



SUNDAY EUCCHARIST AND PRAYER FOR SPIRITUAL COMMUNION

THE FOURTEENTH
SUNDAY AFTER
PENTECOST

SEPTEMBER 6, 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

Preludio "Sine Nomine" (from *Six Pieces for Organ*)

Herbert Howells (1892-1983)

SENTENCE

God was in Christ reconciling the world to himself, and he has entrusted us with the message of reconciliation.
2 Corinthians 5.19

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- migh- t- 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 FOURTEENTH 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.

Stir up, O Lord,
the wills of your faithful people,
that richly bearing the fruit of good works,
we may by you be richly rewarded;
through Jesus Christ our Lord,
who is alive 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 33: 7-11

So you, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, “O wicked ones, you shall surely die,” and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand. But if you warn the wicked to turn from their ways, and they do not turn from their ways, the wicked shall die in their iniquity, but you will have saved your life.

Now you, mortal, say to the house of Israel, Thus you have said: “Our transgressions and our sins weigh upon us, and we waste away because of them; how then can we live?” Say to them, As I live, says the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?

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.

Psalms 119: 33-40

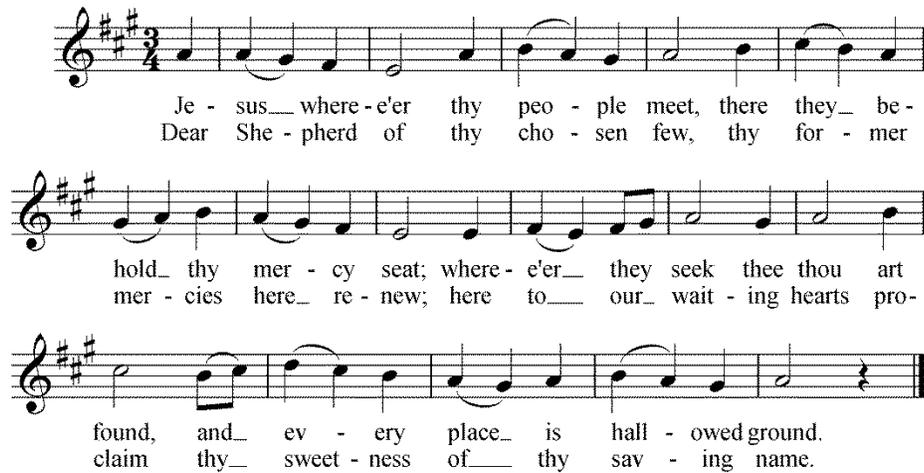


- 33 Teach me, O God, the / way of ● your / statutes,*
and I shall / keep it / to the / end.
- 34 Give me understanding, and I shall / keep your / law;*
I shall / keep it ● with / all my / heart.
- 35 Make me go in the path of / your com- / mandments,*
for / that is / my de- / sire.
- 36 Incline my heart to / your de- / crees*
and / not to / un-just / gain.
- 37 Turn my eyes from watching / what is / worthless;*
--- / give me / life in ● your / ways.
- 38 Fulfil your promise / to your / servant,*
which you / make to / those who / fear you.
- 39 Turn away the reproach / which I / dread,*
be- / cause your / judgements ● are / good.
- 40 Behold, I long for / your com- / mandments;*
in your / righteousness ● pre- / serve my / life.

THE GRADUAL HYMN

The gradual hymn 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 Cowper (1731-1800)
MUSIC: William Knapp (1698-1768). WAREHAM



Je - sus where - e'er thy peo - ple meet, there they be -
Dear She - pherd of thy cho - sen few, thy for - mer
hold thy mer - cy seat; where - e'er they seek thee thou art
mer - cies here re - new; here to our wait - ing hearts pro -
found, and ev - ery place is hall - owed ground.
claim thy sweet - ness of thy sav - ing name.

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 18: 15-20

The Lord be with you.

And also with you

The Holy Gospel of our Saviour Jesus Christ according to the evangelist Matthew

Glory to you, Lord Jesus Christ

Jesus said to his disciples, “If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.”

This is the Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

Rev. Canon J Lefebvre

*Honorary Assistant
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.

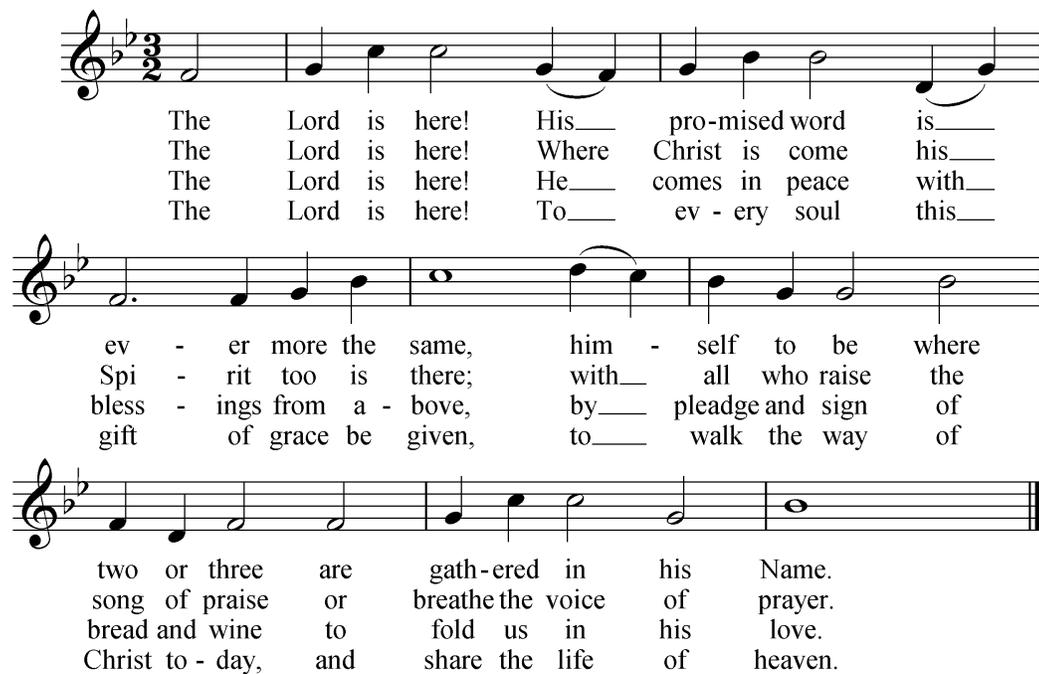
All are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by donating at www.cathedralhamilton.ca

The altar is prepared for Holy Communion

HYMN AT THE OFFERTORY

TEXT: Timothy Dudley-Smith, 1985

MUSIC: Keith Landis, 1988, harm. Jeffrey Rickard, 1988. GRAHAM



The Lord is here! His pro-mised word is
The Lord is here! Where Christ is come his
The Lord is here! He comes in peace with
The Lord is here! To ev - ery soul this

ev - er more the same, him - self to be where
Spi - rit too is there; with all who raise the
bless - ings from a - bove, by pledge and sign of
gift of grace be given, to walk the way of

two or three are gath-ered in his Name.
song of praise or breathe the voice of prayer.
bread and wine to fold us in his love.
Christ to - day, and share the life of heaven.

PRAYER OVER THE GIFTS

Great and holy God,
accept our offering of labour and love.
May we bring you true and spiritual worship
and be one with you.
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
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 8/8 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 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

“Lord God of Abraham” (*from Elijah*)

Felix Mendelssohn (1809-1847)

Draw near, all ye people, come to me! Lord God of Abraham, Isaac and Israel; this day let it be known that Thou art God, and I am Thy servant! Lord God of Abraham! Oh shew to all this people that I have done these things according to Thy word! Oh hear me, Lord, and answer me! Lord God of Abraham, Isaac and Israel, Oh hear me and answer me, and shew this people that Thou art Lord God. And let their hearts again be turned!

PRAYER AFTER COMMUNION

Father,
your word and sacrament give us food and life.
May we who have shared in holy things
bear fruit to your honour and glory,
in the name of Jesus Christ the Lord.

Amen.

THE BLESSING

HYMN AT CLOSING



Come now, O___ Prince of Peace, make us one___ bo - dy,
Come now, O___ God of love, make us one___ bo - dy,
Come now and___ set us free, O God, our___ Sa - viour,
Come, Hope of___ un - i - ty, make us one___ bo - dy,



come, O Lord_ Je - sus, re - con - cile your_ peo - ple.
come, O Lord_ Je - sus, re - con - cile your_ peo - ple.
come, O Lord_ Je - sus, re - con - cile all___ na - tions.
come, O Lord_ Je - sus, re - con - cile all___ na - tions.

THE DISMISSAL

Go in peace to love and serve the Lord

Thanks be to God

POSTLUDE

Hymne d'Actions de graces "Te Deum" pour orgue

Jean Langlais (1907-1991)

PARTICIPANTS

PRESIDER

Canon Terry DeForest

Rector-in-the-Interim, Christ's Church Cathedral, Hamilton

PREACHER

Canon J Lefebvre

Honorary Associate

Christ's Church Cathedral, Hamilton

SOLOIST/LECTOR/CANTOR

Jeremy Ludwig

ORGAN

Michael Bloss

Cathedral Director of Music

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