



THE LAST SUNDAY AFTER THE EPIPHANY: TRANSFIGURATION
HOLY EUCHARIST

SUNDAY, FEBRUARY 11, 2024, AT 10:30 A.M.

The Church of the Redeemer:

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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.

Transfiguration, from the Latin "trans-" (across), and "figura" (form, shape) is the celebration before Lent when we commemorate the story found in today's reading from Mark, where Jesus is accompanied by a few disciples on a mountaintop. The disciples witness a transformation in Jesus where his face and clothes shine like the sun and he becomes radiant and glorious as the true Son of God. In the story, he is seen with Moses and Elijah, symbolizing the Law and the Prophets.

Presider: Paige Souter

Welcome

Land Acknowledgement

Opening Hymn: "Shine" (*Ed Roland*)

Please rise and sing

Give me a word,
Give me a sign.
Show me where to look,
Tell me what will I find?
What will I find?

Lay me on the ground,
Or fly me in the sky.
Show me where to look,
Tell me what will I find?
What will I find?

Whoa, heaven let your light shine down
Whoa, heaven let your light shine down
Whoa, heaven let your light shine down
Whoa, heaven let your light shine down

Love is in the water,
Love is in the air.
Show me where to look,
Tell me will love be there?
Love be there?

Teach me how to speak,
Teach me how to share.
Teach me where to go,
Tell me will love be there?
Love be there?

Whoa, heaven let your light shine down
Whoa, heaven let your light shine down
Whoa, heaven let your light shine down
Whoa, heaven let your light shine down

Give me a word,
Give me a sign.
Show me where to look,
Tell me what will I find?
What will I find?

Lay me on the ground,
Or fly me in the sky.
Show me where to look,
Tell me what will I find?
What will I find?

Whoa, heaven let your light shine down
Whoa, heaven let your light shine down
Whoa, heaven let your light shine down
Whoa, heaven let your light shine down

✠ 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.

All: **And also with you.**

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.

The "Gloria," penned in the first century, is a timeless song of praise. 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.

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

Elijah passes on his prophetic ministry to his disciple, Elisha. Elijah is then taken up to heaven.

Gloria: #366 (Common Praise)

1. Glo - ry, in the high - est glo - ry, peace to all, in all their days.
 2. Je - sus Christ, the world's Re - deem - er, Lamb of God, for sin - ners given,
 Wor - ship, thanks, and praise un - ceas - ing to the Source of all we raise:
 Word e - ter - nal, born of Ma - ry, Word made flesh, the face of heaven:
 reign - ing in the sap - phire height, hid - den from our mor - tal sight,
 ho - ly one, to you we pray, hear us in the realms of day,
 now re - ceive our a - dor - a - tion, as we make our sup - pli - ca - tion.
 with the Spir - it there u - nit - ed, and the God - head high ex - alt - ed.

Text: Glory to God (Gloria in excelsis, Greek hymn, 2007); para. Paul Gibson (1932-) ©. Music: Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953-).
 Rev. © 1993 Réveil Publications.

The Collect of the Day

Priest: Almighty Father,
 whose Son was revealed in majesty before he suffered death upon the cross:
 give us grace to perceive his glory,
 that we may be strengthened to suffer with him and be changed into his likeness,
 from glory to glory; who is alive and reigns with you,
 in the unity of the Holy Spirit,
 one God, now and for ever. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Second Book of Kings.

Now when the LORD was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; for the LORD has sent me as far as Bethel." But Elisha said, "As the LORD lives, and as you yourself live, I will not leave you." So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, "Do you know that today the LORD will take your master away from you?" And he said, "Yes, I know; keep silent."

Elijah said to him, "Elisha, stay here; for the LORD has sent me to Jericho." But he said, "As the LORD lives, and as you yourself live, I will not leave you." So they came to Jericho. The company of prophets who were at Jericho drew near to Elisha, and said to him, "Do you know that today the LORD will take your master away from you?" And he answered, "Yes, I know; be silent."

Then Elijah said to him, “Stay here; for the LORD has sent me to the Jordan.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, “Tell me what I may do for you, before I am taken from you.” Elisha said, “Please let me inherit a double share of your spirit.” He responded, “You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not.” As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, “Father, father! The chariots of Israel and its horsemen!” But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

Reader: This is the word that God has made known to us.

2 Kings 2.1-12

All: **Thanks be to God.**

A moment of silence is observed

Psalm 50.1-6 (Plainsong)



THE GÖD of gods, the Holy One, has spoken; *

and has called the earth from the rising of the sun / to its sëttïng.

Out of Zion, perfect in its beauty, *

God is re/vealed in Glörÿ.

Our God will come and not keep silent; *

will come with a devouring flame and a mighty / tempest röund aböut.

God calls the heavens and the earth from above *

to witness the judgement / of the pëoplë.

“Gather before me my loyal followers, *

those who have made a covenant with me and sealed / it with säcrifice.”

Let the heavens declare the rightness of God’s cause; *

who / is the jüdge of äll.

A moment of silence is observed

This psalm references God’s appearance on Mount Sinai, and God’s covenant with the people of Israel.

Second Reading:

Reader: A Reading from the Second Letter of Paul to the Corinthians.

Paul continues his defense of his ministry: he is not promoting himself, but knowledge of Jesus Christ.

And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Reader: This is the word that God has made known to us.

2 Corinthians 4.3-6

All: **Thanks be to God.**

A moment of silence is observed

Sequence Hymn: #147 (Songs of a New Creation) "I am the World's True Light"

Please rise and sing

The image shows two staves of musical notation in G-clef, 4/4 time. The first staff contains the melody for the first line of the hymn: "I am the world's true light. If you will fol - low me, your". The second staff contains the melody for the second line: "life will re-lect my bright-ness and you'll nev-er walk in the night." The lyrics are written below the notes.

Text and music: Attrib. Rudolfo Ascencio; English tr. C. Michael Hawn, 1999. English tr. © 1999 Choristers Guild.

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.

The Gospel

This is Mark's account of Jesus' transfiguration. On a mountaintop, three disciples see Jesus in a glorified state, speaking with Moses, and the prophet Elijah. They are frightened and confused, and then told not to tell the others what happened until after the resurrection.

Priest: The Lord be with you.

All: **And also with you.**

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

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

Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah." He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, "This is my Son, the Beloved; listen to him!" Suddenly when they looked around, they saw no one with them any more, but only Jesus. As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

Priest: The Gospel of Christ.

Mark 9.2-9

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

Homily: Anne Evers

A moment of silence is observed

Statement of Faith

Priest: I believe in God,

All: **the creator of the universe,
who spoke, “Let there be light!” and there was light,
setting in motion all of creation and blessing it to this day.**

Priest: I believe in Jesus Christ,

All: **the light that shines in the darkness;
the darkness cannot overcome it.
He embodied humanity in the image of God,
and suffered for the greater good.
He atoned for our sins
and died on the cross for us,
God’s saving grace!**

Priest: I believe in the Holy Spirit,

All: **the guiding light of God in our world.
Through his spirit, God conquers
the darkness of human sin,
helps people grow
and become the people they are meant to be.
I believe in the power of transformation,
Here in this world and in the world to come. Amen.**

Prayers of the People

Leader: O God, in the face of Jesus Christ your light and glory have blazed forth; may we in the church see you and hear you afresh in our time, and by your strength and wisdom, bring light and life to your world.

A moment is given for silent prayer.

Leader: We give thanks to you O Lord,

All: **for your steadfast love endures for ever.**

Leader: O God, creator of the universe, whose glory is all around us and within us: open our eyes to your wonders, that we may serve you and your creation with respect and reverence.

A moment is given for silent prayer.

Leader: We give thanks to you O Lord,

All: **for your steadfast love endures for ever.**

Leader: O God, Lord of the nations; we remember before you those who are afflicted by war, violence and inhumanity. We pray that you might so move every human heart, that the barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace.

A moment is given for silent prayer.

Leader: We give thanks to you O Lord,

All: **for your steadfast love endures for ever.**

Each week throughout Epiphany we say a different Statement of Faith, sometimes called a Creed. We speak these words, exploring our faith, to unite with all other Christians, today and in ages past. Today's contemporary offering was written for Transfiguration Sunday by Lutheran Pastor Andreas Wagner.

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 use the silences as an opportunity to add any prayers, silently or aloud.

Leader: O God, our friend and shepherd; we commend to your faithful love those who are crying from the depths; help them to watch and pray through their time of darkness, in sure hope of the dawn of your healing and redemption. We pray for the sick and the friendless, the homeless and the captive, the weary and the depressed, the anxious and afraid, the lonely and bereaved. Give us health, comfort, and hope.

A moment is given for silent prayer.

Leader: We give thanks to you O Lord,

All: for your steadfast love endures for ever.

Leader: May God the Father bless us.

May God the Son heal us.

May God the Holy Spirit enlighten us.

Dear Lord, give us eyes to see you,
ears to hear you, and hands to do your work.

May your angel of peace watch over us
and lead us at last, by your gift, to the Kingdom.

All: Amen.

Admission to Catechesis

The Priest invites those entering Catechesis to come forward with their Sponsors.

Leaders: We present <N> to be enrolled as catechumens.

The Priest then asks the following question of the group entering Catechesis.

Priest: What do you seek?

Catech: Life in Christ.

Priest: Jesus said, "Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first and the great commandment. The second is like it: Love your neighbour as yourself. There is no commandment greater than these." Do you accept these commandments?

Catech: I do.

Priest: Do you promise to be regular in attending the worship of God and in receiving instruction?

Catech: I do.

Priest: Will you open your ears to hear the Word of God and your heart and mind to receive the Lord Jesus?

Catech: I will, with God's help.

The Priest then addresses the sponsors.

Priest: Will you who sponsor these persons support them by prayer and example and help them to grow in their knowledge and love of God?

Spons: I will.

Congregation please rise. The Priest addresses the congregation.

Priest: Will you walk with prayerful intention through this season of Lent and hold these catechumens and sponsors in your prayers?

People: We will.

Today we admit those individuals exploring their faith through Redeemer's program called Catechesis (from Greek meaning "Instruction by Word of Mouth"). Throughout Lent they will meet in mealtime, worship, and study. It formally ends on Easter with Baptisms, Confirmations, Receiving, and Renewal of Baptismal vows.

*The Sponsors place a hand upon the right shoulder of the person they are sponsoring
and the Priest takes the hand of each catechumen and says,*

Priest: <N>, may Almighty God, our heavenly Father, who has put the desire into your heart to seek the grace of our Lord Jesus Christ, grant you the power of the Holy Spirit to persevere in this intention and to grow in faith and understanding. **Amen.**

Catechumens and Sponsors:

**God of life, guide our footsteps through this season of Lent. Hold us on our way.
Open our eyes to see, open our ears to hear, open our minds to ponder,
open our hearts to love, open our souls to embrace you, our rock and our
salvation. Amen.**

The Peace

Catechumens and Sponsors:

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.

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: #878 (Gather) "Transform Us"

All sing



1. Trans-form us as you, trans - fig-ured, Stood a - part on Ta-bor's height.
 2. Trans-form us as you, trans - fig-ured, Once spoke with those ho-ly ones.
 3. Trans-form us as you, trans - fig-ured, Would not stay with - in a shrine.



Lead us up our sa - cred moun-tains, Search us with re - veal - ing light.
 We, sur-round-ed by the wit - ness Of those saints whose work is done,
 Keep us from our great temp - ta - tion, Time and truth we quick-ly bind.



Lift us from where we have fall - en, Full of ques-tions, filled with fright.
 Live in this world as your Bod - y, all of us, your cho - sen ones.
 Lead us down those dai - ly path - ways Where our love is not con - fined.

Text: Sylvia Dunstan (1955-1993). © 1993, GIA Publications, Inc. Tune: PICARDY; French Carol; harm. by Richard Proulx (1937-2010)

✠ The Holy Eucharist

The Prayer Over the Gifts

Priest: Holy God, receive all we offer you this day,
 and bring us to that radiant glory which we see in the transfigured face
 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.**

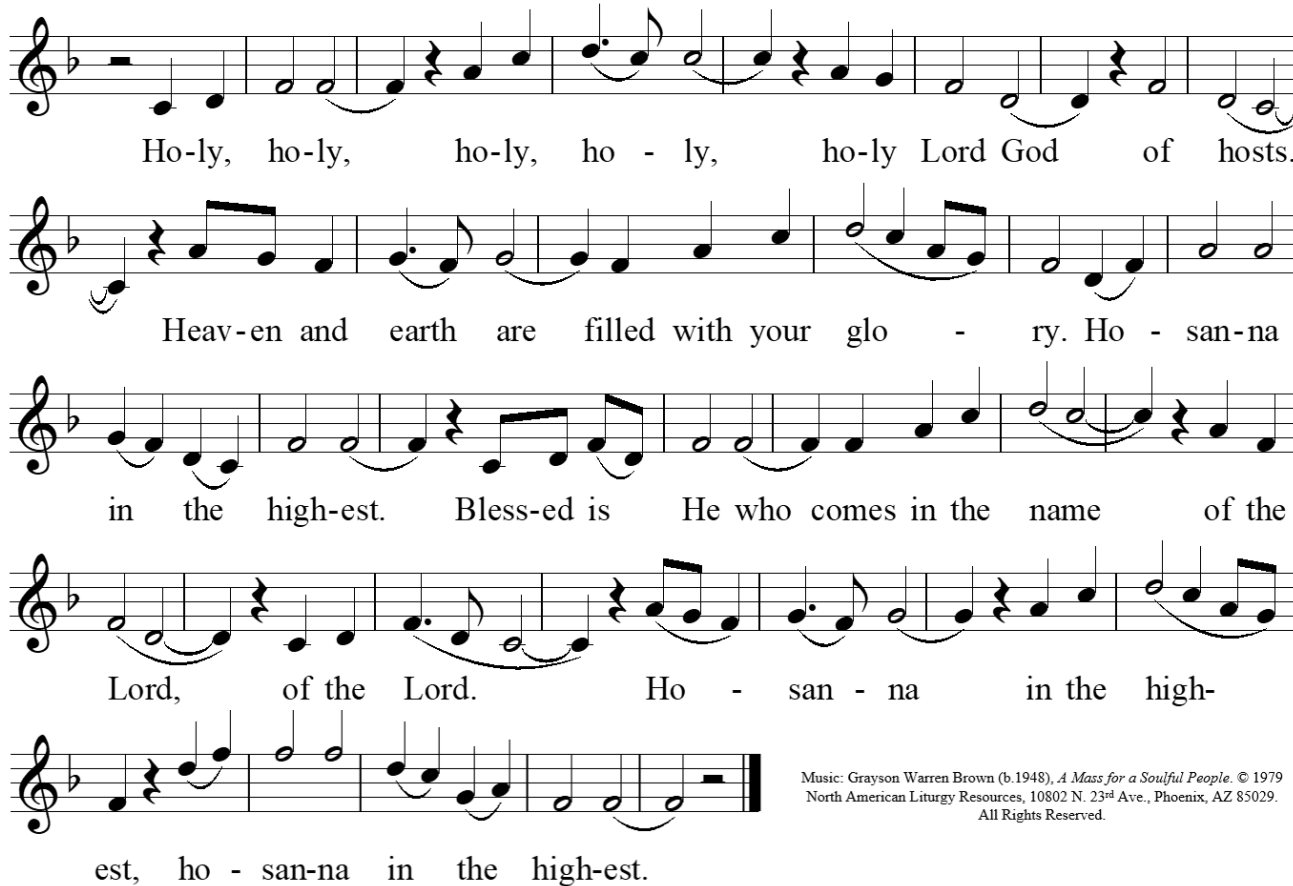


Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: Blessed are you, gracious God,
creator of heaven and earth;
you have revealed your eternal plan of salvation,
and have shown your Son Jesus Christ
to be the light of all peoples.
Therefore with angels and archangels
we raise our voices in joyful praise
to proclaim the glory of your name:

Sanctus: #255 (Lift Every Voice)

All sing



Ho-ly, ho-ly, ho-ly, ho - ly, ho-ly Lord God of hosts.
Heav-en and earth are filled with your glo - ry. Ho - san-na
in the high-est. Bless-ed is He who comes in the name of the
Lord, of the Lord. Ho - san - na in the high-
est, ho - san-na in the high-est.

Music: Grayson Warren Brown (b.1948), *A Mass for a Soulful People*. © 1979
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The Eucharistic Prayer today is Prayer 3 from the Book of Alternative Services, The Anglican Church of Canada.

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

Priest: We give thanks to you, Lord our God,
for the goodness and love
you have made known to us in creation;
in calling Israel to be your people;
in your Word spoken through the prophets;
and above all in the Word made flesh,
Jesus your Son.
For in these last days you sent him
to be incarnate from the Virgin Mary,
to be the Saviour and Redeemer of the world.
In him, you have delivered us from evil,
and made us worthy to stand before you.

In him, you have brought us
out of error into truth,
out of sin into righteousness,
out of death into life.

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." Somehow, Jesus is present to us in this ritual act, not by "magic," but through the mystery of God's revealing himself in a unique way when we partake of this sacred meal of bread and wine.

Priest: On the night he was handed over to suffering and death, a death he freely accepted, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, 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." Therefore, Father, according to his command,

People: **We remember his death,
we proclaim his resurrection,
we await his coming in glory;**

Priest: and we offer our sacrifice of praise and thanksgiving to you, Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts, that they may be the sacrament of the body of Christ and his blood of the new covenant. Unite us to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit.

In the fullness of time, reconcile all things in Christ, and make them new, and bring us to that city of light where you dwell with all your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory are yours, almighty Father, now and for ever.

All: **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.

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. Given 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 Breaking of the Bread

Priest: God of promise, you prepare a banquet for us in your kingdom.

People: **Happy are those who are called to the supper of the Lamb.**

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

People: **Thanks be to God.**

February is Black History Month. Today we recognize the life and music of Jester Hairston. Growing up in North Carolina, Hairston, the grandson of enslaved people, was one of the first black students at Tufts and Julliard universities where he studied music. He was a composer, choral conductor, and educator, and also worked extensively in movies and television as an actor and composer. He died at the age of 98 and has a star on the Hollywood walk of fame.

Fraction Hymn: "Give Me Jesus" (Jester Hairston)

In the morning when I rise, give me Jesus.
You may have all this world, give me Jesus.

Just about the break of day, give me Jesus.
You may have all this world, give me Jesus.

Oh, when I come to die, give me Jesus.
You may have all this world, give me Jesus.

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 Hymn: #549 (Gather) "You Are the Voice"

All sing

Refrain



You are the voice of the liv - ing God, call - ing us now to live



in your love to be chil - dren of God once a - gain!



1. Praise for the light that shines through the night, from
2. Praise for the wa - ter that springs from the sea, the
3. Praise for the sing - ing and praise for the dance, with



dark - ness to light, from death to new life and praise to the
seed that gives life to all who be - lieve God's love o - ver -
new heart and voice, all raise the song of praise to cre -



morn - ing that brings forth the sun, to o - pen our eyes to the
flow - ing, our hearts know the joy of be - ing the chil - dren of
a - tion; all heav - en and earth, come sing of the glo - ry of



Lord! To o - pen our eyes to the Lord!
God! Of be - ing the chil - dren of God!
God! Come sing to the glo - ry of God!

D.C.

For
For
For

Text: David Haas, b.1957. Tune: David Haas, b.1957; acc. By Jeanne Cotter, b.1964 © 1983, 1987, GIA Publications, Inc.

Motet: "Surge, illuminare" (Kevin Siegfried)

Surge, illuminare Jerusalem: quia gloria Domini super te orta est.

Rise, shine Jerusalem: for the glory of the Lord is risen upon you.

Prayer after Communion

Priest: Holy God,
we see your glory in the face of Jesus Christ.
May we who are partakers of his table
reflect his life in word and deed,
that all the world may know
his power to change and save.
We ask this in his name. **Amen.**

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.

Surge illuminare is a movement taken from the Epiphany cantata 'Vidimus Stellam' by American composer Kevin Siegfried. The text typically heard in the Advent season is juxtaposed here for our celebration of Transfiguration Sunday.

This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims 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
forever and ever. Amen.**

Announcements

Concluding Hymn: #169 (Common Praise) "Jesus, on the Mountain Peak"

All sing

Tune; #239 (Common Praise)



1. Je - sus on the mount - ain peak stands a - lone in glo - ry blaz - ing.
2. Trem - bling at his feet we saw Mo - ses and E - li - jah speak - ing.
3. Swift the cloud of glo - ry came, God, pro - claim - ing in its thun - der,
4. Je - sus is the cho - sen One, liv - ing hope of ev - ery na - tion.



Let us, if we dare to speak, join the saints and ang - els prais - ing: Al - le - lu - ia!
All the pro - phets and the law shout through them their joy - ful greet - ing: Al - le - lu - ia!
Je - sus as the Son by name! Na - tions, cry a - loud in won - der: Al - le - lu - ia!
Hear and heed him, ev - ery - one; sing with earth and all cre - a - tion: Al - le - lu - ia!

Text: Brian Wren (1936-). © 1977, 1995 Hope Publishing Co. Music: ST. ALBINUS. Henry John Gauntlett (1805-1876).

The Burning of Palms and Dismissal

The congregation follows the Chancel party outside to the octagon in the corner of the church, where last year's palm fronds will be burned for use on Ash Wednesday.

Priest: We burn these branches of palm, once the herald of our Lord as Saviour,
that from their ashes, we may receive once again
the sign of our mortality, and of our need for God's forgiveness.
Let us then lay aside every weight and the sin that clings so closely,
that we may run with perseverance the race that is set before us,
looking always to Jesus, the pioneer and perfecter of our faith. **Amen.**

The Dismissal

Priest: Followers of Jesus, inspired by the Holy Spirit,
serve the world God loves. Alleluia!

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

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.

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People adapted by Judy Burnham from a 13th century Dominican prayer.

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WORSHIP WITH US

Sunday February 11 (The Last Sunday After the Epiphany: Transfiguration Sunday)

7:00 PM – Taizé Eucharist (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Wednesday February 14 (Ash Wednesday)

8:00-9:00 AM – Ashes Before Work (on the steps of the church)

12:00 PM – Ash Wednesday Service (in the Church and through YouTube)

6:00 PM - Ash Wednesday Service (in the Church and through YouTube)

Sunday February 18 (First Sunday in Lent)

9:00 AM – Spiritual Communion (on Zoom only)

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

2:00 PM – Pre-Vestry Meeting (on Zoom only)

7:00 PM – Taizé (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)