



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

CHORAL EUCHARIST
THE THIRD SUNDAY AFTER EPIPHANY
JANUARY 26, 2025
10:30AM



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**.*

Territorial Acknowledgement

We acknowledge that we gather today on the lands occupied by the Haudenosaunee and Anishinaabe nations at the time of the creation of the "Dish with One Spoon" wampum agreement. We honour and respect these nations and commit ourselves to walk together gently upon this land.



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

Sonata #4, 2nd movement

Felix Mendelssohn

WORDS OF WELCOME

PROCESSIONAL HYMN

Here in This Place

CP#465

We begin our worship together in community by praising God in song.

1 Here in this place new light is streaming;
now is the darkness vanished away,
See in this space our fears
 and our dreamings,
brought here to you in the light of this day.
Gather us in—the lost and forsaken;
gather us in—the blind and the lame;
call to us now, and we shall awaken;
we shall arise at the sound of our name.

2 We are the young—our lives are a mystery;
we are the old—who yearn for your face.
We have been sung throughout all of history,
called to be light to the whole human race.
Gather us in—the rich and the haughty;
gather us in—the proud and the strong;
give us a heart so meek and so lowly;
give us the courage to enter the song.

3 Here we will take the wine and the water;
here we will take the bread of new birth.
Here you shall call your sons
 and your daughters,
call us anew to be salt for the earth.
Give us to drink the wine of compassion;
give us to eat the bread that is you;
nourish us well, and teach us to fashion
lives that are holy and hearts that are true.

4 Not in the dark of buildings confining,
not in some heaven, light years away,
but here in this place the new light is shining;
now is the kingdom, now is the day.
Gather us in and hold us forever;
gather us in and make us your own;
gather us in—all peoples together,
fire of love in our flesh and our bone.

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 hidden. 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.

GLORY TO GOD

The musical score for 'GLORY TO GOD' is written in treble clef with a key signature of one sharp (F#) and a time signature of 4/4. The melody is primarily composed of eighth and quarter notes, with some triplet markings. The lyrics are printed below the notes. The score includes a double bar line with a repeat sign and a key signature change to three sharps (F#, C#, G#) in the middle. The piece concludes with a final double bar line and a key signature change to one sharp (F#).

Glo-ry to God in the high-est, and peace to God's peo-ple on
earth. Lord God, hea-ven-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
seat-ed 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



THE COLLECT OF THE DAY

The collect is the prayer appointed for each Sunday that “collects” or brings out the theme of the day or season of the Church year. It summarizes God’s attributes as shown in the scriptures for the day.

Let us pray.

God of all mercy, your Son proclaimed good news to the poor, release to the captives, and freedom to the oppressed: anoint us with your Holy Spirit, so that all people may be free to praise you in Christ our Lord. **Amen.**

The Proclamation of the Word

THE FIRST READING

Nehemiah 8.1-3,5-6,8-10

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

A reading from the Book of Nehemiah.

All the people gathered together into the square before the Water Gate. They told Ezra the scribe to bring the book of the law of Moses, which the Lord had given to Israel. Accordingly, Ezra the priest brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand, and the ears of all the people were attentive to the book of the law. And Ezra opened the book in the sight of all the people, for he was standing above all the people, and when he opened it, all the people stood up. Then Ezra blessed the Lord, the great God, and all the people answered, “Amen, Amen,” lifting up their hands. Then they bowed their heads and worshipped the Lord with their faces to the ground. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, “This day is holy to the Lord your God; do not mourn or weep.” For all the people wept when they heard the words of the law. Then he said to them, “Go your way, eat the fat and drink sweet wine and send portions of them to those for

whom nothing is prepared, for this day is holy to our Lord, and do not be grieved, for the joy of the Lord is your strength.”

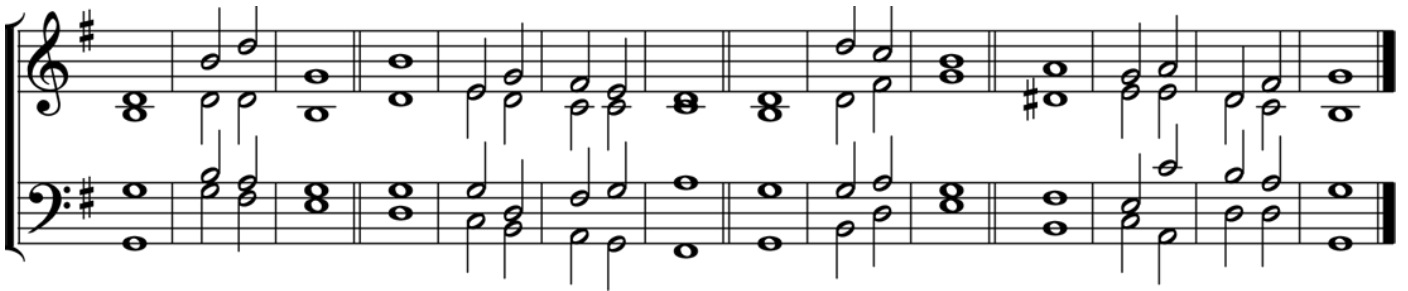
The Word of the Lord.

Thanks be to God.

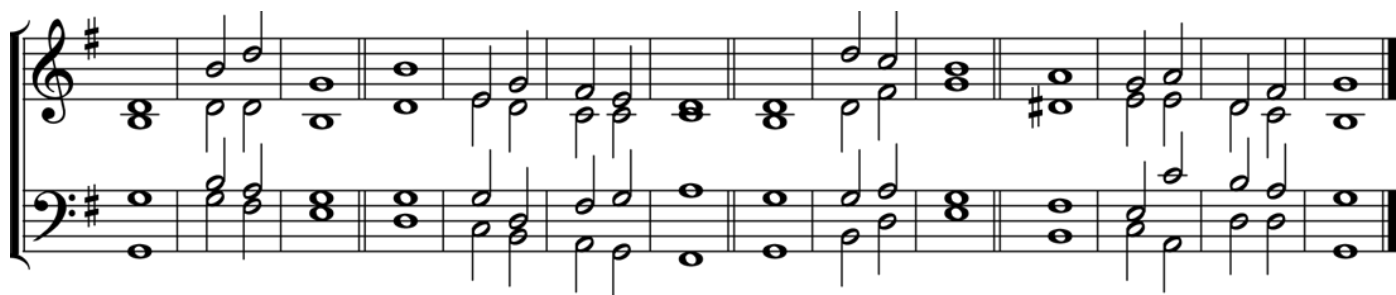
THE PSALM

Psalm 19

The psalms are prayers Jesus used which explore humanity's relationship with God and one another.



- 1 The heavens declare the / glory · of / God, *
and the firmament shows the / handi·work / of the / Lord.
- 2 One day tells its / tale to · an/other, *
and one night imparts / knowledge / to an/other.
- 3 Although they have no / words or / language, *
and their / voices / are not / heard,
- 4 their sound has gone out / into · all / lands, *
and their message / to the / ends of · the / world.
- 5 In the deep has God set a pavilion / for the / sun; *
it comes forth like a bridegroom out of his chamber;
it rejoices like a / champion · to / run its / course.
- 6 It goes forth from the uttermost edge of the heavens
and runs about to the / end of · it a/gain; *
nothing is hidden / from its / burning / heat.
- 7 The law of the Lord is perfect and re/vives the / soul; *
the testimony of the Lord is sure and gives / wisdom / to the / innocent.
- 8 The statutes of the Lord are just and re/joyce the / heart; *
the commandment of the Lord is / clear and · gives / light to · the / eyes.
- 9 The fear of the Lord is clean and en/dures for / ever; *
the judgements of the Lord are true and / righteous / alto/gether.
- 10 More to be desired are they than gold, more than / much fine / gold, *
sweeter far than honey, than / honey / in the / comb.



- 11 By them also is your / servant · en/lightened, *
and in keeping them / there is / great re/ward.
- 12 Who can tell how often / they of/fend? *
Cleanse me / from my / secret / faults.
- 13 Above all, keep your servant from presumptuous sins;
let them not get do/minion / over me; *
then shall I be whole and sound, and innocent / of a / great of/fense.
- 14 Let the words of my mouth and the meditations / of my / heart *
be acceptable in your sight O Lord, my / strength and / my re/deemer.

THE SECOND READING

1 Corinthians 12.12-31a

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 of John.

A reading from Paul's First Letter to the Corinthians.

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honour, and our less respectable members are treated with greater respect, whereas our more respectable members do not need this. But God has so arranged

the body, giving the greater honour to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work powerful deeds? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.

The Word of the Lord.

Thanks be to God.

GRADUAL HYMN

How Shall They Hear the Word of God

CP#449 (vv 1-2)

1 How shall they hear the word of God
unless the truth is told?
How shall the sinful be set free,
the sorrowful consoled?
To all who speak the truth today
impart your Spirit, Lord, we pray.

2 How shall they call to God for help
unless they have believed?
How shall the poor be given hope,
the prisoner reprieved?
To those who help the blind to see,
give light and love and clarity.

THE HOLY GOSPEL

Luke 4.14-21

The Lord be with you.

And also with you.

The Holy Gospel of our Lord Jesus Christ according to Luke.

Glory to you, Lord Jesus Christ.

Then Jesus, in the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding region. He began to teach in their synagogues and was praised by everyone.

When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

“The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.

He has sent me to proclaim release to the captives
 and recovery of sight to the blind,
 to set free those who are oppressed,
 to proclaim the year of the Lord's favour."

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

GRADUAL HYMN

How Shall They Hear the Word of God

CP#449 (v 3)

3 How shall the gospel be proclaimed
 that sinners may repent?
 How shall the world find peace at last
 if heralds are not sent?
 So send us, Lord, for we rejoice
 to speak of Christ with life and voice.

THE SERMON

The Reverend Canon Sharyn Hall

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 Sermon is followed by a period of silence for reflection.

DEDICATION OF THE NEW FLOOR

All things come from you, O Lord;
And from your own gifts do we give to you.

Prosper the work of our hands;
Prosper our handiwork.

Show your servants your works;
And your splendor to their children.

Oh, the majesty and magnificence of God's presence!
Oh, the power and the splendor of his sanctuary!

Let us pray.

Almighty God, we thank you that you have put it into the hearts of your people to make offerings for your service, and have been pleased to accept their gifts. Be with us now and bless us as we set apart this new flooring to your praise and glory and in thanksgiving for the life and ministry of Canon Doctor Fred Hall; through Jesus Christ our Lord. **Amen.**

O God, whose blessed Son has sanctified and transfigured the use of material things: receive this new floor covering which we offer, and grant that it may witness to your goodness, benefit your Church, and minister grace and joy to those who benefit from it; through Jesus Christ our Lord. **Amen.**

The Choir proclaims the Doxology in thanksgiving while the Sanctuary Party processes around the nave.

THE CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325AD and confirmed in 381AD, the Nicene Creed is said at the Holy Eucharist, particularly on special feast days, declaring our loving trust in the Triune God and exploring the relationship between the three "persons" of God - the Creator/Father, Jesus the Christ/Son, and the Holy Spirit.

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, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. 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, who with the Father and the Son is worshipped and glorified, who 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.

THE CONFESSION 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.

The presider invites the people to confession.

The grace of God has dawned upon the world through our Saviour Jesus Christ, who sacrificed himself for us to purify a people as his own. Let us confess our sins.

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 neighbours 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.

Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life; through Jesus Christ our Lord.
Amen.

THE PEACE

The community stands for the Peace.

Our Saviour Christ is the Prince of Peace. Of the increase of his government and of peace there shall be no end.

The peace of the Lord be always with you.

And also with you.

The Celebration of the Eucharist

THE OFFERTORY

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. Donations to the mission of the Cathedral can be made via PayPal, using the QR code here.



OFFERTORY HYMN

Thou Who at Thy First Eucharist

CP#57

1 Thou, who at thy first eucharist didst pray
that all thy church might be forever one,
grant us at every eucharist to say
with longing heart and soul, "Thy will be done."
O may we all one bread, one body be,
through this blest sacrament of unity.

2 For all thy church, O Lord, we intercede;
make thou our sad divisions soon to cease;
draw us the nearer each to each, we plead,
by drawing all to thee, O Prince of Peace.
Thus may we all one bread, one body be,
through this blest sacrament of unity.

3 So Lord, at length when sacraments shall cease,
may we be one with all thy church above,
one with thy saints in one unbroken peace,
one with thy saints in one unbounded love;
more blessed still, in peace and love to be
one with the Trinity in Unity.

PRAYER OVER THE GIFTS

Let us pray.

Loving God, before the world began you called us. Make holy all we offer you this day, and strengthen us in that calling. 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 to the Lord.

Let us give thanks to the Lord our 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.

The musical score is written in G major (one flat) and 4/4 time. It consists of five staves of music. The lyrics are: "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. Blest is the One who comes in the name of the Lord. Ho - san - na in the high - est." The score includes various musical notations such as notes, rests, and bar lines.

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 we proclaim the mystery of faith.

Christ has died. Christ is risen. Christ will come again.

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 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 forever. **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.

As our Saviour taught us, let us pray,

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 forever. Amen.

THE BREAKING OF THE BREAD

We break the bread of life, and that life is the light of the world.

God here among us, light in the midst of us, bring us to light and life.

THE COMMUNION

The gifts of God for the People of God.

Thanks be to God.

LAMB OF GOD

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

MUSIC AT COMMUNION

All Things Bright and Beautiful

John Rutter

All things bright and beautiful,
all creatures great and small,
all things wise and wonderful,
the Lord God made them all.

The purple-headed mountain,
the river running by,
the sunset and the morning,
that brightens up the sky.

Each little flower that opens,
each little bird that sings,
he made their glowing colours,
he made their tiny wings.

The cold wind in the winter,
the pleasant summer sun,
the ripe fruits in the garden,
he made them every one.

He gave us eyes to see them,
and lips that we might tell
how great is God almighty,
who has made all things well.

The Sending Forth of the Community

PRAYER AFTER COMMUNION

Let us pray.

Gracious God, our hands have taken holy things; our lives have been nourished by the body of your Son. May we who have eaten at this holy table be strengthened for service in your world. We ask this in the name of Jesus Christ the Lord. **Amen.**

Glory to God,

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

THE BLESSING

May God the Father, who led the wise men by the shining of a star to find the Christ, the Light from light, lead you also in your pilgrimage to find the Lord. **Amen.**

May God the Son, who turned water into wine at the wedding feast at Cana, transform your lives and make glad your hearts. **Amen.**

May God the Holy Spirit, who came upon the beloved Son at his baptism in the river Jordan, pour out divine gifts on you who have come to the waters of new birth. **Amen.**

And the blessing of God, Father, Son and Holy Spirit be with you and all those whom you love and care for, this day and forever. **Amen.**

CLOSING HYMN

The Kingdom of God Is Justice and Joy

CP#631

1 The kingdom of God is justice and joy,
for Jesus restores what sin would destroy.
God's power and glory in Jesus we know,
And here and hereafter the kingdom shall grow.

2 The kingdom of God is mercy and grace;
the captives are freed, the sinners find place.
The outcasts are welcomed God's banquet to share,
And hope is awakened in place of despair.

3 The kingdom of God is challenge and choice:
believe the good news, repent and rejoice!
His love for us sinners brought Christ to his cross,
Our crisis of judgement for gain and for loss.

4 God's kingdom is come, the gift and the goal,
in Jesus begun, in heaven made whole.
The heirs of the kingdom shall answer his call,
And all things cry "Glory!" to God All-in-All.

THE DISMISSAL

We have seen Christ's glory, the glory revealed to all the nations. Go in peace, to love and
serve the Lord.

Thanks be to God.

POSTLUDE

Sonata #4, 1st movement

Felix Mendelssohn

PERMISSIONS

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The Right Reverend Dr. Susan Bell

PREACHER

The Reverend Canon Dr. Sharyn Hall

BISHOP'S CHAPLAIN

The Reverend Monica Romig Green

ASSISTING CLERGY

The Very Reverend Dr. Tim Dobbin

THE CHOIR OF CHRIST'S CHURCH CATHEDRAL

DIRECTOR OF MUSIC MINISTRIES

Bruce Burbidge

GREETERS

Kim Johnston and Sally Braun-Jackson

LECTORS

Willow Braun-Jackson and Michael Nash

INTERCESSOR

Sister Heather Broadwell

COMMUNION MINISTERS

Friedrich Liu and Ken Patterson

HOSPITALITY

Roseann Barry, Jim Ferguson, Kim Johnston and Friedrich Liu

VERGER

Michael Fitzpatrick

SOUND & LIVESTREAM

Turner Shaw

HEAD SERVER

Randy Woods



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

Weekly Worship

Sunday

8:30am – Holy Eucharist in person

10:30am – Choral Eucharist in person and on YouTube

Tuesday

8:30am – Morning Prayer in person

Wednesday

8:30am – Morning Prayer on Zoom
followed by coffee and conversation

11:30am – Holy Eucharist in person

Thursday

8:30am – Morning Prayer in person

Friday

12:15pm – Litany of Reconciliation in Bishopsgate

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A CATHEDRAL CHAT: Community Engagement Through the Gift of Art



JESSIE GOLEM

Photographer,
Pianist,
Activist



JOHN TERPSTRA

Author, Poet,
& Carpenter



**TOM WILSON
TEHOHÂHAKE**

Musician, Storyteller,
Visual Artist

Come hear and see
how their art was
developed and how
they have used their
art to engage others.

**Wed
Feb 12
2025**

7:00pm to 8:30pm

**Christ's Church Cathedral
252 James St. N, Hamilton**

Q&A and Refreshments to Follow



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

Livestream to be available at:
www.youtube.com/@cathedralhamilton