



SUNDAY EUCHARIST AND PRAYER FOR SPIRITUAL COMMUNION

THE EIGHTH
SUNDAY AFTER
PENTECOST

JULY 26, 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

Prelude and Praise

Ben Steinberg (b. 1930)

WORDS OF WELCOME

SENTENCE

Lord, to whom shall we go? You have the words of everlasting life. (John 6.68)

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 EIGHTH 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.

O God,

the protector of all who trust in you,

without whom nothing is strong, nothing is holy,

increase and multiply upon us your mercy,

that with you as our ruler and guide,

we may so pass through things temporal,

that we lose not the things eternal;

through Jesus Christ our Lord,

who lives and reigns with you and the Holy Spirit, one God, for ever and 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.

1 Kings 3: 5-12

At Gibeon the LORD appeared to Solomon in a dream by night; and God said, “Ask what I should give you.” And Solomon said, “You have shown great and steadfast love to your servant my father David, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne today. And now, O LORD my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. And your servant is in the midst of the people whom you have chosen, a great people, so numerous they cannot be numbered or counted. Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?”

It pleased the Lord that Solomon had asked this. God said to him, “Because you have asked this, and have not asked for yourself long life or riches, or for the life of your enemies, but have asked for yourself understanding to discern what is right, I now do according to your word. Indeed, I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you.

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 119: 129-136



Your decrees are **won**-derful;*
therefore I obey them **with** all my heart.

When your word goes forth **it** gives light;*
it gives under-**stand**-ing to the simple.

I open my **mouth** and pant;*
I **long** for your commandments.

Turn to me in **mer**-cy,*
as you always do to **those** who love your name.

Steady my footsteps **in** your word;*
do not let iniquity have do-**min**-ion over me.

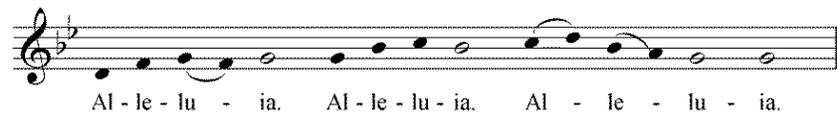
Rescue me from those who op-**press** me,*
and I will **keep** your commandments.

Let your countenance shine upon your **ser**-vant*
and **teach** me your statutes.

My eyes have shed **streams** of tears,*
because your people **do** not keep your law.

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.”



The Lord has always been mindful of his covenant.

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.

Matthew 13: 31-33, 44-52

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

He put before them another parable: "The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches."

He told them another parable: "The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened."

"The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

"Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

"Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

"Have you understood all this?" They answered, "Yes." And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old."

The Gospel of Christ

Praise to you, Lord Christ.

THE SERMON

The Rev. Canon Dr. Sharyn Hall

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

TEXT: Tobias Clausnitzer, 1663. tr. Catherine Winkworth, 1858, alt.

MUSIC: Das grosse Cantional oder Kirchen Gesangbuch, 1687. LIEBSTER JESU



Bless - ed Je - sus at your Word we have come a -
All our know - ledge, sense and sight lie in deep - est
Ra - diance of God's glo - ry bright, Light of light from
gain to hear you; let our thoughts and hearts be stirred and in
dark - ness shroud - ed till your Spi - rit breaks the night, fill - ing
God pro - ceed - ing, Je - sus send your bless - ed light; help our
glow - ing faith be near you. As the prom - is -
us with light en - clou - ded. All good thoughts and
hear - ing, speak - ing, heed - ing, that our prayers and
es here giv - en draw us whol - ly up to hea - ven.
all good liv - ing come but by your gra - cious giv - ing.
songs may please you, as with grate - ful hearts we praise you.

PRAYER OVER THE GIFTS

God of grace,
accept all we offer you this day,
as we look toward the glory you have promised.
This we ask in the name 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 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. 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.

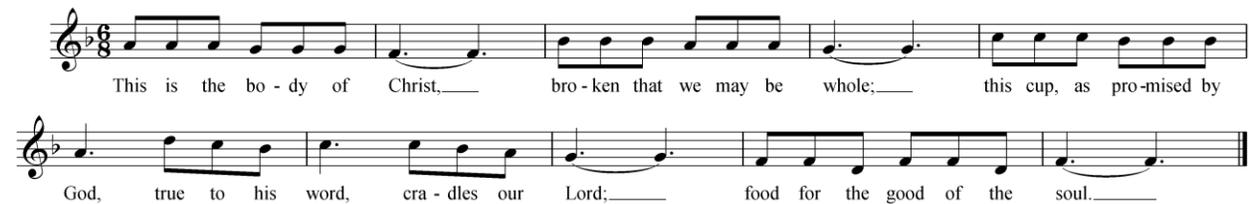
As our Saviour taught us, let us pray,

**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

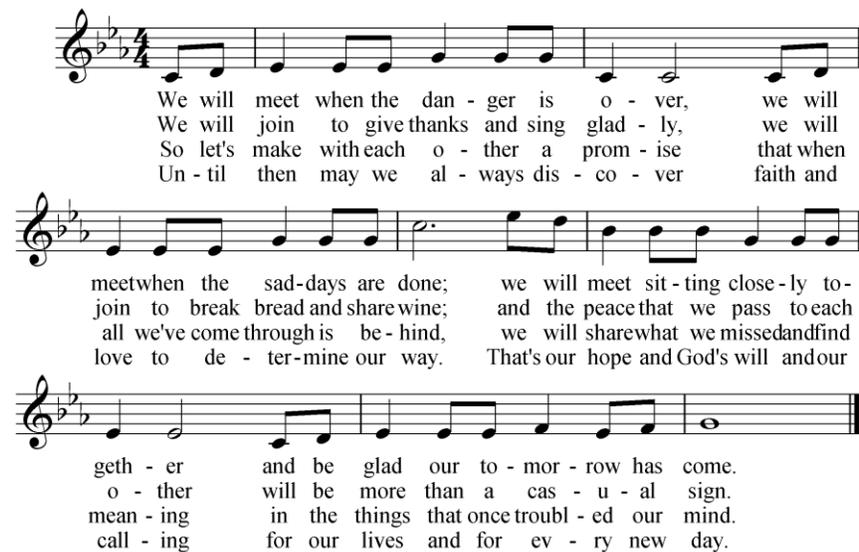
God of grace,
we have received the memorial of the death and resurrection of your Son.
May your love, poured into us, bring us to your promises.
We ask this in the name of our Redeemer Jesus Christ.

Amen.

THE BLESSING

HYMN AT CLOSING

TEXT AND MUSIC: John L. Bell based on a Norwegian text by Hans-Olav Mørk, 2020



We will meet when the dan - ger is o - ver, we will
We will join to give thanks and sing glad - ly, we will
So let's make with each o - ther a prom - ise that when
Un - til then may we al - ways dis - co - ver faith and

meet when the sad-days are done; we will meet sit - ting close - ly to -
join to break bread and share wine; and the peace that we pass to each
all we've come through is be - hind, we will share what we missed and find
love to de - ter - mine our way. That's our hope and God's will and our

geth - er and be glad our to - mor - row has come.
o - ther will be more than a cas - u - al sign.
mean - ing in the things that once troubl - ed our mind.
call - ing for our lives and for ev - ry new day.

THE DISMISSAL

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

POSTLUDE

Toccata

Eugene Gigout (1844-1925)

PARTICIPANTS

PRESIDER

Rev. Dr. Dan Tatarnic
Priest Associate

PREACHER

Rev. Canon Dr. Sharyn Hall
Priest Associate

LECTOR/CANTOR

Brad Barnham
Assistant Conductor

MUSICIANS

Michael Bloss
Cathedral Director of Music

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