



CHRIST CHURCH

ORDER OF SERVICE

January 9, 2022

Next Week

January 16, 2022

CHRIST CHURCH | 8:30/10:30 AM

FIELDHOUSE | DOUG WILSON

CC DOWNTOWN | 8:30/10:30 AM

NSA NORTH CAMPUS | TOBY SUMPTER

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www.christkirk.com

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Bulletin and Music**



ORDER OF SERVICE

ANNOUNCEMENTS & MEDITATION

- CALL TO WORSHIP -

Please stand.

ADORATION

Minister: The Lord is near to all who call upon Him, to all who call upon Him in truth. He will fulfill the desire of those who are in awe of Him.

Congregation: **He will hear their cry and save them Amen.**

SCRIPTURE

Joel 3:10-11

Minister: Lift up your hearts!

Congregation: **We lift them up to the Lord!**

PRAYER

HYMN

*All People that on Earth Do Dwell.....*185

- CONFESSION -

Please sit.

Exhortation

PSALM

*I Waited for the Lord.....*80

CONFESSION OF SIN

Congregation is invited to kneel if able.

Joel 2:12-13

ASSURANCE OF PARDON

Please stand.

Isaiah 30:26

Minister: Your sins are forgiven through Christ.

Congregation: **Thanks be to God!**

CONFESSION OF FAITH

Minister: Christian, what do you believe?

Congregation: **I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only begotten Son, our Lord. He was conceived by the Holy Ghost, and born of the virgin, Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hades. On the third day He rose again from the dead, ascended into Heaven, and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead. I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

HEIDELBERG CATECHISM QUESTION 9

Minister: *Is not God unjust in requiring of man in his Law what he cannot do?*

Congregation: No, for God so created man that he could do it. But man, upon the instigation of the devil, by deliberate disobedience, has cheated himself and all his descendants out of these gifts.

PSALM

*Gloria in excelsis.....*706

- CONSECRATION -

SCRIPTURE READING

Isaiah 60:1-12, Matthew 2:1-12

Reader: The Word of the Lord.

Congregation: **Thanks be to God!**

HOUSEHOLD BAPTISM

Eléonore Heidi Foucachon - CC 2nd

"Little child, for you Jesus Christ came to this earth, struggled and suffered; for your sake He crossed Gethsemane and went through the darkness of Calvary; for your sake He cried: 'It is finished'; for your sake He died and for your sake He overcame death; indeed for your sake, little child, and you—still—know nothing of it. And thus the word of the apostle is confirmed: 'We love God, for He loved us first'. (Taken from an old French Reformed Baptism Rite)

HYMN

Please sit.

O God, We've Heard It with Our Ears.....87

CONGREGATIONAL PRAYER

Opening: Joel 2:27

Thanksgiving: Joel 2:26

Petitions: Joel 2:32

HYMN

Please stand.

Lead On, O King Eternal.....521

SERMON

Please sit.

State of the Church 2022.....Doug Wilson

PRAYER

Ending with *The Lord's Prayer*.....725

OFFERTORY

Please stand.

Cast Thy Bread upon the Water.....715

- COMMUNION -

Please sit.

THE BREAD

On Jordan's Bank the Baptist's Cry.....560

THE WINE

Word and Water, Bread and Wine.....474

- COMMISSIONING -

Please stand.

CLOSING DOXOLOGY

The congregation may raise hands.

Nunc dimittis.....729

CHARGE & BENEDICTION

Now to Him who is able to keep you from stumbling, And to present you faultless before the presence of His glory with exceeding joy, to God our Savior, Who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen. Jude 1:24-25

NEXT WEEK

CC/CCD: Douglas Wilson, Toby Sumpter

SCRIPTURE READING: Jer. 31: 15-25; Matt. 2:13-18

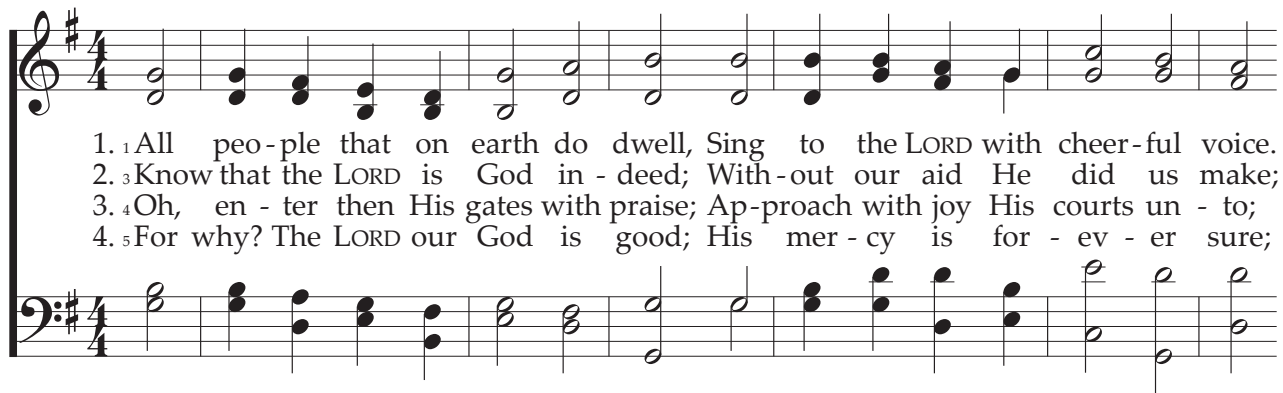
MUSIC: 44b, 16, 88, 278, 596 alt, 323, 713, 83, 729

"MAY I COME TO THE LORD'S TABLE?"

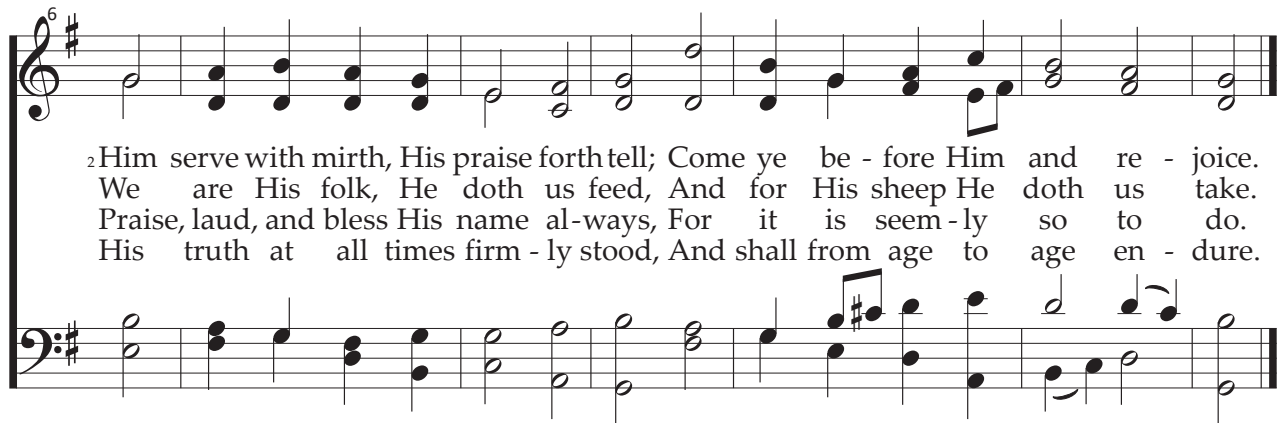
The Lord's Supper is observed every Lord's Day at Christ Church. We warmly invite to the Lord's table all those who are baptized disciples of Jesus Christ, under the authority of Christ and His body, the Church. By eating the bread and drinking the wine with us as a visitor, you are acknowledging that you are a sinner, without hope except in the sovereign mercy of God, and that you are trusting in Jesus Christ alone for salvation. You also acknowledge to the elders of this congregation that you are in covenant with God, being active in a congregation which is covenantally bound to the triune God through Word and sacrament. If you have any doubt about your participation, please speak to the elders before or after the service.

All People That on Earth Do Dwell

From Psalm 100



1. ¹All peo-ple that on earth do dwell, Sing to the LORD with cheer-ful voice.
 2. ³Know that the LORD is God in - deed; With-out our aid He did us make;
 3. ⁴Oh, en - ter then His gates with praise; Ap-proach with joy His courts un - to;
 4. ⁵For why? The LORD our God is good; His mer - cy is for - ev - er sure;



⁶2. Him serve with mirth, His praise forth tell; Come ye be - fore Him and re - joice.
 We are His folk, He doth us feed, And for His sheep He doth us take.
 Praise, laud, and bless His name al-ways, For it is seem - ly so to do.
 His truth at all times firm - ly stood, And shall from age to age en - dure.

Music: *Genevan Psalter*, 1551; alt
 Text: William Kethe, 1561; alt.


OLD HUNDREDTH
 8 8. 8 8.

I Waited for the LORD

From Psalm 40:1-11



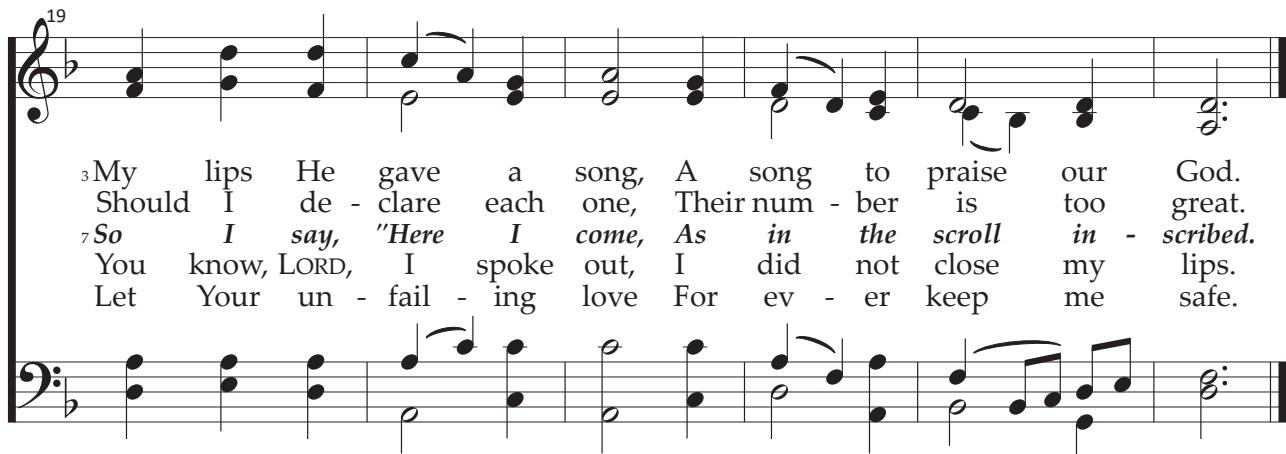
1. ¹I wait - ed for the LORD; He stooped and heard my cry.
 2. Man - y will see with awe, And so will trust the LORD.
 3. ⁶You want no of - fer - ing, Nor ask a sac - ri - fice,
 4. ⁸To do Your will, O God, To me is my de - light.
 5. ¹⁰I hid not in my heart Your truth and sav - ing help;



²He brought me from the pit, Out of the dun - geon mire,
⁴Blest he who trusts in GOD And turns not to false men.
But You have giv - en me A read - y ear to hear.
 Your law is part of me, Deep in my heart, O God."
 Your faith - ful - ness I preached In con - gre - ga - tion great.



¹³My feet set on a rock, My foot - steps made se - cure.
⁵You have worked won - ders, LORD; No one com - pares to You!
You ask no of - f'rings burnt, Nor sac - ri - fice for sin.
⁹In con - gre - ga - tion great I told Your right - eous - ness.
¹¹Do not with - hold from me Your ten - der mer - cies, LORD



¹⁹My lips He gave a song, A song to praise our God.
 Should I de - clare each one, Their num - ber is too great.
⁷So I say, "Here I come, As in the scroll in - scribed.
 You know, LORD, I spoke out, I did not close my lips.
 Let Your un - fail - ing love For ev - er keep me safe.

Gloria in Excelsis

Cantor *Congregation*

8 Glo - ry be to God on high! And on earth peace, good will toward men.

4

8 We praise Thee, we bless Thee, we wor-ship Thee, we glo-ri - fy Thee,

6

8 we give thanks to Thee for Thy great glo-ry, O Lord God, Heav'n-ly King, God the

8

8 Fa-ther Al-might-y. O Lord, the on-ly be-got-ten Son, Je-sus Christ; O Lord God,

12
8 Lamb of God, Son of the Fa-ther, that tak-est a-way the sin of the world,

15
8 have mer-cy up-on us. Thou that tak-est a-way the sin of the world, re-ceive our pray'r.

18
8 Thou that sit-test at the right hand of God the Fa-ther, have mer-cy up-on us.

20
8 For Thou on-ly art ho-ly; Thou on-ly art the Lord; Thou on-ly, O Christ,

23
8 with the Ho-ly Ghost, art most high in the glo-ry of God the Fa-ther. A-men.

O God, We've Heard It with Our Ears

From Psalm 44:1-8

1. ¹O God, we've heard it with our ears, To us our fa - thers told,
 2. ³For nei - ther got their sword the land, Nor their own arm them save;
 3. We, through Your name, will tread down those That ris'n a - gainst us have.

melody

Of Your great works done in their days, Ev'n in the days of old.
 But Your right hand, arm, coun - te - nance; You them the fav - or gave.
⁶For in my bow I will not trust, Nor would my sword me save.

⁵Your might - y hand drove hea - then out, Your peo - ple took their place;
⁴You are my King: for Ja - cob, God, De - liv - ran - ces com - mand.
⁷But You have saved us from our foes, Our ha - ters put to shame.

⁷You struck the na - tions, cast them out. Your peo - ple dwelt in peace.
⁵In You will we push down our foes, That yet a - gainst us stand:
⁸We boast in God, we all the day Will ev - er praise Your name.

Music: *Anglo-Genevan Psalter*, 1556; alt. Thomas Ravenscroft, 1621Text: *Scottish Psalter*, 1650; alt.

OLD 44th

8 6. 8 6. 8 6. 8 6.

Lead On, O King Eternal

1. Lead on, O King e - ter - nal: The day of march has come;
 2. Lead on, O King e - ter - nal, Till sin's fierce war shall cease,
 3. Lead on, O King e - ter - nal, We fol - low, not with fears;

Hence - forth in fields of con - quest Thy tents shall be our home:
 And ho - li - ness shall whis - per The sweet a - men of peace;
 For glad - ness breaks like morn - ing Wher - e'er Thy face ap - pears.

Through days of prep - a - ra - tion Thy grace has made us strong,
 For not with swords' loud clash - ing, Nor roll of stir - ring drums,
 Thy cross is lift - ed o'er us; We jour - ney in its light.

And now, O King e - ter - nal, We lift our bat - tle - song.
 But deeds of love and mer - cy The Heav'n - ly king - dom comes.
 The crown a - waits the con - quest; Lead on, O God of might.

Music: Henry Smart, 1836
 Text: Ernest Warburton Shurtleff, 1888

LANCASHIRE
 7 6. 7 6. 7 6. 7 6.

The Lord's Prayer

Matthew 6:9-13

Cantor *Congregation*

8 9 Our Father who art in Heav-en, Hal-low - ed be Thy name. 10 Thy king-dom come.

5 8 Thy will be done on earth, as it is in Heav-en. 11 Give us this day our dai-ly bread,

8 12 And for-give us our tres-pass-es as we for-give those who tres - pass a- gainst us.

10 8 13 And lead us not in - to temp - ta - tion, but de-liv - er us from e - vil; For Thine is the

12 8 king - dom and the pow'r and the glo - ry, for ev - er and ev - er. A - men.

Music: Tradional, very ancient

Text: Holy Bible, King James Version, 1611

Cast Thy Bread upon the Waters

Ecclesiastes 11:1-2

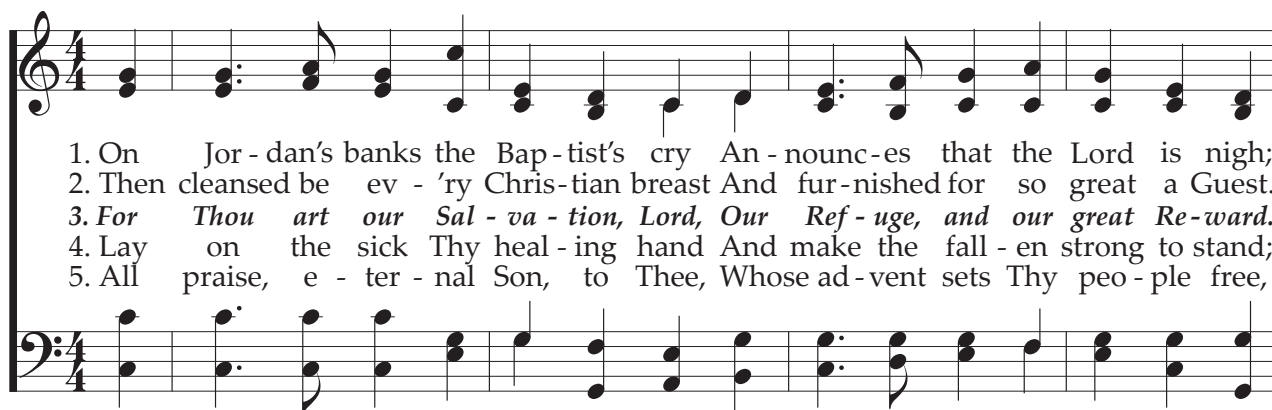
Briskly

¹Cast thy bread up - on the wa - ters: for thou shalt find it af - ter
ma - ny days. ²Give a por - tion to sev - en, and al - so to eight;
for thou know - est not what e - vil shall be up - on the earth.
for thou know - est not what e - vil shall be up - on the earth.

Music: Mark Reagan, 2007 ©

Text: *Holy Bible, King James Version*, 1611

On Jordan's Bank the Baptist's Cry



1. On Jor - dan's banks the Bap - tist's cry An - nounc - es that the Lord is nigh;
 2. Then cleansed be ev - 'ry Chris - tian breast And fur - nished for so great a Guest.
 3. *For Thou art our Sal - va - tion, Lord, Our Ref - uge, and our great Re - ward.*
 4. Lay on the sick Thy heal - ing hand And make the fall - en strong to stand;
 5. All praise, e - ter - nal Son, to Thee, Whose ad - vent sets Thy peo - ple free,



Come, then, and heark - en, for He brings Glad tid - ings from the King of kings.
 Yea, let us each our hearts pre - pare For Christ to come and en - ter there.
With - out Thy grace our souls must fade And with - er like a flow'r de - cayed.
 Show us the glo - ry of Thy face Till beau - ty springs in ev - 'ry place.
 Whom, with the Fa - ther, we a - dore, And Ho - ly Ghost for - ev - er - more.

Music: Christopher Edwin Willing (1830–1904)

Text: Charles Coffin (1676–1749); tr. John Chandler (1806–1876)

ALSTONE

8 8. 8 8.

1. Our tri - une God rules o - ver all, And feeds all creatures great and small.
 2. His Word re-stores the blind to sight; Our God has made the dark-ness light.

From sky, from earth, from
 Clean wa - ter on our

From sky, from earth, from sky a - gain, From
 Clean wa - ter on our heads was poured, Clean

From sky, from earth, from sky a - gain, From sky, from
 Clean wa - ter on our heads was poured, Clean wa - ter

sky heads a - gain, was poured, Our God feeds all the sons of men.
 We took the name of Je - sus, Lord.

sky, from earth, from sky a - gain,
 wa - ter on our heads was poured,
 sky, from earth, from sky a - gain,
 wa - ter on our heads was poured,

earth, on from sky a - gain, Our God feeds all the sons of men.
 on our heads was poured, We took the name of Je - sus, Lord.

From sky, from earth, from sky a - gain, Our God feeds all the sons of men.
 Clean wa - ter on our heads was poured, We took the name of Je - sus, Lord.

3. At this white table, wine and bread
 Will weave us now into the Head,
 As we grow to a perfect man
 And there fulfill salvation's plan.

4. The Lord has spoken living words,
 He gave us ears, and thus we heard.
 We will not give our sons a stone,
 We will not live by bread alone.

5. Salvation comes and—face to face—
 He sets before us means of grace.

Nunc Dimittis

Luke 2:29-32

ac - cord - ing to Thy

²⁹ Lord, now let - test Thou Thy ser - vant de - part in peace, ac - cord - ing to Thy

² word. ³⁰ For mine eyes have seen Thy sal - va - tion, ³¹ Which

word. ³⁰ For mine eyes have seen Thy sal - va - tion,

⁴ Thou hast pre - par - ed be - fore the face of all peo - ple; ³² To be a

³¹ Which Thou hast pre - par - ed be - fore the face of all peo - ple; ³² To

⁵ light to light - en the Gen - tiles, And to be the glo - ry

be a light to light - en the Gen - tiles, And to be the

⁶ of Thy peo - ple Is - ra - el.

glo - ry of Thy peo - ple Is - ra - el. Glo - ry be to the Fa - ther, and to

Music: Thomas Tallis, *The Dorian Service*, c. 1550Text: *Holy Bible*; tr. Miles Coverdale, 1535

7

the Son, and to the Ho - ly Ghost; As it was in the be - gin - ning, is now,

8

world with - out end. A - men.

and ev - er shall be, world with - out end. A - - - men.

#8

INTRODUCTION

We live in troubled times, certainly, and a regular response that rank-and-file Christians have to this difficulty is found in the lament, “But what can we do?” This year, our annual state of the church message is going to set before you a very local response to a very global and international panic, not to mention the totalitarian “solutions” that are being presented to us. And as it happens, the Scriptures we will bring to bear are Scriptures that are equally pertinent to our local and national situations both.

This is quite striking, because if we zoom out, we see that things have not been so bad in quite some time. But if we zoom in, looking at our community of believers, things have never been so good. What should we do with this?

THE TEXT

“Use hospitality one to another without grudging” (1 Peter 4:9).

“Be not forgetful to entertain strangers: for thereby some have entertained angels unawares” (Hebrews 13:2).

“Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Philippians 2:14–15)

SUMMARY OF THE TEXTS

The three texts might be described as social exhortations. They have to do with our life together, with our social interactions, and they warn about the kind of sin that disrupts such fellowship. Peter tells us to be hospitable to one another, and he tells us to do this without grumbling or complaining (1 Pet. 4:9). The reason for warning us about this is that hospitality gives rise to occasions where you want to grumble or complain. They didn’t invite you back, or they didn’t wipe their feet, or they didn’t say thank you. Hebrews 13 tells us to show hospitality because we never know who it is we are being kind to (Heb. 13:2). The most inauspicious guest might be an angel—and when it isn’t an angel, it turns out to have been Christ (Matt. 25:40). And then in Philippians, we are warned against grumbles and disputes (temptations which, again, occur often in a community where hospitality is practiced).

But the reason I selected these three particular exhortations has to do with the larger context. Peter says that we are to be hospitable without grumbling, but what was that larger context? He was preparing his readers for persecution. Their faith was to be tried by fire (1 Pet. 1:7). Christ suffered so that we might follow His example (1 Pet. 2:21). They were going to encounter false accusations (1 Pet. 3:16). All this is the run-up to “be hospitable, and no whining.” In Hebrews, we are told to take strangers in—but

again, what is the context? These people had undergone great afflictions (Heb. 10:32), had been reviled (Heb. 10:33), and had had their property confiscated (Heb. 10:34). These are the people who are to take strangers in. In Philippians, it is the same. Be blameless, harmless. No murmuring or disputing. But what had Paul said just a moment before? “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Philippians 1:29).

THE EARLY CHURCH IN ACTS

On the day of Pentecost, three thousand souls were added to the church (Acts 2:41). Later, as the gospel gained strength, there were about five thousand more (Acts 4:4). This process continued, and it started to cause problems. “And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration” (Acts 6:1).

The apostles responded in two ways. The first is that they refused to abandon prayer and the ministry of the Word—as that was the driving engine (Acts 6:4). But second, they made a judicious set of ordinations, setting aside godly deacons to address the problem (Acts 6:3).

All of this was good preparation for what was to come (Acts 8:1).

COMMUNITY, HOSPITALITY, FRIENDS

Because of the cultural disarray in many other places, and because God has been so kind to us here, hundreds of people have moved here. Perhaps you have noticed. All the indications are that hundreds more are on the way. What does this mean? First, it means that there will be multiple opportunities to be hospitable without grumbling. Second, it means that it is quite possible that the trouble we see elsewhere is headed our way. We have no guarantees that it won’t happen, and we do have the assurance of these passages that being kind to strangers is a very good way to prepare. What can I do?

Most of you here don’t know most of you here. In a room filled with strangers, what can I do? We have to understand that God does great collective things by means of doing countless tiny things. No one raindrop feels responsible for the ocean, but each one is. This is how God works.

Koinonia fellowship is a great grace of the Holy Spirit, and we certainly have that blessing here. But do not confuse it with other things. It is not the same thing as friendship, for example. Jesus loved His disciples, and He loved them and protected them all (John 17:12). But He also had Peter, James, and John as friends (Matt. 17:1). And among those three, John was His best friend (John 13:23).

CHRIST IS HERE

At the conclusion of this service, Christ invites you to sit down at His table. This is a glorious kindness. One of the things that it teaches us to do is this—when it comes time for us to set our tables, we should be hungry for opportunities to invite Christ to sit down at our tables. But He travels incognito, remember? You may not recognize Him until He takes the loaf from you, says grace, and breaks the bread (Luke 24:30-31). You might not recognize Him even then. You might not realize any of this until the last day.

When you come to His house, His identity is known and declared. When He comes to yours, He often comes in the disguise of a nuisance.

LEVITICUS 8-9

INTRODUCTION

Here the priests of Israel are ordained, and their garments and the sacrifices that set them apart proclaiming our salvation in Jesus Christ. He is our High Priest who leads us in worship every Lord's Day to offer our sacrifices of praise, and by His ministry, our worship is made potent to batter the gates of Hell and turn the course of human history.

THE TEXT:

“And the LORD spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil...” (Lev. 8-9)

A SUMMARY OF THE TEXT

The ordination of the priests took place over the course of eight days (9:1, 8:32). On the first day, the congregation witnessed Aaron and his sons being washed, anointed, and dressed in their uniforms (8:1-13). Then three animals were sacrificed: a bull for sin offering (8:14-17), a ram for an ascension offering (8:18-21), and a ram of “ordination,” a sort of peace offering (8:22-29). Some of the oil and blood was sprinkled on Aaron and his sons after this, and they ate a meal at the doorway of the tent of meeting, where they were to remain for the next seven days (8:30-36).

On the eighth day, two sets of sacrifices (one set for Aaron, one for the people) were offered so that “the glory of the Lord would appear” (9:1-7). Aaron offered a sin offering and an ascension offering for himself (9:8-14), and then he presented the sin offering, ascension offering, grain offering, and peace offerings for the people (9:15-21). Finally, Aaron lifted up his hands toward the people and blessed them, and the glory of the Lord appeared to all the people and fire consumed the offerings on the altar and the people shouted and fell on their faces (9:22-24).

FOR GLORY AND BEAUTY

Ever since the Garden of Eden, clothing has been deeply theological. When Adam and Eve sinned, their eyes were opened to see their own nakedness, and they tried to cover their own shame, but God made clothing for them from the skins of animals (Gen. 3:7, 21). This is the story of all human history: we have guilt and shame and either we try to hide it or we receive God's covering. Elsewhere, we are told that part of the reason the priests were given a uniform was to cover their nakedness (Ex. 28:42), but it was also for “glory and beauty” (Ex. 28:2, 40).

This was to picture for Israel their need for salvation: instead of shame and mourning, God offered to provide “garments of salvation” (e.g. Is. 61:3, 10). This is the offer of the gospel: to be clothed in Christ.

“And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account. Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.” (Heb. 4:13-14). This is really what we mean by “clothed in Christ.” We mean that Christ is your great high priest, that His glory and beauty are your glory and beauty.

Very practically, all clothing is either seeking to reflect this reality with fitting praise, gratitude, and glory, or else it is a reflection of man’s own self-seeking arrogance and ostentation.

THE ORDER OF THE SACRIFICES & COVENANT RENEWAL WORSHIP

The ordination of the priests is one of the places we look to for our order of worship. While we need not insist that another order would be sinful, we want our worship to be “according to Scripture.” We know that Scripture commands us to confess our sins, to hear the Word read and preached, and to celebrate communion together, but what order are we to do it in?

In the Old Testament when the three central sacrifices were offered (Sin, Ascension, and Peace), they always seem to be offered in the order seen here (Lev. 9:3-4 cf. 8:14-31) and in a couple other places (cf. Num. 6, Ez. 45:17). We see the same theological order in the covenant renewal at Sinai: blood is sprinkled on the altars and on the people (Sin), the elders ascend the mountain (Ascension), and they eat and drink with God (Peace) (Ex. 24).

We call this order of worship “covenant renewal worship”: we confess our sins, we ascend to God through the Word read and preached, and we sit down to eat and drink at peace with God and one another. If you put a Call to Worship at the beginning and the Commissioning at the end, you have “5 Cs”: Call, Confession, Consecration, Communion, Commission.

We call it “covenant renewal,” but we could just as easily call it the “gospel enacted”: we are summoned to worship God, but we know we are sinners in need of forgiveness, so we confess and are assured of God’s pardon through Christ. Then we ascend into the presence of God in and through the Word of Christ which cuts us up on the altar. Finally, we feast at peace with God and one another before being charged and sent out with His blessing.

CONCLUSIONS

It’s striking that God commands the people to ordain these men to the priesthood in a certain way so “that the glory of the Lord shall appear” (9:6). We see an analogous result in the ordination of deacons in the New Testament: when the apostles determined not to neglect the Word of God and prayer, they ordained seven men to oversee the physical needs of the congregation, and the “Word of God spread and the number of the disciples continued to increase greatly in Jerusalem...” (Acts 6:7). When God’s people are obedient in appointing Spirit-filled leaders, the glory of the Lord appears, and more people turn to the Lord.

The same thing is true about faithful and obedient worship in general. When we obey the Lord in our worship services, both inwardly and outwardly, seeking Christ in it all, the glory of the Lord appears. When our worship is ordered according to Scripture, God promises that even unbelievers will fall down and worship God, saying that God is truly in our midst (1 Cor. 14:25). This is not some kind of mechanical theological formula, but it is a sure promise of the Living God received by faith in Christ alone.

The Book of Revelation can broadly be read as a heavenly worship service, with Christ our High Priest leading worship such that the judgments fall on the earth (Rev. 5-6ff). So we worship God in heaven on the Lord's Day so that God's Kingdom will come and His Will might be done on earth as it is in heaven. And with Christ our High Priest, it is sure to be done.

CHRIST CHURCH EVENTS

RECURRING EVENTS

+ **Men's prayer meeting for revival:** Fridays, 6:30 am, Nuart Theater.

+ **Church choir:** Christ Church Choir, Wednesdays, 7pm to 8:30pm, Nuart Theater. Ages 13 and above are eligible to join.

729

Nunc dimittis

Thomas Tallis

Lord, now let - test Thou Thy ser - vant de - part in peace, ac-cord - ing to Thy

word. For mine eyes have seen Thy sal - va - tion, Which Thou has pre - par - ed be -

fore the face of all peo - ple; To be a light to light - en the Gen - tiles, And to

be the glo - ry of Thy peo - ple Is - ra - el. Glo - ry be to the

Fa - ther, and to the Son, and to the Ho - ly Ghost; As it was in the be -

gin - ing, is now, and ev - er shall be, world with - out end. A - men.