



SUNDAY EUCHARIST INCLUDING PRAYER FOR SPIRITUAL COMMUNION

THE EPIPHANY OF
THE LORD

JANUARY 3, 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

Fantasia on "How brightly beams the morning star"

Dietrich Buxtehude

INTROIT

Ecce advenit dominator Dominus: et regnum in manu ejus, et potestas, et imperium.

Deus, judicium tuum regi da: et justitiam tuam Filio regis.

See the coming of the Lord the Ruler: the Kingdom is in His Hand, and power, and dominion.

God, give justice to your reign: and your authority to the reign of your Son.

*Gloria Patri, et Filio, et Spiritui Sancto
Sicut erat in principio, et nunc, et semper,
in secula seculorum. Amen.*

Glory to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, and is now, and always will be, world without end. Amen.

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 FEAST OF 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.

Eternal God,
who by a star
led wise men to the worship of your Son.
Guide by your light the nations of the earth,
that the whole world may know your glory;
through Jesus Christ our Lord,
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.

Isaiah 60:1-6

Arise, shine; for your light has come,
and the glory of the LORD has risen upon you.
For darkness shall cover the earth,
and thick darkness the peoples;
but the LORD will arise upon you,
and his glory will appear over you.
Nations shall come to your light,
and kings to the brightness of your dawn.

Lift up your eyes and look around;
they all gather together, they come to you;
your sons shall come from far away,
and your daughters shall be carried on their nurses' arms.
Then you shall see and be radiant;
your heart shall thrill and rejoice,
because the abundance of the sea shall be brought to you,
the wealth of the nations shall come to you.
A multitude of camels shall cover you,
the young camels of Midian and Ephah;
all those from Sheba shall come.
They shall bring gold and frankincense,
and shall proclaim the praise of the LORD.

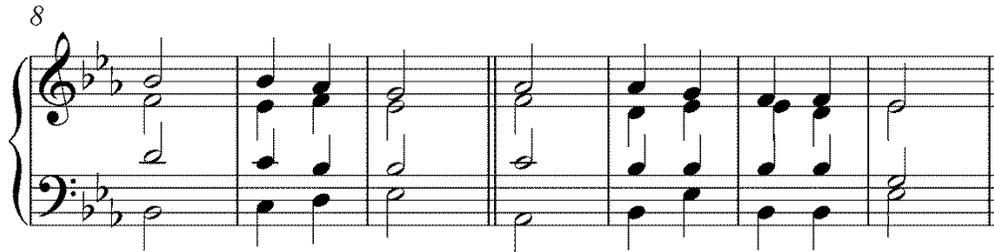
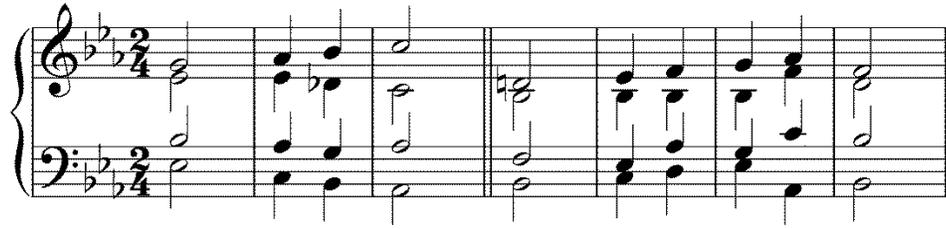
The Word of the Lord

Thanks be to God.

THE PSALM

Psalm 72: 1-7, 10-14

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



- 1 Give the ruler your / justice, • O / God,
and your righteousness / to the / ru-ler's / Son;
- 2 That he may rule your / people / righteously
---- / and the / poor with / justice;
- 3 That the mountains may bring prosperity / to the / people,
and the / little / hills bring / righteousness.
- 4 He shall defend the needy a-/ mong the / people;
he shall rescue the / poor and / crush the • op- / pressor.
- 5 He shall live as long as the sun and / moon en- / dure,
from one gener- / ation / to a- / nother.
- 6 He shall come like rain u-/ pon the • mown / field,
like / show`rs • that / water • the / earth.
- 7 **2nd** In his time shall the / righteous / flourish;
there shall be abundance of peace till the / moon shall / be no / more.
- 10 Tarshish and the isles / shall pay / tribute,
and Arabia and / Saba • shall / offer / gifts.
- 11 All rulers shall bow / down be-/ fore him,
and all the / nations / do him / service.
- 12 For he shall deliver the poor who cries / out in • dis- / tress,
and the op-/ pressed who / has no / helper.
- 13 He shall have pity on the / lowly • and / poor;
he shall pre- / serve the / lives of • the / needy.
- 14 **2nd** He shall redeem their lives from op- / pression and / violence,
and dear shall their / blood be / in his / sight.

THE SECOND READING

Ephesians 3: 1-12

This is the reason that I Paul am a prisoner for Christ Jesus for the sake of you Gentiles— for surely you have already heard of the commission of God’s grace that was given me for you, and how the mystery was made known to me by revelation, as I wrote above in a few words, a reading of which will enable you to perceive my understanding of the mystery of Christ. In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: that is, the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel.

Of this gospel I have become a servant according to the gift of God’s grace that was given me by the working of his power. Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places. This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, in whom we have access to God in boldness and confidence through faith in him.

The Word of the Lord

Thanks be to God

THE GRADUAL



*We saw his star at its rising,
and have come to do him homage*

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.

Matthew 2: 1-12

The Lord be with you.

And also with you

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

Glory to you, Lord Jesus Christ

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, “Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.” When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, “In Bethlehem of Judea; for so it has been written by the prophet:

*‘And you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for from you shall come a ruler
who is to shepherd my people Israel.’*

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

The Very Rev. 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 Intercessor.

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

Nur ein Wink from *Christmas Oratorio BWV 248/6*

Johann Sebastian Bach

*Nur ein Wink von seinen Händen
Stürzt ohnmächtger Menschen Macht.
Hier wird alle Kraft verlacht!
Spricht der Höchste nur ein Wort,
Seiner Feinde Stolz zu enden,
O, so müssen sich sofort
Sterblicher Gedanken wenden.*

*Only a wave of His hands
topples the impotent power of humans.
Here all strength is laughable!
If the Highest speaks only a word,
to terminate the pride of His enemies,
o, then how immediately must
the thoughts of mortals be turned aside!*

PRAYER OVER THE GIFTS

Gracious God,
accept the offering of your Church,
the hearts of your people
joined in praise and thanksgiving,
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 have revealed your eternal plan of salvation,
 and have shown your Son Jesus Christ
 to be the light of all peoples.
 Therefore with angels and archangels
 we raise our voices in joyful praise
 to proclaim the glory of your name.

The musical score is written on five staves in a 4/4 time signature. 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. 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

Du bist die Ruh'

Franz Schubert

*Du bist die Ruh,
Der Friede mild,
Die Sehnsucht du,
Und was sie stillt.*

*You are repose
and gentle peace.
You are longing
and what stills it.*

*Ich weihe dir
Voll Lust und Schmerz
Zur Wohnung hier
Mein Aug' und Herz;*

*Full of joy and grief
I consecrate to you
my eyes and my heart
as a dwelling place.*

*Kehr' ein bei mir,
Und schliesse du
Still hinter dir
Die Pforten zu.*

*Come in to me
and softly close
the gate
behind you.*

*Treib andern Schmerz
Aus dieser Brust.
Voll sei dies Herz
Von deiner Lust.*

*Drive all other grief
from my breast.
Let my heart
be full of your joy.*

*Dies Augenzelt
Von deinem Glanz
Allein erbellt,
O fill' es ganz;*

*The temple of my eyes
is lit
by your radiance alone:
O, fill it wholly!*

*Translations by Richard Wigmore first published by
Gollancz and reprinted in the Hyperion Schubert Song
Edition*

PRAYER AFTER COMMUNION

God of all the nations of the earth,
guide us with your light.
Help us to recognize Christ as he comes to us
in this eucharist and in our neighbours.
May we welcome him with love,
for he is Lord now and for ever.

Amen.

THE BLESSING

THE DISMISSAL

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

POSTLUDE

In dir ist Freude (In You is gladness) BWV 615

Johann Sebastian Bach

PARTICIPANTS

PRESIDER

*The Rev. Dan Tatarnic
Associate Priest
Christ's Church Cathedral*

PREACHER

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

VOCALIST AND LECTOR

Sarah McPherson

ORGAN

*Michael Bloss
Cathedral Director of Music*

PERMISSIONS

Texts of the Old Testament and Gospel taken from the *New Revised Standard Version Bible*, Copyright 1989. Used by permission. Collects, creed, and peace communion prayers taken from *Book of Alternative Services, Anglican Church of Canada*. Used by permission. Psalm adapted from *In the Midst of the Congregation* by George Black, ABC Publishing. Gospel Acclamation from *The Cantor's Book of Gospel Acclamations*, by Robert Bastiani GIA Publications. Used by permission. OneLicense.net #A-707055