



SUNDAY EUCHARIST AND SPIRITUAL COMMUNION

THE FIFTH SUNDAY
AFTER PENTECOST

JULY 5, 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**.*

This type of note, offering directions about the service is called a "rubric", which comes from the Latin word rubrica (red) – referring to a time when these instructional notes were always written in red.

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.

PRELUDE

Prelude and Fugue (from Toronto Organ Book)

Imant Raminsh (b.1943)

WORDS OF WELCOME

SENTENCE

Blessed is our God, Lord of heaven and earth, who has revealed these things to the simple.

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.

GLORIA

The Gloria, or on occasion some other song of praise, centers the service on the God we gather to praise in our worship

Communion service (Series 3)

William Mathias

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 FIFTH 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,

your Son Jesus Christ has taught us that what we do for the least of your children we do also for him.

Give us the will to serve others as he was the servant of all,
who gave up his life and died for us,
but 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.

Zechariah 9: 9-12

Rejoice greatly, O daughter Zion!
Shout aloud, O daughter Jerusalem!
Lo, your king comes to you;
triumphant and victorious is he,
humble and riding on a donkey,
on a colt, the foal of a donkey.
He will cut off the chariot from Ephraim
and the war-horse from Jerusalem;
and the battle bow shall be cut off,
and he shall command peace to the nations;
his dominion shall be from sea to sea,
and from the River to the ends of the earth.

As for you also, because of the blood of my covenant with you,
I will set your prisoners free from the waterless pit.
Return to your stronghold, O prisoners of hope;
today I declare that I will restore to you double.

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.



Psalm 45: 11-18

“Consider, O daughter, and listen closely to / my words;*
forget about your own people and your par- / ent’s house.

The ruler, to whom you are betrothed desires / your beauty;*
therefore give / due honour.

The people of Tyre are here / with gifts;*
the rich among the people court / your favour.”

The princess is all glorious as / she enters;*
her gown is cloth/ of gold.

In embroidered apparel / she enters;:
after her bridesmaids follow in / procession.

With joy and gladness they / are brought,*
and enter into the ru- / ler’s palace.

“In place of ancestors you shall / have children;*
and they shall be rulers over all / the earth.

Your name will never be / forgotten;*
and the peoples will praise you for ever / and ever.

THE GOSPEL ACCLAMATION

The gospel acclamation moves us toward the summit of the Liturgy of the Word – the reading of the Holy Gospel. Gospel means “good news” – specifically the “good news of Jesus.”



*Speak, Lord, your servant is listening;
you have the words of everlasting life.*

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 11: 16-19, 25-30

The Lord be with you.

And also with you

The Holy Gospel of our Lord Jesus Christ according to Matthew

Glory to you, Lord Jesus Christ

But to what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

‘We played the flute for you, and you did not dance;
we wailed, and you did not mourn.’

For John came neither eating nor drinking, and they say, ‘He has a demon’; the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”

At that time Jesus said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

The Gospel of the Lord
Praise to you, Lord Christ.

THE HOMILY

Rev. Canon Terry Deforest
Rector-in-the-Interim,
Christ’s Church Cathedral, Hamilton.

The homily, or commentary, 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 325AD and confirmed in 381AD, 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.

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

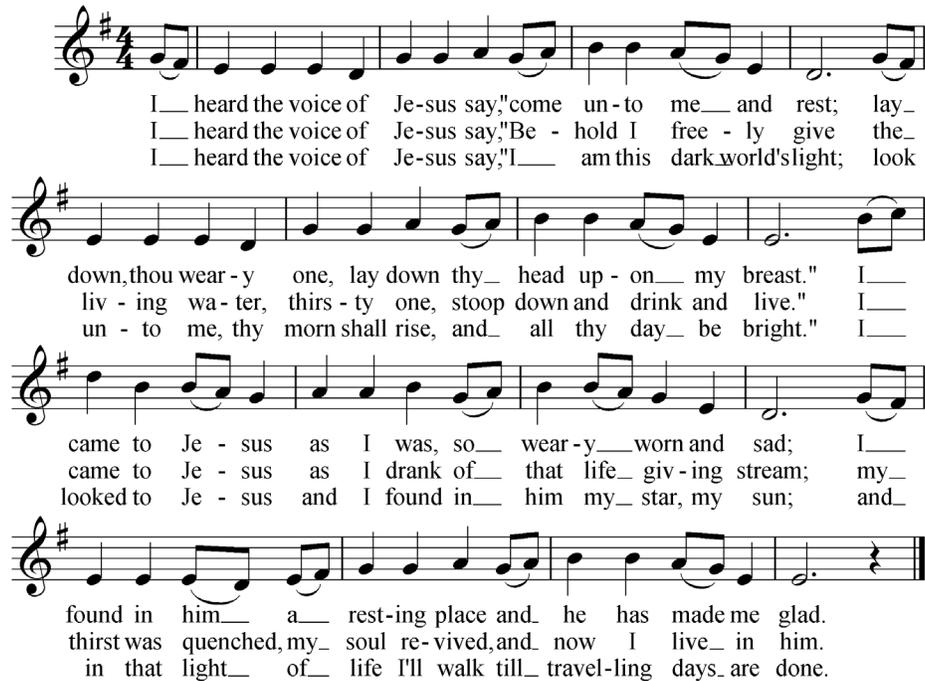
THE OFFERTORY

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 donating at [www.cathedralhamilton](http://www.cathedralhamilton.com)

The altar is prepared for Holy Communion

HYMN AT THE OFFERTORY



I heard the voice of Je - sus say, "come un - to me and rest; lay -
I heard the voice of Je - sus say, "Be - hold I free - ly give the -
I heard the voice of Je - sus say, "I am this dark world's light; look
down, thou wear - y one, lay down thy head up - on my breast." I
liv - ing wa - ter, thirs - ty one, stoop down and drink and live." I
un - to me, thy morn shall rise, and all thy day be bright." I
came to Je - sus as I was, so wear - y worn and sad; I
came to Je - sus as I drank of that life - giv - ing stream; my
looked to Je - sus and I found in him my star, my sun; and
found in him a rest - ing place and he has made me glad.
thirst was quenched, my soul re - vived, and now I live in him.
in that light of life I'll walk till travel - ling days are done.

PRAYER OVER THE GIFTS

God of heaven and earth, receive our sacrifice of praise,
and strengthen us for the perfect freedom of your service,
through our Saviour Jesus Christ. **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

We lift them to the Lord

Let us give thanks to the Lord our God

It is right to give our thanks and praise.

It is indeed right that we should praise you, gracious God, for you created all things.

You formed us in your own image: male and female you created us.

When we turned away from you in sin, you did not cease to care for us,

but opened a path of salvation for all people.

You made a covenant with Israel,

and through your servants Abraham and Sarah gave the promise of a blessing to all nations.
 Through Moses you led your people from bondage into freedom;
 through the prophets you renewed your promise of salvation.
 Therefore, with them, and with all your saints who have served you in every age,
 we give thanks and raise our voices
 to proclaim the glory of your name.

SANCTUS AND BENEDICTUS

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Communion service (Series 3)

William Mathias

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 recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Holy God, source of life and goodness,
 all creation rightly gives you praise.
 In the fullness of time, you sent your Son Jesus Christ,
 to share our human nature,
 to live and die as one of us,
 to reconcile us to you, the God and Father of all.
 He healed the sick and ate and drank with outcasts and sinners;
 he opened the eyes of the blind
 and proclaimed the good news of your kingdom to the poor and to those in need.
 In all things he fulfilled your gracious will.

On the night he freely gave himself to death,
 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."

Gracious God, his perfect sacrifice destroys the power of sin and death;
by raising him to life you give us life for evermore. Therefore, we proclaim the mystery of faith.

Christ has died.

Christ is risen.

Christ will come again.

Recalling his death,
proclaiming his resurrection,
and looking for his coming again in glory,
we offer you, Father, this bread and this cup.
Send your Holy Spirit upon us and upon these gifts,
that all who eat and drink at this table may be one body and one holy people,
a living sacrifice in Jesus Christ, our Lord.
Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory is 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.

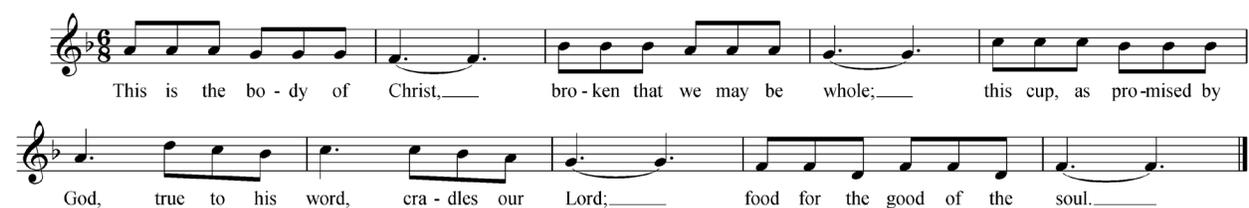
As our Saviour taught us, let us pray,

**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 BREAKING OF THE BREAD AND THE FRACTION ANTHEM

This is the Body of Christ

John Bell (b.1949)



This is the bo - dy of Christ, _____ bro - ken that we may be whole; _____ this cup, as pro-mised by
God, true to his word, cra - dles our Lord; _____ food for the good of the soul. _____

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 truly present in the Blessed Sacrament of the Altar.

I love you above all things, and long for you in my soul.

**Since I cannot receive you in the Sacrament of your Body and Blood,
come spiritually into my heart.**

**Cleanse and strengthen me with your grace, Lord Jesus,
and let me never be separated from you.**

**May I live in you, and you in me,
in this life and in the life to come.**

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

PRAYER AFTER COMMUNION

O God, may we who have shared in holy things
never fail to serve you in your world,
and so come to the fullness of joy,
in the name of Jesus Christ our Lord. **Amen**

THE BLESSING

HYMN AT CLOSING



Lord Je - sus teach me faith - ful - ness_ in ev - ry
May all_ those lit - tle mo - ments give_ the strength I
You praised the faith - ful ser - vant, who_ in hand - ling
And may_ that cloud of wit - ness - es_ whose lives_ and



lit - tle thing I do_ that, when I speak_ or_ write_ or
need for faith - ful - ness, so that when great_ temp - ta - tions
world - ly things was wise; when sins en - tice - may faith - ful -
deaths their Lord. con - fess,_ see that we look_ to_ you_ a -



act,_ I do_ to oth - ers as_ to you_
come, I will_ not wav - er or_ trans - gress.
ness_ be my_ pro - tect - tion and_ my prize.
lone,_ per - fec - tor of_ our faith - ful - ness_

THE DISMISSAL

Go in peace to love and serve the Lord

Thanks be to God

POSTLUDE

Interlude for a Festival

Healey Willan (1880-1968)

PARTICIPANTS

PRESIDER

Rev. Dr. Dan Tatarnic

Priest Associate

PREACHER

Rev. Canon Terry DeForest

Rector-in-the-Interim

LECTOR/CANTOR

Brad Barnham

Assistant Conductor

ORGANIST

Michael Bloss

Cathedral Director of Music

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