



SUNDAY
EUCCHARIST WITH
PRAYER FOR
SPIRITUAL
COMMUNION

THE FEAST OF ALL SAINTS

NOVEMBER 1, 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

The Beatitudes

Arvo Pärt (b. 1935)

(text based on today's Gospel reading and sung by the Cathedral Vocal Ensemble. Recorded on an earlier date)

SENTENCE

They are before the throne of God, and he who sits upon the throne will shelter them with his presence.

Revelation 7.15

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)*



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 ALL SAINTS

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,
whose people are knit together in one holy Church,
the mystical Body of your Son,
grant us grace to follow your blessed saints
in lives of faith and commitment,
and to know the inexpressible joys you have prepared
for those who love you;
through your Son 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.

Revelation 7: 9-17

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying,

“Salvation belongs to our God who is seated on the throne, and to the Lamb!”

And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing,

“Amen! Blessing and glory and wisdom
and thanksgiving and honor
and power and might
be to our God forever and ever! Amen.”

Then one of the elders addressed me, saying, “Who are these, robed in white, and where have they come from?” I said to him, “Sir, you are the one that knows.” Then he said to me, “These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

For this reason they are before the throne of God,
and worship him day and night within his temple,
and the one who is seated on the throne will shelter them.
They will hunger no more, and thirst no more;
the sun will not strike them,
nor any scorching heat;
for the Lamb at the center of the throne will be their shepherd,
and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes.”

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. Please join with the Cantor in the singing of the Refrain

Psalm 34: 1-10, 22

Taste and see that the Lord is good;
hap - py are they who trust in him.

I will bless God at all times
my mouth will always be praising my Maker
I will glory in the Holy One;
let the humble hear and rejoice

REFRAIN

Proclaim with me the greatness of the Most High
let us exalt God's name together
I sought my God and was answered
and was delivered from all my terror.

REFRAIN

Look upon God and be radiant
and let not your faces be ashamed.
I called in my affliction and was heard
and was saved from all my troubles.

REFRAIN

Your angel O God, encompasses those who fear you
and will deliver them
Taste and see the God is good
happy are they who trust in the Holy One

REFRAIN

Fear God, all you saints
and you will lack nothing
The young lions lack and suffer hunger,
but those who seek God lack nothing that is good.

REFRAIN

You O God, ransom each faithful servant
and none will be punished who trust in you.

REFRAIN

THE SECOND READING

1 John 3: 1-3

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

The Word of the Lord

Thanks be to God

THE GOSPEL ACCLAMATION (sung by all)



Come to me, all you who labour and are burdened and I will give you rest, says the Lord.

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 5: 1-12

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

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they will be comforted.

“Blessed are the meek, for they will inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they will be filled.

“Blessed are the merciful, for they will receive mercy.

“Blessed are the pure in heart, for they will see God.

“Blessed are the peacemakers, for they will be called children of God.

“Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

The Gospel of Christ

Praise to you, Lord Jesus Christ.

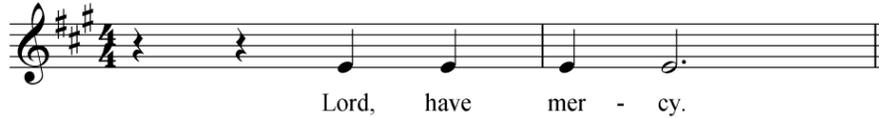
THE SERMON

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.

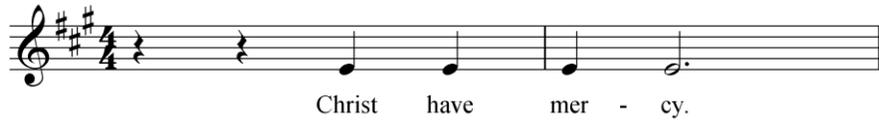
LITANY OF THE SAINTS

Lord, have mercy.



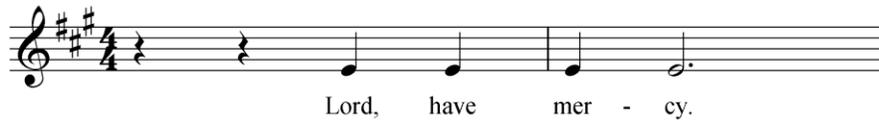
Lord, have mer - cy.

Christ, have mercy.



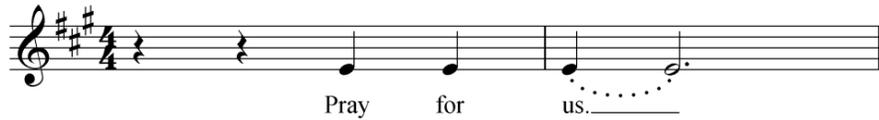
Christ have mer - cy.

Lord, have mercy.



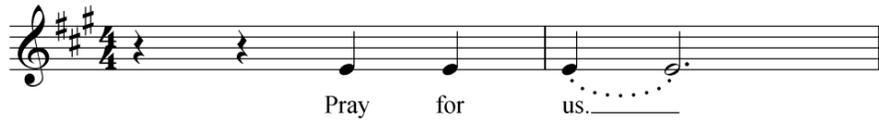
Lord, have mer - cy.

Mary and Joseph,



Pray for us.

Michael and all angels,



Pray for us.

Anna, Joachim, Elizabeth



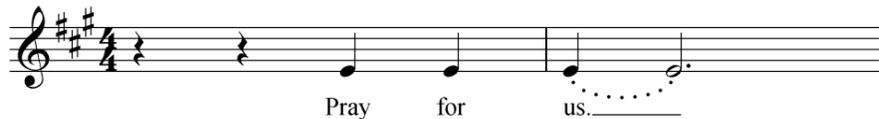
Pray for us.

Elijah, Moses, John the Baptist



Pray for us.

Isaac, Sarah, Abraham



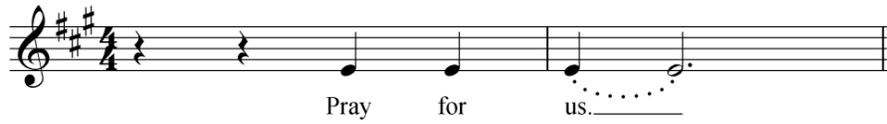
Pray for us.

Jacob, Joseph, Samuel,



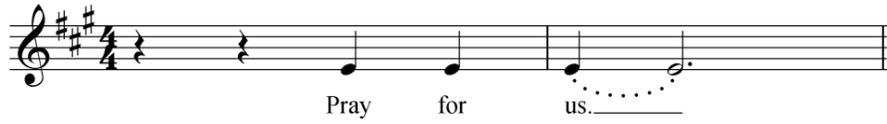
Pray for us.

Ruth, David and Solomon,

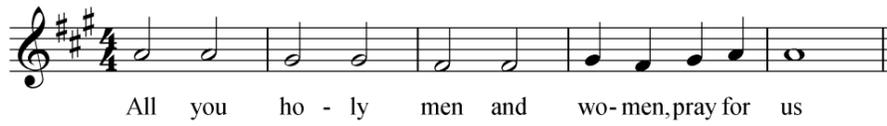


Pray for us.

Isaiah, Jeremiah,

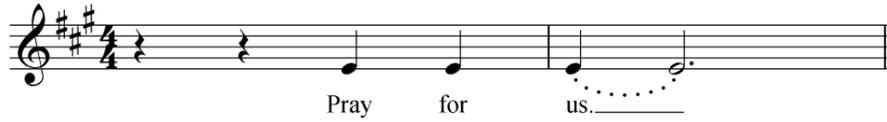


Pray for us.



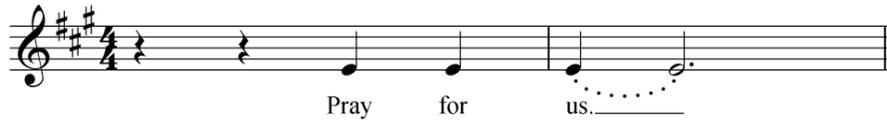
All you ho - ly men and wo-men, pray for us

Peter, Paul, Andrew,



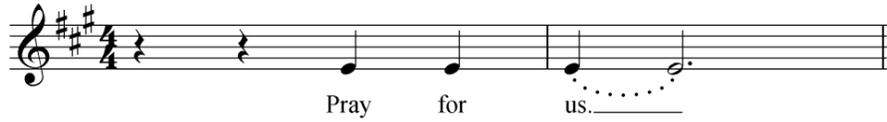
Pray for us.

James, John, and all apostles,



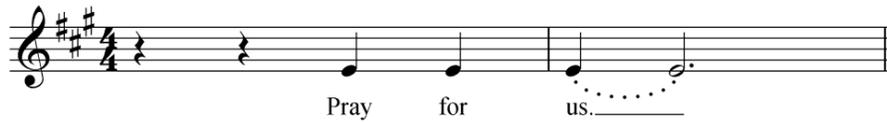
Pray for us.

Mary Magdalene, Veronica



Pray for us.

Barnabas and Matthias,



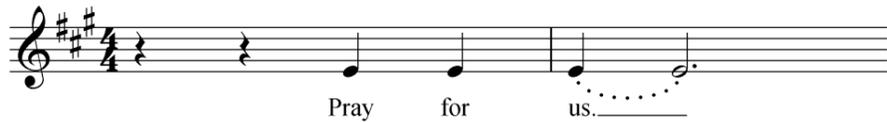
Pray for us.

Stephen, Philip, and Cornelius



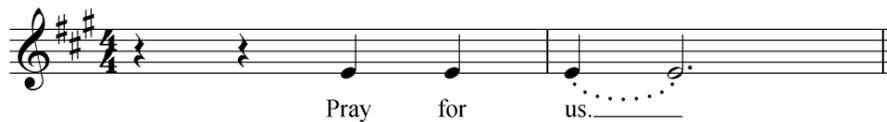
Pray for us.

Prisca and Aquila,



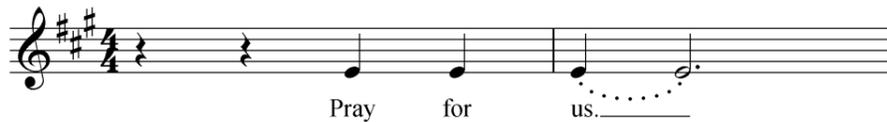
Pray for us.

Timothy and Titus,

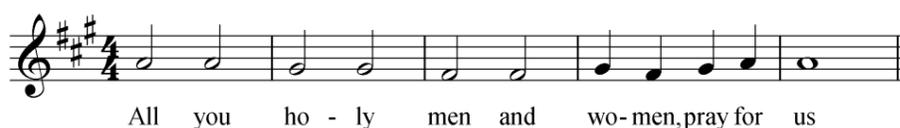


Pray for us.

Linus, Cletus, and Clement



Pray for us.



All you ho - ly men and wo-men, pray for us

Lawrence and Chrysogonus

Pray for us.

Innocent and Boniface,

Pray for us.

Hippolytus and Origen,

Pray for us.

Athanasius and Basil,

Pray for us.

Felicity, Perpetua,

Pray for us.

Cosmos and Damien,

Pray for us.

John Chrysostom and Justin,

Pray for us.

Lucy, Agatha, and Agnes

Pray for us.

All you ho - ly men and wo-men, pray for us

Jerome and Eusebius,

Pray for us.

Scholastica and Benedict,

Pray for us.

Ambrose, Monica, Augustine,

Pray for us.

Martin and Gregory,

Pray for us.

Clare, Francis, and Dominic

Pray for us.

Francis Xavier, Ignatius

Pray for us.

Elizabeth and Catherine,

Pray for us.

Louis and Wenceslaus,

Pray for us.

All you ho - ly men and wo - men, pray for us

Lord, be merciful,

Save your peo - ple.

From all evil,

Save your peo - ple.

From every sin,

Save your peo - ple.

From everlasting death,

Save your peo - ple.

By your incarnation

Musical notation for the first line, featuring a treble clef, a key signature of two sharps (F# and C#), and a 4/4 time signature. The melody consists of a quarter rest, followed by quarter notes G4, A4, and B4, and a dotted quarter note C5.

Save your peo - - - ple.

By your death and resurrection,

Musical notation for the second line, identical in notation to the first line.

Save your peo - - - ple.

By your gift of the spirit,

Musical notation for the third line, identical in notation to the first line.

Save your peo - - - ple.

Have mercy on us sinners

Musical notation for the fourth line, identical in notation to the first line.

Save your peo - - - ple.

Musical notation for the fifth line, featuring a treble clef, a key signature of two sharps, and a 4/4 time signature. The melody consists of quarter notes G4, A4, B4, C5, B4, A4, G4, and a half note F#4.

Christ, - hear us; Lord, - Je - sus, hear our prayer

Lord give new life,

Musical notation for the sixth line, identical in notation to the first line.

Hear our prayer. - - -

To his chosen,

Musical notation for the seventh line, identical in notation to the first line.

Hear our prayer. - - -

By the grace of baptism,

Musical notation for the eighth line, identical in notation to the first line.

Hear our prayer. - - -

Oh Jesus Son of the living God,

Musical notation for the ninth line, identical in notation to the first line.

Hear our prayer. - - -

Send your Spirit,

Musical notation for the tenth line, identical in notation to the first line.

Hear our prayer. - - -

In its fullness,

Musical notation for the eleventh line, identical in notation to the first line.

Hear our prayer. - - -

On your sons and daughters,



Who believe and profess you



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

Hearken to the anthem glorious

TEXT: Christopher Smart (1722-1771)
MUSIC: *Faciem ejus videtiis*. D.T. Childs (b.1938)

*Hearken to the anthem glorious
of the martyrs robed in white;
they, like Christ, in death victorious
dwell for ever in the light.*

*Christ, for cruel traitors pleading,
triumphed in his parting breath
o'er all miracles preceding
his inestimable death.*

*Living, they proclaimed salvation,
heaven endowed with grace and power;
and they died in imitation
of their Savior's final hour.*

*Take from him what ye will give him,
of his fullness grace for grace;
strive to think him, speak him, live him,
till you find him face to face*

PRAYER OVER THE GIFTS

Holy and mighty God,
we give you thanks for the triumph of Christ
in the lives of all his saints.
Receive all we offer you this day,
and help us, like them, to run our course with faith,
that we may come to your eternal kingdom.
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;
in the multitude of your saints
you have surrounded us
with so great a cloud of witnesses,
that we, rejoicing in their fellowship,
may run with patience the race that is set before us,
and together with them receive the crown of glory
that never fades away.
Therefore with angels and archangels
and with all who have served you in every age,
we raise our voices to proclaim the glory of your name.

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 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

Solo: Fleurs –

Francis Poulenc (1899-1963)

*Fleurs promises, fleurs tenues dans tes bras,
Fleurs sorties des parenthèses d'un pas,
Qui t'apportait ces fleurs l'hiver
Saupoudrées du sable des mers?
Sable de tes baisers, fleurs des amours fanées
Les beaux yeux sont de cendre et dans la cheminée
Un cœur enrubanné de plaintes
Brûle avec ses images saintes.*

*Promised flowers, flowers held in your arms,
Flowers from a step's parentheses,
Who brought you these flowers in winter
Sprinkled with the sea's sand?
Sand of your kisses, flowers of faded loves
Your lovely eyes are ashes and in the hearth
A moan-beribboned heart
Burns with its sacred images.*

Translation by Richard Stokes, from *A French Song Companion* (Oxford, 2000)

PRAYER AFTER COMMUNION

Eternal God,
we are nourished by the bread of life.
Strengthen us to witness to the gospel,
and bring us to reign with Jesus Christ your Son,
for he is Lord now and forever.

Amen.

THE BLESSING

THE DISMISSAL

Go in peace to love and serve the Lord

Thanks be to God

POSTLUDE

Actions de grâce “Te Deum”

Jean Langlais (1907-1991)

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

Sarah McPherson

ORGAN

Michael Bloss

Cathedral Director of Music

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