



SUNDAY  
EUCCHARIST WITH  
PRAYER FOR  
SPIRITUAL  
COMMUNION

THE TWENTY-THIRD  
SUNDAY AFTER  
PENTECOST

NOVEMBER 8, 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

Epitaph (*from Pieces en style libre Vol. 1 No. 4*)

Louis Vierne

#### SENTENCE

Watch and be ready, for you do not know on what day your Lord is coming.

*Matthew 24.42, 44*

## 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 TWENTY-THIRD 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.

Eternal God,  
who caused all holy scriptures to be written for our learning,  
grant us so to hear them, read, mark, learn, and inwardly digest them,  
that we may embrace and ever hold fast the blessed hope of everlasting life,  
which you have given us in our Saviour Jesus Christ,  
who lives and reigns with you and the Holy Spirit,  
one God, forever and 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.*

*Joshua 24: 1-3a, 14-25*

Then Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. And Joshua said to all the people, “Thus says the LORD, the God of Israel: Long ago your ancestors—Terah and his sons Abraham and Nahor—lived beyond the Euphrates and served other gods. Then I took your father Abraham from beyond the River and led him through all the land of Canaan and made his offspring many. “Now therefore revere the LORD, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the LORD. Now if you are unwilling to serve the LORD, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the LORD.”

Then the people answered, “Far be it from us that we should forsake the LORD to serve other gods; for it is the LORD our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; and the LORD drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the LORD, for he is our God.”

But Joshua said to the people, “You cannot serve the LORD, for he is a holy God. He is a jealous God; he will not forgive your transgressions or your sins. If you forsake the LORD and serve foreign gods, then he will turn and do you harm, and consume you, after having done you good.” And the people said to Joshua, “No, we will serve the LORD!” Then Joshua said to the people, “You are witnesses against yourselves that you have chosen the LORD, to serve him.” And they said, “We are witnesses.” He said, “Then put away the foreign gods that are among you, and incline your hearts to the LORD, the God of Israel.” The people said to Joshua, “The LORD our God we will serve, and him we will obey.” So Joshua made a covenant with the people that day, and made statutes and ordinances for them at Shechem.

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 78: 1-7*

For - get \_\_\_\_\_ not the deeds\_\_\_ of

God, but keep\_\_\_\_\_ his\_\_\_ com - mand - ments.

Hear my teaching, O my People  
incline your ears to the words of my mouth  
I will open my mouth in a parable  
I will declare the mysteries of ancient time

### REFRAIN

That which we have heard and known  
and what our ancestors have told us  
we will not hide from their children  
we will recount to generations to come  
your praiseworthy deeds and your power, O God  
and the wonderful works you have done

### REFRAIN

You gave your decrees to Jacob and Rachel  
and established a law for Israel  
which you commanded them to teach their children  
That the generations to come might know, and the children yet unborn  
that they in their turn might tell it to their children.  
so that they might put their trust in you O God  
and not forget your deeds, but keep your commandments

### REFRAIN

## THE SECOND READING

*1 Thessalonians 4: 13-18*

But we do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words.

THE GOSPEL ACCLAMATION (sung by all)



Be vigilant at all times and pray that you have the strength to stand before the Son of Man .

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 25: 1-13*

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, "The kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly I tell you, I do not know you.' Keep awake therefore, for you know neither the day nor the hour.

The Gospel of Christ

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

THE SERMON

Rev. Canon R. 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.*

## 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 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.*

V. Lord, in your mercy

**R. Hear our prayer.**

## 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 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](http://www.cathedralhamilton.ca)*

### MUSIC AT THE OFFERTORY

Meine Seele erhebt den Herrn (*My soul magnifies the Lord*) BWV 648

Johann Sebastian Bach

### PRAYER OVER THE GIFTS

Gracious God,  
your word to us is food indeed.  
Receive all we offer you this day,  
and let your loving-kindness be our comfort,  
for the sake of Jesus Christ,  
your living Word.

**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.

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

Ricercar primo (*Primo Libro Capricci, Ricercari et Canzoni 1626*)

Girolamo Frescobaldi

## PRAYER AFTER COMMUNION

Living God,  
in the Eucharist you fill us with new hope.  
May the power of your love,  
which we have known in word and sacrament,  
continue your saving work among us,  
and bring us to the joy you promise.  
We ask this in the name of Jesus Christ our Lord.

**Amen.**

## THE BLESSING

## THE DISMISSAL

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

## POSTLUDE

Sleepers, Wake. BWV 645 (*from the Schübler Chorales*)

Johann Sebastian Bach

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## PARTICIPANTS

### PRESIDER

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

### PREACHER

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

### ORGAN/CANTOR/LECTOR

*Michael Bloss*  
*Cathedral Director of Music*

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