



SUNDAY EUCHARIST AND PRAYER FOR SPIRITUAL COMMUNION

THE SIXTH SUNDAY
AFTER PENTECOST

JULY 12, 2020

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**.*

This type of note, offering directions about the service is called a "rubric", which comes from the Latin word rubrica (red) – referring to a time when these instructional notes were always written in red.

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.

PRELUDE

Offertoire sur les grands jeux

(from Messe pour les Couvents)

François Couperin (1668-1733)

WORDS OF WELCOME

SENTENCE

The word is very near you; it is in your mouth and in your heart, so that you can do it.

(Deuteronomy 30.14)

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.

GLORIA

The Gloria, or on occasion some other song of praise, centers the service on the God we gather to praise in our worship

Communion service (Series 3)

William Mathias



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 SIXTH SUNDAY AFTER PENTECOST

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,

you have made us for yourself,

and our hearts are restless until they find their rest in you.

May we find peace in your service,

and in the world to come, see you face to face;

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 55: 10-13

For as the rain and the snow come down from heaven,
and do not return there until they have watered the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall my word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and succeed in the thing for which I sent it.

For you shall go out in joy,
and be led back in peace;
the mountains and the hills before you
shall burst into song,
and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be to the LORD for a memorial,
for an everlasting sign that shall not be cut off.

The Word of the Lord

Thanks be to God.

THE PSALM

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalm 105: 1-14

Chant: Bairstow in F



Give thanks to our God and call upon his / holy / name;*
make known God's / deeds a- / mong the / peoples.

Sing to God, sing praises to the / Holy / One,*
and speak of / all God's / marvell-ous / works.

Glory in the / holy / name;*
let the hearts of / those who • seek / God re- / joice.

Let us search for you and your / strength, O / God,*
let us con- / tinual-ly / seek your / face.

Let us remember the marvels / you have / done,*
your wonders and the / judgements / of your / mouth,

O offspring of Abraham and / Sarah • your / servants,*
O children of / Jacob • and / Rachel • your / chosen ones.

You are the / Ho-ly / One;*
your judgements pre- / vail in / all the / world.

You have always been mindful / of your / covenant,*
the promise you made for a / thousand / gener- / ations.

The covenant you made with / Abraham • and / Sarah,*
the oath that you swore to / Isaac / and Re- / bekah,

Which you established as a statute for / Jacob • and / Rachel,*
an everlasting / coven- / ant for / Israel,

Saying, "To you will I give the / land of / Canaan*
to be / your al- / lotted • in- / heritance."

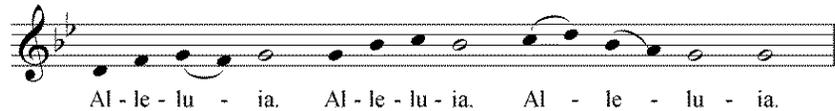
When they were / few in / number,*
of little account, and so- / journers / in the / land.

Wandering from / nation • to / nation*
and from one / country / to a- / nother,

You let / no one • op- / press them*
and rebuked / monarchs / for their / sake.

THE GOSPEL ACCLAMATION

The gospel acclamation moves us toward the summit of the Liturgy of the Word – the reading of the Holy Gospel. Gospel means “good news” – specifically the “good news of Jesus.”



Answer me, O Lord, for your love is kind

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.

The Lord be with you.

And also with you

The Holy Gospel of our Lord Jesus Christ according to Matthew

Glory to you, Lord Jesus Christ

Matthew 13: 1-9, 18-23

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: “Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!”

“Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

The Gospel of Christ

Praise to you, Lord Christ.

THE SERMON

Rev. Dr. Dan Tatarnic

Priest Associate,

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 CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus and the Holy Spirit: The Holy Trinity.

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.

THE CONFESSION 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.

God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our saviour Jesus Christ, that we may abide in your love and service only your will. Amen.

The presider offers absolution and the people respond

Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all 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 our ministry of sharing God's love with the world by donating at www.cathedralhamilton.ca

The altar is prepared for Holy Communion

HYMN AT THE OFFERTORY



Come down, O Love di - vine, seek thou this soul_ of
O let it free - ly burn, till earth - ly pas - sions
Let ho - ly cha - ri - ty mine out - ward vest - ure
And so the yearn - ing strong, with which the soul_ will
mine, and vis - it it with thine own ar - dour glow - ing;
turn to dust and ash - es in its heat con - sum - ing;
be and low - li - ness be - come mine in - ner_ cloth - ing;
long, shall far out - pass the pow'r of hu - man tell - ing;
O Com - fort - er, draw near, with - in my heart ap -
and let thy glo - rious light shine ev - er on my
true low - li - ness of heart, which takes the hum - bler
for none can guess its grace, till they be - come the
pear, and kin - dle it, thy ho - ly flame be - stow - ing.
sight, and clothe me round, the while my path il - lum - ing.
part, and o'er its own short - com - ings weeps with loath - ing.
place where - in the Ho - ly Spi - rit finds a_ dwell - ing.

PRAYER OVER THE GIFTS

Creator God,
your word creates in us a yearning for your kingdom.
Receive all we offer you this day,
and keep us in your peace;
for the sake 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 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 that we should praise you, gracious God, for you created all things.
You formed us in your own image: male and female you created us.
When we turned away from you in sin, you did not cease to care for us,
but opened a path of salvation for all people.
You made a covenant with Israel,
and through your servants Abraham and Sarah gave the promise of a blessing to all nations.
Through Moses you led your people from bondage into freedom;
through the prophets you renewed your promise of salvation.
Therefore, with them, and with all your saints who have served you in every age,
we give thanks and raise our voices
to proclaim the glory of your name.

SANCTUS AND BENEDICTUS

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Communion service (Series 3)

William Mathias

The musical score is written in 4/4 time and consists of five staves of music. 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 recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Holy God, source of life and goodness,
all creation rightly gives you praise.
In the fullness of time, you sent your Son Jesus Christ,
to share our human nature,
to live and die as one of us,
to reconcile us to you, the God and Father of all.
He healed the sick and ate and drank with outcasts and sinners;
he opened the eyes of the blind
and proclaimed the good news of your kingdom to the poor and to those in need.
In all things he fulfilled your gracious will.

On the night he freely gave himself to death,
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."

Gracious God, his perfect sacrifice destroys the power of sin and death;
by raising him to life you give us life for evermore. Therefore, we proclaim the mystery of faith.

Christ has died.

Christ is risen.

Christ will come again.

Recalling his death,
proclaiming his resurrection,
and looking for his coming again in glory,
we offer you, Father, this bread and this cup.
Send your Holy Spirit upon us and upon these gifts,
that all who eat and drink at this table may be one body and one holy people,
a living sacrifice in Jesus Christ, our Lord.
Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory is 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.

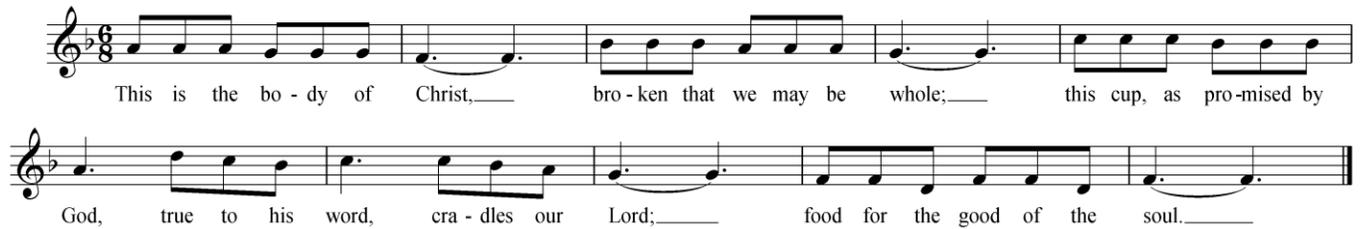
As our Saviour taught us, let us pray,

**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 BREAKING OF THE BREAD AND THE FRACTION ANTHEM

This is the Body of Christ

John Bell (b.1949)



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.____

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 truly present in the Blessed Sacrament of the Altar.

I love you above all things, and long for you in my soul.

**Since I cannot receive you in the Sacrament of your Body and Blood,
come spiritually into my heart.**

**Cleanse and strengthen me with your grace, Lord Jesus,
and let me never be separated from you.**

**May I live in you, and you in me,
in this life and in the life to come.**

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

PRAYER AFTER COMMUNION

Living God,

in this sacrament we have shared in your eternal kingdom.

May we who taste this mystery forever serve you in faith, hope, and love.

We ask this in the name of Jesus Christ the Lord.

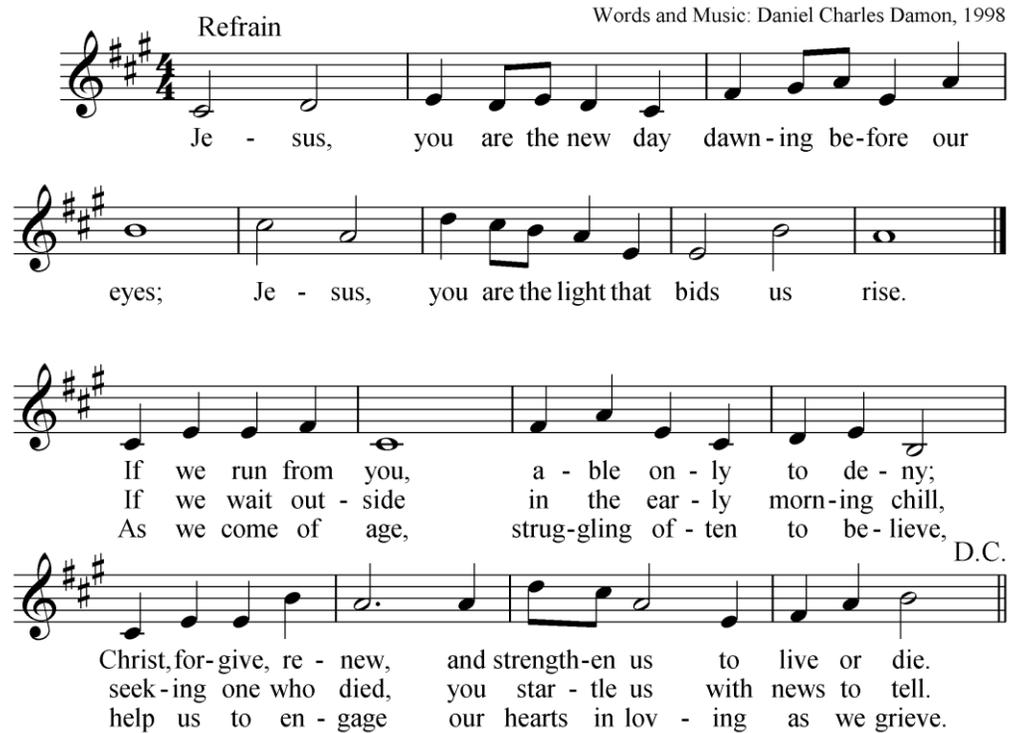
Amen.

THE BLESSING

HYMN AT CLOSING

Words and Music: Daniel Charles Damon, 1998

Refrain



Je - sus, you are the new day dawn - ing be - fore our
eyes; Je - sus, you are the light that bids us rise.
If we run from you, a - ble on - ly to de - ny;
If we wait out - side in the ear - ly morn - ing chill,
As we come of age, strug - gling of - ten to be - lieve, D.C.
Christ, for - give, re - new, and strength - en us to live or die.
seek - ing one who died, you star - tle us with news to tell.
help us to en - gage our hearts in lov - ing as we grieve.

THE DISMISSAL

Go in peace to love and serve the Lord

Thanks be to God

POSTLUDE

Chaconne in g

Louis Couperin (1626-1661)

PARTICIPANTS

PRESIDER

*Rev. Canon Terry DeForest
Rector-in-the-Interim*

PREACHER

*Rev. Dr. Dan Tatarnic
Priest Associate*

LECTOR/CANTOR

*Brad Barnham
Assistant Conductor*

MUSICIAN

*Michael Bloss
Cathedral Director of Music*

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