

EVENSONG AT 18H00

Officiant: The Very Revd Michael Weeder

Psalm: 46 (*Book of Common Prayer* page 549)
1st Lesson: Genesis 12:1-9
2nd Lesson: John 1:43-51
Canticles: Sumsion in G
Responses: Reading
Hymns: 50, 53
Anthem: Sumsion in G

SUBMIT A PRAYER REQUEST

Please send your request via the Cathedral email. Please note that names on the prayer list will remain for 4 weeks. You are invited to re-send names after that time if a longer period is desired.

NO EVENSONG NEXT SUNDAY – SUNDAY 28 JANUARY

YEAR'S MIND

Arthur Westman (21), Millicent Lawrence (22), Michael Mossop (22), John Henry Ernstzen (22), Grant Wildschut (23), Robin Mortimer (23), Dorothy Brock (24), Myra Daries (25), Edwyn Yardwyn (25), Alan James Strickland Dunlop (25), Doreen Willenberg (26), Majorie Ellis (26), Francis Melouw (26), Beryl Jean Fisher (26).

HEALING OF MEMORIES WORKSHOP FOR COMMUNITIES OF FAITH Lead by Canon Michael Lapsley SSM – 1-3 March 2024, Cape Town.

Everyone has a story to tell, and every story needs to be heard, acknowledged, and respected. This is the first step to personal healing as well as healing of interpersonal relationships. By exploring and acknowledging the emotional wounds carried by nations, communities, and individuals. The process consists of creating a safe space for people to share their stories. Cultivating a collective journey where they, as participants, become healers for one another.

*Cost: Two and a half day (R250 per person) workshop include accommodation (two nights), meals and workshop material.

APPEAL FOR APPRECIATION & SUPPORT

As we prepare to bid the Dean a fond farewell, the Cathedral Wardens and Council are asking for support in giving the Dean an appropriate send-off and thank him for his service. We appeal to the congregation for the following:

- Financial contributions towards a gift for the Dean and Bonita.
- Support to assist with the costs of a farewell celebration e.g. catering, tent hire etc, either financial or reduced/no cost services.
- People with skills, especially an events coordinator to assist with organising.

If you would like to offer assistance or make a contribution, please contact the Cathedral Office.

Financial contributions can be deposited into the St. Georges Cathedral account. Please reference 'Dean's gift' or 'Dean's farewell' to ensure we put your contribution in the right place.

Thanking you in anticipation.

Account Name: Cathedral Church of St George
Bank: Standard Bank
Account Number: 070038260
Branch Code: 020909

SERVICES IN THE COMING WEEK

Monday 22 January <i>Charles Frederick Mackenzie, Bishop of Central Africa 1862</i>	Angelus Mass	12h00 13h15
Tuesday 23 January	Angelus Mass Evening Prayer	12h00 13h15 17h00
Wednesday 24 January	Angelus Mass Evening Prayer	12h00 13h15 17h00
Thursday 25 January	Angelus Mass Evening Prayer	12h00 13h15 17h00
Friday 26 January <i>THE PRESENTATION OF OUR LORD IN THE TEMPLE</i>	Mass	07h15
Saturday 27 January <i>Anskar, Bishop and Missionary in Denmark and Sweden, 864</i>	Mass	08h00
Sunday 28 January <i>Fourth Sunday After the Epiphany</i> No Evensong on this day	Mass Sung Mass	07h00 09h30



CATHEDRAL DIRECTORY

Tel: 021 424 7360

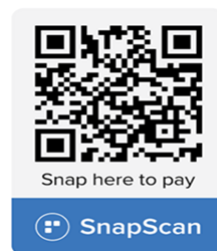
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WHEN YOU NEED PASTORAL CARE

Please contact the clergy via the Cathedral office, or, in case of an emergency, call **083 384 4854**

“Find the sweetness in your own heart, then you may find the sweetness in every heart”. - Rumi



ST. GEORGE'S CATHEDRAL
A PLACE OF HEALING AND HOPE

Cathedral Church of St George

Cape Town and the *Church of the Good Shepherd*,
Robben Island Die Sint George Katedraal, Kaapstad
iCathedral kaGeorge Ongcwele, Yasekapa
A place of healing and hope

Sunday, 21 January 2024 Third Sunday after the Epiphany

Please take a moment to silence your cell phone or other devices.

SERVICES FOR THE DAY

MASS

07h00 Presider & Preacher: The Very Revd Michael Weeder

09h30 Presider & Preacher: The Very Revd Michael Weeder

EVENSONG

18H00 Officiant : The Very Revd Michael Weeder

INTROIT HYMN: 49 O worship the Lord in the beauty of holiness

1
O worship the Lord in the beauty of holiness;
bow down before him, his glory proclaim;
with gold of obedience, and incense of lowliness,
kneel and adore him: the Lord is his name.

2
Low at his feet lay thy burden of carefulness:
high on his heart he will bear it for thee, comfort thy sorrows, and answer thy prayerfulness,
guiding thy steps as may best for thee be.

3
Fear not to enter his courts in the slenderness.
of the poor wealth thou wouldst reckon as thine:
truth in its beauty, and love in its tenderness,
these are the offerings to lay on his shrine.

4
These, though we bring them in trembling and fearfulness,
he will accept for the name that is dear;
mornings of joy give for evenings of tearfulness,
trust for our trembling and hope for our fear.

5
O worship the Lord in the beauty of holiness;
bow down before him, his glory proclaim;
with gold of obedience, and incense of lowliness,
kneel and adore him: the Lord is his name.

COLLECT OF THE DAY

**O God of new beginnings:
give us courage to turn
and joyfully follow you
into new adventures of faithful service;
through Jesus Christ
our light and our salvation,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.**

THE WORD OF GOD

The First Reading: Jonah 3:1-5, 10
The Second Reading: 1 Corinthians 7:29-31
Proclamation of the Gospel: Mark 1:14-20

PSALM 62:5-12



5 Nevertheless my soul wait in | silence · for | God:
for from | him | comes my | hope.

6 He only is my rock and | my sal|vation:
my strong tower so that | I shall | not be | moved.

7 In God is my deliverance | and my | glory:
God is my strong | rock | and my | shelter.

8 Trust in him at all times | O my | people:
pour out your hearts before him for | God | is our | refuge.

9 The children of Adam are but breath
the children of | earth · are a | lie:
place them in the scales and they fly upward
they | are as | light as | air.

10 Put no trust in extortion
do not grow | worthless · by | robbery:
if riches increase | set not · your | heart up|on them.

11 God has spoken once twice have I | heard him | say:
that | power be|longs to | God,

12 That to the Lord belongs a | constant | goodness:
for you reward each one of us ac|cording | to our | works.

Glory to the Father and | to the | Son: and | to the | Holy | Spirit:
as it was | in the · be|ginning: is now and | will be · for | ever · A|men.

GRADUAL HYMN: 54 Thou whom shepherds worshipped

1	2
Thou whom shepherds worshipped, hearing angels tell their tidings cheering, 'Sirs, away with doubt and fearing! Christ the King is born for all;'	thou to whom came wise men faring, gold and myrrh and incense bearing, heartfelt homage thus declaring to the King that's born for all:
3	
bending low in adoration thee we greet, for our salvation given by wondrous incarnation, King of Glory born for all.	

OFFERTORY HYMN: 47 Brightest and best of the sons of the morning

1	2
Brightest and best of the sons of the morning, dawn on our darkness, and lend us thine aid; star of the east, the horizon adorning, guide where our infant Redeemer is laid.	Cold on his cradle the dew-drops are shining; low lies his head with the beasts of the stall; angels adore him in slumber reclining, Maker and Monarch and Saviour of all.

3	4
Say, shall we yield him, in costly devotion, odours of Edom, and offerings divine, gems of the mountain, and pearls of the ocean, myrrh from the forest, or gold from the mine?	Vainly we offer each ample oblation, vainly with gifts would his favour secure: richer by far is the heart's adoration, dearer to God are the prayers of the poor.
5	
Brightest and best of the sons of the morning, dawn on our darkness, and lend us thine aid; star of the east, the horizon adorning, guide where our infant Redeemer is laid.	

RECESSIONAL HYMN: 259 My God, and is thy table spread

My God, and is thy table spread, and doth thy cup with love o'erflow? thither be all thy children led, and let them all thy sweetness know.	My God, u tafel is gedek, van liefde loop u beker oor; u kinders word daarheen getrek deur Hom wat elke siel bekoor.
Hail, sacred feast which Jesus makes, rich banquet of his flesh and blood! thrice happy they who here partake that sacred stream, that heavenly food.	Hai isidlo sika-Yesu! Som-Zimba ne-Gazi lakhel! Hai inyweba yowamkele Elo-Gazi nalom-Zimba!
Why are its bounties all in vain before unwilling hearts displayed? was not for them the Victim slain? are they forbid the children's bread?	Waarom vergeefs die tekens bied aan harte wat onwillig bly? Mag hul die brood dan nie geniet? Het Hy vir hul nie ook gely?
O let thy table honoured be, and furnished well with joyful guests; and may each soul salvation see, that here its sacred pledges tastes.	Maak dan u tafel vol, o Heer, met dié wat hul in U verheug; vul elkeen wat die gawes eer, o Saligmaker, met u vreug.

5
O let me see thy foot-marks, and in them plant mine own; my hope to follow duly is in thy strength alone: O guide me, call me, draw me, uphold me to the end; and then in heaven receive me, my Saviour and my Friend.

THE COMMUNION OF THE PEOPLE

We welcome all baptized Christians to the altar rail for bread and wine.
You may:
1) sip from the chalice by guiding the chalice to your lips, or
2) have the chalice bearer dip (intinct) the bread for you.

PRAYERS

for healing and thanksgiving are offered in the St John's Chapel after Mass

OURSELVES

- From Sunday Musings by Diana Butler Bass

Almost thirty years ago, I found myself in an extremely difficult personal dilemma. I went out to dinner with a friend, hoping for advice, and spent much of the meal crying and complaining. I had choices to make, painful decisions ahead. I felt stuck. What should I do? What path should I take?

Instead of answering my question, he said the oddest thing: “*You don’t see yourself very well. You really need to look in the mirror more often. You need to see yourself more clearly. Then you’ll know what to do.*”

Do we really want to see ourselves? Unless you are Narcissus, most of us don’t gaze too deeply at ourselves. We aren’t really afraid of falling in love with ourselves; instead, we are afraid of what we might see. In a sense, we carry the memory of Genesis — the shame of Adam and Eve — with us, and its shadows haunt us in every mirror. Will we really be naked if we stare too long? We might not be notorious sinners. But we know the secrets, even if we try to ignore them. And thus, having done that which we ought not to have done, we avert our gaze, we hide from ourselves, not even wanting to be truly seen by our intimate partner.

But God searches us out. In what might be the best question in the whole Bible, God calls out: “*Adam, where are you?*” (Excuse me, but why does God need to ask?) Adam, cowering in the bushes, replies that he is naked and afraid — exposed and guilty. He doesn’t want God to see him. He doesn’t want to see himself.

But today’s reading frees us from the shame of being seen and seeing. The story of Nathanael reverses Genesis. Nathanael scoffs at the possibility of Jesus of Nazareth being the Messiah, seemingly rejecting the promise of God.

Yet, when Jesus sees Nathanael, he says, “*Here is an Israelite without deceit!*”

Nathanael replies, “*How do you know this?*”

Jesus says, “*I saw you under the fig tree before Philip called you!*”

This is far more than a Jesus magic trick. This is a story laden with the symbolism of Genesis. Nathanael, like Adam before him, is under a tree. We do not know what was on his heart, maybe skipping work, maybe daydreaming, maybe the simple pleasure of being under a fig tree in the heat. In it, we hear the echoes of the garden. A fig tree? The fig tree is the third tree mentioned in the Bible — the first being the Tree of Life; the Second the Tree of Knowledge of Good and Evil; the third, the fig tree from which Adam and Eve sew garments to cover their nakedness after they break God’s command.

Jesus sees Nathanael under a fig tree, under the covering of shame. Yet Jesus sees a good man, a person of pure heart. When he said to Nathanael, “*I saw you under the fig tree,*” he was saying, “*I see YOU – beyond your shame, beyond whatever you seek to hide, beyond every bad choice you have ever made. And I see you for who you really are: without deceit.*” There is no judgment, no condemnation; instead, there is an invitation to come into the light.

If God sees us thus, we should be able to see ourselves in the same way. We should not fear looking at ourselves, deeply and reflectively. Not as a fixation like Narcissus. But with honesty and acceptance and insight and forgiveness and grace.

Discipleship doesn’t begin by seeing ourselves as sinners. Anyone can do that. That’s why we hide. Discipleship begins by seeing ourselves as Jesus sees us. To see ourselves clearly — as Nathanael did — without deceit — through the loving eyes of Christ — that is the beginning of discipleship.