



SUNDAY  
EUCCHARIST WITH  
PRAYER FOR  
SPIRITUAL  
COMMUNION

THE LAST SUNDAY AFTER  
PENTECOST:

THE REIGN OF CHRIST

NOVEMBER 22, 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  
Toccatà in F BWV 540,1

Johann Sebastian Bach (1685-1750)

## INTROIT

*Dignus est Agnus, qui occisus est,  
accipere virtutem, et divinitatem,  
et sapientiam, et fortitudinem, et honorem.  
Ipsi gloria et imperium in saecula saeculorum.  
Deus, iudicium tuum Regi da:  
et justitiam tuam Filio Regis.  
Gloria patri...*

*The Lamb that was slain is worthy  
to receive power and divinity  
and wisdom and strength and honour;  
To Him be glory and empire for ever.  
Give to the King, O God,  
Thy justice, and to the King's Son Thy judgement.  
Glory be to the Father...*

## 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 LAST 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 everlasting God,  
whose will it is to restore all things in your well-beloved Son,  
our Lord and King,  
grant that the peoples of the earth,  
now divided and enslaved by sin,  
may be freed and brought together  
under his gentle and loving rule;  
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.*

*Ezekiel 34: 11-16, 20-24*

For thus says the Lord GOD: I myself will search for my sheep, and will seek them out. As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord GOD. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

Therefore, thus says the Lord GOD to them: I myself will judge between the fat sheep and the lean sheep. Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide, I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep.

I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the LORD, will be their God, and my servant David shall be prince among them; I, the LORD, have spoken.

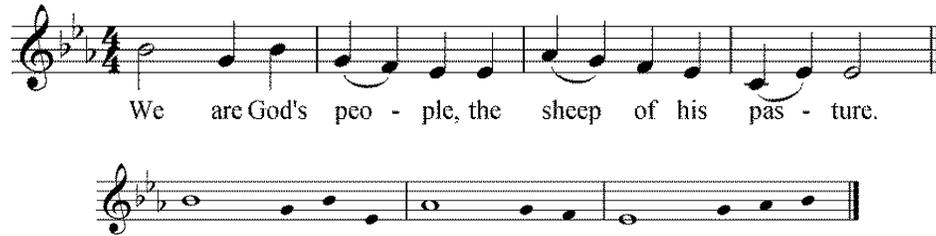
The Word of the Lord

**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 100 – Jubilate Deo*



Be joyful in God, **all** you lands:\*  
    worship **with** gladness  
and come before God's presence **with** a song.

**REFRAIN**

Know this: the Most **High** is God,\*  
    who made us **and** claims us,  
who leads us and **she**-pherds us.

**REFRAIN**

Enter the holy gates **with** thanks-giving,\*  
    go into God's temple **with** praise;  
give thanks and call upon the **name** of God.

**REFRAIN**

For our **God** is good,  
    everlasting **in** mercy:\*  
God's faithfulness endures from **age** to age.

**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.*

*Ephesians 1: 15-23*

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for

us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

The Word of the Lord

**Thanks be to God.**

SEQUENCE – *Christus vincit*

*Christus vincit; Christus regnat; Christus Imperat.  
Ecclesiae Sancte Dei salus perpetua  
Redemptor mundi, Tu illam adjuva!*

*Christ has overcome; Christ reigns; Christ commands.  
Perpetual safety and welfare to the Church of God,  
Redeemer of the world, assist and strengthen her.*

*Christus vincit; Christus regnat; Christus Imperat.*

*Christ has overcome; Christ reigns; Christ commands.*

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: 31-46*

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**

“When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ And these will go away into eternal punishment, but the righteous into eternal life.”

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

Lord, at all times

Felix Mendelssohn

*Lord, at all times I will bless thee, and in songs of praise address thee.  
Yea, my soul shall boast in Thee: Let the humble gladly hear me,  
Let the godly gather near me and exalt Thy name with me.  
When the poor man wept and craved, when in trouble he was saved,  
when he cried he was heard.  
Come, ye children, bow to duty, radiant everlasting beauty  
crowneth them that fear the Lord. Taste and see the Lord is gracious,  
bounteous as the heavn's are spacious.  
Taste and see the Lord is good, he that feedeth every Lion,  
will not let a child of Zion droop and die for lack of food;*

## PRAYER OVER THE GIFTS

Eternal God,  
by your grace you have raised us up  
and enthroned us with Christ in the heavenly realms.  
Receive all we offer you this day,  
and lead us in those good works for which you have created us.  
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 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;  
we give you thanks and praise through Jesus Christ our Lord.  
You exalted him as Lord of all creation  
that he might present to you an eternal and universal kingdom:  
a kingdom of truth and life,  
a kingdom of holiness and grace,  
a kingdom of justice, love, and peace.

Therefore at the name of Jesus every knee shall bow  
as heaven and earth proclaim the glory of your name.

Ho - ly, 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 prayers to be said by all.

**My Jesus, I believe that you are present in the blessed sacrament.  
I love you above all things and I desire you in my soul.  
Since I cannot now receive you sacramentally,  
come at least spiritually into my heart.  
As though you were already there I embrace you,  
and unite myself wholly to you.  
Permit not that I should ever be separated from you. 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**

## MUSIC AT COMMUNION

Solo: Grosser Herr      (*Christmas Oratorio BWV 248, 1*)      Johann Sebastian Bach

**Großer Herr, o starker König,  
*Great Lord, O mighty king,*  
Liebster Heiland, o wie wenig  
*dearest saviour, O how little*  
Achtest du der Erden Pracht!  
*you regard earthly splendour*  
Der die ganze Welt erhält,  
*He who maintains the whole world*  
Ihre Pracht und Zier erschaffen,  
*and created its glory and adornment*  
Muss in harten Krippen schlafen.  
*must sleep in a hard crib.***

## PRAYER AFTER COMMUNION

Almighty God,  
you have made us a royal priesthood  
in the kingdom of your Son our Saviour Jesus Christ.  
Make known his victory through us, we pray,  
that all the world may see his light.  
We ask this 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

Litanies

Jehan Alain (1911-1940)

---

## PARTICIPANTS

PRESIDER

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

PREACHER

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

VOCALISTS

*Mark Russom, Jeremy Ludvig*

ORGAN

*Michael Bloss*  
*Cathedral Director of Music*

---

## PERMISSIONS

Texts of the Old Testament and Gospel taken from the *New Revised Standard Version Bible*, Copyright 1989. Used by permission. Collects, creed, and peace communion prayers taken from *Book of Alternative Services, Anglican Church of Canada*. Used by permission. Psalm adapted from *In the Midst of the Congregation* by George Black, ABC Publishing.. OneLicense.net #A-707055