



REIGN OF CHRIST

HOLY EUCHARIST

SUNDAY, NOVEMBER 24, 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 <https://theredeemer.ca/post-17524>.

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**President:** Steven Mackison

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, making it more meaningful for all.

### **Welcome**

### **Land Acknowledgement**

## Opening Hymn: #114 (Common Praise) "Lo, He Comes with Clouds Descending"

*All rise and sing*



1. Lo, he comes with clouds de - scend - ing, once for  
2. Ev - ery eye shall now be - hold him, robed in  
3. Now re - demp-tion, long ex - pect - ed, see in  
4. Yea, a - men, let all a - dore thee, high on



fa - voured sin - ners slain: thou - sand thou - sand  
dread - ful maj - es - ty; all who set at  
sol - emn pomp ap - pear; all his saints, on  
thine e - ter - nal throne; Sa - viour, take the



saints at - tend - ing swell the tri - umph of his train:  
naught and sold him, pierced, and nailed him to the tree,  
earth re - ject - ed, thrill the trum - pet sound to hear:  
power and glo - ry; claim the king - dom for thine own:



hal - le - lu - jah, hal - le - lu - jah, hal - le -  
deep - ly griev - ing, deep - ly griev - ing, deep - ly  
hal - le - lu - jah, hal - le - lu - jah, hal - le -  
O come quick - ly! O come quick - ly! O come



lu - jah! God ap - pears on earth to reign.  
griev - ing, shall the true Mes - si - ah see.  
lu - jah! See the day of God ap - pear!  
quick - ly! Hal - le - lu - jah! Come, Lord, come!

Text: John Cennick (1718-1755), Charles Wesley (1707-1788), Martin Madan (1726-1790), alt. Music: HELMSLEY. Melody attrib. Thomas Olivers (1725-1799) and Martin Madan (1726-1790).

Today we celebrate "The Reign of Christ." Originally called "Christ the King" this feast was conceived by Pope Pius XI to address emerging ultranationalism and comment on temporal vs. divine authority. We celebrate it as the last Sunday before Advent as a way of saying that we end the year proclaiming Christ's universal sovereignty.

## ✠ The Gathering of the Community

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

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

The Gathering calls us to this sacred place as individuals, but we gather together to worship, pray, and give thanks as a community.

The opening line of the Gloria is based on the song from Luke 2:14 that the angels sang to the shepherds, announcing the birth of Jesus. It has origins dating back to the first century and praises the Father, Son, and Holy Spirit.

## Gloria: #366 (Common Praise)

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

Text: *Glory to God (Gloria in excelsis, Greek hymn, 2007)*; para. Paul Gibson (1932- ) ©. Music: PSALM 42. Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953- ). Rev. © 1995 Réveil Publications.

## The Collect of the Day

*Priest:* Almighty God,  
train our eyes to discern your righteous rule,  
so that, standing firmly in hope  
before the powers of this world,  
we may heed your voice  
and be constant in your truth;  
through Jesus of Nazareth, David's heir  
Who lives and reigns with you and the Holy Spirit,  
One God, now and forever.

*People:* Amen.

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the Second Book of Samuel.

Now these are the last words of David: The oracle of David, son of Jesse, the oracle of the man whom God exalted, the anointed of the God of Jacob, the favourite of the Strong One of Israel: The spirit of the Lord speaks through me, his word is upon my tongue. The God of Israel has spoken, the Rock of Israel has said to me: One who rules over people justly, ruling in the fear of God, is like the light of morning, like the sun rising on a cloudless morning, gleaming from the rain on the grassy land. Is not my house like this with God? For he has made with me an everlasting covenant, ordered in all things and secure. Will he not cause to prosper all my help and my desire? But the godless are all like thorns that are thrown away; for they cannot be picked up with the hand; to touch them one uses an iron bar or the shaft of a spear. And they are entirely consumed in fire on the spot.

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

2 Samuel 23.1-7

*People:* Thanks be to God.

*A moment of silence is observed*

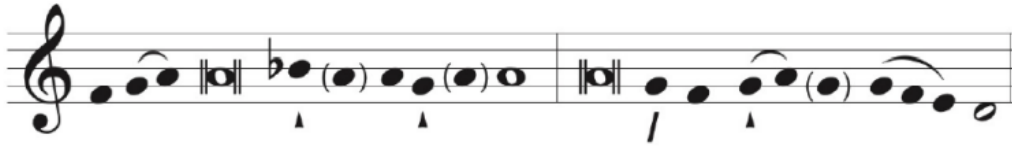
Pronounced "CALL-ect," the Collect of the Day is the prayer that calls us together in worship and praise.

2 Samuel was written between 931 and 722 B.C.E. and begins the story of Israel's monarchy. It tells the story of King David. In this reading we are given a vision of the kind of the kind of reign God intends for us. God has promised that this will be a reign of justice.

Pronounced "sahm" the psalms are a collection of poetry, prose and song, written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair. Notice how this Psalm continues the themes we saw in the last reading from Samuel.

## Psalm 132:1-14

*All sing*



O GÖD remember David, \*  
**and all the / hardships hë endüred.**

**How he swore an oath to you, \***  
**a vow to the Mighty / One of Jäcöb.**

“I will not come under the roof of my house, \*  
nor climb up / into mÿ béd.

**I will not allow my eyes to sleep, \***  
**nor let my / eyelids slümbër.**

Until I find you a resting place, \*  
a dwelling for the Mighty / One of Jäcöb.

“**The Ark! We heard it was in Ephratah; \***  
**we found it in the / fields of Jëarim.**

Let us go to your dwelling place, O God; \*  
let us fall upon our knees be- / fore your föotstööl.

**Arise, O God, into your resting place; \***  
**you and the / ark of yöur strëngth.**

Let your priests be clothed with righteousness; \*  
let your faithful / people sing with jöy.

**For your servant David’s sake, \***  
**do not turn away the face of / your anöintëd.**

The Most High has sworn an oath to David \*  
in faithfulness, and / will not brëak it.

“**A son, the fruit of your body \***  
**will I / set upön your thröne.**

If your children keep my covenant  
and my testimonies that I shall teach them, \*  
their children will sit upon your / throne for ëvermöre.

**For I have chosen Zion, \***  
**I have desired them for my / habitätion.**

## Second Reading:

*Reader:* A reading from the Revelation to St John the Divine.

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen. Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen. "I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.

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

Revelation 1.4b-8

**People:** Thanks be to God.

*A moment of silence is observed*

**Sequence Song:** "Come On Up to the House" (*Tom Waits, Kathleen Brennan*)

*All rise and sing*

Well, the moon is broken and the sky is cracked  
Come on up to the house  
The only things that you can see is all that you lack  
Come on up to the house

All your crying don't do no good  
Come on up to the house  
Come down off the cross, we can use the wood  
You gotta come on up to the house

Come on up to the house  
Come on up to the house  
The world is not my home  
I'm just a-passing through  
You got to come on up to the house

There's no light in the tunnel, no irons in the fire  
Come on up to the house  
And you're singing lead soprano in a junkman's choir  
You got to come on up to the house

Does life seem nasty, brutish and short  
Come on up to the house  
The seas are stormy and you can't find no port  
Got to come on up to the house, yeah

You gotta come on up to the house  
Come on up to the house  
The world is not my home I'm just a-passing through  
You got to come on up to the house, yeah

There's nothing in the world that you can do  
You gotta come on up to the house  
And you been whipped by the forces that are inside you  
Gotta come on up to the house

This is the last book of the Bible and is in a way a summary of the whole of the Bible. It is an apocalypse, a vision which foretells the future and presents an understanding of the past. It tells of the struggle between good and evil, and the ultimate victory of Christ. Writing in symbolic language, its author urges Christians to keep faith in a period of persecution.

The Sequence Song (from the Latin "sequentiae" meaning "following") as a song that is sung following the second reading and before the Gospel.

Well, you're high on top of your mountain of woe  
Gotta come on up to the house  
Well, you know you should surrender, but you can't let it go  
You gotta come on up to the house, yeah

Gotta come on up to the house  
Gotta come on up to the house  
The world is not my home I'm just a-passing through  
You gotta come on up to the house

*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**

*Priest:* The Lord be with you.

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

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

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

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

*Priest:* The Gospel of Christ.

John 18.33-37

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

*A moment of silence is observed.*

**Homily:** Steven Mackison

*A moment of silence is observed.*

In this Gospel two kingdoms are contrasted; the majesty that Pilate portrays vs. the humility that Jesus embodies. What is the "truth" here? God's power and might are seated in surrender and sacrifice.

The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written, and what they mean for us.

## The Nicene Creed

*Please rise as you are able*

*Priest:* Let us confess our faith, as we say,  
*All:* **We believe in one God, the Father, the Almighty,  
maker of heaven and earth, of all that is, seen and unseen.  
We believe in one Lord, Jesus Christ, the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light, true God from true God,  
begotten, not made, of one being with the Father.  
Through him all things were made.  
For us and for our salvation he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary, and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again in accordance with the scriptures;  
he ascended into heaven and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.  
We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father.  
With the Father and the Son he is worshipped and glorified.  
He has spoken through the prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

The Nicene Creed (pronounced "nigh-SEEN") is named after the location of the church council where it was created. This creed dates from the fourth century and was the early church's attempt to speak the faith with one voice amidst many conflicting thoughts and ideas.

## Prayers of the People

Refrain

Sing to God with joy-ful hearts. Praise the Lord for  
ev - er more, praise the Lord for ev - er more!

Music: Jacques Berthier (1923-1994) © 1998 Les Presses de Taizé, France, GIA Publications, Inc., agent.

1. We thank you Lord for the beauty, and the wonder of creation,
2. For all with grace in the lives of us all, revealing the image of Christ,
3. We thank you Lord for our daily food, for our homes and fam'lies and friends,
4. We thank you Lord for minds to think, and thank you for our hearts to love,
5. For health, for strength, and skill to work, and for leisure to rest and play,
6. For those who are brave and courageous, patient in suff'ring and faithful in trouble,
7. We thank you Lord for all who pursue the path of peace, justice and truth,
8. We thank you Lord for all the saints whose lives have reflected the light of Christ,
9. O Creator, Redeemer, Sustainer, you are three persons in one living God,

Text: *Litany 19 (Thanksgiving)*, Book of Alternative Services of the Anglican Church of Canada © 1985 by the General Synod of the Anglican Church of Canada

There is much in our personal lives, our community, our church, and in our world that weighs upon us. In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, naming them aloud or in our hearts.

The sharing of the peace has been a part of Christian worship since the second century. It is a gesture we share through a nod, a handshake, or by raising our hand in the peace symbol, as an expression of reconciliation with one another and with God.

We sing the Offertory Hymn as we bring our financial gifts, and the bread and wine, to the altar. This is an expression of thanks for all that God has given us and is a symbolic statement that in offering what sustains us, we might also be a blessing to others.

## The Peace

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

*People:* And also with you.



Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

### Offertory Hymn: #148 (Sing a New Creation) "As Tender As a Mother Hen"

*All sing*

1. As ten - der as a moth - er hen who spreads her  
 2. Cou - ra - geous as a moth - er bear who guards her  
 3. A phoe - nix ris - ing from the flames, a moth - er

wings to shield her brood, Christ Je - sus stretch - es out his  
 young from dan - ger's path, Christ Je - sus wields his zeal - ous  
 ea - gle soar - ing high, Christ Je - sus lifts the wear - y

arms and sheds his life as ho - ly food.  
 love and shows the gift of right - ful wrath.  
 world and con - quers death for all who die.

We seek his pat - tern in our hearts a - mazed by  
 We heed his call, op - pos - ing pow'rs that thwart the  
 In him, we find our strength re - newed and, mount - ing

such un - self - ish grace, and tend the chil - dren  
 cause of life and health, and strive to reach the  
 up on fledg - ling wings, we rise to share the

of the world in whom we see God's face.  
 proph - ets' dreams to build God's Com - mon - wealth.  
 gos - pel hope that res - ur - rec - tion brings!

# ✠ The Holy Eucharist

## Prayer Over the Gifts

*Priest:* Father, hear the prayers of your faithful people.  
Grant that all who celebrate this eucharist  
may please you by the offering of themselves and the fulfilling of your will.  
This we ask in the name of Jesus Christ the 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:* It is right to glorify you, Father, and to give you thanks;  
for you alone are God, living and true,  
dwelling in light inaccessible from before time and for ever.  
Fountain of life and source of all goodness,  
you made all things and fill them with your blessing;  
you created them to rejoice in the splendour of your radiance.  
Countless throngs of angels stand before you to serve you night and day,  
and, beholding your presence, they offer you unceasing praise.  
Joining with them, and giving voice to every creature under heaven,  
we acclaim you, and glorify your name, as we sing:

## Sanctus:



1. Hea - ven and earth are full, full of your glo - ry, O Lord!  
2. Bless-ed is he who comes, comes in the name of the Lord!

The Eucharist (Greek for “thanksgiving”) is a sacramental act of worship where we share bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” Also known as “Communion” it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

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 acclaim you, holy Lord, glorious in power;  
your mighty works reveal your wisdom and love.  
You formed us in your own image, giving the whole world into our care,  
so that, in obedience to you, our creator,  
we might rule and serve all your creatures.  
When our disobedience took us far from you,  
you did not abandon us to the power of death.  
In your mercy you came to our help, so that in seeking you we might find you.  
Again and again you called us into covenant with you,  
and through the prophets you taught us to hope for salvation.  
Father, you loved the world so much that in the fullness of time  
you sent your only Son to be our Saviour.  
Incarnate by the Holy Spirit, born of the Virgin Mary,  
he lived as one of us, yet without sin.  
To the poor he proclaimed the good news of salvation;  
to prisoners, freedom; to the sorrowful, joy.  
To fulfil your purpose he gave himself up to death  
and, rising from the grave, destroyed death and made the whole creation new.  
And that we might live no longer for ourselves,  
but for him who died and rose for us,  
he sent the Holy Spirit, his own first gift for those who believe,  
to complete his work in the world,  
and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father,  
having loved his own who were in the world, he loved them to the end:  
at supper with them, he 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.”

Father, we now celebrate the memorial of our redemption.  
Recalling Christ's death and descent among the dead,  
proclaiming his resurrection and ascension to your right hand,  
awaiting his coming in glory;  
and offering to you, from the gifts you have given us, this bread and this cup,  
we praise you and we bless you.

*All:* **We praise you,  
we bless you,  
we give thanks to you  
and we pray to you,  
Lord our God.**

*Priest:* Father, we pray that in your goodness and mercy  
 your Holy Spirit may descend upon us, and upon these gifts,  
 sanctifying them and showing them to be holy gifts for your holy people,  
 the bread of life and the cup of salvation,  
 the body and blood of your Son Jesus Christ.  
 Grant that all who share this bread and this cup  
 may become one body and one spirit,  
 a living sacrifice in Christ to the praise of your name.  
 Remember, Lord, your one holy catholic and apostolic Church,  
 redeemed by the blood of your Christ.  
 Reveal its unity, guard its faith, and preserve it in peace.  
 And grant that we may find our inheritance with the Blessed Virgin Mary,  
 with patriarchs, prophets, apostles, and martyrs,  
 and all the saints who have found favour with you in ages past.  
 We praise you in union with them and give you glory  
 through your Son Jesus Christ our Lord.  
 Through Christ, and with Christ, and in Christ,  
 all honour and glory are yours, almighty God and Father,  
 in the unity of the Holy Spirit, for ever and ever. **Amen.**

## The Lord's Prayer

<i>Priest:</i>	<i>People:</i>
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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, given to us by Jesus himself, is the most well-known prayer in the world. Found in both Matthew and Luke, it captures the essence of our relationship with God and with one another.

## The Breaking of the Bread

*Priest:* “I am the bread of life,” says the Lord. “Whoever comes to me will never be hungry; whoever believes in me will never thirst.”

*People:* **Taste and see that the Lord is good; happy are they who trust in him!**

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

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

## Agnus Dei: #230 (Sing a New Creation)

*All sing*

Agnus Dei (pronounced “On-yoose Day-e”) is a Latin phrase meaning “Lamb of God,” and has been sung since the late seventh century. The phrase was spoken by John the Baptist in reference to Jesus.

Lamb of God, you take a - way the sin of the world: have  
mer-cy on us, have mer-cy on us. Lamb of God, you  
take a-way the sin of the world: have mer-cy on us, have mer-cy on us,  
have mer-cy on us. Lamb of God, you take a - way the sin of the  
world: grant us peace, grant us peace.

Music: Moosonee Service, David Buley, 2010. © 2010 Moosonee Service

## 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.*

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

## Healing/Anointing

*During the distribution of Holy Eucharist the ministry of anointing will be offered.*

*If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the lay anointers on the outside of our liturgical space.*

## Communion Song: #592 (Common Praise) "Where Cross the Crowded Ways of Life"

*All sing*



1. Where cross the crowd - ed ways of life, where cries of  
2. In haunts of wretch - ed - ness and need, on shad - owed  
3. From chil - dren's wound - ed help - less - ness, from all our  
4. The cup of wa - ter given for you still holds the  
5. O Je - sus from the moun - tain - side make haste to  
6. till all the world shall learn your love, and fol - low



tribe and race re - sound, a - mid the noise of self - ish  
thresh - olds, dark with fears, from paths where hide the lures of  
sib - lings' grief and toil, from fam - ished souls, from sor - row's  
fresh - ness of your grace; yet long the mul - ti - tudes to  
heal these hearts of pain. A - mong these rest - less throngs a -  
where your feet have trod; till glo - rious from your heaven a -



strife, O Christ, your word of love is found.  
greed we catch the vi - sion of your tears.  
stress, your heart has nev - er known re - coil.  
view the strong com - pas - sion of your face.  
bide; O tread the cit - y's streets a - gain,  
bove shall come the cit - y of our God.

Text: Frank Mason North (1850-1935), alt. © The Sisterhood of St. John the Divine. Music: FULDA (WALTON), William Gardiner (1770-1853), Sacred Melodies, 1815.

## Motet: "Thou art the King of Glory, O Christ" (G.F. Handel, HWV 283)

Thou art the King of Glory, o Christ,  
Thou art the everlasting Son of the Father.

The word "anoint" comes from the Latin "unguere" which means "to smear." It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit.

Motet (from the Latin "motectum") means "movement" and refers to the movement of the voices in this form of vocal composition.

## Prayer after Communion

*Please rise as you are able*

*Priest:* Father, you have given us this time of joy  
and have nourished us in heavenly things.  
Grant that we may show in our lives the love of Christ  
who is our God and Saviour.

*People:* 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

*Please be seated*

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

*All rise and sing*

"Doxology" 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.

Verses 1, 2



1. A - wake from your slum-ber! A - rise from your  
2. We are all of the morn-ing; we are chil - dren of  
sleep!  
day. A new day is dawn-ing  
The One who has loved us  
for all those who weep. The peo - ple in  
has bright-ened our way. The God of all  
dark-ness have seen a great light. The Lord of our long-ing  
kind-ness has called us to be a light for all peo-ple  
has con - quered the night.  
to set their hearts free.

Refrain %  
Let us build the cit-y of God. May our tears be turned in - to danc -  
- ing! For God, our light and our love,  
has turned the night in - to day!

Verse 3

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

in the light, God's 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 its birth. D.S.

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! D.S.

Text: Dan Schutte, b.1947, © 1981, Daniel L. Schutte and New Dawn Music.  
Tune: Dan Schutte, b.1947, © 1981, Daniel L. Schutte and New Dawn Music; acc. by Robert J. Batastini, b.1942, © 1994, GIA Publications, Inc.

## The Dismissal

*Priest:* Go forth into the world, rejoicing in the power of the Spirit. Alleluia!

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

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## **FURTHER CREDITS FOR THIS BULLETIN**

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## **WORSHIP WITH US**

### **Sunday November 24 (Reign of Christ)**

**7:00 PM** – Transgender Day of Remembrance  
(in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

### **Sunday December 1 (Advent 1)**

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

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

**7:00 PM** – Advent Carol Service (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)