



SUNDAY  
EUCHARIST  
AND  
PRAYER FOR  
SPIRITUAL  
COMMUNION

THE EIGHTEENTH  
SUNDAY AFTER  
PENTECOST

OCTOBER 4, 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.*

## SENTENCE

I chose you and appointed you, says the Lord, that you should go and bear fruit, fruit that will last. *John 15.16.*

## 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.

## SONG OF PRAISE

*The Song of Praise, or on occasion some other song of praise, centers the service on the God we gather to praise in our worship*

*To God Be the Glory*

*William Doane*



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 EIGHTEENTH 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 have built your Church on the foundation of the apostles and prophets,  
Jesus Christ himself being the chief cornerstone.  
Join us together in unity of spirit by their teaching,  
that we may become a holy temple, acceptable 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.*

*Philippians 3: 4b-14*

I, too, have reason for confidence in the flesh.

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

The Word of the Lord  
**Thanks be to God.**

## THE PSALM

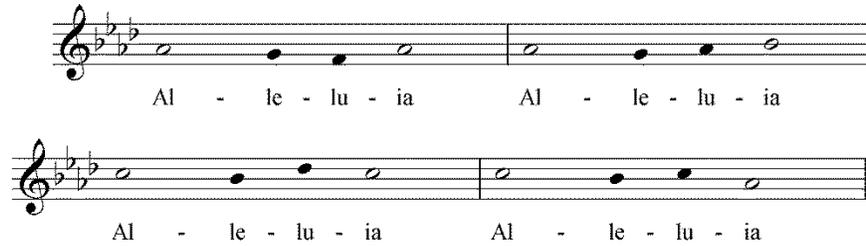
*The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.*

Psalm 19



## 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.”*



Sing with joy to God our strength.

## 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 21: 33-46

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**

Jesus said, “Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.”

Jesus said to them, “Have you never read in the scriptures:

“The stone that the builders rejected  
has become the cornerstone;  
this was the Lord’s doing,  
and it is amazing in our eyes?”

Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.”

When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

The Gospel of Christ

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

## THE SERMON

The Venerable Bill Mous

*Executive Officer & Secretary of Synod  
Diocese of Niagara*

*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 the Cathedral's ministry of sharing God's love with the world by donating at [www.cathedralhamilton.ca](http://www.cathedralhamilton.ca)*

*The altar is prepared for Holy Communion*

### HYMN AT THE OFFERTORY

TEXT: Latin 7th century. trans. John Mason Neale, 1851

MUSIC: Henry Purcell c. 1682, adapt. Ernest Hawkins 1842. WESTMINSTER ABBEY

Christ is made the sure foun-da - tion, Christ the head and  
To this tem - ple where we call you, come, O Lord of  
Here be-stow on all your ser - vants what they ask of  
Laud and hon - our to the Fa - ther, laud and hon - our

cor - ner - stone, cho - sen of the Lord and pre - cious  
hosts to - day; with your faith - ful lov - ing kind - ness  
you to gain; what they gain from you for ev - er  
to the Son, laud and ho - our to the Spi - rit,

bind - ing all the church in one, ho - ly Zi - on's  
hear your ser - vants as they pray, and your full - est  
with the bless - ed to re - tain, and here - af - ter  
ev - er - three and ev - er one, one in might and

help for - ev - er, and its con - fi - dence a - lone.  
be - ne - dic - tion shed with - in its walls al - way.  
in your glo - ry ev - er - more with you to reign.  
one in glo - ry while un - en - ding a - ges run.

## PRAYER OF BLESSING

Blessed are you, living, loving God. All creation praises you, yet you have given the earth into our hands. You made animals as our companions, that in caring for them we might learn to love and care for all your creatures, and find in them a sign of your grace. We offer our thanks for those animals which bless our homes with their constant companionship and which are a profound reminder of the wonderful and abundant diversity of your creation. As we fulfil our calling of love and stewardship for all your creatures and the whole of creation, may we draw close to you, the giver of all life, through Jesus Christ our Lord.

**Amen.**

## PRAYER OVER THE GIFTS

God of truth,  
receive all we offer you this day.  
Make us worthy servants,  
strong to follow in the pattern  
of our Lord and Saviour Jesus Christ..

**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 say:

**Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.**

**Blessed is the one 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

*Taste and See*

*James E. Moore Jr. 1983*

Taste and see, Taste and see the good - ness of the  
Lord, O Taste and see, taste and see the  
good - ness of the Lord, of the Lord.

## 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

Almighty God,  
may we who have been strengthened by this eucharist  
remain in your steadfast love,  
and show in our lives  
the saving mystery that we celebrate.  
This we ask in the name of Jesus Christ the Lord.

**Amen.**

THE BLESSING

HYMN AT CLOSING

TEXT: attr. to St. Francis, 1220

MUSIC: Sebastian Temple, 1967, arr. Betty Pulkingham 1976. CHANNEL OF PEACE

Make me a chan-nel of your peace: \_\_\_\_\_ where there is ha-tred,  
Make me a chan-nel of your peace: \_\_\_\_\_ where there's des-pair in  
let me bring your love: \_\_\_\_\_ where there is in - ju - ry your heal-ing  
life let me bring hope: \_\_\_\_\_ where there is dark- ness, \_\_\_\_\_ on - ly  
pow'r, \_\_\_\_\_ and where there's doubt, true faith in you. \_\_\_\_\_  
light, \_\_\_\_\_ and where there's sad- ness ev - er joy. \_\_\_\_\_

O Spi - rit, grant that I may ne - ver seek \_\_\_\_\_  
\_\_\_\_\_ so much to be con-soled as to con - sole \_\_\_\_\_ to be  
un - der-stood as to un - der - stand, \_\_\_\_\_ to be  
loved as to love with all my soul. \_\_\_\_\_

Make me a chan-nel of your peace: \_\_\_\_\_ it is in par-don  
ing that we are par - doned, in giv - ing to all that we re -  
ceive, \_\_\_\_\_ in dy-ing that we're born to e-ter-nal life. \_\_\_\_\_

THE DISMISSAL

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

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## **PARTICIPANTS**

### **PRESIDER**

*Rev. Canon Terry DeForest  
Rector-in-the-Interim  
Christ's Church Cathedral*

### **PREACHER**

*The Venerable Bill Mous  
Executive Officer & Secretary of Synod  
Diocese of Niagara*

### **LECTOR AND MUSIC**

*Michael Bloss  
Cathedral Director of Music*

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