



# SUNDAY EUCHARIST INCLUDING PRAYER FOR SPIRITUAL COMMUNION

THE THIRD SUNDAY  
OF ADVENT

DECEMBER 13, 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

Choral improvisation on "Christ my life"

*Siegfried Karg-Elert (1877-1933)*

### INTROIT

*Gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus enim prope est. Nihil solliciti sitis: sed in omni oratione petitiones vestrae innotescant apud Deum.*

*"Rejoice in the Lord always: and again I say, Rejoice: Let your moderation be known unto all people for the Lord is at hand. Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God."*

*Benedixisti Domine terram tuam: avertisti captivitatem Jacob. Gloria Patri et Filio...*

*Lord, you are become blessed in your land: you have turned away the captivity of Jacob. Glory to the Father and to the Son...*

## THE LIGHTING OF THE ADVENT CANDLE

*The tradition of the Advent Wreath goes back to early Europe. The successive lighting of four candles on each Sunday in Advent symbolizes the marking of the weeks leading to Christmas and the Birth of Our Lord as well as the sense of increasing Light in the face of lengthening Darkness.*

Blessed are you, sovereign Lord, just and true:  
to you be praise and glory for ever.  
Your prophet John the Baptist was witness to the truth  
as a burning and shining light.

**Blessed be God for ever.**

May we your servants rejoice in his light,  
and so be led to witness to him who is the Lord of our coming kingdom,  
Jesus our Saviour and King of the ages.

**Blessed be God for ever.**



Light one can-dle to watch for Mes-si - ah: let the light ban-ish dark - ness.  
He shall bring sal - va-tion to Is-ra-el, God ful- fills the prom - ise.

## THE KYRIE

*The Kyrie is an ancient prayer of the church drawing our hearts to God's presence. As an approach to worship it also brings a moment for penitence and absolution before the Eucharist continues.*

Brothers and sisters, let us acknowledge our sins and so prepare to celebrate this Holy Eucharist.

You were sent to heal the contrite of heart: Lord, have mercy  
**Lord, have mercy**

You came to call sinners: Christ, have mercy  
**Christ, have mercy**

You are seated at the right hand of the Father to intercede for us: Lord, have mercy  
**Lord, have mercy**

May the Almighty God grant us forgiveness of all our sins,  
and the grace and comfort of the Holy Spirit.

**Amen**

## THE COLLECT FOR THE THIRD SUNDAY OF ADVENT

*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.

God of power and mercy,  
you call us once again  
to celebrate the coming of your Son.  
Remove those things which hinder love of you,  
that when he comes,  
he may find us waiting in awe and wonder  
for him 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.*

*Isaiah 61: 1-4, 8-11*

The spirit of the Lord GOD is upon me,  
because the LORD has anointed me;  
he has sent me to bring good news to the oppressed,  
to bind up the brokenhearted,  
to proclaim liberty to the captives,  
and release to the prisoners;  
to proclaim the year of the LORD's favour,  
and the day of vengeance of our God;  
to comfort all who mourn;  
to provide for those who mourn in Zion—  
to give them a garland instead of ashes,  
the oil of gladness instead of mourning,  
the mantle of praise instead of a faint spirit.  
They will be called oaks of righteousness,  
the planting of the LORD, to display his glory.  
They shall build up the ancient ruins,  
they shall raise up the former devastations;  
they shall repair the ruined cities,  
the devastations of many generations.

For I the LORD love justice,  
I hate robbery and wrongdoing;  
I will faithfully give them their recompense,  
and I will make an everlasting covenant with them.  
Their descendants shall be known among the nations,  
and their offspring among the peoples;  
all who see them shall acknowledge  
that they are a people whom the LORD has blessed.  
I will greatly rejoice in the LORD,  
my whole being shall exult in my God;

for he has clothed me with the garments of salvation,  
he has covered me with the robe of righteousness,  
as a bridegroom decks himself with a garland,  
and as a bride adorns herself with her jewels.

For as the earth brings forth its shoots,  
and as a garden causes what is sown in it to spring up,  
so the Lord GOD will cause righteousness and praise  
to spring up before all the nations.

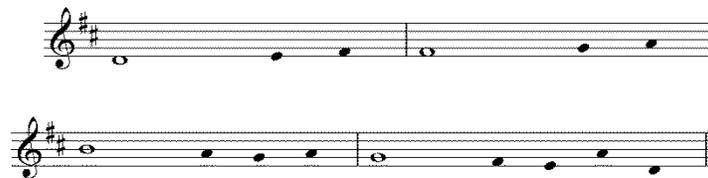
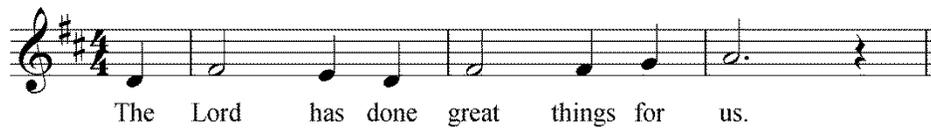
The Word of the Lord

**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 126



When the Lord restored the fortunes of Zion,  
then were we like those **who** dream.

Then was our mouth **filled** with laughter,  
and our tongue **with** shouts of joy.

#### REFRAIN

Then they said among **the** nations,  
“The Lord has done great things **for** them.”

The Lord has done great **things** for us,  
and we **are** glad indeed.

#### REFRAIN

Restore our fortunes, **O** Lord (1)  
like the watercour-**ses** of the Negev (4)

#### REFRAIN

Those who sowed **with** tears  
will reap with songs **of** joy.  
Those who go out weeping, carry-**ing** the seed,  
will come again with joy, shoul-**er**-ing their sheaves.

#### REFRAIN

## THE SECOND READING

*1 Thessalonians 5: 16-24*

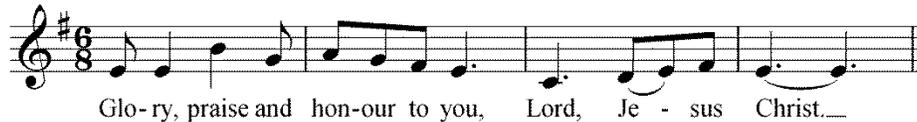
Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil.

May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do this.

The Word of the Lord

**Thanks be to God**

## THE GRADUAL



The Spirit of the Lord is upon me,  
because he has anointed me to bring glad tidings to the poor.

## 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.*

*John 1: 6-8, 19-28*

The Lord be with you.

**And also with you**

The Holy Gospel of our Saviour Jesus Christ according to John

**Glory to you, Lord Jesus Christ**

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light.

This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed and did not deny it, but confessed, "I am not the Messiah." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No." Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" He said,

"I am the voice of one crying out in the wilderness,  
'Make straight the way of the Lord,'"

as the prophet Isaiah said.

Now they had been sent from the Pharisees. They asked him, "Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?" John answered them, "I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal." This took place in Bethany across the Jordan where John was baptizing.

The Gospel of Christ

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

THE SERMON

Rev. Canon 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 NICENE CREED

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 Intercessor.*

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

This is the record of John

Orlando Gibbons (adpt. For solo voice)

*This is the record of John,  
when the Jews sent priests and Levites from Jerusalem to ask him,  
Who art thou?  
And he confessed and denied not, and said plainly,  
I am not the Christ.*

*And they asked him, What art thou then? Art thou Elias?  
And he said, I am not.  
Art thou the prophet?  
And he answered, No.*

*Then said they unto him,  
What art thou? that we may give an answer unto them that sent us.  
What sayest thou of thyself?  
And he said, I am the voice of him that crieth in the wilderness,  
Make straight the way of the Lord.*

## PRAYER OVER THE GIFTS

God of hope,  
renew in us the joy of your salvation  
and make us a living sacrifice to you,  
for the sake 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

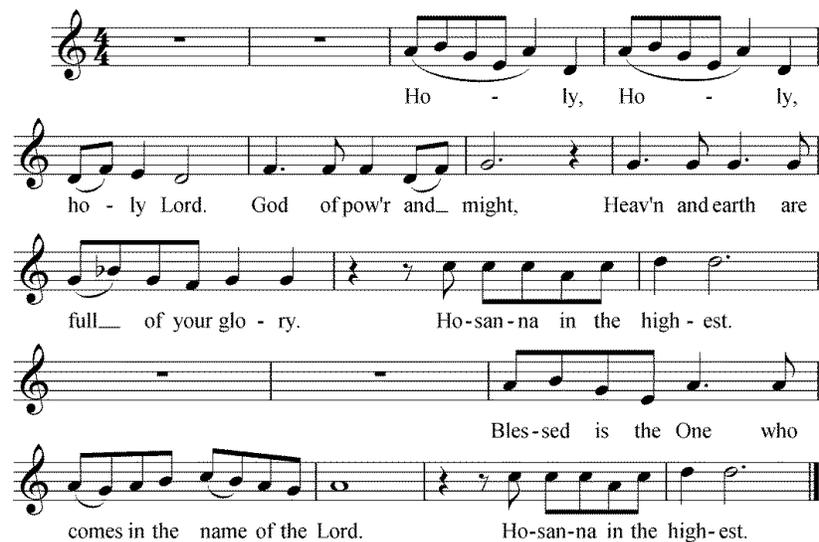
**We lift them up to God**

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;  
 we give you thanks and praise  
 through Jesus Christ our Lord,  
 who in the fullness of time came among us in our flesh,  
 and opened to us the way of salvation.  
 Now we watch for the day when he will come again  
 in power and great triumph to judge this world,  
 that we, without shame or fear,  
 may rejoice to behold his appearing.

Therefore we praise you,  
 joining our voices with angels and archangels  
 and with all the company of heaven,  
 who for ever sing this hymn  
 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.

**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

*From Christmas Oratorio*

*Johann Sebastian Bach*

*Bereite dich, Zion, mit zärtlichen Trieben,  
Den Schönsten, den Liebsten bald bei dir zu sehn!  
Deine Wangen  
Müssen heut viel schöner prangen,  
Eile, den Bräutigam sehnlichst zu lieben!*

*Prepare yourself, Zion, with tender efforts,  
to behold your lovely one, your beloved, near you soon!  
Your cheeks  
must now glow much more radiantly,  
hurry to love the Bridegroom with passion!*

#### PRAYER AFTER COMMUNION

Merciful God,  
may this eucharist free us from our sins,  
fill us with unending joy,  
and prepare us for the birthday of our Saviour.  
We ask this in the name of Jesus Christ,  
who is Lord now and for ever.

**Amen.**

#### THE BLESSING

#### THE DISMISSAL

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

#### POSTLUDE

God through your goodness BWV 600

*Johann Sebastian Bach*

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## 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*

### VOCALIST AND LECTOR

*Richard Cunningham*

### ORGAN

*Michael Bloss  
Cathedral Director of Music*

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