



SUNDAY
EUCCHARIST AND
PRAYER FOR
SPIRITUAL
COMMUNION

THE FEAST OF ST.
MICHAEL AND ALL
ANGELS

SEPTEMBER 27, 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.

Today we celebrate those mysterious beings which Scripture calls “angels,” a name which comes from the Greek word for “messengers.” Messengers from God can be visible or invisible, and may take human or non-human forms. Christians have always felt themselves to be attended by healthful spirits — swift, powerful, and enlightening. These spirits are often depicted in Christian art in human form, with wings to show that time and space do not constrain them, with swords to signify their power, and with dazzling raiment to represent their ability to enlighten faithful humans. Of the many angels mentioned in the Bible, only four are called by name: Michael, Gabriel, U’riel, and Ra’pha-el. In the Book of Revelation, the Archangel Michael is presented as the powerful agent of God who wards off evil from God’s people and delivers peace to them at the end of this life’s mortal struggle. Many good and faithful Christians find it difficult to accept the existence of angels; for them, angels have no more reality in fact than unicorns, griffins, or the phoenix. It may be true that the existence of angels is not one of the things in which Christians must believe if they want to be saved. Yet whenever Christians say the Nicene Creed, they confess that God has created “all that is, seen and unseen.” Entertaining the possibility of angels may be one way of acknowledging the sheer diversity of life, visible and invisible, that God has ordained in creation.

PRELUDE

Psalm Prelude Set 2 No. 3

Herbert Howells (1892-1983)

Sing unto Him a new song; play skilfully with a loud noise. (Psalm 33 v.2)

SENTENCE

Bless the Lord, all you his hosts, you ministers of his who do his will.

Psalm 103.21

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.**

KYRIE

Mass for Four Voices – William Byrd

*Kyrie eleison
Christe eleison
Kyrie eleison*

*Lord, have mercy,
Christ, have mercy,
Lord, have mercy*

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 FEAST OF ST MICHAEL AND ALL ANGELS

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.

Eternal God,
you have ordained and constituted in a wonderful order
the ministries of angels and mortals.

Grant that as your holy angels stand before you in heaven,
so at your command they may help and defend us here on earth;
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.

Genesis 28: 10-17

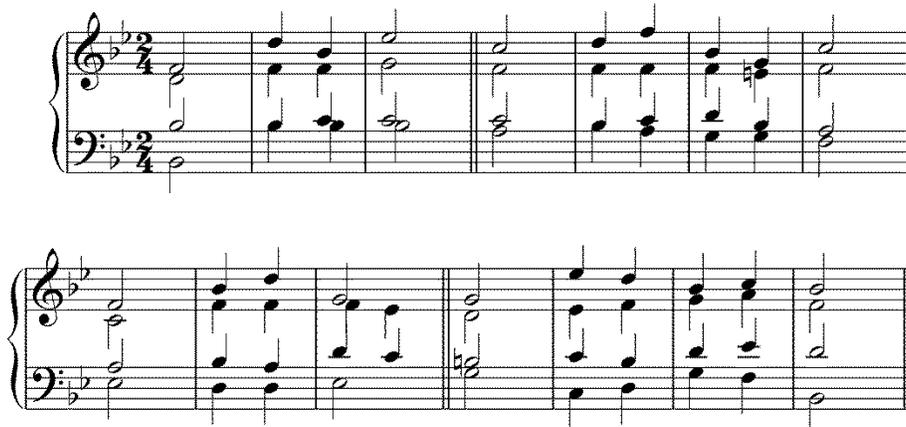
Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the LORD stood beside him and said, "I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the LORD is in this place—and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

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.

Psalms 103: 19-22



The Lord has set his / throne in / heaven,
and his kingship has do- / min-ion / o-ver / all.

Bless the Lord you angels of his,
you mighty ones who / do his / bidding,
and / hearken • to the / voice of • his / word.

Bless the Lord all / you his / hosts,
you ministers of / his who / do his / will.

Bless the Lord all you works of his,
in all places of / his do- / minion;
--- /bless the • Lord, / O my / soul.

THE GRADUAL HYMN

The gradual 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: J.M. Neale (1818-1866) from the Greek hymn

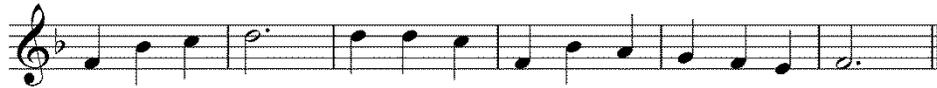
MUSIC: Henry Smart (1833-1879). TRISAGION



Stars of the morn - ing, so glor - ious - ly bright, filled with ce -
These are thy mini - is - ters, these dost thou own, Lord God of
These keep the guard a - midst Sa - lem's dear bow'rs, Thrones, Prin - ci -
"Who like the Lord?" thun - ders Mi - chael the chief; Ra - phael,"the
Then, when the earth was first poised in mid space, then, when the



les - ti - al spen - dour and light, these that, where night ne - ver
Sa - ba - oth, near - est thy throne; these are thy mes - sen - gers,
pa - li - ties, Vir - tues and Pow'rs, where, with the Li - ving Ones,
cure of God", com - for - teth grief; and, as at Na - za - reth,
plan - ets first sped on their race, then, when were en - ded the



fol - low - eth day, raise the Tri - sa - gi - on ev - er and aye.
these dost thou send, help of the help - less ones! Souls to de - fend.
mys - ti - cal Four, Cher - u - bim, Se - ra - phim, bow and a - dore.
pro - phet of peace, Ga - briel,"the light of God" bring - eth re - lease.
six days' em - ploy, then all the lights of God shou - ted for joy.

Still let them succour us, still let them fight
Lord of angelic hosts, battling for right,
Till, when their anthems they ceaselessly pour,
we with the angels may bow and adore.

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.

John 1: 47-51

The Lord be with you.

And also with you

The Holy Gospel of our Saviour Jesus Christ according to John

Glory to you, Lord Jesus Christ

When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

Sr. Margaret CSC
Community of the Sisters of the Church

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

Factum est Silentium

Richard Dering (1580-1630)

*Factum est silentium in caelo,
Dum committeret bellum draco cum Michaele Archangelo.*

*There was silence in heaven
When the dragon fought with the Archangel Michael.*

*Audita est vox millia millium dicentium:
Salus, honor et virtus omnipotenti Deo.
Alleluia.*

*The voice of a thousand thousand was heard saying:
Salvation, honour and power be to almighty God.
Alleluia.*

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.

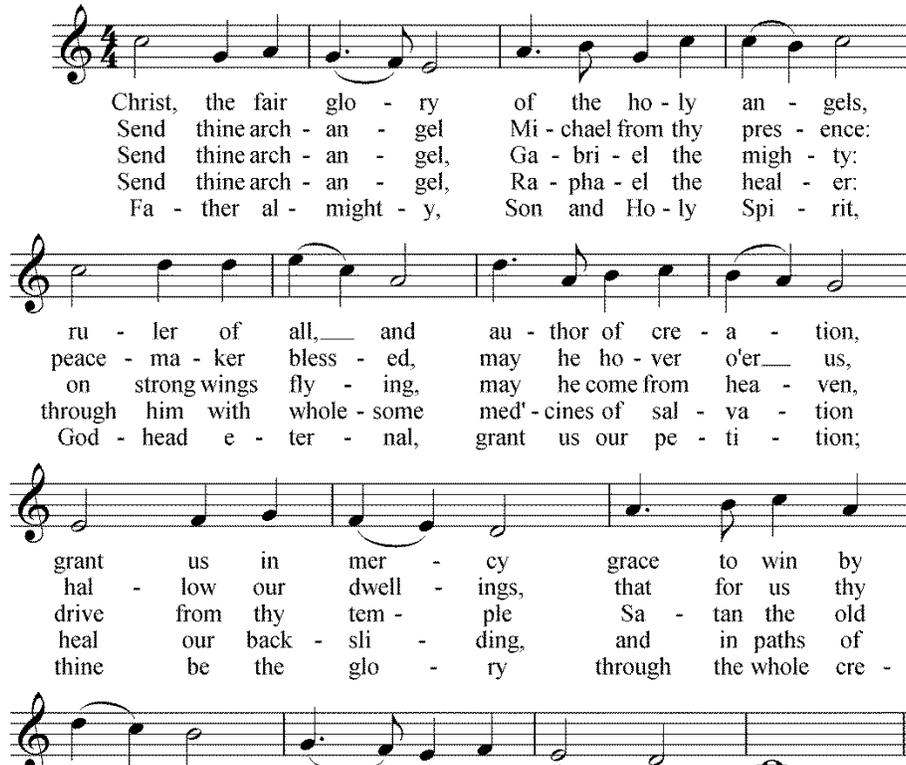
All are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by donating at www.cathedralhamilton.ca

The altar is prepared for Holy Communion

HYMN AT THE OFFERTORY

TEXT: *Christe, sanctorum decus angelorum*, ascribed to Rabanus Maurus (776-856)

MUSIC: Melody from *Rouen Antiphoner*, 1728. arr. Vaughan Williams. COELITES PLAUDANT



Christ, the fair glo - ry of the ho - ly an - gels,
Send thine arch - an - gel Mi - chael from thy pres - ence:
Send thine arch - an - gel, Ga - bri - el the migh - ty:
Send thine arch - an - gel, Ra - pha - el the heal - er:
Fa - ther al - might - y, Son and Ho - ly Spi - rit,

ru - ler of all, and au - thor of cre - a - tion,
peace - ma - ker bless - ed, may he ho - ver o'er us,
on strong wings fly - ing, may he come from hea - ven,
through him with whole - some med' - cines of sal - va - tion
God - head e - ter - nal, grant us our pe - ti - tion;

grant us in mer - cy grace to win by
hal - low our dwell - ings, that for us thy
drive from thy tem - ple Sa - tan the old
heal our back - sli - ding, and in paths of
thine be the glo - ry through the whole cre -

pa - tience joys ev - er - las - ting.
chil - dren all things may pros - per.
foe - man, suc - cour our weak - ness.
good - ness guide our steps dai - ly.
a - tion now and for - ev - er.

PRAYER OVER THE GIFTS

God of glory,
as you have appointed angels to minister in your presence,
so may all our worship bring you worthy praise.
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 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.

Blessed are you, gracious God,
creator of heaven and earth;
we give you thanks and praise,
because, in the mystery you disclose to us,
you reveal your glory
as the glory of your Son and the Holy Spirit:
three persons equal in majesty,
undivided in splendour, yet one Lord, one God,
ever to be adored in your everlasting glory.
Therefore with all the company of heaven
we raise our voices to proclaim the glory of your name.

SANCTUS

Mass for four voices – William Byrd

*Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Osanna in excelsis.*

*Benedictus qui venit
in nomine Domini.
Osanna in excelsis.*

*Holy, holy, holy
Lord God of Hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.*

*Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.*

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

MUSIC AT COMMUNION

Agnus Dei

Mass for four voices – William Byrd

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who take away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who take away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem

Lamb of God, who take away the sins of the world, grant us peace.

PRAYER AFTER COMMUNION

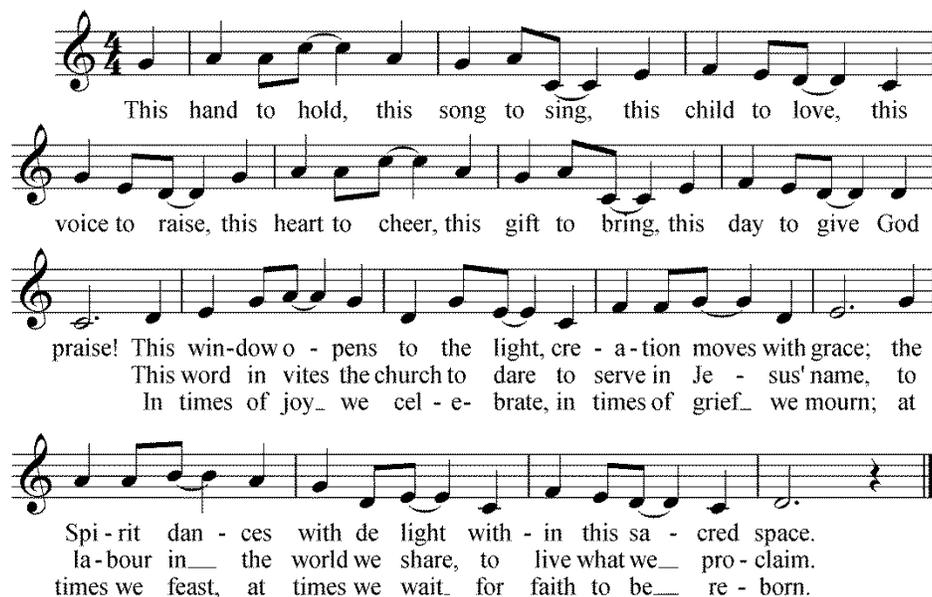
Eternal God,
you have fed us with the bread of angels.
May we who come under their protection,
like them give you continual service and praise;
through Jesus Christ our Lord.

Amen.

THE BLESSING

HYMN AT CLOSING

Words and Music: Daniel Charles Damon, 2001



This hand to hold, this song to sing, this child to love, this
voice to raise, this heart to cheer, this gift to bring, this day to give God
praise! This win-dow o - pens to the light, cre - a - tion moves with grace; the
This word in vites the church to dare to serve in Je - sus' name, to
In times of joy_ we cel - e - brate, in times of grief_ we mourn; at
Spi - rit dan - ces with de light with - in this sa - cred space.
la - bour in_ the world we share, to live what we_ pro - claim.
times we feast, at times we wait_ for faith to be_ re - born.

THE DISMISSAL

Go in peace to love and serve the Lord

Thanks be to God

POSTLUDE

Moto Ostinato (*from Sunday Music*)

Petr Eben (1929-2007)

PARTICIPANTS

PRESIDER

*Rev. Dr. Dan Tatarnic
Associate Priest
Christ's Church Cathedral*

PREACHER

Sr. Margaret, CSC

CATHEDRAL VOCAL ENSEMBLE

Sarah McPherson, Belle Cao, Anne Kae, Richard Cunningham, John Janisse, Mark Russom, Jeremy Ludwig

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*Michael Bloss
Cathedral Director of Music*

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