



SUNDAY EUCHARIST AND PRAYER FOR SPIRITUAL COMMUNION

THE TWELFTH
SUNDAY AFTER
PENTECOST

AUGUST 23, 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.

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 give honour and respect. 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.

PRELUDE

Le Banquet Celeste

Olivier Messiaen (1908-1992)

SENTENCE

Jesus is the Christ, the Son of the living God. *Matthew 16.16*

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 TWELFTH 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,
we are taught by your word
that all our doings without love are worth nothing.
Send your Holy Spirit and pour into our hearts
that most excellent gift of love,
the true bond of peace and of all virtue;
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.

Exodus 1:8-2:10

Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live." But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this, and allowed the boys to live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, "Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live."

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him. "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and

nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water."

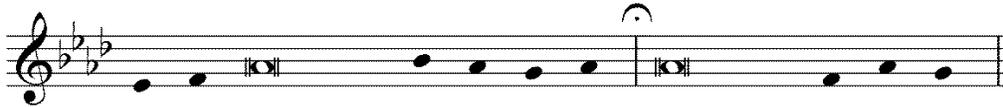
The Word of the Lord

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 124



Cantor: IF GOD had not **been** on our side,*
let **Israel** now say;

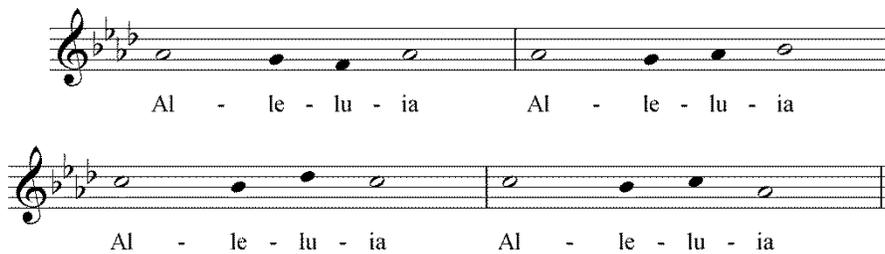
All: If God had not **been** on our side,*
when enemies rose **up** a-gainst us;
Then would they have **swallowed us** up a-live*
in their fierce **anger** to-ward us;
Then the waters **would have** o-ver-whelmed us*
and the torrent gone **o-ver** us.
Then the **ra-ging** wa-ters*
would have gone right **o-ver** us..

Cantor: ---- **Blessed** be God!*
who has not given us over to be a prey **for** their teeth.

All: We have escaped like a bird from the **snare** of the fowler;*
the snare is broken, and **we have** es-caped.
Our help is **in the name** of God,*
the maker of **heaven** and earth.

GRADUAL ALLELUIA

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.”



Vx. You are Peter, and upon this rock will I build my church

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 16: 13-20

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

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

David Montgomery

Theological Student

Trinity College, University of Toronto

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 325AD and confirmed in 381AD, 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.catbedralhamilton.ca

The altar is prepared for Holy Communion

HYMN AT THE OFFERTORY

TEXT: George Matheson, 1881

MUSIC: Albert Lister Price, 1884. ST. MARGARET



O Love, that wilt not let me go, _____ I
O Light that fol-lowest all my way, _____ I
O Joy that seek - est me through pain, _____ I
O Cross that lift - est up my head, _____ I

rest my wea - ry soul in thee; _____ I
yield my flick - ering torch to thee; _____ my
can - not close my heart to thee; _____ I
dare not ask to fly from thee; _____ I

give thee back the life I owe, ___ that in thine o - cean's depths its
heart re-stores its bor-rowed ray, ___ that in thy sun-shine's blaze its
trace the rain-bow through the rain, ___ and feel the pro - mise is not
lay in dust life's glo - ry dead, ___ and feel the ground there blos-soms

flow may rich - er, full - er be.
day may bright - er, fair - er be.
vain that morn shall tear - less be.
red life that shall end - less be.

SETTING THE TABLE

Hinno del'Apostoli

Girolamo Frescobaldi

PRAYER OVER THE GIFTS

God of glory,
receive all we offer this day as a symbol of our love,
and increase in us that true and perfect gift.
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 God, 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. 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)

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.

(AND/OR)

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,
increase in us the healing power of your love.
Guide and direct us
that we may please you in all things,
for the sake of Jesus Christ our Lord.

Amen

THE BLESSING

HYMN AT CLOSING

TEXT: William Walsham How (1823-1867)

MUSIC: John Nicholson Ireland (1879-1962). LOVE UNKNOWN



Thou art the Christ, O Lord, the Son of God most
O sure - ly he was blest with bless - ed - ness un -
Thrice fal - len thrice res - tored the bit - ter les - son
O bright tri - um - phant faith, O cour - age void of
high: for ev - er be a - dored that name in earth_ and
priced, who, taught of God, con - fessed the God - head in_ the
learnt that heart for thee, O Lord with tri - ple ar - dour
fears O love most strong in death O pen - i - ten - tial
sky, in which though mor - tal strength may
Christ; for of thy church, Lord, thou didst
burnt. The cross he took, he laid not
tears! By these, Lord keep us lest we
fail, the saints of God at last pre - vail.
own thy saint a true foun - da - tion stone.
down un - til he grasped the mar - tyr's crown.
fall and make us go where thou shalt call.

THE DISMISSAL

Go in peace to love and serve the Lord

Thanks be to God

POSTLUDE

Tu es Petrus et portae inferni non praevalent adversus te

Henri Mulet (1878-1967)

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