



SUNDAY  
EUCCHARIST WITH  
PRAYER FOR  
SPIRITUAL  
COMMUNION

THE TWENTY-FOURTH  
SUNDAY AFTER  
PENTECOST

NOVEMBER 15, 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  
Ciacona in e

Dietrich Buxtehude (1637-1707)

## SENTENCE

I am the vine, you are the branches, says the Lord. Those who abide in me, and I in them, bear much fruit.

*John 15.5*

## 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 TWENTY-FOURTH 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 sent your Son Jesus Christ  
to be the light of the world.  
Free us from all that darkens and ensnares us,  
and bring us to eternal light and joy;  
through the power of him who is alive  
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.*

*Judges 4: 1-7*

The Israelites again did what was evil in the sight of the LORD, after Ehud died. So the LORD sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim. Then the Israelites cried out to the LORD for help; for he had nine hundred chariots of iron, and had oppressed the Israelites cruelly twenty years.

At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to him, "The LORD, the God of Israel, commands you, 'Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. I will draw out Sisera, the general of Jabin's army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.'"

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 123 – Ad te levavi oculos*

Taste... and see that the Lord... is good;

hap - py are they who trust... in him.

To you I lift up **my** eyes, (3)  
to you enthroned **in** the heavens. (4)

**REFRAIN**

As the eyes of servants look to the hand of **their** masters,  
and the eyes of a maid to the hand of **her** mistress,  
So our eyes look to you, **our** God,  
until you show **us** your mercy.

**REFRAIN**

Have mercy upon us, O God, **have** mercy,  
for we have had more than enough of **con**-tempt.  
Too much of the scorn of the indol-**ent** rich,  
and of the derision **of** the proud.

**REFRAIN**

THE SECOND READING

*This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.*

*1 Thessalonians 5: 1-11*

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

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

THE GOSPEL ACCLAMATION (sung by all)



*Remain in me as I remain in you, says the Lord,  
whoever remains in me bears much fruit.*

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: 14-30*

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**

“For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, ‘Master, you handed over to me five talents; see, I have made five more talents.’ His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ And the one with the two talents also came forward, saying, ‘Master, you handed over to me two talents; see, I have made two more talents.’ His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ Then the one who had received the one talent also came forward, saying, ‘Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ But his master replied, ‘You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.’

The Gospel of Christ

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

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

### MUSIC AT THE OFFERTORY

Jesu Christus, unser Heiland -

Michael Praetorius (1571-1621)

*Jesus Christus, unser Heiland,  
der den Tod überwand,  
ist auferstanden,  
die Sünd hat er gefangen.  
Kyrie eleison.*

*Jesus Christ, our Saviour,  
who overcame death,  
is resurrected,  
he has captured sin.  
Kyrie eleison.*

*Der ohn Sünden war geboren,  
trug für uns Gottes Zorn,  
hat uns versöhnet,  
dass Gott uns sein Huld gönnet.  
Kyrie eleison.*

*Without sin was born,  
carried God's wrath for us,  
has reconciled us,  
that God gives us his homage.  
Kyrie eleison.*

*Tod, Sünd, Teufel, Leben und Genad,  
alls in Händen er hat;  
er kann erretten  
alle, die zu ihm treten.  
Kyrie eleison.*

*Death, Sin, Devil, Life and Grace,  
all in his hands;  
he can save  
all who come to him.  
Kyrie eleison.*

## PRAYER OVER THE GIFTS

Holy God,  
in this eucharist we renew our baptismal covenant.  
Help us, through our offering this day,  
to renounce all things that draw us from your love.  
This we ask 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 hearts 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

Panis Angelicus –

Christoph Dialitz (b.1967)

*Panis angelicus  
Fit panis hominum;  
Dat panis coelicus  
Figuris terminum:  
O res mirabilis!  
Manducat Dominum  
Pauper, servus et humilis.*

*Te trina Deitas,  
Unaque poscimus,  
Sic nos tu visita,  
Sicut te colimus;  
Per tuas semitas  
Duc nos quo tendimus,  
Ad lucem quam inhabitas.*

*The bread of the angels  
becomes the bread of mortals;  
the bread of heaven  
puts an end to prefigurations.  
O wondrous thing!  
the poor, the slave and the humble  
feed on their Lord.*

*Of you, threefold and  
one God, we ask:  
Come to visit us  
as we worship you;  
lead us on your paths  
to where we want to go:  
to the light in which you dwell*

#### PRAYER AFTER COMMUNION

Gracious God,  
in this sacrament we have shared  
the body and blood of Christ.  
May we who have been nourished  
by holy things bear witness to his light,  
and share in his eternal priesthood;  
for he is Lord for ever and ever.

**Amen.**

THE BLESSING

THE DISMISSAL

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

POSTLUDE

“Little” Prelude and Fugue in e

Johann Sebastian Bach

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## PARTICIPANTS

PRESIDER

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

PREACHER

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

MUSICIANS

*Anne Kae, alto; Mark Russom, tenor  
Michael Bloss, organ*

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