



# SUNDAY EUCCHARIST AND PRAYER FOR SPIRITUAL COMMUNION

THE TENTH SUNDAY  
AFTER PENTECOST

AUGUST 9, 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 on the name "Alain"*

Maurice Duruflé (1902-1986)

### SENTENCE

I wait for the Lord; in his word is my hope. *Psalm 130.4*

### 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.

## SONG OF PRAISE

*The song of praise, centers the service on the God we gather to praise in our worship*

*To God Be the Glory*

Fanny Crosby/William Doane

The musical score is written on a single treble clef staff in 3/4 time, with a key signature of three flats (B-flat, E-flat, A-flat). The melody is simple and hymn-like, with lyrics printed below the notes. The piece concludes with a double bar line.

To God be the glo - ry who great things has done! God  
so loved the world, free - ly send - ing the Son, who  
yield - ed his life an a - tone-ment for sin, and  
o - pened the life - gate that all may go in. Praise the  
Lord! Praise the Lord! Let the earth hear God's voice. Praise the Lord! Praise the  
Lord! Let the peo - ple re - joice! O come to the Fa - ther through  
Je - sus the Son, and give God the glo - ry, who great things has done.

## THE COLLECT FOR THE TENTH 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 sent your Holy Spirit  
to be the life and light of your Church.  
Open our hearts to the riches of your grace,  
that we may bring forth the fruit of the Spirit  
in love, joy, and peace;  
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. However, today’s reading is taken from the epistle literature of the New Testament.*

*Romans 10: 5-15*

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead. But what does it say?

“The word is near you,  
on your lips and in your heart”

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

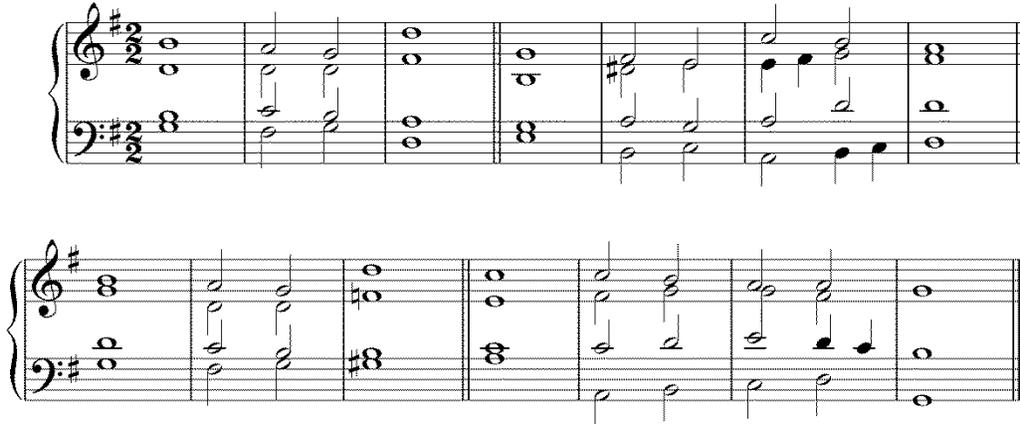
The Word of the Lord

**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 85: 7-13  
Chant: Garrett in G*



- 7 Show us your / mercy • O / God,\*  
and / grant us / your sal- / vation.
- 8 You speak, O God and / I will / listen,\*  
for your words are peace to your faithful people  
and to those who / turn their / hearts to / you.
- 9 Truly, your salvation is very near to / those who / fear you,\*  
that your / glory • may / dwell in • our / land.
- 10 Mercy and truth have / met to- / gether;\*  
righteousness and / peace have / kissed each / other.
- 11 Truth shall spring up / from the / earth,\*  
and righteousness / shall look / down from / heaven.
- 12 God shall indeed / grant pros- / perity,\*  
and our / land will / yield its / increase.
- 13 **2<sup>nd</sup>** Righteousness shall / go be- / fore you,\*  
and peace shall be a / pathway / for your feet.

## HYMN AT THE SEQUENCE

*The sequence hymn 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.”*

**Text:** James Edmeston (1791-1867)

**Music:** Melody, Friedrich Filitz (1804-1876). MANNHEIM



Lead us, heaven-ly Fa-ther, led us o'er the world's tem - pes-tuous sea;  
Spi-rit of our God, de-scen-ding, fill our hearts with heaven-ly joy,  
guard us, guide us, keep us, feed us, for we have no help but thee;  
love with ev - ery pas-sion blen-ding plea-sure that can ne - ver cloy;  
yet pos-sess-ing ev - ery bless-ing if our God our Fa - ther be.  
thus pro - vi - ded, par-doned, guid - ed, noth-ing can our peace des-troy.

## 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 14: 22-33*

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**

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, “It is a ghost!” And they cried out in fear. But immediately Jesus spoke to them and said, “Take heart, it is I; do not be afraid.”

Peter answered him, “Lord, if it is you, command me to come to you on the water.” He said, “Come.” So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, “Lord, save me!” Jesus immediately reached out his hand and caught him, saying to him, “You of little faith, why did you doubt?” When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, “Truly you are the Son of God.”

The Gospel of Christ

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

THE SERMON

The Rev. Dr. Dan Tatarnic

*Pastoral Assistant  
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.*

POST SERMONIC MUSIC

*How beautiful are the feet (from The Messiah)*

George Frederick Handel (1685-1759)

*How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. (Isaiah 52:7)*

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.cathedralbhamilton.ca](http://www.cathedralbhamilton.ca)*

*The altar is prepared for Holy Communion*

## HYMN AT THE OFFERTORY

TEXT: John Rippon, *A Selection of Hymns*, 1787

MUSIC: Melody *Genuine Church Music* 1832. FOUNDATION



How\_ firm a foun - da - tion, ye saints of the Lord, is\_\_\_  
Fear\_ not I am with thee, O be not dis mayed, for\_\_\_  
When through the deep wa - ters I call thee to go, the\_\_\_  
laid for your faith in his ex - cell - ent word! What  
I am thy God and will still give thee aid. I'll  
ri - vers of woe shall not thee o - ver - flow; for  
more can he say than to you he hath said, to\_\_\_  
strength - en thee, help thee, and cause thee to stand, up -  
I will be with thee, thy trou - bles to bless, and\_\_\_  
you who for re - fuge to Je - sus hath fled?  
held by my right - eous, om - ni - po - tent hand.  
sanc - ti - fy to thee thy deep - est dis - tress.

## SETTING OF THE ALTAR

*Hinno del Apostoli*

Girolamo Frescobaldi (1583-1643)

## PRAYER OVER THE GIFTS

Father, receive all we offer you this day,  
and grant that in this eucharist we may be enriched  
by the gifts of the Spirit.

We ask this 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.**

We rest in you timeless One, giver of peace, bringer of hope,  
you have knit us together, and breathed your life into us.  
Your Spirit moves beckoning us to join your song;  
you wait to speak even though we are slow to listen,  
you call us in still small voices, command us to be still and know you,  
in the depths of our being, beyond the veil of time.

Still us now so that, ever more aware of our connection  
with you and with all who seek you in faith,  
we may find and repeat the praises  
that ring from the rocks of earth  
to the saints in light as we sing:

## 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.*

We bring to this table God of Grace,  
all the concerns we carry, all of the gifts we have to offer,  
all of the hope we long to see fulfilled,  
so that as bread and wine are transformed,  
we may experience your presence,  
and our restless hearts find rest in you.

Speak to us as Christ spoke to those first disciples,  
when gathered at a table Jesus took bread and gave you thanks,  
he broke it and gave it to his disciples saying:  
"Take and eat, this is my body which is broken for you.  
Do this in remembrance of me."

After supper he took the cup of wine,  
gave you thanks and shared it saying,  
"This is my blood of the new covenant  
which is shed for you and for many for the forgiveness of sins.  
Do this in remembrance of me."

Come Holy Spirit,  
upon us and upon these gifts,  
open us to receive Christ afresh in the depths of our hearts,  
transform us, so we may be moved  
to adore the One whose mercy is from  
everlasting to everlasting.

We worship you, we adore you, we seek you, we await you.

**Amen. Alleluia.**

#### 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)*

Two staves of musical notation in 8/8 time, key of B-flat major. The lyrics are: 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

Eternal God,  
grant to your Church the unity and peace  
that we have tasted in this eucharist,  
the fruit of your life-giving Spirit.  
We ask this in the name of Jesus Christ the Lord.

**Amen.**

THE BLESSING

HYMN AT CLOSING

**TEXT:** Christopher Idle (b. 1938)

**MUSIC:** R. Runciman Terry (1865-1938) HIGHWOOD



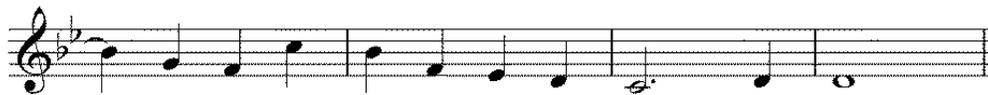
Glo - ry to God, the source of all our mis - sion;  
Proud in our wealth, or des - ti - tute and bro - ken,  
East - ward or west - ward, north - ward, south - ward, mo - ving,  
Linked by the cross at which we are for - giv - en,  
Send us, Lord Christ, to serve at your di - rec - tion,



Je - sus be praised, the Sa - viour, Lord and Son! Praise to the  
we can - not live by earth - ly bread a - lone; but by the  
fin - ding new fields, new pat - terns and new role, Christ's fel - low  
joined by the love that came to find and save, one in the  
dy - ing and liv - ing, yours in loss and gain, true to the



Spi - rit, who con - firms the vi - sion; \_\_\_\_\_  
word that God him - self has spo - ken \_\_\_\_\_  
wor - kers, all his good - ness pro - ving, \_\_\_\_\_  
hope of God's new earth and hea - ven, \_\_\_\_\_  
gos - pel of your re - sur - rec - tion, \_\_\_\_\_



— in all the world the will of God be done!  
— we are set free to make our Mas - ter known.  
— see how our God is mak - ing peo - ple whole!  
— we love and give since he first loved and gave.  
— work - ing and pray - ing till you come to reign.

THE DISMISSAL

Go in peace to love and serve the Lord

**Thanks be to God**

POSTLUDE

*Fugue on the name "Alain"*

Maurice Duruflé

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## **PARTICIPANTS**

### **PRESIDER**

*Rev. Canon J Lefebvre  
Honorary Assistant*

### **PREACHER**

*Rev. Dr. Dan Tatarnic  
Pastoral Assistant*

### **SOLOIST/LECTOR/CANTOR**

*Richard Cunningham*

### **ORGAN**

*Michael Bloss  
Cathedral Director of Music*

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