



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

CHORAL EUCHARIST
THE SECOND SUNDAY AFTER EPIPHANY
WEEK OF PRAYER FOR CHRISTIAN UNITY
JANUARY 19, 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

Aria and Two Variations

JS Bach

WORDS OF WELCOME

PROCESSIONAL HYMN

Holy, Holy, Holy, Lord God Almighty

CP#1

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

1 Holy, holy, holy, Lord God almighty!

Early in the morning our song shall rise to thee:

holy, holy, holy, merciful and mighty,

God in three persons, blessed Trinity!

2 Holy, holy, holy! All the saints adore thee,

casting down their golden crowns around the glassy sea;

cherubim and seraphim falling down before thee,

which wert, and art, and evermore shalt be.

3 Holy, holy, holy! Though the darkness hide thee,

though our sinful human gaze thy glory may not see,

only thou art holy; there is none beside thee,

perfect in power, in love, and purity.

4 Holy, holy, holy, Lord God almighty!

All thy works shall praise thy name in earth and sky and sea;

holy, holy, holy, merciful and mighty,

God in three persons, blessed Trinity!

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 cadence in 6/8 time.

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.

O God of steadfast love, at the wedding in Cana your Son Jesus turned water into wine, delighting all who were there. Transform our hearts by your Spirit, so that we may show forth the light of your love as one body in Christ. **Amen.**

A COLLECT FOR CHRISTIAN UNITY

God our Father, accept our praise and thanksgiving for what already unites Christians in the confession of and witness to Jesus the Lord. Hasten the hour when all churches will recognise each other in the one communion you willed and for which your Son prayed to you in the power of the Holy Spirit. Hear us, you who live and reign now and forever. **Amen.**

The Proclamation of the Word

THE FIRST READING

Isaiah 62.1-5

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 Isaiah.

For Zion’s sake I will not keep silent,
 and for Jerusalem’s sake I will not rest,
 until her vindication shines out like the dawn
 and her salvation like a burning torch.
 The nations shall see your vindication
 and all the kings your glory,
 and you shall be called by a new name
 that the mouth of the Lord will give.
 You shall be a beautiful crown in the hand of the Lord
 and a royal diadem in the hand of your God.

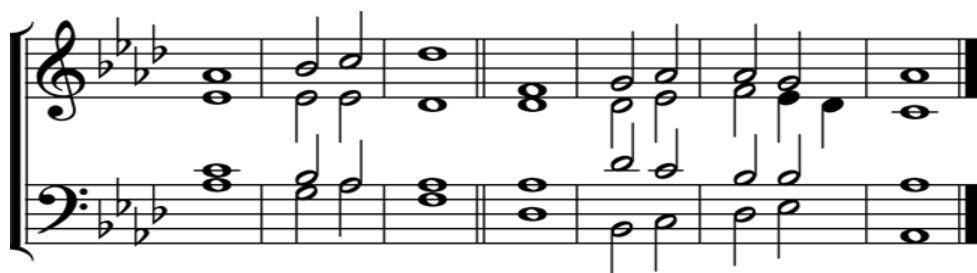
You shall no more be termed Forsaken,
 and your land shall no more be termed Desolate,
 but you shall be called My Delight Is in Her
 and your land Married,
 for the Lord delights in you,
 and your land shall be married.
 For as a young man marries a young woman,
 so shall your builder marry you,
 and as the bridegroom rejoices over the bride,
 so shall your God rejoice over you.

The Word of the Lord.
Thanks be to God.

THE PSALM

Psalm 36.5-10

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



- 5 Your love O Lord reaches / to the / heavens, *
 and your / faithful·ness / to the / clouds.
- 6 Your righteousness is like the strong mountains,
 your justice / like the · great / deep; *
 you save both / mortals · and / beasts O / Lord.
- 7 How priceless is your / love O / God! *
 Your people take refuge under the / shadow / of your / wings.
- 8 They feast upon the abundance / of your / house; *
 you give them drink from the / river · of / your de/lights.
- 9 For with you is the / well of / life, *
 and / in your / light · we see / light.
- 10 Continue your loving-kindness to / those who / know you, *
 and your favour to / those who · are / true of / heart.

THE SECOND READING

1 Corinthians 12.1-11

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.

Now concerning spiritual gifts, brothers and sisters, I do not want you to be ignorant. You know that when you were gentiles you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says “Let Jesus be cursed!” and no one can say “Jesus is Lord” except by the Holy Spirit.

Now there are varieties of gifts but the same Spirit, and there are varieties of services but the same Lord, and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of powerful deeds, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

The Word of the Lord.

Thanks be to God.

GRADUAL HYMN

Holy Spirit, Ever Dwelling

CP#655 (vv 1-2)

1 Holy Spirit, ever dwelling
in the holiest realms of light,
Holy Spirit, ever brooding
o'er a world of gloom and night,
Holy Spirit, ever raising
those of earth to thrones on high,
living, life-imparting Spirit,
you we praise and magnify.

2 Holy Spirit, ever living
as the church's very life,
Holy Spirit, ever striving
through us in a ceaseless strife,
Holy Spirit, ever forming
in the church the mind of Christ,
you we praise with endless worship
for your gifts and fruits unpriced.

THE HOLY GOSPEL

John 2.1-11

The Lord be with you.

And also with you.

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

Glory to you, Lord Jesus Christ.

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to me and to you? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the person in charge of the banquet." So they took it. When the person in charge tasted the water that had become wine and did not know where it came from (though the servants who had drawn the water knew), that person called the bridegroom and said to him, "Everyone serves the good wine first and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of his signs, in Cana of Galilee and revealed his glory, and his disciples believed in him.

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

GRADUAL HYMN

Holy Spirit, Ever Dwelling

CP#655 (vv 3)

3 Holy Spirit, ever working
through the church's ministry,
teaching, strengthening, and absolving,
setting captive sinners free,
Holy Spirit, ever binding
age to age and soul to soul
in communion never ending,
you we worship and extol.

THE SERMON

The Dean

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.

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.

Our Lord Jesus Christ says, 'A new commandment I give you, that you love one another as I have loved you.' Let us confess to almighty God our failure to accept his love and to share it with others.

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.

If our life in Christ means anything, if love can persuade at all, or the Spirit that we have in common, or any tenderness and sympathy, then be united in your conviction and united in your love, with a common purpose and a common mind.

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

Come Down, O Love Divine

CP#645

1 Come down, O Love divine,
seek thou this soul of mine,
and visit it with thine own ardour glowing;

O Comforter, draw near,
within my heart appear,
and kindle it, thy holy flame bestowing.

2 O let it freely burn,
till earthly passions turn
to dust and ashes in its heat consuming;
and let thy glorious light
shine ever on my sight,
and clothe me round, the while my path illumining.

3 Let holy charity
mine outward vesture be,
and lowliness become mine inner clothing;
true lowliness of heart,
which takes the humbler part,
and o'er its own shortcomings weeps with loathing.

4 And so the yearning strong,
with which the soul will long,
shall far outpass the power of human telling;
for none can guess its grace,
till they become the place
wherein the Holy Spirit finds a dwelling.

PRAYER OVER THE GIFTS

Let us pray.

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 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 minor (three flats) 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 treble clefs, time signatures, notes, rests, and dynamic markings.

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

O Sacred Feast

Healey Willan

O Sacred Feast, wherein Christ is received, the memory of his Passion is renewed in us, our souls are filled with grace, and the pledge of everlasting glory is given to us. Alleluya.

The Sending Forth of the Community

PRAYER AFTER COMMUNION

Let us pray.

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.

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 Church's One Foundation

CP#525 (omit v4)

1 The church's one foundation
is Jesus Christ our Lord;
we are his new creation
by water and the word:
from heaven he came and sought us
to be his holy bride;
with his own blood he bought us,
and for our life he died.

3 Though with dismay and wonder
we see the church oppressed,
by schisms rent asunder,
by heresies distressed:
yet saints their watch are keeping;
their cry goes up, "How long?"
And soon the night of weeping
shall be the morn of song.

2 Elect from every nation
yet one o'er all the earth,
our charter of salvation
one Lord, one faith, one birth;
one glorious name we hallow,
partake one holy food,
and to one hope we follow,
with every grace endued.

5 Yet we on earth have union
with God the Three-in-One,
and mystic sweet communion
with those whose rest is won.
O happy ones and holy!
Lord, give us grace that we
like them, the meek and lowly,
on high may dwell with thee.

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.

PERMISSIONS

Acknowledgements: Cover Image The Wedding at Cana, stained glass window in Salisbury Cathedral, UK. Photograph in the public domain, downloaded from pxhere.com/en/photo/1292565 on 1/8/2025. **Rubrics** adapted from the Washington National Cathedral Orders of Service, April 30, 2023. **Alternative Collect** from *Revised Common Lectionary Prayers* (2002) alt. **Collect for Christian Unity** from the Bose Community, as incorporated into a liturgy prepared for the Week of Prayer for Christian Unity 2025 by the Canadian Council of Churches, downloaded from weekofprayer.ca/wp-content/uploads/2024/10/5-Order-of-Worship.docx on 1/15/2025. **Scripture quotations** are taken from the *New Revised Standard Version Updated Edition*. Copyright © 2021 National Council of Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide. **Psalms** are taken from 'A Liturgical Psalter: The Psalter of *The Book of Alternative Services* Emended for Contemporary Liturgical Use' by authority of General Synod, 2016. Chant by George A. MacFarren. **Invitation to Confession, Introduction to the Peace, Blessing and Dismissal** taken from *Common Worship: Times and Seasons* churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/churchs-year/times-and-seasons-1, accessed 1/2/2025. **Gloria, Sanctus and Agnus Dei** from *Music for the Liturgy* by Frank Nakashima. **Music and sung texts** are reproduced in accordance with the terms of One License # A-707055.

All Cathedral Choral Eucharist services are livestreamed via video for our online congregation. By participating in this service, you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see a greeter to be directed to a more private area.

PARTICIPANTS

PRESIDER

The Reverend Monica Romig Green

PREACHER

The Very Reverend Dr. Tim Dobbin

THE CHOIR OF CHRIST'S CHURCH CATHEDRAL

DIRECTOR OF MUSIC MINISTRIES

Bruce Burbidge

GREETERS

Lori-Lyn Bradley and Ann Fricker

LECTORS

Robinson Kitara and Jennifer Early

INTERCESSOR

Elizabeth Wensley

COMMUNION MINISTERS

Janina Vanderpost and Elizabeth Wensley

HOSPITALITY

Elizabeth Wensley, Lori-Lyn Bradley,
Robinson Kitara and Ann Fricker

VERGER

Michael Fitzpatrick

SOUND & LIVESTREAM

Turner Shaw

HEAD SERVER

Randy Woods