



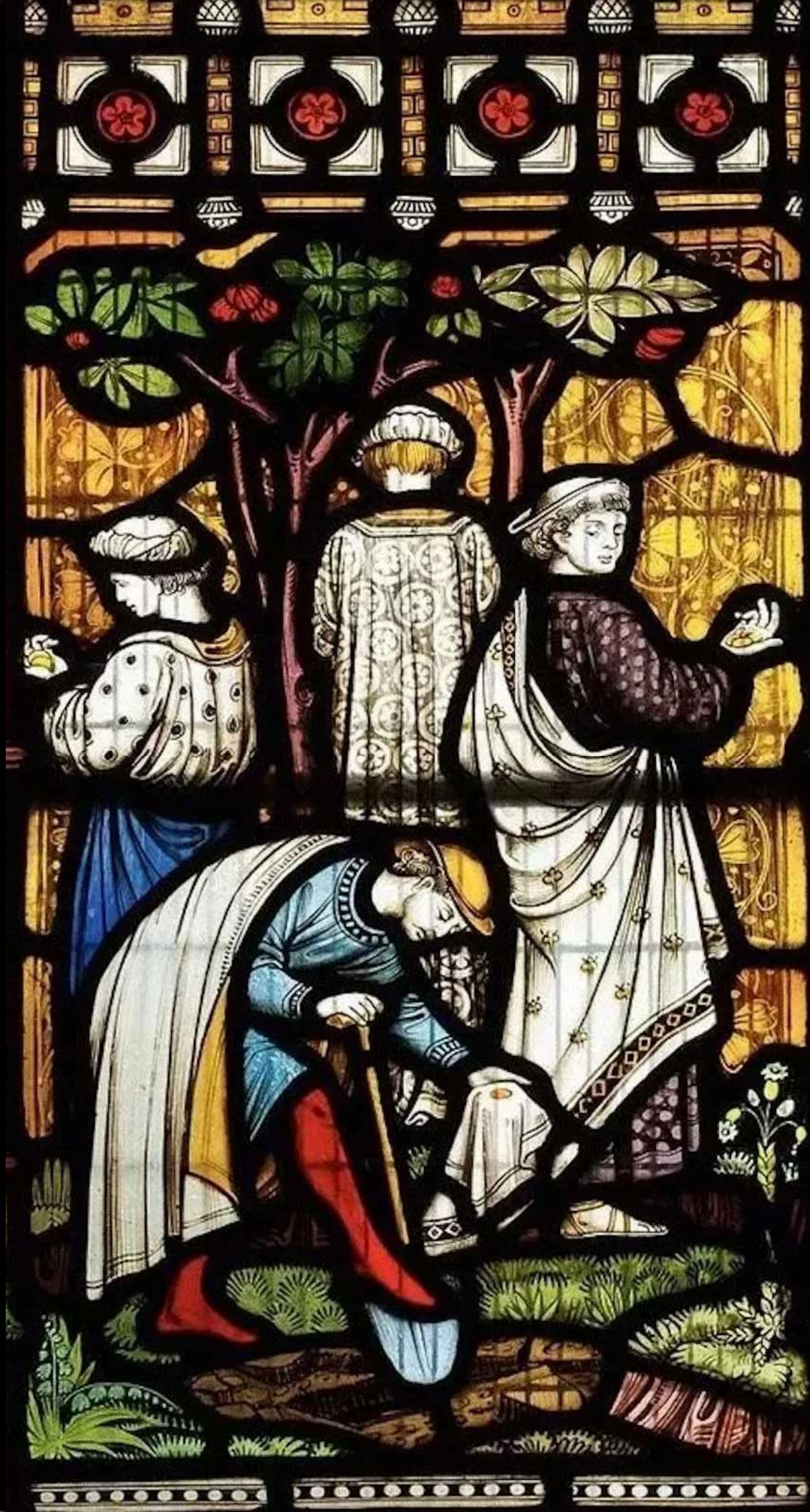
THE
TWENTY
FIFTH
SUNDAY
AFTER
PENTECOST

HOLY
EUCCHARIST

SUNDAY,
NOVEMBER 19, 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.

Worship is an encounter with God in community through which we begin to be opened, transformed and healed.

Presider: Paul MacLean

Welcome

Land Acknowledgement

Opening Hymn: #744 (Gather) "Gather Us In"



1. Here in this place new light is stream-ing, Now is the dark-ness
2. We are the young our lives are a mys - t'ry, We are the old who
3. Here we will take the wine and the wa - ter, Here we will take the
4. Not in the dark of build-ings con - fin - ing, Not in some heav - en,



van - ished a - way, See in this space our fears and our dream-ings,
yearn for your face, We have been sung through - out all of his - t'ry,
bread of new birth, Here you shall call your sons and your daugh - ters,
light-years a-way, But here in this place the new light is shin - ing,



Brought here to you in the light of this day. Gath-er us in the
Called to be light to the whole hu-man race. Gath-er us in the
Call us a - new to be salt for the earth. Give us to drink the
Now is the King-dom, now is the day. Gath-er us in and



lost and for - sak - en, Gath - er us in the blind and the lame;
 rich and the haugh - ty, Gath - er us in the proud and the strong;
 wine of com - pas - sion, Give us to eat the bread that is you;
 hold us for ev - er, Gath - er us in and make us your own;



Call to us now, and we shall a - wak - en, We shall a - rise at the
 Give us a heart so meek and so low - ly, Give us the cour - age to
 Nour - ish us well, and teach us to fash - ion Lives that are ho - ly and
 Gath - er us in all peo - ples to - geth - er, Fire of love in our



sound of our name.
 en - ter the song.
 hearts that are true.
 flesh and our bone.

Text: Marty Haugen (1950-). Tune Marty Haugen (1950-) © 1982, GIA Publications, Inc.

✠ 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.**

Gloria



Glo-ry to God in the high-est, and peace to all peo-ple on earth. Lord God,



heav-en-ly king, al-might-y God and Fa-ther, we wor-ship you, we give you thanks,



we praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther,



Lord God, Lamb of God, you take a-way the sin of the world: have mer-cy on us;



you are sea-ted at the right hand of the Fa-ther: re-ceive our prayer.

Our worship begins with the Gathering. We come to this sacred place as individuals, but we gather together to worship, pray, and give thanks to God as a community.

For you a - lone are the Ho - ly One, you a - lone are the Lord,
 you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it,
 in the glo - ry of God the Fa - ther. A - men.

Music: New Plainsong, David Hurd (1950-). © 1981 GIA Publications, Inc

Pronounced "CALL-ect," the Collect of the Day is the prayer that calls us together in worship and praise.

The Collect of the Day

Priest: O God,
 from whose abundance
 all gifts and skills are lavishly bestowed:
 give us courage to use our talents
 as generously as you have given them,
 so that, being faithful to your purpose,
 we may share in your glory;
 through Jesus Christ our Saviour. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Judges.

The Israelites again did what was evil in the sight of the LORD, after Ehud died. So the LORD sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goim. Then the Israelites cried out to the LORD for help; for he had nine hundred chariots of iron and had oppressed the Israelites cruelly twenty years.

At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to him, "The LORD, the God of Israel, commands you, 'Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. I will draw out Sisera, the general of Jabin's army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.'"

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

Judges 4.1-7

All: Thanks be to God.

A moment of silence is observed

The people of Israel are now settled in the Promised Land. Judges tells the story of the gradual conquest of much of Palestine not already held. It tells of reverses, times when the people of Israel were subjugated by pagan peoples, attributing this misfortune to deviation from God's ways. Each time, a "judge", a wise charismatic leader, arises as God's spokesperson and frees Israel from its oppressors.

Psalm 123 (George Black)

Refrain

Our eyes rest on you, God, a - noint-ing your kind - ness.

To you I lift up my eyes,
to you enthroned in the heavens.
As the eyes of the servants look to the hand of their masters,
and the eyes of a maid to the hand of her mistress,
So our eyes look to you, our God,
until you show us your mercy. **Refrain**

Have mercy upon us, O God, have mercy,
for we have had more than enough of contempt,
Too much of the scorn of the indolent rich,
and of the derision of the proud. **Refrain**

Second Reading:

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

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, "There is peace and security," then sudden destruction will come upon them, as labour pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then let us not fall asleep as others do but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

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

All: **Thanks be to God.**

1 Thessalonians 5.1-11

A moment of silence is observed

Pronounced "sahm" the psalms are a collection of poetry, prose and song that cover every theme and emotion.

This is probably the oldest writing in the New Testament. Paul (with Silvanus and Timothy) founded the church there during his second missionary journey, and as is recorded in Acts 17, was forced to leave the city due to persecution. Many Greeks who already worshipped God, many pagans and "important women" became Christians. The letter was written from Athens to strengthen the new Christians in their faith.

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.

Sequence Hymn: #601 (Common Praise) "God, Whose Giving Knows No Ending"

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. God, whose giv - ing knows no end - ing, from your rich and end - less
2. Skills and time are ours for press - ing toward the goals of Christ, your
3. Trea - sure, too, you have en - trust - ed, gain through powers your grace con -



store - na - ture's won - der, Je - sus' wis - dom, cost - ly cross, grave's shat - tered
Son: all at peace in health and free - dom, rac - es joined, the church made
ferred, ours to use for home and kin - dred, and to spread the gos - pel



door - gift - ed by you, we turn to you, of - fer - ing up our - selves in praise;
one. Now di - rect our dai - ly la - bour, lest we strive for self a - lone.
word. O - pen wide our hands in shar - ing, as we heed Christ's age - less call,



thank - ful song shall rise for - ev - er, gra - cious Do - nor of our days.
Born with tal - ents, make us ser - vants fit to an - swer at your throne.
heal - ing, teach - ing, and re - claim - ing, serv - ing you by lov - ing all.

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The Gospel

Paul McLean

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) "For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money.

After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His

master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.'

And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.'

Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'

Priest: The Gospel of Christ.

Matthew 25.1-13

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

Homily: Paige Souter

Prayers of the People

Leader: Have mercy upon us, O Lord, have mercy upon us,
We are overwhelmed with violence and death.

our eyes look to you O God,

All: until you have mercy on us all.

Leader: What is our hope but peace in Gaza and Israel
What is our refuge but for their children to find refuge,
their wounded to be healed,
and to live in peace as we are privileged to do.
We pray that the land ravaged by bombs comes to life again.

This is our prayer not just for Gaza and Israel
but for wherever there is war:
Ukraine, Sudan, Yemen, to name just a few...

Our eyes look to you O God,

All: Until you have mercy on us all.

Leader: We pray that you would raise up peacemakers.
Among those in power and among those without power.
Teach us the way of the Prince of Peace
in interceding for the victims of war.
May we be peacemakers in our homes, in our families, in our neighbourhoods and
in our workplaces.

Our eyes look to you O God,

All: Until you have mercy on us all.

This gospel is the first in the New Testament, but it was probably the second to be written. Scholars recognize that it borrows material from Mark's gospel, and from a *sayings* source containing sayings of Jesus and known as Q (for *Quelle*, German for *source*). The author shows an understanding of Jewish culture and religion not found in the other gospels. It was probably written about 60 to 70 AD, possibly for a largely Jewish audience.

Leader: We pray for the people who are homeless to find a home,
for the people who are hungry to be fed and
for the lonely to find communities where they are loved.
Teach us how we might be your hands and feet in creating homes and
communities of care.

And in this quiet pause we remember them by name...

We pray for those we know who are ill, for those who are struggling;
and for those in need.

We pray for all those who care for them whether personally or professionally, for
strength, and grace and compassion.

And in this quiet pause we remember them by name...

Our eyes look to you O God,

All: Until you have mercy on us all.

Leader: We pray for peace and reconciliation with the people
who were on this land before us.

Move us from land acknowledgements to meaningful reparations.

We pray for peace and restoration in our relationship with creation.
Move us from the right words to right actions.

Our eyes look to you O God,

All: Until you have mercy on us all.

Leader: We pray for all those who mourn over the death of loved ones,
that they be comforted in their grief.

Strengthen and comfort those who walk with loved ones
through the shadows of death.

Our eyes look to you O God,

All: Until you have mercy on us all.

**All: We pray for our church,
for the clergy,
for ourselves -**

that we would both hear and do what the Spirit is saying to the churches.

And that our words and actions would be filled

with the fruits of your Spirit

love, joy, hope

wisdom and peace.

Amen.

The Peace

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

People: **And also with you.**

When Jesus appeared to his disciples after the resurrection, his first words to them were "Peace be with you." We share the peace with our neighbour as a sign that we are reconciled with one another and with God. You can share the peace through a nod, a handshake, or by raising your hand in the peace symbol.

The Offering

Please support the ministries of Church of the Redeemer



Scan To Donate

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.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

Offertory Hymn: #384 (Common Prayer) "Praise to the Lord, the Almighty"



1. Praise to the Lord, the Al-might-y, the King of cre - a - tion; O my soul,
2. Praise to the Lord, who o'er all things so wond-rous-ly reign-eth, shel - ters thee
3. Praise to the Lord, who doth pros-per thy work and de-fend thee; sure - ly his
4. Praise to the Lord, who, when tem-pests their war - fare are wag - ing, who, when the
5. Praise to the Lord, who when dark-ness of sin is a-bound-ing, who when the
6. Praise to the Lord! O let all that is in me a - dore him! All that hath



praise him, for he is thy health and sal - va - tion: all ye who hear,
un - der his wings, yea, so gent - ly sus - tain - eth: hast thou not seen
good - ness and mer - cy here dai - ly at - tend thee: pon - der a - new
el - e - ments mad - ly a - round thee are rag - ing, bid-deth them cease,
god - less do tri - umph, all vir - tue con-found-ing, shed-deth his light,
life and breath come now with prais - es be - fore him! Let the A - men



bro - thers and sis-ters draw near, praise him in glad ad - o - ra - tion.
how thy en-treat-ies have been grant - ed in what he or - dain - eth?
what the Al-might-y can do, if with his love he be-friend thee.
turn - eth their fu - ry to peace, whirl-winds and wa-ters as - suag - ing.
chas - eth the hor-rors of night, saints with his mer-cy sur-round-ing.
sound from his peo-ple a - gain: glad - ly for aye we a - dore him.

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.

The Eucharistic Prayer today is Supplementary Prayer #2 from the Anglican Church in Canada.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Holy God,
in this eucharist we renew our baptismal covenant.
Help us, through our offering this day,
to renounce all things that draw us from your love.
This we ask in the name of Jesus Christ our Lord. **Amen.**

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: Eternal God, Source of all being,
we give you thanks and praise for your faithful love.
You call us into friendship with you and one another
to be your holy people,
a sign of your presence in the world.
When those we trust betray us,
unfailingly you remain with us.
When we injure others, you confront us in your love
and call us to the paths of righteousness.
You stand with the weak,
and those, broken and alone,
whom you have always welcomed home,
making the first last, and the last first.
Therefore we raise our voices with angels and archangels,
forever praising you and saying:

Sanctus: Mass of Joy and Peace (Tony Alonso)

All sing

Ho - ly, Ho - ly, Ho - ly Lord God of
hosts. Heav-en and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Bless-ed is he, 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. Ho -
san - na in the high - est, ho - san - na in the high - est.

Text: ICEL, © 2010. Music: Mass of Joy and Peace, Tony E. Alonso, © 2010, GIA Publications, Inc.

Priest: Blessed are you, O Holy One:
when Hagar was driven into the wilderness
you followed her and gave her hope.
When Joseph was sold into bondage,
you turned malice to your people's good.
When you called Israel out of slavery,
you brought them through the wilderness
into the promised land.
When your people were taken into exile
you wept with them by the river of Babylon
and carried them home.

At the right time you sent your Anointed One
to stand with the poor,
the outcast, and the oppressed.
Jesus touched lepers, and the sick, and healed them.

He accepted water from a woman of Samaria
and offered her the water of new life.
Christ knew the desolation of the cross
and opened the way for all humanity
into the redemption of your reconciling love.

The Sanctus (from the Latin word "holy") is an ancient hymn that is always sung during the Eucharistic Prayer. It is adapted from Isaiah-6.3, describing the prophet's vision of the throne of God, and from Matthew 21.9, where the people called out "Hosanna!" when Jesus entered Jerusalem.

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 of the new covenant
which is shed for you and for many
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me."

Loving and Holy One,
recalling Christ's death and resurrection,
we offer you these gifts,
longing for the bread of tomorrow
and the wine of the age to come.
Therefore we proclaim our hope.

**All: Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

Priest: Pour out your Spirit on these gifts
that through them you may sustain us
in our hunger for your peace.
We hold before you
all whose lives are marked by suffering,
our siblings.
When we are broken and cast aside,
embrace us in your love.

Through Christ, with Christ, and in Christ
in the unity of the Holy Spirit,
all honour and glory are yours,
O Source of all life,
now and for ever. **Amen.**

The Lord's Prayer

Priest:

People:



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,



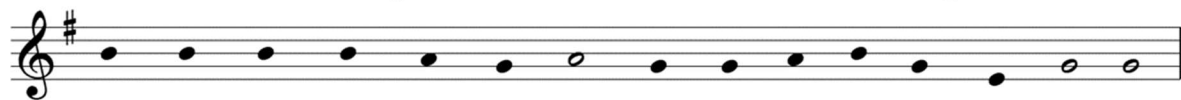
your king - dom come, your will be done, on earth as in heav - en.



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

People: 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.

Fraction Hymn: Common Prayer #75 "Panis Vitae"



1. With the bod - y that was bro - ken, to the bod - y who pro - claim,
2. In the cross of Christ con - fid - ing, by the cross we bear as sign,
3. Fed by break - ing and out - pour - ing, joined in break - ing - forth of praise,



by the blood that is life's to - ken, for the life found in his name:
through the Spir - it's gifts and guid - ing, with these gifts of bread and wine:
given the peace of God's re - stor - ing, sent in peace to live al - ways:



so the Word-made- flesh has spo-ken, and his pres - ence here we claim.
so the church in faith a - bid - ing keeps the feast Christ made di - vine.
so we show forth our a - dor - ing as God's ser - vants all our days.

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, addressing 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.

The Fraction Song (from the Latin "fractio" meaning "to break") is a song during the Eucharist when the priest breaks the consecrated bread.

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.

*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 Song – “I look to you” (Whitney Houston)

As I lay me down
Heaven, hear me now
I'm lost without a cause
After giving it my all
Winter storms have come
And darkened my sun
After all that I've been through
Who on earth can I turn to?

I look to You
I look to You
After all my strength is gone
In You, I can be strong
I look to You
I look to You
And when melodies are gone
In You, I hear a song
I look to You

Sharing bread and wine is the enactment of a two thousand year old ritual instituted by Jesus through which we are reminded of these core elements of our spiritual tradition: a radically open table to which all people are invited and welcomed reminds us to be more open ourselves; 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.

About to lose my breath
There's no more fighting left
Sinking to rise no more
Searching for that open door
And every road that I've taken
Led to my regret
And I don't know if I'm gonna make it
Nothing to do but lift my head

I look to You...

My levees are broken
My walls have come down
They're crumbling down on me
The rain is falling
Defeat is calling
I need You to set me free
Take me far away from the battle
I need You to shine on me

I look to You...

Motet: Cantique de Jean Racine (*Gabriel Fauré*)

Verbe égal au Très-Haut,
notre unique espérance,
jour éternel de la terre et des cieux,
de la paisible nuit nous rompons le silence;
Divin Sauveur, jette sur nous les yeux;
répands sur nous le feu de ta grâce puissante
que tout l'enfer fuie au son de ta voix.
Dissipe le sommeil d'une âme languissante
qui la conduit à l'oubli de tes lois!
O Christ sois favorable à ce peuple fidèle
pour te bénir maintenant rassemblé;
reçois les chants qu'il offre
à ta gloire immortelle,
et de tes dons qu'il retourne comblé.

*Word equal to the Most High,
our unique hope,
eternal day of the earth and of the heavens,
we break the silence of the peaceful night;
Divine Saviour, cast your eyes upon us;
Spread out over us the fire of your mighty grace
so that hell itself flees at the sound of your voice.
Dispel the slumber of a pining soul
which drives it to forget your laws!
O Christ, show favor to these faithful people
now assembled to praise you.
Receive these songs that they offer
to your immortal glory,
and these full offerings returned to you.*

Prayer after Communion

Priest: Gracious God,
in this sacrament
we have shared the body and blood of Christ.
May we who have been nourished by holy things
bear witness to his light,
and share in his eternal priesthood;
for he is Lord for ever and ever. **Amen.**

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.

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

Departing Hymn: #677 (Gather) "Thuma Mina / Send Me, Jesus"

All sing

The musical score is written for piano accompaniment in G major (one sharp) and common time (C). It consists of two systems of music. The first system begins with a treble clef and a bass clef. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: "1. Thu-ma mi - na, Thu - ma mi - na, Thu - ma Je - sus, send me, Je - sus, send me, Je - sus, lead me, Je - sus, lead me, Je - sus, fill me, Je - sus, fill me,". The second system continues the melody and bass line. The lyrics are: "mi - na So - man - dla. 2. Send me, Je - sus, send me, Lord. 3. Lead me, Je - sus, lead me, Lord. 4. Fill me, Je - sus, fill me, Lord." The score includes repeat signs and first/second endings. The number "8" is written at the end of the bass line in the second system.

Text: South African. Tune THUMA MINA, South African © 1984, Utryck

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.

The Dismissal

Priest: Go in peace to love and serve the Lord. Alleluia!

People: Thanks be to God. Alleluia!

FURTHER CREDITS FOR THIS BULLETIN

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The Collect of the Day is from Opening Prayers (1997). The Prayers of the People are from John and Deb Deacon.
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WORSHIP WITH US

Sunday, November 19

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)

Sunday December 3 (Advent 1)

9 AM – Spiritual Communion (on Zoom only)

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

7 PM – Advent Carol Service