



SUNDAY EUCHARIST

THE FOURTH
SUNDAY AFTER THE
EPIPHANY

JANUARY 31, 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.

CENTERING MUSIC

Refrain:

*There is a balm in Gilead
to make the wounded whole,
there is a balm in Gilead
to heal the sin-sick soul.*

*1. Sometimes I feel discouraged
and think my work's in vain,
but then the Holy Spirit
revives my soul again. Refrain*

*2 If you cannot preach like Peter,
if you cannot pray like Paul,
you can tell the love of Jesus
and say, "He died for all." Refrain*

*3. Don't ever feel discouraged
For Jesus is your friend:
And if you lack for knowledge
He'll ne'er refuse to lend (Refrain)*

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 FOURTH 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.

Living God,
in Christ you make all things new.
Transform the poverty of our nature
by the riches of your grace,
and in the renewal of our lives
make known your glory;
through Jesus Christ our Lord,
who is alive 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.

Deuteronomy 18: 15-20

The LORD your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the LORD your God at Horeb on the day of the assembly when you said: “If I hear the voice of the LORD my God any more, or ever again see this great fire, I will die.” Then the LORD replied to me: “They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak—that prophet shall die.”

The Word of the Lord
Thanks be to God.

THE PSALM

Psalm 111

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



Halleluiah! I will give thanks to the Lord with my **whole** heart,
in the assembly of the upright, in the **con**-gregation.
Great are the deeds of **the** Lord!
they are studied by all who delight **in** them.

REFRAIN

God's work is full of majesty **and** splendour,
and his righteousness en-**dures** for ever.
He makes his marvellous works to be **re**-remembered;
the Lord is gracious and full of **com**-passion.

REFRAIN

You give food to those **who** fear you;
you are ever mindful **of** your covenant.
You have shown your people the power of **your** works
in giving them the lands of **the** nations

REFRAIN

The works of your hands are faithfulness **and** justice;
all your command-**ments** are sure.
They stand fast for ever **and** ever,
because they are done in truth **and** equity.

REFRAIN

You sent redemption to **your** people (1)
you commanded your covenant **for** ever;(1)
holy and awesome **is** your name (2)
The fear of the Lord is the beginning **of** wisdom; (3)
those who act accordingly have a good un-**der**-standing (3)
your praise endures **for** ever. (4)

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 8: 1-13

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him.

Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

The Word of the Lord

Thanks be to God

THE GRADUAL

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*Jesus proclaimed the Gospel of the Kingdom
and cured every disease among the people.*

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: 21-28

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

They went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, "What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him." At once his fame began to spread throughout the surrounding region of Galilee.

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.

Dear friends in Christ,
God is steadfast in love and infinite in mercy;
he welcomes sinners
and invites them to his table.
Let us confess our sins
confident in God's forgiveness.

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

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

Hymn – Silence! Frenzied, Unclean Spirit

TEXT: Thomas H. Troeger, 1984

MUSIC: Carol Doran, 1984. AUTHORITY



"Si - lence! Fren - zied, un - clean spi - rit," cried God's heal - ing,
Lord, the de - mons still are thriv - ing in the grey cells

Ho - ly One. "Cease your ran ting! Flesh can't bear it. Flee as night be -
of the mind: Ty - rant voi - ces, shrill and dri ving, twis - ted thoughts that

fore the sun." At Christ's voice the de - mon trem - bled,
grip and bind, doubts that stir the heart to pan - ic,

from its vic - tim mad - ly rushed, while the crowd that
fears dis - tort - ing rea - son's sight, guilt that makes our

was as - sem - bled stood in won - der, - stunned and hushed.
lov - ing fran - tic, dreams that cloud the soul with fright.

PRAYER OVER THE GIFTS

God of steadfast love,
may our offering this day,
by the power of your Holy Spirit,
renew us for your service.
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.

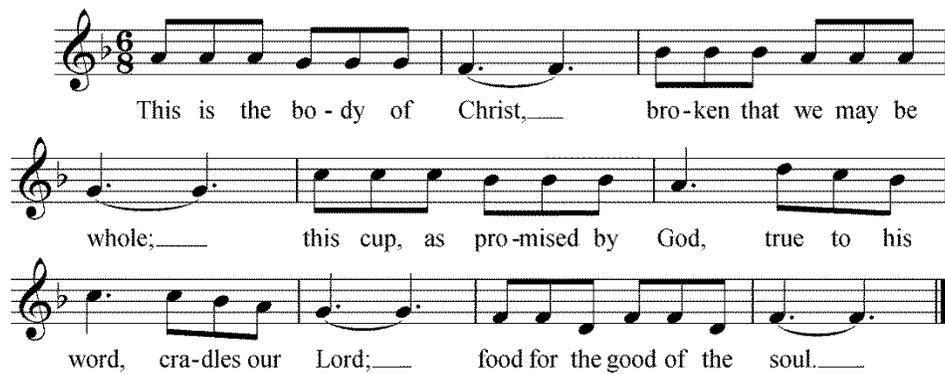
Amen.

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 FRACTION SENTENCE



This is the bo - dy of Christ, — bro - ken that we may be
whole; — this cup, as pro - mised by God, true to his
word, cra - dles our Lord; — food for the good of the soul. —

MUSIC AT COMMUNION

Between God and the Soul

Carlotta Ferrari, 2016l

Between God and the soul there is no between (Julian of Norwich)

PRAYER AFTER COMMUNION

Source of all goodness,
in this eucharist
we are nourished by the bread of heaven
and invigorated with new wine.
May these gifts renew our lives,
that we may show your glory to all the world,
in the name of Jesus Christ the Lord.

Amen.

THE BLESSING

THE DISMISSAL

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

POSTLUDE

A Festive Intrada

Walter L. Pelz

PARTICIPANTS

PRESIDER

*The Rev. Dr. Dan Tatarnic
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