



THE
TWENTY
FOURTH
SUNDAY
AFTER
PENTECOST

HOLY
EUCCHARIST

SUNDAY,
NOVEMBER 12, 2023,
AT 10:30 A.M.

The Church of the
Redeemer
162 Bloor St. West,
Toronto, ON M5S 1M4

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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to theredeemer.ca/newsletters.

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Welcome to the Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, and making it more meaningful for all.

Once the community has gathered, the Priest greets us with the exact word of Paul, known as “the Apostolic Greeting” It reminds us of God’s gifts to all of us, and what we desire for each other: grace, love, and fellowship.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #93 (Common Praise) “You Servants of the Lord”



1. You ser - vants of the Lord, each in your call - ing wait, ob -
2. Let all your lamps be bright, and trim the gold - en flame; at -
3. Watch; 'tis your Lord's com - mand, and while we speak, he's near; mark
4. How hap - py shall we be if in his ser - vice found! We
5. Christ shall the ban - quet spread with his own roy - al hand, and



ser - vant of his heav - en - ly Word, and watch - ful at his gate.
ten - tive stand, as in his sight, for awe - some is his name.
the first sig - nal of his hand, and rea - dy all ap - pear.
shall our Lord with rap - ture see and be with hon - our crowned!
raise each faith - ful ser - vant's head a - mid the an - gel - ic band.

Text: Philip Doddridge (1702-1751), alt. Music: NARENZA. Melody *Hymnologium*, 1584; adapt. and harm. William Henry Havergal (1793-1870).

✠ 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 of the Day

Priest: Brighten your Church, O God,
with the promise of your kingdom,
and waken our hearts to its light.
Bid us hasten with faith undimmed
to greet the bridegroom's return
and join the wedding feast.
We ask this through our Lord Jesus Christ. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Joshua.

Then Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. And Joshua said to all the people, "Thus says the LORD, the God of Israel: Long ago your ancestors—Terah and his sons Abraham and Nahor—lived beyond the Euphrates and served other gods. Then I took your father Abraham from beyond the River and led him through all the land of Canaan and made his offspring many.

"Now therefore revere the LORD, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the LORD. Now if you are unwilling to serve the LORD, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the LORD." Then the people answered, "Far be it from us that we should forsake the LORD to serve other gods; for it is the LORD our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; and the LORD drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the LORD, for he is our God."

But Joshua said to the people, "You cannot serve the LORD, for he is a holy God. He is a jealous God; he will not forgive your transgressions or your sins. If you forsake the LORD and serve foreign gods, then he will turn and do you harm, and consume you, after having done you good." And the people said to Joshua, "No, we will serve the LORD!" Then Joshua said to the people, "You are witnesses against yourselves that you have chosen the LORD, to serve him." And they said, "We are witnesses." He said, "Then put away the foreign gods that are among you, and incline your hearts to the LORD, the God of Israel." The people said to Joshua, "The LORD our God we will serve, and him we will obey." So Joshua made a covenant with the people that day, and made statutes and ordinances for them at Shechem.

Reader: Hear what the Spirit is saying to the Church.

Joshua 24.1-3a, 14-25

All: Thanks be to God.

A moment of silence is observed

Pronounced "CALL-ect". The collect of the day is the prayer we say together 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.

Joshua has led the tribes of Israel into the land that God promised. Now Joshua asks for their undivided devotion to God. The people commit themselves to serving God alone, but the passage hints that they will not be able to keep away from other gods.

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. Their themes vary; some psalms are laments and others hymns of praise. This is part of one of the longest psalms. It retells Israel's past in order to remind Israel of God's faithfulness and to encourage continued obedience to God.

Paul encourages the Thessalonian church, which is facing the death of some of its members. The church can know with absolute certainty that all believers, whether alive or dead, will live Christ's resurrected life.

Psalm 78, 1-7



HEAR Mÿ teaching, O my people; *
incline your ears to the / words of mÿ mouth.

I will open my mouth in a parable; *
I will declare the myster- / ies of äncient times.

That which we have heard and known,
and what our forebears have told us, *
we will not / hide from theiren.

We will recount to generations to come
your praiseworthy deeds and your power, O God, *
and the wonderful / works you häve döne.

You gave your decrees to Jacob
and established a law for Israel, *
which you commanded them to / teach their children;

That the generations to come might know,
and the children yet unborn; *
that they in their turn might tell it / to their children;

So that they might put their trust in you, O God, *
and not forget your deeds,
but keep / your commändments.

Second Reading:

Reader: A Reading from the First Letter of Paul to the Thessalonians.

But we do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words.

Reader: Hear what the Spirit is saying to the Church.

All: **Thanks be to God.**

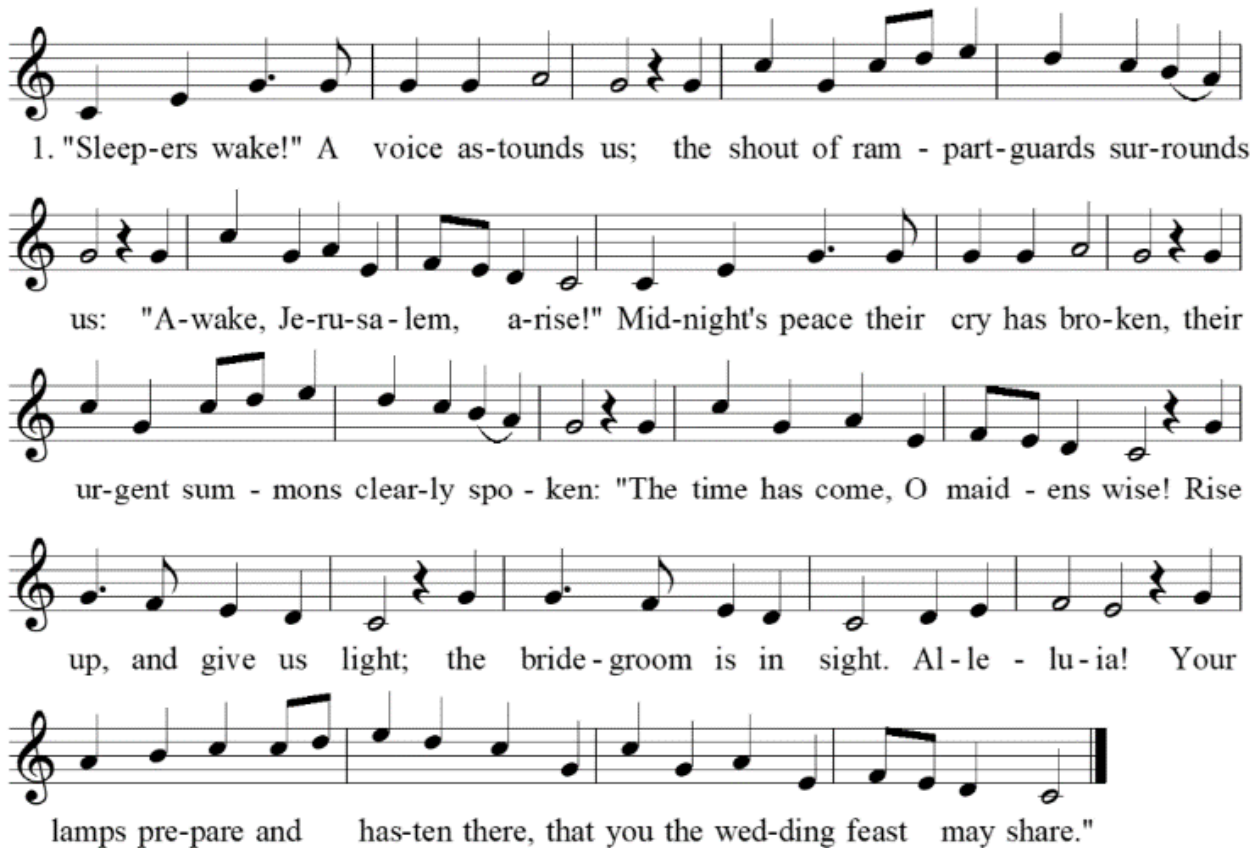
1 Thessalonians 4.13-18

A moment of silence is observed

Sequence Hymn: #110 (Common Praise) "Sleepers Wake"

We turn and face the Gospel as it is processed to the midst of the gathered community.

*We do this as a sign of respect and to symbolize that
its message is at the centre of our lives and its truth is always before our eyes.*



1. "Sleep-ers wake!" A voice as-tounds us; the shout of ram - part-guards sur-rounds us: "A-wake, Je-ru-sa-lem, a-rise!" Mid-night's peace their cry has bro-ken, their ur-gent sum - mons clear-ly spo - ken: "The time has come, O maid - ens wise! Rise up, and give us light; the bride-groom is in sight. Al-le - lu-ia! Your lamps pre-pare and has-ten there, that you the wed-ding feast may share."

Text: Philipp Nicolai (1566-1608); tr. Carl P. Daw, Jr. (1944-). Tr. © 1982 Hope Publishing Co. Music: WACHET AUF. Hans Sachs (1494-1576); adapt. Philipp Nicolai (1566-1608); adapt. and harm. Johann Sebastian Bach (1685-1750).

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

Priest: The Holy Gospel of our Lord Jesus Christ according to Matthew.

All: **Glory to you, Lord Jesus Christ.**

(Jesus said:) "Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly I tell you, I do not know you.' Keep awake therefore, for you know neither the day nor the hour."

Priest: The Gospel of Christ.

All: **Praise to you, Lord Jesus Christ.**

Matthew 25.1-13

The Sequence Hymn/Song (from the Latin sequentiae, "following") is a hymn/song that is sung after the second reading and before the reading of the Gospel.

Matthew's is the first gospel found in the New Testament, but was probably the second written (60-70 AD.) This passage contains a parable in which Jesus stresses that for those waiting for the joyous day when God's kingdom arrives it is essential to be ready to light Christ's way. This parable is a call to single-minded, active focus on God's kingdom.

Homily: Ann Jarvis

Commissioning and Blessing of The Lay Anointers

The Lay Anointers gather at the front of the sanctuary.

Deacon: Friends in Christ,
we are all baptized by the one Spirit into one body,
and given gifts for a variety of ministries for the common good.
Today we recognize and affirm the ministry of lay anointing for which Tony
Crosbie, Georgi Georgievski, and Sharon Kirby have offered themselves.

The Deacon describes the ministry of lay anointing.

Deacon: Tony, Georgi, and Sharon,
you have been called to this ministry.
Will you, as long as you are engaged in this work,
perform it with care,
to the honour of God and the benefit of the Church?

Minister: **I will.**

The Deacon addresses the people.

Deacon: Will you uphold Tony, Georgi, and Sharon in this ministry?

People: **We will.**

The Priest blesses the lay anointers, saying.

Priest: Let us pray.

Blessed are you, gracious God,
our creator and redeemer.
In every age you call people to minister in your name.
May the work of your servants, Tony, Georgi, and Sharon,
so build up your Church,
that we may faithfully serve you
and show your love in all the world.
Blessed are you, O God,
now and forever.

People: **Amen.**

The Deacon anoints the hands of the lay anointers, saying.

Deacon: Through this holy anointing,
may the Lord in his love and mercy uphold you
by the grace and power of the Holy Spirit.

People: **Amen.**

A symbol of anointing is presented to lay anointers, the Deacon saying,

Deacon: Receive this oil, to bring Christ's healing into the world.

The Deacon presents the lay anointers to the community.

Prayers of the People

Leader: On this Sunday after Remembrance Day, we gather to give thanks for those who died in the futile hope that a war might change human behaviour. Our readings today offer a hope that adherence to God's word brings us closer to the justice, peace, reconciliation and harmony with creation we long for.

As we pause, you are invited to offer prayers silently or aloud.

Leader: God, we set our hope in you

All: and keep your commandments

Leader: We pray for the church. We pray that we may be advocates for peace and reconciliation among people and nations. We remember Christians throughout the world who live under the threat of violence, imprisonment or death for proclaiming the Good News of Jesus Christ. The psalmist speaks of the need to teach our children and successive generations the glorious deeds of the Lord. We pray that will have the courage to speak the truth of God's healing and reconciling love to our children and our children's children.

As we pause, you are invited to offer prayers silently or aloud.

Leader: God, we set our hope in you

All: and keep your commandments

Leader: We pray for this parish and all who minister here, especially our newly commissioned lay anointers, Tony, Georgi, and Sharon. May all find joy in their service and bear faithful witness to the gospel of Christ.

As we pause, you are invited to offer prayers silently or aloud.

Leader: God, we set our hope in you

All: and keep your commandments

Leader: We pray for the world. We pray particularly for nations and regions crippled by war and violence. (Pause) We remember the victims of famine, floods, earthquake, or the effects of climate change. Give comfort to the refugee, the prisoner and the orphan.

As we pause, you are invited to offer prayers silently or aloud.

Leader: God, we set our hope in you

All: and keep your commandments

Leader: We pray for this country and community. Endow our leaders, Justin, Doug, and Olivia and all who govern, with wisdom and patience. Give us discerning minds to recognize hyperbole and call it for what it is. Encourage civil discourse between all with whom we may disagree. We pray for reconciliation with all whom we have offended.

As we pause, you are invited to offer prayers silently or aloud.

Leader: God, we set our hope in you

All: and keep your commandments

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. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

Leader: We remember those who are in need of our prayer, the hungry, the homeless, the unemployed. We pray for those who are sick in mind or body and we pray that those who care for them will have patience and strength. (Pause) We give thanks for the lives of those who have died. Give us the strength to provide a shoulder to cry on, a hand to hold, or an ear to listen, with those who mourn.

As we pause, you are invited to offer prayers silently or aloud.

Leader: God, we set our hope in you

All: and keep your commandments

Leader: Finally, we give thanks for all the gifts you have given us. We give thanks for the opportunity to share the peace that passes all understanding. You prepare a banquet for us. May we be willing to join and share in your feast. All these prayers we offer in the name of our Redeemer, Jesus Christ.

All: Amen.

The Peace

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

People: And also with you.

The peace is mentioned several times throughout the New Testament and has been a part of Christian worship since the second century. It is a gesture that we offer our neighbour - a kiss, a hug, a handshake – that is meant to suggest that we are reconciled with one another.

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God's love on our corner of Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

Offertory Hymn: "Keep Your Lamps Trimmed and Burning" (Gary Davis)

All sing

Refrain

The musical score is written for piano in G major and 4/4 time. It consists of two systems of staves. The first system contains the first two lines of the refrain: "Keep your lamps trimmed and burning, keep your lamps". The second system contains the next two lines: "keep your lamps trimmed and burning 'cause this old world is almost done." The melody is primarily in the right hand, with a simple harmonic accompaniment in the left hand.

Text: Based on Matthew 25.1-13 and Luke:12.35. Music: Rev. Gary Davis.

The bread,
wine and
money offered
at the Altar
represent our
lives, our
work, our
recreation, our
families and
our
community. In
other words,
we offer to
God all that
we have and
all that we do.

Mothers, don't you stop praying
Fathers, keep right on praying
Don't you stop a-praying
'Cause this old world is almost done

Keep your lamps trimmed and burning
Keep your lamps...
Keep your lamps trimmed and burning
'Cause this old world is almost done

Brothers, don't you stop praying
Sister, keep right on praying
Don't you stop a-praying
'Cause this old world is almost done

Keep your lamps trimmed and burning
Keep your lamps...
Keep your lamps trimmed and burning
'Cause this old world is almost done

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Gracious God,
your word to us is food indeed.
Receive all we offer you this day,
and let your loving-kindness be our comfort,
for the sake of Jesus Christ, your living Word. **Amen.**

Jesus' life lived for and on behalf of 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 that we are transformed and made new.

The Great Thanksgiving



The Lord be with you. **And al-so with you.**



Lift up your hearts. **We lift them to the Lord.**



Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: It is indeed right to thank you and praise you, holy and gracious God, creator of all things, ruler of heaven and earth, sustainer of life, for you are the source of all goodness, rich in mercy and abounding in love; you are faithful to your people in every generation, and your word endures for ever.

Therefore with angels and archangels,
with the fellowship of saints
and the company of heaven,
we glorify your holy name,
evermore praising you and saying:

Sanctus: #201 (Gather)

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. Bless-ed is he who comes in the name of the Lord. Ho - san-na in the high-est. Ho - san-na in the high-est.

Music: *Mass of Remembrance*, Marty Haugen, © 1987, GIA Publications, Inc.

Priest: We praise you, merciful Father, not as we ought, but as we are able, because in your tender love you gave the world your only Son, in order that the world might be saved through him. He made you known by taking the form of a servant, healing the sick, liberating the oppressed, reaching out to the lost.

Priest: Betrayed, reviled, and nailed to the cross,
he confronted the power of sin
and disarmed it for ever.
In his offering of himself,
he became the perfect and sufficient sacrifice
for the sins of the whole world.
Redeemed by Christ,
we have been adopted as your children;
by your pardon you have made us worthy to praise you.
On the night he was betrayed,
Jesus, at supper with his friends,
took bread, gave you thanks, broke the bread,
gave it to them, and said, "Take and eat:
this is my body which is given for you.
Do this for the remembrance of me."

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





In obedience to him and with grateful hearts
we approach your holy table,
remembering our Saviour's sacrifice,
and rejoicing in his victory.
Confident in his sovereign purpose,
we declare our faith.

All: **Christ has died, Christ is risen, Christ will come again.**

Priest: Send your Holy Spirit on us
that as we receive this bread and this cup
we may partake of the body and blood
of our Lord Jesus Christ,
and feed on him in our hearts
by faith with thanksgiving.
May we be renewed in his risen life,
filled with love,
and strengthened in our will to serve others;
and make of our lives, we pray,
a pure and holy sacrifice, acceptable to you,
knitting us together as one in your Son Jesus Christ,
to whom, with you and the Holy Spirit,
be all honour and glory, now and forever. **Amen.**

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Give to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

The Lord's Prayer

<i>Priest:</i>	<i>People:</i>
	
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,	
	
your king - dom come, your will be done, on earth as in heav - en.	
	
Give us to - day our dai - ly bread. For - give us our sins	
	
as we for - give those who sin a - gainst us.	
	
Save us from the time of trial and de - liv - er us from e - vil.	
	
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.	

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

Priest: This is the bread which has come down from heaven.

People: **Those who eat this bread will live for ever.**

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

People: **Thanks be to God.**

Agnus Dei (Thomas Morley)

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takes away the sin of the world, have mercy on us.

Lamb of God, who takes away the sin of the world, grant us peace.

The Giving and Receiving of Communion

Priest: Dear friends, I invite you in this moment, wherever you may be, to receive Christ, in communion with the saints, and the gathering of God's people, unseen and yet present with us now.

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.

*For those of us participating at home, it is a strange experience to be invited to Communion
– not through the physical bread and wine we can touch and taste –
but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this, all the Church has ever thought necessary is genuine true
desire, lively faith, and genuine love. Come honestly before God the way you know how.*

You may wish to pray quietly this prayer to help you:

One: Lord, you stand at the door of my heart and knock.
You wait for me and only I can let you in.
I believe and trust in you and ask you now to fill me with your presence.
Feed me with your body and unite me in your blood,
that I may be your blessing to a world in need. Amen.

The Communion



*All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.*

*If you would like to receive a blessing rather than communion, please cross
your arms as shown in the picture and the clergy will be pleased to offer you
a blessing.*

Communion Hymn: Common Prayer #556 “O, for a Closer Walk with God” *All sing*



1, O for a clos - er walk with God, a calm and heav - en - ly frame,
2. What peace - ful hours I once en - joyed! How sweet their mem - ory still!
3. Re - turn, O ho - ly Dove, re - turn, sweet mes - sen - ger of rest:
4. The dear - est i - dol I have known, what - e'er that i - dol be,
5. So shall my walk be close with God, calm and se - rene my frame;



a light to shine up - on the road that leads me to the Lamb.
But they have left an ach - ing void the world can nev - er fill.
I hate the sins that made thee mourn and drove thee from my breast.
help me to tear it from thy throne and wor - ship on - ly thee.
so pur - er light shall mark the road that leads me to the Lamb.

Chorale: Zion hört die Wächter singen (*J.S. Bach*)

Zion hört die Wächter singen,
Zion hears the watchmen sing,
Das Herz tut ihr vor Freuden springen,
her heart leaps for joy,
Sie wachet und steht eilend auf.
she awakes and gets up in haste.
Ihr Freund kommt vom Himmel prächtig,
Her friend comes from heaven in his splendour,
Von Gnaden stark, von Wahrheit mächtig,
strong in mercy, mighty in truth.
Ihr Licht wird hell, ihr Stern geht auf.
Her light becomes bright, her star rises.
Nun komm, du werthe Kron,
Now come, you worthy crown,
Herr Jesu, Gottes Sohn!
Lord Jesus, God's son!
Hosianna!
Hosanna!
Wir folgen all
We all follow
Zum Freudensaal
to the hall of joy
Und halten mit das Abendmahl.
and share in the Lord's supper.

~*Philipp Nicolai (BWV 140)*

Prayer after Communion

Priest: Living God,
in the eucharist you fill us with new hope.
May the power of your love,
which we have known in word and sacrament,
continue your saving work among us,
and bring us to the joy you promise.
We ask this in the name of Jesus Christ our Lord. **Amen.**

The Doxology

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.**

Announcements

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

Departing Hymn: #678 (Gather) "City of God"

All sing

Verses 1, 2



1. A-wake from your slum-ber! A - rise from your sleep!
2. We are sons of the morn-ing; we are daugh-ters of day.



A new day is dawn-ing for all those who weep.
The One who has loved us has bright-ened our way.

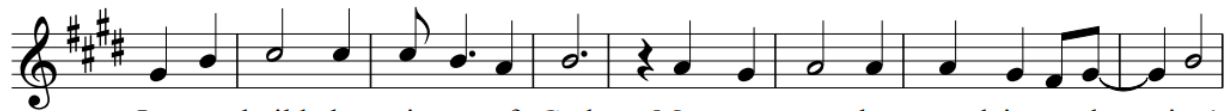


The peo-ple in dark-ness have seen a great light. The Lord of our
The Lord of all kind-ness has called us to be a light for his

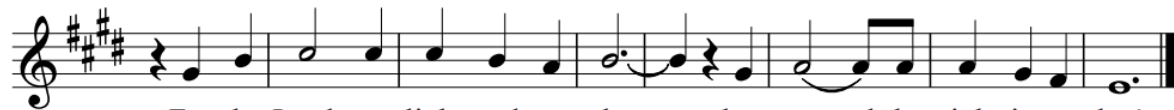


long-ing has con-quired the night.
peo-ple to set their hearts free.

Refrain



Let us build the cit - y of God. May our tears be turned in-to danc - ing!



For the Lord, our light and our love, has turned the night in-to day!

Verse 3



3. God is light; in him there is no dark-ness. Let us walk in his



light, his chil-dren, one and all. O com-fort my



peo-ple; make gen-tle your words. Pro-claim to my cit-y



the day of her birth.

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

Verse 4

4. O cit-y of glad-ness, now lift up your voice. Pro-claim the good
tid-ings that all may re - joice!

TEXT and MUSIC: Dan Schutte, b. 1947. © 1981,
Daniel L. Schutte and New Dawn Music.

The Dismissal

Priest: Go forth in the name of Christ. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday, November 12

7 PM – Taizé

Sunday, November 19 (Proper 33A)

9 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

7 PM – "Sing and Joyful Be", A Eucharist featuring shape note hymns from The Sacred Harp (in the Church and through YouTube)

8 PM – Compline (on Zoom only)

Sunday, November 26 (Proper 34A – The Reign of Christ)

9 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

4 PM – Ordination of Paige Souter (in the Church and through YouTube)

8 PM – Compline (on Zoom only)