



SUNDAY EUCHARIST AND PRAYER FOR SPIRITUAL COMMUNION

THE FIFTEENTH SUNDAY
AFTER PENTECOST

SEPTEMBER 13, 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 honour and respect these nations. 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

Saraband for the morning of Easter (*from Six Pieces for Organ*)

Herbert Howells (1892-1983)

SENTENCE

A new commandment I give to you, that you love one another as I have loved you.

John 13.34

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 FIFTEENTH 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 call your Church to witness that in Christ we are reconciled to you.
Help us so to proclaim the good news of your love, that all who hear it may turn to you;
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 15: 1b-11, 20-21

Then Moses and the Israelites sang this song to the LORD:

“I will sing to the LORD, for he has triumphed gloriously;
horse and rider he has thrown into the sea.
The LORD is my strength and my might,
and he has become my salvation;
this is my God, and I will praise him,
my father’s God, and I will exalt him.
The LORD is a warrior;
the LORD is his name.

“Pharaoh’s chariots and his army he cast into the sea;
his picked officers were sunk in the Red Sea.
The floods covered them;
they went down into the depths like a stone.
Your right hand, O LORD, glorious in power—
your right hand, O LORD, shattered the enemy.
In the greatness of your majesty you overthrew your adversaries;
you sent out your fury, it consumed them like stubble.
At the blast of your nostrils the waters piled up,
the floods stood up in a heap;
the deeps congealed in the heart of the sea.
The enemy said, ‘I will pursue, I will overtake,

- 9 You will not / always ● ac- / cuse us,*
 nor will you / keep your / anger ● for- / ever.
- 10 You have not dealt with us according / to our / sins,*
 nor rewarded us ac- / cording / to our / wickedness.
- 11 For as the heavens are high a/ bove the / earth,*
 so is your mercy / great up- ● on / those who / fear you.
- 12 As far as the east is / from the / west,*
 so far have you re- / moved our / sins from / us.
- 13 2nd As parents / care for ● their / children,*
 so do you / care for / those who / love you.

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.”

Al - le - lu - ia Al - le - lu - ia

Al - le - lu - ia Al - le - lu - ia

The words of the Lord are spirit and life.

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 18: 21-35

The Lord be with you.

And also with you

The Holy Gospel of our Saviour Jesus Christ according to Matthew

Glory to you, Lord Jesus Christ

Peter came and said to Jesus, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times.

"For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

Rev. Canon Terry DeForest

*Rector-in-the-Interim
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.

HOMILETIC MUSIC RESPONSE

Bless the Lord, my soul, and bless God's ho - ly name.

Bless the Lord, my soul, who leads me in - to 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 faiths, 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 the Cathedral's 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: Rosamon Elanor Herklots (1905-1987)

MUSIC: from *Christian Vespers*, 1832, Charles Hutcheson (1792-1860). STRACATHRO.



For - give our sins as we___ for - give, you
How can your par - don reach___ and bless the
In bla - zing light your cross___ re - veals the
Lord, cleanse the depths with - in___ our souls, and



taught_ us Lord to pray; but you a - lone___ can
un - for - giv - ing heart that broods on wrongs, and
truth___ we dim - ly knew: what tri - vial debts___ are
bid___ re - sent - ment cease. Then, bound to all___ in



grant___ us grace to live___ the words we say.
will___ not let old bit - ter - ness de - part?
owed___ to us, how great___ our debt to you!
bonds___ of love, our lives___ will spread your peace.

PRAYER OVER THE GIFTS

Holy God,
accept all we offer you this day.
May we who are reconciled at this table
bring wholeness to our broken world.
We ask this in the name 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 heart in adoration

We lift them up to God

Let us give thanks to the Living 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:

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 bring to this table God of Grace,
all the concerns we carry, all 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

God of peace,

in this Eucharist we have been reconciled

to you and to our neighbours.

May we who have been nourished by holy things

always have the courage to forgive.

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

Amen.

THE BLESSING

HYMN AT CLOSING

TEXT: Martin Leckebusch (b. 1962)

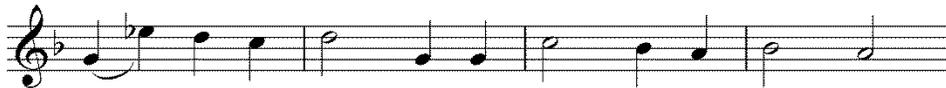
MUSIC: George Thalben-Ball (1896-1987). JESMIAN



Come, see the Lord in his breath - ta - king splen - dour:
He is the Word who was sent by the Fa - ther,
He is the Lamb who was slain to re - deem us
He is the Lord who as - cen - ded in tri - umph
Come, see the Lord in his breath - ta - king splen - dour:



gaze at his ma - jes - ty bow and a - dore!
born as a ba - by, a child of our race:
there at the cross his ap - pear - ance was marred;
ev - er the sound of his prai - ses shall ring!
gaze at his ma - jes - ty bow and a - dore!



En - ter his pres - ence with won - der and wor - ship
God here a - mong us, re - vealed as a ser - vant,
though he e - merged from the grave as a vic - tor,
Hail him the First and the Last, the Al - migh - ty:
Come and ack - now - ledge him Sa - viour and So - vereign:



he is the King, and en - throned ev - er - more.
walk - ing the path - way of truth and of grace.
still from the nails and the spear he is scarred.
Je - sus our Pro - phet, our Priest and our King.
Je - sus our King is en - throned ev - er - more.

THE DISMISSAL

Go in peace to love and serve the Lord

Thanks be to God

POSTLUDE

Chorale Prelude on the melody "Lasst uns alle fröhlich sein"

Healey Willan (1880-1968)

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