  
throngs a - bide; O tread the ci - ty's streets a - gain.  
heaven ab - ove shall come the ci - ty of our God.

**Sermon:** Fr. Steven Mackison

*Please be seated*

*A moment of silence is observed.*

## The Apostles' Creed

*Please stand*

*Priest:* Let us confess our faith as we say,

**All: I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.**

**He suffered under Pontius Pilate,  
was crucified, died, and was buried.**

**He descended to the dead.**

**On the third day he rose again.**

**He ascended into heaven,  
and is seated at the right hand of the Father.**

**He will come again to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church,  
the communion of saints, the forgiveness of sins,  
the resurrection of the body, and the life everlasting. Amen.**

The sermon's purpose is to gather the themes of the readings into one and articulate what they meant for those about whom they were written and what they mean for us today.

The Apostle's Creed is the earliest statement of what Christians believe extant. The words we speak unite us with other Christians throughout the world and throughout the ages. It is a statement of faith that dates from the fourth century, and was the early church's attempt to speak the faith with one voice amidst many conflicting thoughts and ideas.

In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more.

These particular prayers are written with the angels in mind. The church has speculated, throughout the ages, that the task of angels, as God's messengers, is to constantly make God's will known - in heaven and on earth. However, it is believed that there are specific angels, whose names we know, who have been given specific responsibilities by God. Perhaps the best known of these is Michael, the Archangel, who leads God's armies against the forces of darkness in the Book of Revelation.

However, there are other archangels, named in these prayers in fact. The first is the archangel Gabriel, who announced to the Virgin Mary that God would come among us as her child and change the world and our lives, forever. Secondly, we appeal to the archangel Raphael, whose name literally means *God heals*. Raphael is mentioned in the book of Tobit and is believed to be the angel referred to in the Gospel of John when the waters were stirred at the healing pool of Bethesda.

## Prayers of the People

*Please kneel or be seated*

*Leader:* God of all that was and is and ever shall be, we pray to you through your son, Jesus Christ our Lord, in communion with St. Michael and all angels, and all the company of heaven.

*Prayers for the church are offered*

May the church, throughout the world, faithfully proclaim the message of your love for all your children. Gracious God, just as you have commanded your angels, so we pray to you:

*All:* **Protect us in all that we do.**

*Leader:* We pray for this broken world, marred by wars and violence, and scarred by our exploitation of the resources you have left in our care as stewards of your creation.

*Prayers for the world are offered*

*Leader:* May all nations be attentive to the glad tidings announced by the archangel Gabriel, that Jesus is the way to peace. Gracious God, just as you have commanded your angels, so we pray to you:

*All:* **Protect us in all that we do.**

*Leader:* We pray for healing and wholeness for the sick and suffering, the bent and broken, the lonely and lost, and for all in harm's way.

*The names of the sick and suffering are offered*

I invite your prayers and petitions, and the cares which weigh on your heart, spoken aloud or offered in the sanctity of silence.

*Please offer your prayers, as the Spirit moves you*

May the prayers of the Archangel Raphael accompany their cries of mercy, and may God hear them in their time of trial. Gracious God, just as you have commanded your angels, so we pray to you:

*All:* **Protect us in all that we do.**

*Leader:* We pray for the faithful departed, whom God has welcomed home in the communion of the saints and in the company of the angels;

*The names of those who have died are offered*

Rest eternal grant unto them, O Lord.

*All:* **And let light perpetual shine upon them.**

*Leader:* May they rest in peace and rise in Christ's glory. Gracious God, just as you have commanded your angels, so we pray to you:

*All:* **Protect us in all that we do.**

*Leader:* We give you thanks, Lord, for the angels who seek to make your will known to us. Merciful Father, accept these prayers for the sake of your Son, our Saviour Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever.

*All:* **Amen.**

## Confession and Absolution

*Ministrant:* Dear friends in Christ, God is steadfast in love and infinite in mercy; he welcomes sinners and invites them to his table. Let us confess our sins, confident in God's forgiveness.

*Priest:* Most merciful God,

*All:* **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 neighbours 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.**

*Priest:* Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life; through Jesus Christ our Lord.

*People:* **Amen.**

## The Peace

*Please stand*

*Priest:* The peace of the Lord be always with you.

*People:* **And also with you.**

## The Offering

*At this time we share from the abundance of our lives and give to this community so that we may create abundance for others who live in scarcity and need.*

*If you feel moved to give, you may place an offering in the alms basin as it is circulated.*

We are created in the image of God. In our hearts we know that we continually fall short of all that we have been fashioned to become. Confession is a time to offer all that separates us from God and our neighbour.

Absolution is God's offer of unconditional forgiveness and is symbolized in the sign of the cross. This gesture reminds us that, just as the cross - a symbol of pain and death - can be redeemed through Christ's self-giving, so we can be as well.

The peace has been a part of Christian worship since the second century. It is a gesture that we offer our neighbour that is meant to suggest that we are reconciled with one another and with God.

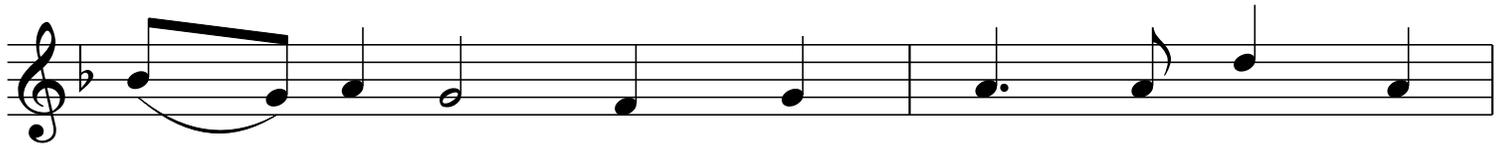


Offertory Hymn: #529 – “GOD, MY HOPE ON YOU IS FOUNDED”

All sing



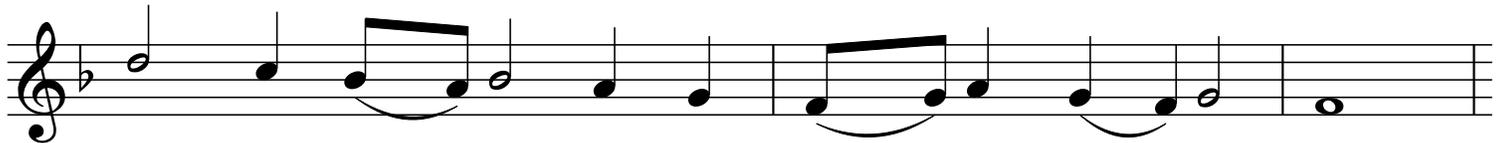
1. God, my hope on you is found-ed; you my faith and  
 2. Hu - man pride and earth - ly glo - ry, sword and crown, be-  
 3. Dai - ly does the'al - might - y Giv - er boun - teous gifts on  
 4. God's great good-ness lasts for - e - ver, deep - est wis - dom,  
 5. Still from earth to God e - te - rnal sac - ri - fice of



- trust re - new: through all change and chance you  
 - tray our trust; though with care and toil we  
 us be - stow; God's de - sire for us de-  
 pass - ing thought: splen - dour, light, and life at-  
 praise be done, high a - bove all prais - es



guide me, on - ly good and on - ly true. God un-  
 build them, tower and tem - ple fall to dust. But your  
 - lights us, plea - sure leads us where we go. Here at  
 - tend - ing, beau - ty spring - ing out of naught. Ev - er-  
 prais - ing for the gift of Christ the Son. Christ, you



- known, you a - lone call my heart to be your own.  
 power, hour by hour, is my tem - ple and my tower.  
 hand, love takes stand, joy a - waits God's sure com - mand.  
 - more from God's store new - born worlds rise and a - dore.  
 call one and all; those who fol - low shall not fall.

Offertory Sentence

All sing



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.

Eucharist is a Greek word that means “thanksgiving”. It is a sacramental act of worship. A sacrament is “an outward and visible sign of an inward and spiritual grace”. This means that Jesus is somehow present to us in this ritual act, not by “magic”, but through the mystery of God’s revealing himself when we partake of this sacred meal of bread and wine. As Anglicans we believe that this act of receiving is central to our life in faith.

Sharing bread and wine is the enactment of a two thousand year old ritual, instituted by Jesus, through which we are reminded of the core elements of our spiritual tradition: a sacred meal to which all people are invited and welcomed reminds us to be more open ourselves; Jesus' life lived for others inspires us to see our own lives as a gift to be shared; and the resurrection affirms the counter-intuitive wisdom that it is in letting go of what we are afraid to lose the most, that we are transformed and made new.

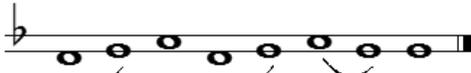
## ✠ The Holy Eucharist

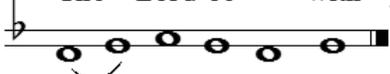
### The Prayer Over the Gifts

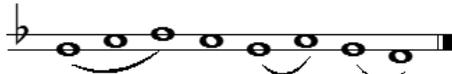
Priest: God of glory,  
as you have appointed angels to minister in your presence,  
so may all our worship bring you worthy praise.  
We ask this in the name of Jesus Christ our Lord.

All: **Amen.**

### The Great Thanksgiving

Priest:   
The Lord be with you.

People:   
And al - so with you.

Priest:   
Lift up your hearts.

People:   
We lift them to the Lord.

Priest:   
Let us give thanks to the Lord our God.

People:   
It is right to give our thanks and praise.

Priest: We give you thanks and praise, almighty God, through your beloved Son, Jesus Christ, our Saviour and Redeemer. He is your living Word, through whom you have created all things. By the power of the Holy Spirit he took flesh of the Virgin Mary and shared our human nature. He lived and died as one of us, to reconcile us to you, the God and Father of all. In fulfilment of your will he stretched out his hands in suffering, to bring release to those who place their hope in you; and so he won for you a holy people. He chose to bear our griefs and sorrows, and to give up his life on the cross, that he might shatter the chains of evil and death, and banish the darkness of sin and despair. By his resurrection he brings us into the light of your presence. Now with all creation we raise our voices to proclaim the glory of your name.

# Sanctus

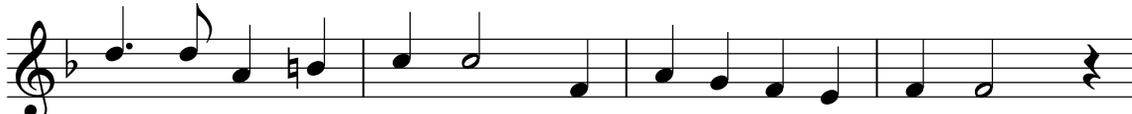
*All sing*



Ho-ly, ho-ly, ho - ly Lord, God of pow-er and might,



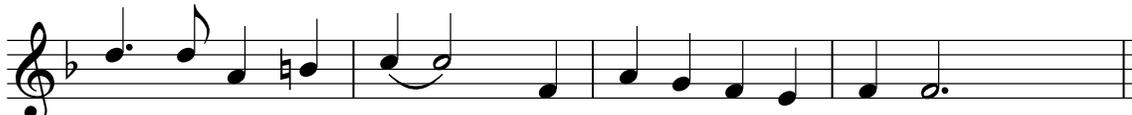
Heav'n and earth are full of your glo-ry. Ho-



- san - na in the high-est, ho - san-na in the high-est.



Blessed is he who comes in the name of the Lord. Ho-



- san - na in the highest, ho - san-na in the high-est

MUSIC: Community Mass, Richard Proulx (1937- ). © 1971, 1977 G.I.A. Publications, Inc.

*Please be seated*

**Priest:** Holy and gracious God, accept our praise, through your Son our Saviour Jesus Christ; who on the night he was handed over to suffering and death, took bread and gave you thanks, saying, "Take, and eat: this is my body, which is broken for you."

In the same way he took the cup, saying, "This is my blood which is shed for you. When you do this, you do it in memory of me." Remembering, therefore, his death and resurrection, we offer you this bread and this cup, giving thanks that you have made us worthy to be in your presence and serve you. We ask you to send your Holy Spirit upon the offering of your holy Church.

Gather into one all who share in these sacred mysteries, filling them with the Holy Spirit and confirming their faith in the truth, that together we may praise you and give you glory through your Servant, Jesus Christ.

All glory and honour are yours, Father and Son, with the Holy Spirit in the holy Church, now and for ever.

**All:** **Amen.**

This ancient Hymn is always sung during the Eucharistic Prayer. It is called the Sanctus - a Latin word meaning "holy". It is adapted from Isaiah 6.3 which describes the prophet's vision of the throne of God, surrounded by seraphim (angels). The last part of this hymn "Blessed is he... etc." is taken from Matthew 21.9 - the Palm Sunday Gospel.

We sing this along with the passage from Isaiah to remind ourselves that the reign of God in our lives is something in which we rejoice, but which transcends all of our presuppositions and expectations.

The climax of this story is the celebration of the Eucharist itself, with Jesus and his disciples. We pray using Jesus' own words and following his command to eat and drink in memory of him.

The Lord's Prayer is the crux of Christian faith and worship because it was given to us by Jesus himself. It can be found in both Matthew 6 and Luke 11. It is a prayer of beauty and simplicity, giving voice to all that is sacred in our relationship with God and with one another.

In the last twenty-four hours these words were uttered in more than three hundred languages by more than two billion Christians around the world. Imagine that!

This hymn is called the Agnus Dei - a Latin phrase meaning "Lamb of God" - and has been sung after the Eucharistic Prayer since the late seventh century. The phrase itself is from John 1.29 and was spoken by John the Baptist in reference to Jesus. We sing it here to remind ourselves that Jesus' death on the cross frees us from all that alienates us from God and our neighbour.

## The Lord's Prayer

*Priest:* Gathering all our praises into one, let us pray as our Saviour taught us.

**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, the power, and the glory, for ever and ever. Amen.**

**Notre Père, qui es aux cieux, que ton Nom soit sanctifié, que ton règne vienne. Que ta volonté soit faite sur la terre comme au ciel. Donne-nous aujourd'hui notre pain de ce jour. Pardonne-nous nos offenses, comme nous pardonnons aussi à ceux qui nous ont offensés. Et ne nous soumet pas à la tentation, mais délivre-nous du mal. Car c'est à toi qu'appartiennent le règne, la puissance et la gloire, dans les siècles des siècles. Amen.**

## The Breaking of the Bread

*Priest:* We break this bread to share in the body of Christ.

*All:* **We, being many, are one body, for we all share in the one bread.**

*Priest:* The gifts of God for the People of God.

*People:* **Thanks be to God.**

## Agnus Dei

*All sing*



Je-sus, Lamb of God, have mer-cy on us.



Je-sus, bear-er of our sins, have mer-cy on us.



Je - sus, re - deem - er, re - deem - er of the world,



give us your peace, give us your peace.

# The Communion

*All Christians are invited to receive Holy Communion.  
Should you wish a blessing only, please cross your arms on your chest.*

*Tous les chrétiens sont invités à communier. Si vous préférez recevoir seulement la bénédiction du Seigneur, veuillez croiser vos bras sur votre poitrine.*

*If it is physically difficult for you to go up to the altar rail to receive Communion, please tell a Greeter who will ask the Celebrant to bring communion to you in your seat.*

*Si vous avez du mal à vous déplacer jusqu'à l'autel pour recevoir la Communion, veuillez en aviser l'accueil qui demandera au Célébrant de vous apporter la Communion à votre seige.*

## Communion Hymn: #620 – “HOW SWEET THE NAME OF JESUS SOUNDS”

*All sing*



1. How sweet the name of Je - sus sounds in a be - liev - er's  
2. It makes the wound - ed spir - it whole, and calms the trou - bled  
3. Dear name! The rock on which I build, my shield and hid - ing  
4. Je - sus, my shep - herd, broth - er, friend, my proph - et, priest, and  
5. Weak is the ef - fort of my heart, and cold my warm - est



ear! It soothes our sor - rows, heals our wounds, and drives a - way our fear.  
breast; 'tis man - na to the hun - gry soul, and to the wea - ry rest.  
place, my nev - er fail - ing trea - sury, filled with bound - less stores of grace.  
king, my Lord, my life, my way, my end, ac - cept the praise I bring.  
thought; but when I see thee as thou art, I'll praise thee as I ought.

## Anthem: Panis Angelicus - César Franck

*Sung by the choir*

Panis angelicus fit panis hominum;  
Dat panis coelicus figuris terminum:  
O res mirabilis! Manducat Dominum  
Pauper, servus et humilis.

*The bread of the angels becomes the bread of man;  
the bread of heaven is given a bounded form.  
O wondrous thing! The poor, the slave  
and the humble man feed on their lord.*

## Prayer after Communion

Priest: Eternal God, you have fed us with the bread of angels. May we who come under their protection, like them give you continual service and praise; through Jesus Christ our Lord

All: **Amen.**

*Please stand*

Priest: Glory to God,

All: **whose power working in us,**

**can do infinitely more than we can ask or imagine.**

**Glory to God from generation to generation,**

**in the Church and in Christ Jesus, for ever and ever. Amen.**

This closing prayer is called the "Doxology", which literally means "words of glory". We say this prayer to, for, and with one another to proclaim that worshipping God together has made a difference in our lives.

Strengthened and nurtured we are now sent into the many circumstances of our lives to be agents of God's grace.

## The Blessing & Announcements

### Recessional Hymn: #393 – "IMMORTAL, INVISIBLE, GOD ONLY WISE"

*All sing*



1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in light in - ac -  
2. Un - rest - ing, un - hast - ing, and si - lent as light, nor want - ing, nor  
3. To all life thou giv - est, to both great and small; in all life thou  
4. Great Source of all glo - ry and wis - dom and light, thine an - gels a -



- ces - si - ble hid from our eyes; most bless - ed, most glo - rious, the  
wast - ing, thou rul - est in might; thy jus - tice like moun - tains high  
liv - est, the true life of all; we blos - som and flour - ish as  
- dore thee, all veil - ing their sight; all laud we would ren - der: O



An - cient of Days, al - might - y, vic - tor - ious, thy great name we praise.  
soar - ing a - bove thy clouds which are foun - tains of good - ness and love.  
leaves on the tree, and with - er and per - ish, but nought chang - eth thee.  
help us to see 'tis on - ly the splen - dour of light hid - eth thee.

## Dismissal

*Priest:* Let us go forth as messengers of God's Grace. Alleluia!

*People:* **Thanks be to God. Alleluia!**

*Choir:* Amen.

**Postlude:** Prelude, fugue and chaconne in C (*Dieterich Buxtehude*)

We welcome all visitors and newcomers to our services today. If you are a visitor, we invite you to make yourself known to one of our Greeters or Clergy.

Nous souhaitons la bienvenue aux visiteurs et aux nouveaux venus à nos services d'aujourd'hui et nous vous invitons à vous faire connaître auprès d'une des personnes à l'accueil ou auprès d'un membre du clergé.

## TODAY

**Following the 10:30 a.m. service ...** We invite everyone to join us for refreshments  
**2:00-3:00 p.m.** **L'Oasis Musicale**  
**(Featuring: Récital pour violoncelle et piano)**

## THIS WEEK

**Wednesday** 12:15 p.m. Holy Communion (Chancel)  
**Thursday** 11:00 a.m.-2:00 p.m. Boutique St. Georges (Lower Hall)  
12:00 p.m. -1:00 p.m. Community Lunch  
6:45 p.m. Choir Practice

## NEXT SUNDAY – OCTOBER 2, 2016

### ST. FRANCIS OF ASSISI: BLESSING OF ANIMAL COMPANIONS

Genesis 1:1-5, 20-25 / Matthew 11:25-30

**9:00 a.m.** **Holy Communion** (Chapel)  
*Preacher:* Father Steven Mackison

**10:30 a.m.** **Sung Eucharist and Pet Blessing**  
*Preacher:* Father Steven Mackison

## NOTICES

**CELEBRATION SUNDAY:** If it is your birthday during the month of October, or you are celebrating a significant life event, please let the office know. We will have cake or goodies to mark the occasion and read the names of those who are celebrating that month. The next Celebration Sunday is today after the 10:30 service.

## UPCOMING EVENTS

**MILE END MISSION FUNDRAISER** – Soiree Mission Possible 2016 on **Monday, September 26 at 6:00 p.m.** Tickets are \$325, the Mission being a charitable organization, a tax receipt for \$225 will be available. Also available is a full table of 12 persons for the cost of 10 persons. Live music by Martha Wainwright and dinner provided by talented chefs from some of Montreal's Finest Restaurants. For more information, please see their web site [www.mileendmission.org/upcoming](http://www.mileendmission.org/upcoming) events.

**REIGNING CATS AND DOGS** – On **Sunday, October 2 at the 10:30 a.m. service** we will be celebrating the feast of St. Francis of Assisi, the time when our animal companions take precedence in our worship life. As a result we will have a shorter 10:30 a.m. service in the church at which all who bring pets may have them blessed. For those who have allergies, there will be a section of the church designated as “non pets.” The service will be followed by refreshments outside (weather permitting) so that people and pets alike may share some fellowship.

**ALPHA** – There will be an alpha group starting on Wednesday, October 5 and will run for 10-weeks.