



SUNDAY EUCHARIST INCLUDING PRAYER FOR SPIRITUAL COMMUNION

THE BAPTISM OF
THE LORD

JANUARY 10, 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

Als unser Herr zum Jordan kam (As our Lord came to the Jordan)

J.S. Bach

INTROIT

*Within the Jordan's sacred flood
the heavenly Lamb in meekness stood,
that he, to whom no sin was known,
might cleanse his people from their own.*

*All glory, Jesus, be to thee
for this thy glad Epiphany:
whom with the Father we adore
and Holy Ghost forevermore.*

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 BAPTISM OF THE LORD

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 Father,
who at the baptism of Jesus
revealed him to be your Son,
anointing him with the Holy Spirit,
keep your children, born of water and the Spirit,
faithful to their calling;
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.

Genesis 1: 1-5

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

The Word of the Lord

Thanks be to God.

THE PSALM

Psalm 29

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 Ascribe to the / Holy One, ● you / gods:
 ascribe to the / Holy ● One / glory ● and / strength.
- 2 Ascribe to God all glory; and / bless God's / name;
 worship God / in the / beauty ● of / holiness.
- 3 The voice of the Holy One is upon the waters; the God of / glo-ry / thunders:
 God is u- / pon the / migh-ty / waters.
- 4 The voice of God is a / power-ful / voice;
 the voice of God / is a / voice of / splendour.
- 5 The voice of the Holy One / breaks the / cedar trees;
 God / breaks the / cedars ● of / Lebanon.
- 6 God makes Lebanon / skip ● like a / calf,
 and Mount Hermon / like a / young wild / ox.
- 7 The voice of the Holy One splits the flames of fire:
 the voice of God / shakes the / wilderness;
 God shakes the / wil-der- / ness of / Kadesh.
- 8 The voice of the Holy One makes the / oak trees / writhe
 and / strips the / for-ests / bare.
- 9 **2nd** And in the temple / of the / Holy One
 ---/all are / cry-ing / "Glory!"
- 10 The Holy One, God, sits enthroned a-/bove the / flood;
 the Holy One, God, sits enthroned, / reigning ● for / ev-er- / more.
- 11 The Holy One shall give / strength to ● all / people;
 God shall give the / people ● the / blessing ● of / peace.

THE SECOND READING

Acts 19: 1-7

While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. He said to them, “Did you receive the Holy Spirit when you became believers?” They replied, “No, we have not even heard that there is a Holy Spirit.” Then he said, “Into what then were you baptized?” They answered, “Into John’s baptism.” Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.” On hearing this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied— altogether there were about twelve of them.

The Word of the Lord

Thanks be to God

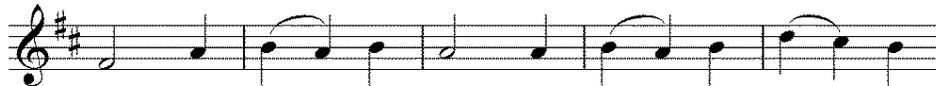
THE GRADUAL HYMN

TEXT: Community of Stanbrook Abbey, 1974 and 1995

MUSIC: English traditional melody arr. Ralph Vaughan Williams. HERONGATE



When Je - sus comes to be__ bapt- tized, he leaves the
The Spi - rit of the Lord_ comes down, a - noints the
He will not quench the dy - ing flame, and what is
Our ev - er - last - ing Fa - ther praise with Christ, his



hid - den years_ be - hind, the years_ of safe - ty
Christ to suff - er - ing, to preach the word,_ to
brused he will__ not break, but heal__ the wound in -
well be - lov - ed Son, who with__ the Spi - rit



and__ of peace, to bear the sins of hu - man - kind.
free__ the bound, and to the mourn - er com - fort bring.
jus - tice dealt, and out of death his tri - umph make.
reigns ser - ene, e - ter - nal Trin - i - ty__ in One.

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.

Mark 1: 4-11

The Lord be with you.

And also with you

The Holy Gospel of our Saviour Jesus Christ according to Mark

Glory to you, Lord Jesus Christ

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.”

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

The Rev. Dr. Dan Tatarnic

Associate Priest

Christ's Church Cathedral, Hamilton

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,

**I believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
I 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.

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, 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 a donation online at www.cathedralhamilton.ca

MUSIC AT THE OFFERTORY

No Small Wonder

Paul Edwards

*Small wonder the star. Small wonder the light, the angels
in chorus, the shepherds in fright; but stable and manger for
God - no small wonder!*

*Small wonder the kings, small wonder they bore the gold
and the incense, the myrrh, to adore; but God gives his life
on a cross - no small wonder!*

*Small wonder the love, small wonder the grace, the power,
the glory, the light of his face; but all to redeem my poor
heart - no small wonder!*

PRAYER OVER THE GIFTS

God of life and freedom,
we celebrate the revelation of Jesus
as the Christ who makes all creation new.
Accept all we offer you this day
and make us new in him,
who is Lord for ever and ever.

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 in adoration

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;
by water and the Holy Spirit
you have made us a holy people
in Jesus Christ our Lord;
you renew that mystery in bread and wine and nourish us,
to show forth your glory in all the world.
Therefore with angels and archangels,
and with all the holy people
who have served you in every age,
we raise our voices
to proclaim the glory of your name.

Sanctus

Missa Brevis Boreal – Matthew Emery

*Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Osanna in excelsis.*

*Benedictus qui venit
in nomine Domini.
Osanna in excelsis.*

*Holy, holy, holy
Lord God of Hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.*

*Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.*

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.**

**Jesus,
I want to follow you: to see you more clearly;
love you more dearly; and follow you more nearly.
So come into my heart,
so that we may share life together.
Amen**

MUSIC AT COMMUNION

What is this lovely fragrance

Healey Willan

*What is this lovely fragrance wafting like to the scents of
flow'rs in spring? Shepherds, O tell us, whence such beauty
bear you not heav'nly caroling? What is this lovely
fragrance wafting like to the scents of flow'rs in spring?*

*What is this light so fair, so tender breaking upon our
wond'ring eyes? Never the Morning Star so radiant*

*followed his course o'er eastern skies. What is this light so
fair, so tender breaking upon our wond'ring eyes?*

*Shepherds, O haste with eager footsteps seek the Saviour,
born today. Low at His feet we lay our treasure, heart's
adoration, love for aye. Shepherds, O haste with eager
footsteps seek the Saviour, born today*

PRAYER AFTER COMMUNION

Gracious God, lover of all,
by this sacrament
you make us one family in Christ your Son,
one in the sharing of his body and blood,
one in the communion of his Spirit.
Help us to grow in love for one another
and come to the full maturity of the Body of Christ.
We ask this in his name.

Amen.

THE BLESSING

THE DISMISSAL

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

POSTLUDE

“Little” Prelude and Fugue in G

Johann Sebastian Bach

PARTICIPANTS

PRESIDER

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

PREACHER

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

THE CATHEDRAL VOCAL ENSEMBLE

Sarah McPherson, Anne Kae, Mark Russom, Jeremy Ludwig

ORGAN

Michael Bloss
Cathedral Director of Music

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