



SUNDAY EUCHARIST INCLUDING PRAYER FOR SPIRITUAL COMMUNION

THE SECOND
SUNDAY AFTER THE
EPIPHANY

JANUARY 17, 2021

CHRIST'S CHURCH
CATHEDRAL,
HAMILTON

*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Anglican Church is its liturgical worship. Liturgy refers to the patterns, forms, words and actions through which public worship is conducted. The people's responses are in **bold**.*

As sojourners on this land, we acknowledge the heritage and history of the Haudenosaunee and Anishinaabe nations at the time of the creation of the "Dish With One Spoon" wampum agreement. As partners with them and with all of God's Creation, we honour and respect these nations. We walk together with all whom we meet here justly, mercifully and humbly.

The Gathering of the Community

When the service is accompanied by music, it often begins with an instrumental or vocal piece of music during which the congregation can prepare for worship.

GATHERING MUSIC

Récit de Cromborne

Louis Couperin

INTROIT

*Omnis terra adoret te, Deus, et psallat tibi;
psalmum dicat nomni tuo, Altissime;
Jubilate Deo, omnis terra,
psalmum dicite nomini ejus:
date gloriam laudi ejus..*

Gloria Patri, et Filio...

*All the earth adores You, O God, and sings to You
sings a psalm to Your Name, O Most High.
Shout with joy to God, all the earth,
sing a psalm to His Name:
give glory to His praise.*

Glory to the Father, and to the Son...

THE OPENING ACCLAMATION

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

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Anglican worship to this day.

Almighty God,
to you all hearts are open, all desires known,
and from you no secrets are hid: Cleanse the thoughts of
our hearts by the inspiration of your Holy Spirit, that we may
perfectly love you, and worthily magnify your holy Name;
through Christ our Lord.

Amen.

THE GLORIA *(sung by all)*

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

Glo-ry to God in the high- est, and peace to his peo-ple on
earth. Lord God, heav'n-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.
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 Spi - rit, in the glo - ry of
God the Fa - ther. A - - - men.

THE COLLECT FOR THE SECOND SUNDAY AFTER THE EPIPHANY

The collect is the prayer appointed for each Sunday that "collects" the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures of the day.

The Lord be with you

And also with you.

Let us pray.

Almighty God,
your Son our Saviour Jesus Christ is the light of the world.
May your people, illumined by your word and sacraments,
shine with the radiance of his glory,
that he may be known, worshipped, and obeyed
to the ends of the earth;
who lives and reigns with you and the Holy Spirit,
one God, now and for ever.

Amen.

The Proclamation of the Word

THE FIRST READING

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

1 Samuel 3: 1-10

Now the boy Samuel was ministering to the LORD under Eli. The word of the LORD was rare in those days; visions were not widespread.

At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was. Then the LORD called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. The LORD called again, "Samuel!" Samuel got up and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again." Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. The LORD called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the LORD was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, LORD, for your servant is listening.'" So Samuel went and lay down in his place.

Now the LORD came and stood there, calling as before, "Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening."

The Word of the Lord

Thanks be to God.

THE PSALM

Psalm 139: 1-5, 12-17

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another. Please join with the Cantor in the singing of the Refrain



Lord, you have searched me out and **known** me (1);
you know my sitting down and my rising **up** (1)
you discern my thoughts from **afar**. (2)
You trace my journeys and my **rest**-ing places (1)
and are acquainted with all my **ways**. (2)
Indeed there is not a word on my **lips** (3)
but you, O Lord, know it alto-**geth**-er (4)

REFRAIN

You press upon me behind and **before**
and lay your hand **u-pon** me.
Such knowledge is too wonderful for **me**:
it is so high that I cannot at-**tain** to it.

REFRAIN

For you yourself created my inmost **parts**;
you knit me together in my mother's **womb**.
I will thank you because I am marvellously **made**;
your works are wonderful, and I know it **well**.

REFRAIN

My body was not hidden from **you** (1)
while I was being made in **se**-cret (2)
and woven in the depths of the **earth** (3)
Your eyes beheld my limbs, yet unfinished in the **womb** (1)
all of them were written in your **book** (2)
they were fashioned day by **day** (3)
when as yet there was **none** of them. (4)

REFRAIN

How deep I find your thoughts, O **God**
how great is the **sum** of them!
If I were to count them, they would be more in number than the **sand**;
to count them all, my life span would need to be like **yours**,

REFRAIN

THE SECOND READING

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

1 Corinthians 6: 12-20

“All things are lawful for me,” but not all things are beneficial. “All things are lawful for me,” but I will not be dominated by anything. “Food is meant for the stomach and the stomach for food,” and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, “The two shall be one flesh.” But anyone united to the Lord becomes one spirit with him. Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.

The Word of the Lord

Thanks be to God

THE GRADUAL



*God has called us through the Gospel
to possess the glory of our Lord Jesus Christ.*

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke and John) which depict the life, teachings, death, resurrection and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

John 1: 43-51

The Lord be with you.

And also with you

The Holy Gospel of our Saviour Jesus Christ according to John.

Glory to you, Lord Jesus Christ

The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.” Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, “We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.” Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” When Jesus saw Nathanael coming toward him, he said of him, “Here is truly an Israelite in whom there is no deceit!” Nathanael asked him, “Where did you get to know me?” Jesus answered, “I saw you under the fig tree before Philip called you.” Nathanael replied, “Rabbi, you are the Son of God! You are the King of Israel!” Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.” And he said to him, “Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

The Very Rev. Dr. Tim Dobbin
Rector Christ's Church Cathedral; Dean of Niagara

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

THE NICENE CREED

Let us confess our faith, as we say,

**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 PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the universal church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are a part of a larger fellowship, the Church – the Body of Christ. Please respond as directed by the Intersessor.

CONFESSION OF SIN AND ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Most merciful God,
we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of the Lord be always with you
And also with you.

The Celebration of the Eucharist

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory we gratefully offer back some of what God has given us, symbolically in the elements, and in our contributions towards the work of the church.

All are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by considering an online donation at www.cathedralhamilton.ca

MUSIC AT THE OFFERTORY

Like as We put our Trust in Thee

Charles Wesley Junior (1757-1834)

*Like as we do put our trust in thee,
Let thy merciful kindness, oh Lord, be upon us.
Like as we do put our trust in thee.*

PRAYER OVER THE GIFTS

Living God,
you have revealed your Son as the Messiah.
May we hear his word and follow it,
and live as children of light.
We ask this in the name of Jesus Christ the Lord.

Amen.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you
And also with you

Lift up your hearts
We lift them up to God

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

Blessed are you, gracious God,
 creator of heaven and earth;
 you are the source of light and life for all your creation,
 you made us in your own image,
 and call us to new life in Jesus Christ our Saviour.
 Therefore we praise you,
 joining our voices to proclaim the glory of your name.

Ho - ly, Ho - ly,
 ho - ly Lord. God of pow'r and_ might, Heav'n and earth are
 full_ of your glo - ry. Ho-san-na in the high - est.
 Bles-sed is the One who
 comes in the name of the Lord. Ho-san-na in the high-est.

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.

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,

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

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 sons and daughters;
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.

Amen.

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

**Our Father in heaven,
hallowed be your name
your kingdom come
your will be done
on earth as in heaven
Give us today our daily bread
Forgive us our sins as we forgive
those who sin against us
Save us from the time of trial, and
deliver us from evil
For the kingdom,
the power and the glory
are yours, now and for ever.
Amen.**

THE INVITATION TO SPIRITUAL COMMUNION

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

The presider invites the following prayer to be said by all.

**My Jesus, I believe that you are present in the blessed sacrament.
I love you above all things and I desire you in my soul.
Since I cannot now receive you sacramentally,
come at least spiritually into my heart.
As though you were already there I embrace you,
and unite myself wholly to you.
Permit not that I should ever be separated from you. Amen.**

MUSIC AT COMMUNION

Tota pulchra es Maria

Orlando di Lasso

*Tota pulchra es, Maria
Et macula originalis non est in te.
Tu gloria Jerusalem
Tu laetitia Israel
Tu honorificentia populi nostri
Tu advocata peccatorum
O Maria, virgo prudentissima
Mater clementissima
Ora pro nobis
Intercede pro nobis
Ad Dominum Jesum Christum.*

*Thou art all fair, Mary
And the original stain is not in thee
Thou art the glory of Jerusalem,
Thou art the joy of Israel,
Thou art the honor of our people,
Thou art the advocate of sinners.
O Mary, virgin most wise,
Mother most clement
Pray for us,
Intercede for us
With Our Lord Jesus Christ.*

PRAYER AFTER COMMUNION

God of glory,
you nourish us with bread from heaven.
Fill us with your Holy Spirit,
that through us your light may shine in all the world.
We ask this in the name of Jesus Christ.

Amen.

THE BLESSING

THE DISMISSAL

Go in peace to love and serve the Lord
Thanks be to God

POSTLUDE

We all Believe in One God BWV 681

Johann Sebastian Bach

PARTICIPANTS

PRESIDER

*The Rev. Dan Tatarnic
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PREACHER

*The Very Rev. Tim Dobbins
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