



SUNDAY EUCCHARIST AND PRAYER FOR SPIRITUAL COMMUNION

THE NINTH SUNDAY
AFTER PENTECOST

AUGUST 2, 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

Panis Angelicus

César Franck (1822-1890)

*Panis angelicus
Fit panis hominum;
dat panis coelicus
Figuris terminum
O res mirabilis!
manducat Dominium
Pauper, pauper,
Servus et humilis,
Pauper, pauper
Servus et humilis.*

*Heavenly bread
That becomes the bread of all people;
Bread from the angelic host
That is the end of all imaginings.
Oh, miraculous thing!
This body of God will nourish
Even the poorest,
The most humble of servants.
Even the poorest,
The most humble of servants.*

WORDS OF WELCOME

SENTENCE

We do not live by bread alone, but by every word that comes from the mouth of God. *Matthew 4.4*

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.

HYMN OF PRAISE

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

To God Be the Glory

Fanny Crosby/William Doane



To God be the glo - ry who great things has done! God
so loved the world, free - ly send - ing the Son, who
yield - ed his life an a - tone - ment for sin, and
o - pened the life - gate that all may go in. Praise the
Lord! Praise the Lord! Let the earth hear God's voice. Praise the Lord! Praise the
Lord! Let the peo - ple re - joice! O come to the Fa - ther through
Je - sus the Son, and give God the glo - ry, who great things has done.

THE COLLECT FOR THE NINTH 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 fed the hungry
with the bread of his life
and the word of his kingdom.
Renew your people with your heavenly grace,
and in all our weakness sustain us by your true and living bread,
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.

Genesis 32: 22-31

The same night he got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." So he said to him, "What is your name?" And he said, "Jacob." Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed." Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. So Jacob called the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved." The sun rose upon him as he passed Penuel, limping because of his hip.

The Word of the Lord

Thanks be to God.

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 14: 13-21

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

Jesus withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick.

When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds.

All ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

The Gospel of Christ

Praise to you, Lord Christ.

THE SERMON

The 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 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.

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.

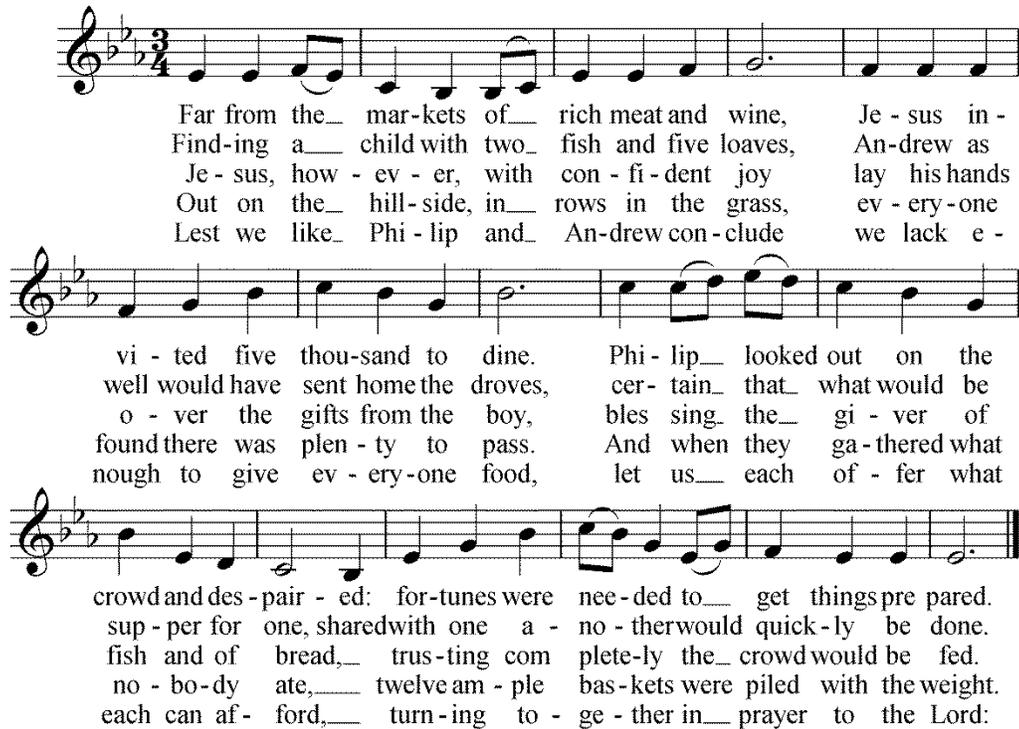
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The altar is prepared for Holy Communion

HYMN AT THE OFFERTORY

Text: Thomas H. Troeger, 1991.

Tune: SLANE



Far from the mar-kets of rich meat and wine, Je - sus in -
Find-ing a child with two fish and five loaves, An-drew as
Je - sus, how - ev - er, with con - fi - dent joy lay his hands
Out on the hill-side, in rows in the grass, ev - ery-one
Lest we like Phi - lip and An-drew con-clude we lack e -
vi - ted five thou-sand to dine. Phi - lip looked out on the
well would have sent home the droves, cer-tain that what would be
o - ver the gifts from the boy, bles sing the gi - ver of
found there was plen - ty to pass. And when they ga - thered what
nough to give ev - ery-one food, let us each of - fer what
crowd and des - pair - ed: for-tunes were nec - ded to get things pre pared.
sup - per for one, shared with one a - no - ther would quick - ly be done.
fish and of bread, trus - ting com plete - ly the crowd would be fed.
no - bo - dy ate, twelve am - ple bas - kets were piled with the weight.
each can af - ford, turn - ing to - ge - ther in prayer to the Lord:

SETTING OF THE ALTAR

Hinno del' Apostoli

Girolamo Frescobaldi (1583-1643)

PRAYER OVER THE GIFTS

God of grace,
accept all we offer you this day,
as we look toward the glory you have promised.
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

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

The musical score is written in 4/4 time and consists of five staves. The lyrics are: 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.

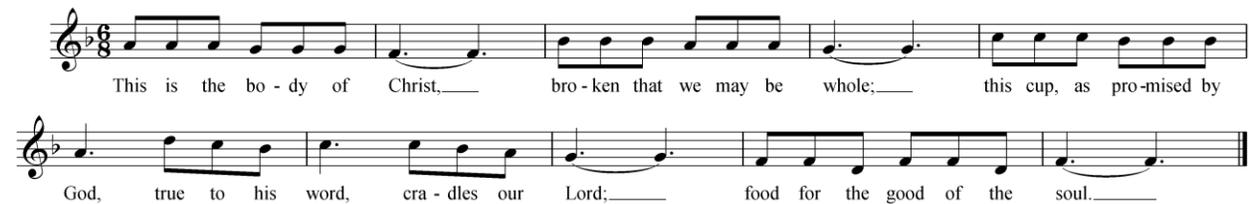
As our Saviour taught us, let us pray,

**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

God of grace,
we have received the memorial of the death and resurrection of your Son.
May your love, poured into us, bring us to your promises.
We ask this in the name of our Redeemer Jesus Christ.

Amen.

THE BLESSING

HYMN AT CLOSING

TEXT: Martin Leckebusch (b. 1962)

MUSIC: George Thalben-Ball (1896-1987) JESMIAN



Come, see the Lord in his breath - ta - king splen - dour:
He is the Word who was sent by the Fa - ther,
He is the Lamb who was slain to re - deem us
He is the Lord who as - cen - ded in tri - umph
Come, see the Lord in his breath - ta - king splen - dour:



gaze at his ma - jes - ty bow and a - dore!
born as a ba - by, a child of our race:
there at the cross his ap - pear - ance was marred;
ev - er the sound of his prai - ses shall ring!
gaze at his ma - jes - ty bow and a - dore!



En - ter his pres - ence with won - der and wor - ship
God here a - mong us, re - vealed as a ser - vant,
though he e - merged from the grave as a vic - tor,
Hail him the First and the Last, the Al - migh - ty:
Come and ack - now - ledge him Sa - viour and So - vereign:



he is the King, and en - throned ev - er - more.
walk - ing the path - way of truth and of grace.
still from the nails and the spear he is scarred.
Je - sus our Pro - phet, our Priest and our King.
Je - sus our King is en - throned ev - er - more.

THE DISMISSAL

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

POSTLUDE

Toccata Op. 59 No. 5

Max Reger (1873-1916)

PARTICIPANTS

PRESIDER

*Rev. Canon Terry DeForest
Rector-in-the-Interim*

PREACHER

*Rev. Canon Terry DeForest
Rector-in-the-Interim*

SOLOIST/LECTOR/CANTOR

Jeremy Ludwig

ORGAN

*Michael Bloss
Cathedral Director of Music*

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