



# SUNDAY EUCHARIST

THE LAST SUNDAY  
AFTER THE  
EPIPHANY –

TRANSFIGURATION  
OF OUR LORD

FEBRUARY 14, 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

Jesus, restore to us again

Graham Kendrick (b. 1950)

*Jesus restore to us again  
The gospel of your holy name  
That comes with power, not words alone  
Owned, signed and sealed from heaven's throne  
Spirit and word in one agreed  
The promise to the power we*

*The word is near, here in our mouths  
And in our hearts, the word of faith*

*Proclaim it on the Spirit's breath  
Jesus!  
Upon the heights of this great land  
With Moses and Elijah stand  
Reveal your glory once again  
Show us your face, declare your name  
Prophets and law, in you complete  
Where promises and power meet*

## 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 LAST SUNDAY AFTER THE EPIPHANY – TRANSFIGURATION OF OUR 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.

Almighty God, on the holy mount you revealed to chosen witnesses your well-beloved Son, wonderfully transfigured: mercifully deliver us from the darkness of this world, and change us into his likeness from glory to 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.*

*2 Kings 2: 1-12*

Now when the LORD was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, ‘Stay here; for the LORD has sent me as far as Bethel.’ But Elisha said, ‘As the LORD lives, and as you yourself live, I will not leave you.’ So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, ‘Do you know that today the LORD will take your master away from you?’ And he said, ‘Yes, I know; keep silent.’

Elijah said to him, ‘Elisha, stay here; for the LORD has sent me to Jericho.’ But he said, ‘As the LORD lives, and as you yourself live, I will not leave you.’ So they came to Jericho. The company of prophets who were at Jericho drew near to Elisha, and said to him, ‘Do you know that today the LORD will take your master away from you?’ And he answered, ‘Yes, I know; be silent.’

Then Elijah said to him, ‘Stay here; for the LORD has sent me to the Jordan.’ But he said, ‘As the LORD lives, and as you yourself live, I will not leave you.’ So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, ‘Tell me what I may do for you, before I am taken from you.’ Elisha said, ‘Please let me inherit a double share of your spirit.’ He responded, ‘You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not.’ As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, ‘Father, father! The chariots of Israel and its horsemen!’ But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

The Word of the Lord

**Thanks be to God**

THE PSALM

Psalm 99

*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 God is enthroned u- / pon the / Cherubim;  
let the earth / shake and • its / peo-ples / tremble.
- 2 God is / great in / Zion;  
and / high a- / bove all / peoples.
- 3 Let them confess the name which is / great and / awesome,  
God / is the / Ho-ly / One.
- 4 “O mighty sovereign, lover of justice, you have es- / tablished / equity;  
you have executed justice and / right-eous- / ness in / Jacob.”
- 5 Proclaim the greatness of our God, bow / down in / worship:  
For / God is • the / Ho-ly / One.
- 6 Moses and Aaron among God’s priests,  
Miriam and Hannah among those who call u-/ pon the / Holy One,  
they called upon / God who / an-swered / them.
- 7 God spoke to them out of the / pillar • of / cloud,  
they kept the testimonies / and the • de- / crees that • God / gave them.
- 8 “O God you answered / them in-/ deed;  
you were a God who forgave them,  
yet punished them / for their / evil / deeds.”
- 9 **2nd** Proclaim God’s greatness; worship on the / ho-ly / hill;  
for / God is • the / Ho-ly / One.

## THE GOSPEL ACCLAMATION



*Shine like lights in the world,  
as you hold on to the word of life.*

## 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 9:2-9*

The Lord be with you.

**And also with you**

The Holy Gospel of our Saviour Jesus Christ according to Mark

Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, 'Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.' He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, 'This is my Son, the Beloved; listen to him!' Suddenly when they looked around, they saw no one with them any more, but only Jesus.

As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

The Gospel of Christ

**Praise to you, Lord Jesus Christ.**

## THE SERMON

The Very Rev. Dr. Tim Dobbin  
*Rector, Christ's Church Cathedral and 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 APOSTLES' CREED

Let us confess the faith of our baptism, as we say,

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our  
Lord. He was conceived by the power of the  
Holy Spirit and born of the Virgin Mary. He  
suffered under Pontius Pilate, was crucified,**

**died, and was buried. He descended to the  
dead. On the third day he rose again. He  
ascended into heaven, and is seated at the  
right hand of the Father. He will come again  
to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic  
Church, the communion of saints, the  
forgiveness of sins, the resurrection of the  
body, and the life everlasting. 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.*

## 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.*

When Christ appears we shall be like him,  
because we shall see him as he is.  
As he is pure, all who have grasped this hope make themselves pure.  
So let us confess our sins that mar his image in us.

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

Christ will transfigure our human body  
and give it a form like that of his own glorious body.  
We are the body of Christ. We share his 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](http://www.cathedralhamilton.ca)*

## MUSIC AT THE OFFERTORY

**Hymn** – I Heard the Voice of Jesus Say

*Afro-American spiritual*

*I heard the voice of Jesus say,  
"Come unto me and rest.  
Lay down, O weary one,  
lay down your head upon my breast."  
I came to Jesus as I was,  
so weary, worn, and sad.  
I found in him a resting place,  
and he has made me glad.*

## PRAYER OVER THE GIFTS

Holy God,  
receive all we offer you this day,  
and bring us to that radiant glory  
which we see in the transfigured face of Jesus Christ our 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 the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

It is indeed right and good, our duty and our joy, always and everywhere to give you thanks, holy Father, almighty and eternal God, through Jesus Christ our Lord.

For on this day he revealed his glory before his chosen witnesses and filled with divine splendour the human flesh in which he is one with us.

So he prepared his disciples to bear the scandal of the cross and showed that in the Church, his body, the same glory would be fulfilled that shone forth from him, its head.

And so with joyful hearts we echo on earth the song of the angels in heaven as they praise your glory without end:

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.

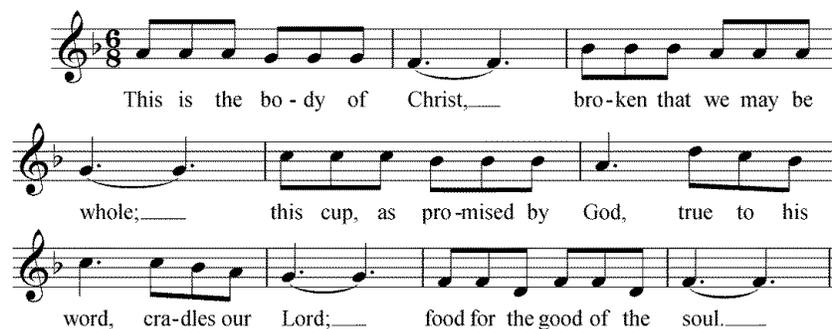
**Amen.**

### 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

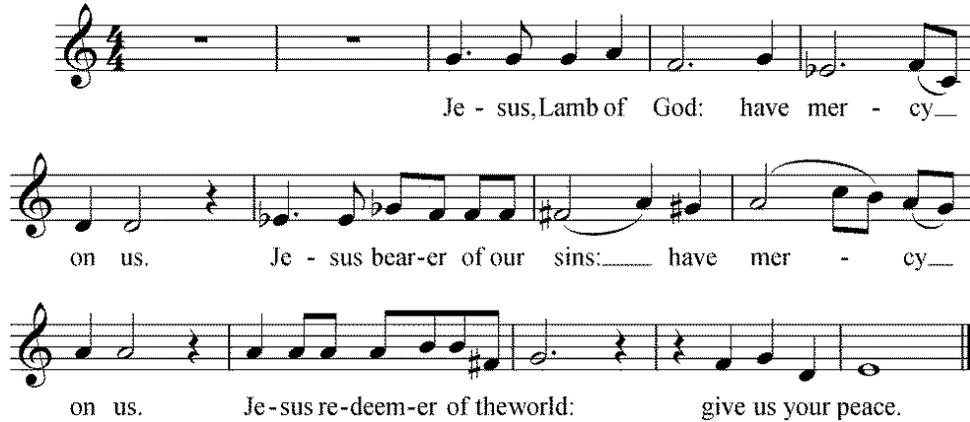


This is the bo - dy of Christ,\_\_\_\_ bro - ken that we may be  
whole;\_\_\_\_ this cup, as pro - mised by God, true to his  
word, cra - dles our Lord;\_\_\_\_ food for the good of the soul.\_\_\_\_

MUSIC AT COMMUNION

Lamb of God (communion service 3)

William Mathias



Je - sus, Lamb of God: have mer - cy\_

on us. Je - sus bear-er of our sins: have mer - cy\_

on us. Je - sus re-deem-er of the world: give us your peace.

PRAYER AFTER COMMUNION

Holy God, we see your glory in the face of Jesus Christ.  
May we who are partakers of his table reflect his life in word and deed,  
that all the world may know his power to change and save.  
We ask this in his name.

**Amen.**

THE BLESSING

Christ Jesus, the splendour of the Father and the image of his being,  
draw you to himself that you may live in his light and share his glory;  
and the blessing of God, Father, Son and Holy Spirit, be upon you, and all those whom you love and care for,  
this day and forever. **Amen.**

THE DISMISSAL

POSTLUDE

“Lord God, Now open wide your Heaven” BWV 617

J.S. Bach

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**PARTICIPANTS**

PRESIDER AND PREACHER

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VOCALIST AND LECTOR

*Sarah McPherson*

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