



SUNDAY
EUCCHARIST WITH
PRAYER FOR
SPIRITUAL
COMMUNION

THE TWENTIETH SUNDAY
AFTER PENTECOST

OCTOBER 18, 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**.*

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.

GATHERING MUSIC

Préambule (24 Pieces en style libre vol. 1)

Louis Vierne (1870-1937)

SENTENCE

Shine as lights in the world, holding fast the word of life.

Philippians 2.15, 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.

THE GLORIA *(sung by all)*

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

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 TWENTIETH 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 and ever living God,
increase in us your gift of faith,
that forsaking what lies behind
and reaching out to what is before,
we may run the way of your commandments
and win the crown of everlasting joy;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and forever.

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 33: 12-23

Moses said to the LORD, “See, you have said to me, ‘Bring up this people’; but you have not let me know whom you will send with me. Yet you have said, ‘I know you by name, and you have also found favor in my sight.’ Now if I have found favor in your sight, show me your ways, so that I may know you and find favor in your sight. Consider too that this nation is your people.” He said, “My presence will go with you, and I will give you rest.” And he said to him, “If your presence will not go, do not carry us up from here. For how shall it be known that I have found favor in your sight, I and your people, unless you go with us? In this way, we shall be distinct, I and your people, from every people on the face of the earth.”

The LORD said to Moses, “I will do the very thing that you have asked; for you have found favor in my sight, and I know you by name.” Moses said, “Show me your glory, I pray.” And he said, “I will make all my goodness pass before you, and will proclaim before you the name, ‘The LORD’; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But,” he said, “you cannot see my face; for no one shall see me and live.” And the LORD continued, “See, there is a place by me where you shall stand on the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen.”

The Word of the Lord

Thanks be to God.

THE PSALM *(Please join with the Cantor in the singing of the Refrain)*

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

Psalm 99



God is enthroned upon the Cherubim
let the earth shake and its peoples tremble
God is great in Zion
and high above all peoples

REFRAIN

Let them confess his name, which is great and awesome
God is the Holy One

REFRAIN

“O mighty sovereign, lover of justice, you have established equity
you have executed justice and righteousness in Jacob.”
Proclaim the greatness of our God, bow down in worship
for God is the Holy One

REFRAIN

Moses and Aaron among God's priests
Miriam and Hannah among those who call upon the Holy One
they called upon God who answered them
God spoke to them out of the pillar of cloud
they kept the testimonies and the decrees that God gave them

REFRAIN

O God, you answered them indeed
you were a God who forgave them,
yet punished them for their evil deeds
Proclaim God's greatness; worship on the holy hill
for God is the Holy One

REFRAIN

THE SECOND READING

1 Thessalonians 1: 1-10

Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ, grace to you and peace.

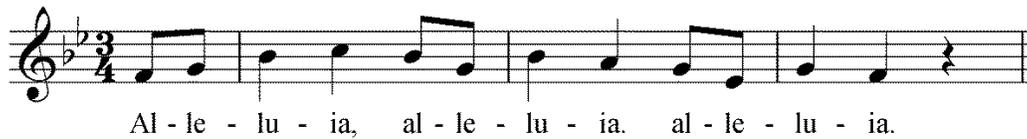
We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labour of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers and sisters beloved by God, that he has chosen you, because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become

known, so that we have no need to speak about it. For the people of those regions report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.

The Word of the Lord

Thanks be to God.

THE GOSPEL ACCLAMATION (sung by all)



You have but one Father in heaven and one master, the Christ. .

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 22: 15-22

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

Then the Pharisees went and plotted to entrap him in what he said. So they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?” But Jesus, aware of their malice, said, “Why are you putting me to the test, you hypocrites? Show me the coin used for the tax.” And they brought him a denarius. Then he said to them, “Whose head is this, and whose title?” They answered, “The emperor’s.” Then he said to them, “Give therefore to the emperor the things that are the emperor’s, and to God the things that are God’s.” When they heard this, they were amazed; and they left him and went away.

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

Rev. Dr. Dan Tatarnic

Associate Priest

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.

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, particularly on special feast days, declaring our loving trust in the Triune God and exploring the relationship between the three "persons" of God – the Creator/Father, Jesus the Christ/Son, and the Holy Spirit.

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. Please respond as directed by the Intersessor.

PRAYER OF REFLECTION *(said by all)*

*Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy;*

*O Divine Master,
Grant that I may not so much seek
To be consoled as to console;
To be understood as to understand;
To be loved as to love.*

*For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born to eternal life.*

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 depositing your donation in the receptacles provided just inside the nave from the narthex. You can also consider donating online at www.cathedralhamilton.ca

MUSIC AT THE OFFERTORY

Chorale Prelude on “My heart is filled with longing”

Johannes Brahms (1833-1897)

PRAYER OVER THE GIFTS

Eternal God,
your word inspires our faith.
May we who offer you our praise
trust you in all things.
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.

Blessed are you, gracious God, creator of heaven and earth;
today you have gathered us together in this eucharistic feast,
that we may be renewed in love, joy and peace.
Now with all creation we lift our voices
to proclaim the glory of your name.

**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 give thanks to you, Lord our God,
for the goodness and love you have made known to us in creation;
in calling Israel to be your people;
in your Word spoken through the prophets;
and above all in the Word made flesh, Jesus your Son.
For in these last days you sent him to be incarnate from the Virgin Mary,
to be the Saviour and Redeemer of the world.
In him, you have delivered us from evil, and made us worthy to stand before you.
In him, you have brought us out of error into truth, out of sin into righteousness,
out of death into life.

On the night he was handed over to suffering and death,
a death he freely accepted, our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples, and said,
“Take, eat: this is my body which is given for you. Do this for the remembrance of me.”
After supper he took the cup of wine;
and when he had given thanks, he gave it to them, and said,
“Drink this, all of you: this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”
Therefore, Father, according to his command,

**we remember his death,
we proclaim his resurrection,
we await his coming in glory;**

and we offer our sacrifice of praise and thanksgiving to you,
Lord of all; presenting to you, from your creation, this bread and this wine.
We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.

In the fullness of time,
reconcile all things in Christ, and make them new,
and bring us to that city of light where you dwell with all your sons and daughters;
through Jesus Christ our Lord,
the firstborn of all creation,
the head of the Church, and the author of our salvation;
by whom, and with whom, and in whom, in the unity of the Holy Spirit,
all honour and glory are yours, almighty Father, now and for ever.

Amen.

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 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.

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

God is My Shepherd

Antonin Dvořák

God is my shepherd. I want for nothing. My rest is in the pleasant meadows he leadeth me where quiet waters flow. My fainting soul doth he restore and guideth me in the ways of peace to glorify His name. And though in death's dark valley my steps must wander my spirit shall not fear. For thou art by me still. Thy rod and staff are with me and they shall comfort me.

PRAYER AFTER COMMUNION

God of peace,
you have nourished us in this sacrament
with the body and blood of Christ.
May we who have taken holy things
keep faith in our hearts and lives,
in the name of Jesus Christ the Lord.

Amen.

THE BLESSING

THE DISMISSAL

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

POSTLUDE

Carillon (*from 24 pieces en style libre Vol. 1 No. 21*)

Louis Vierne

PARTICIPANTS

PRESIDER

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

PREACHER

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

LECTOR AND CANTOR

Jeremy Ludwig

ORGAN

*Michael Bloss
Cathedral Director of Music*

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