



# SUNDAY EUCHARIST AND PRAYER FOR SPIRITUAL COMMUNION

THE THIRTEENTH  
SUNDAY AFTER  
PENTECOST

AUGUST 30 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.*

*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.*

PRELUDE

Versets on the hymn *Ave Maris Stella*

Nicolas deGrigny (1672-1703)

## SENTENCE

May the Father of our Lord Jesus Christ enlighten the eyes of our hearts, that we may know what is the hope to which he has called us.

*Ephesians 1.17, 18*

## 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 THIRTEENTH 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.

Author and Giver of all good things,  
graft in our hearts the love of your name,  
increase in us true religion,  
nourish us in all goodness,  
and of your great mercy keep us in the same;  
through Jesus Christ our Lord,  
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.*

Exodus 3: 1-15

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the LORD saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the LORD said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." He said further, "Thus you shall say to the Israelites, 'I AM has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you':

This is my name forever,  
and this my title for all generations.

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 105: 1-6, 23-26

CHANT: Attwood in E-flat



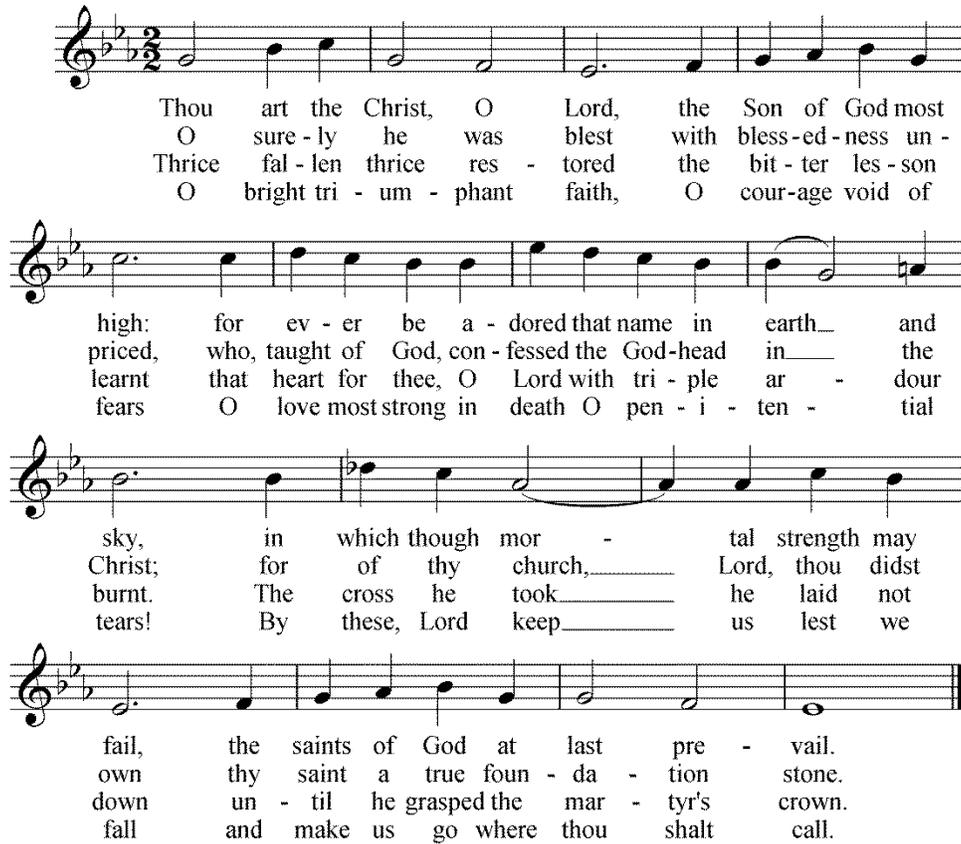
- 1 Give thanks to our God and call upon the / holy / name;\*  
make known God's / deeds a- / mong the / peoples.
- 2 Sing to God, sing praises to the / Holy / One,\*  
and speak of / all God's / marvell-• ous / works.
- 3 Glory in the / holy / name;\*  
let the hearts of / those who / seek God • re- / joice.
- 4 Let us search for you and your / strength, O / God,\*  
let us con- / tinal- • ly / seek your / face.
- 5 Let us remember the marvels / you have / done,\*  
your wonders and the / judge-ments / of your / mouth,
- 6 O offspring of Abraham and / Sarah • your / servants,\*  
O children of / Jacob • and / Rachel • your / chosen ones.
- 23 Israel came / into / Egypt,\*  
and became a sojourner / in the / land of / Ham.
- 24 You, O God, made your people ex- / ceeding-• ly / fruitful;\*  
you made them / stronger / than their / enemies.
- 25 Whose hearts you turned, so that they / hated • your / people,\*  
and dealt un- / justly / with your / servants.
- 26 You sent / Moses • your / servant,\*  
Miriam and / Aaron / you had / chosen.

## THE GRADUAL HYMN

*The gradual 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.”*

**TEXT:** William Walsham How (1823-1867)

**MUSIC:** John Nicholson Ireland (18789-1962). LOVE UNKNOWN



Thou art the Christ, O Lord, the Son of God most  
O sure - ly he was blest with bless - ed - ness un -  
Thrice fal - len thrice res - tored the bit - ter les - son  
O bright tri - um - phant faith, O cour-age void of  
high: for ev - er be a - dored that name in earth\_ and  
priced, who, taught of God, con - fessed the God-head in\_ the  
learnt that heart for thee, O Lord with tri - ple ar - dour  
fears O love most strong in death O pen - i - ten - tial  
sky, in which though mor - tal strength may  
Christ; for of thy church, Lord, thou didst  
burnt. The cross he took he laid not  
tears! By these, Lord keep us lest we  
fail, the saints of God at last pre - vail.  
own thy saint a true foun - da - tion stone.  
down un - til he grasped the mar - tyr's crown.  
fall and make us go where thou shalt call.

## 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 16: 21-28*

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 began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, “God forbid it, Lord! This must never happen to you.” But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things.”

Then Jesus told his disciples, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?”

“For the Son of Man is to come with his angels in the glory of the Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.”

The Gospel of Christ

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

THE SERMON

The Rev. Canon Dr. Sharyn Hall

*Pastoral Associate  
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.*

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

*The altar is prepared for Holy Communion*

HYMN AT THE OFFERTORY

WORDS AND MUSIC: Keith Getty and Stuart Townshend (2002). IN CHRIST ALONE

*Combining Pauline Christology ("In Christ...") with narrative allusions to the life of Christ, and provided with a classically shaped AABA tune, this hymn is one of the best-loved, most profound, and most congregationally suitable of all the songs from the contemporary Praise and Worship movement.*



In Christa-lone my hope is found, he is my light, my strength, my  
In Christa-lone who took on flesh, full-ness of God in help-less  
There in the ground his bo-dy lay, light of the world by dark-ness  
No giult in life, no fear in death, this is the pow'r of Christ in  
song; this Cor-ner-stone, this so-lid ground, firm through the  
babe! This gift of love and right-eous-ness, scorned by the  
slain: Then burs-ting forth in glor-ious day up from the  
me; from life's first cry to fi-nal breath, Je-sus com  
fierce-est drought and storm. What heights of love, what depths of peace, when fears are  
ones he came to save: till on that cross as Je-sus died, the wrath of  
grave he rose a-gain! And as he stands in vic-to-ry sin's curse has  
mands my des-ti-ny. No pow'r of hell, no scheme of man, can ev-er  
stilled, when stri-vings cease! My Com-for-ter, my All in  
God was sa-tis-fied for ev-ery sin on him was  
lost its grip on me, for I am his and he is  
pluck me from his hand; till he re-turns or calls me  
All, here in the love of Christ I stand.  
laid; here in the death of Christ I live.  
mine bought with the pre-cious blood of Christ.  
home, here in the pow'r of Christ I'll stand.

PRAYER OVER THE GIFTS

Merciful God,  
receive all we offer you this day.  
Give us grace to love one another  
that your love may be made perfect in us.  
We ask this 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)*

Two staves of musical notation in 6/8 time. The first staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are: "This is the bo - dy of Christ, bro - ken that we may be whole; this cup, as pro-mised by". The second staff continues the melody with lyrics: "God, true to his word, cra - dles our Lord; food for the good of the soul." The piece ends with a double bar line.

## 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.**

## AND/OR

**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

How beautiful are the feet (*The Messiah*)

George Frederick Handel (1685-1759)

*How beautiful are the feet of them that preach the gospel of peace, and  
Bring glad tidings of good things. (Isaiah 52:7)*

## PRAYER AFTER COMMUNION

Almighty God,  
you renew us at your table with the bread of life.  
May your holy food strengthen us in love  
and help us to serve you in each other.  
We ask this in the name of Jesus Christ our Lord.

**Amen.**

## THE BLESSING

### HYMN AT CLOSING

Thomas Troeger, 1994.



For - ev - er in the heart there springs a hun - ger ne - ver  
True Bread of Hea - ven, Life Di - vine, E - ter - nal Man - na,  
Let Christ be prais'd for ev - er - more who makes us rich when  
touched by things, and if un - met, this in - ward need goes  
Ho - ly Sign, our need of you in - cites our quest, your  
we are poor, who sees the tatt - ered, beg - ging soul be -  
prow - ling as in - cess - ant greed: we reach and reach for  
pres - ence brings our search to rest: the hol - low, hun - gry  
neath the cloak of class and role, who hears the heart's un -  
more and more while with each gain we seem but  
heart is filled and all its grasp - ing mo - tions  
spo - ken groan and meets our need as if his  
poor. We work to earn what can't be bought; through  
stilled, our quench - less thirst is sa - tis - fied, and  
own, to whom all thirst and hun - ger yield, the  
pray'r and faith it must be sought.  
ev - ery need and want sup - plied.  
bread whose taste is truth re - vealed.

## THE DISMISSAL

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

## POSTLUDE

Dialogue sur les grands jeux (from *Ave Maris Stella*)

Nicolas deGrigny (1672-1703)

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## **PARTICIPANTS**

### **PRESIDER AND PREACHER**

*Rev. Canon Dr. Sharyn Hall*

*Pastoral Associate, Christ's Church Cathedral, Hamilton*

### **SOLOIST/LECTOR/CANTOR**

*Richard Cunningham*

### **ORGAN**

*Michael Bloss*

*Cathedral Organist and Director of Music*

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