



SUNDAY EUCCHARIST INCLUDING PRAYER FOR SPIRITUAL COMMUNION

THE FIRST SUNDAY OF
CHRISTMAS

DECEMBER 27, 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

Von Himmel kam der Engel scharr (From heaven came the host of angels) BWV 607

J. S. Bach (1685-1750)

INTROIT

*Puer natus est nobis
Et filius datus est nobis
Cuius imperium super humerum eius
Et vocabitur nomen eius
Magni consilii Angelus*

*A boy is born to us,
And a son is given to us,
upon whose shoulders authority rests,
and His name will be called
"The Angel of Great Counsel".*

*Cantate Domino canticum novum
Quia mirabilia fecit*

*Sing to the Lord a new song,
because he has done the miraculous.*

*Gloria Patri, et Filio, et Spiritui Sancto
Sicut erat in principio, et nunc, et semper,
in secula seculorum. Amen.*

*Glory to the Father, and to the Son, and to the Holy
Spirit. As it was in the beginning, and is now, and always
will be, in every human generation. Amen.*

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.

THE GLORIA *(sung by all)*

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

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 FIRST SUNDAY AFTER CHRISTMAS

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,
you have shed upon us the new light
of your incarnate Word.
May this light, enkindled in our hearts,
shine forth in our lives;
through Jesus Christ our Lord,
who lives and reigns with you,
in the unity of 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: 10-62: 3

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.

For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not rest,
until her vindication shines out like the dawn,
and her salvation like a burning torch.
The nations shall see your vindication,
and all the kings your glory;
and you shall be called by a new name
that the mouth of the LORD will give.
You shall be a crown of beauty in the hand of the LORD,
and a royal diadem in the hand of your God.

The Word of the Lord
Thanks be to God.

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



Halleluiah!

Praise God **from** the heavens; (1)
sing praise in **the** heights. (2)
Sing praise, all **you** angels (3)
sing praise, all you heaven-**ly** host. (4)

REFRAIN

Sing praise, **sun** and moon,
sing praise, all you shin-**ing** stars.
Sing praise, heaven **of** heavens,
and you waters above **the** heavens.

REFRAIN

Let them praise your **name**, O God.
for you commanded, and they were **cre**-ated.
You made them stand fast for ever **and** ever,
you gave them a law which shall not pass **a**-way.

REFRAIN

O praise God **from** the earth,
you sea monsters and **all** deeps.
Fire and hail, snow **and** fog,
tempestuous wind, doing **God's** will.

REFRAIN

Mountains **and** all hills,
fruit trees **and** cedars.
Wild beasts and **all** cattle,
creeping things and **flying** birds.

REFRAIN

Rulers of the earth **and** all peoples,
judges and all sovereigns of **the** world
Young men **and** women
old and young **to**-gether.

REFRAIN

Let them praise your **name**, O God, (1)
for your name only is exalted, your splendour is over earth **and** heaven. (3)
You have raised up strength **for** your people (1)
and praise for all your loy-**al** servants (2)
the children of Israel, a people who **are** near you. (3)
Halle-**lu**-iah! (4)

REFRAIN

THE SECOND READING

Galatians 4: 4-7

But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God.

The Word of the Lord

Thanks be to God

THE GRADUAL



In the past God spoke to our ancestors through the prophets;
in these last days, he has spoken to us through the Son.

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.

Luke 2: 22-40

The Lord be with you.

And also with you

The Holy Gospel of our Saviour Jesus Christ according to Luke

Glory to you, Lord Jesus Christ

When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every firstborn male shall be designated as holy to the Lord"), and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons."

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

"Master, now you are dismissing your servant in peace,
according to your word;
for my eyes have seen your salvation,
which you have prepared in the presence of all peoples,
a light for revelation to the Gentiles
and for glory to your people Israel."

And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too."

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him.

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 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

MUSIC AT THE OFFERTORY

Erleuchte auch from *Christmas Oratorio BWV 248/5*

Johann Sebastian Bach

*Erleucht auch meine finstre Sinnen,
Erleuchte mein Herz
Durch der Strahlen klaren Schein!
Dein Wort soll mir die hellste Kerze
In allen meinen Werken sein;
Dies lässet die Seele nichts Böses beginnen.*

*Illumine my dark thoughts as well,
illumine my heart
through the rays of your clear brilliance!
Your word shall be the brightest candle for me
in all my doings;
this will never let my soul initiate evil.*

PRAYER OVER THE GIFTS

God of light,
in the birth of your Son we see your glory.
May we who share in this mystery
grow daily in your love.
This we ask 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 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 mystery of his incarnation
 was made perfect man
 of the flesh of the Virgin Mary his mother;
 in him we have seen a new and radiant vision of your glory.
 Therefore with all the angels of heaven,
 we lift our voices and sing our joyful hymn of praise
 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 AS AN INTERIM LITANY FOR CHRIST'S CHURCH CATHEDRAL

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.

Beloved God,
our Father in heaven,
your bountiful providence has graced us with a
long and rich past;
hallowed be your name.

Your holiness calls us into a future shaped by
justice and love;
your kingdom come.

Your faithful companionship in the present is
our comfort, challenge and guide;
**your will be done
on earth as in heaven.**

Feed us with your presence now;
Give us today our daily bread.

Change us by and for your love;
**Forgive us our sins as we forgive
those who sin against us.**

Embolden us as your servants in the world;
**Save us from the time of trial, and
deliver us from evil.**

Inspire us with a vision for Christ's
mission and ministry;

**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

Der Tag ist so freudereich (This day so full in joy) BWV 605

J.S. Bach

PRAYER AFTER COMMUNION

Source of truth and joy,
may we who have received the gift of divine life
always follow the way of your Son.
This we ask in the name of Jesus Christ the Lord.

Amen.

LITANY OF FAREWELL

Congregational Representative:

A church family is constantly changing. It is important and right that we recognize times of passage, of endings and beginnings. Today we mark a transition as our shared ministry partnership with Canon Terry, as Rector-in-the-Interim, comes to an end, knowing that it has helped us prepare for and opens into a new ministry partnership with our new Dean and Rector.

Rector-in-the-Interim:

With thanksgiving to God and to all you and all of our partners amongst the clergy, staff, and lay leaders of Christ's Church Cathedral and the Diocese of Niagara, I celebrate the blessings of our fifteen month-long sojourn together. I give thanks for our times of worship and prayer, of proclamation and preaching of the gospel, of music and art, of social justice and outreach ministries, of the holy ground of pastoral offices and shared concerns and joys, of hospitality, of innovation and creativity, of the ministries of administration and management, of partnership with our bishop and diocese, of shared leadership and devotion to discerning God's call for this people at this time.

I also ask for your understanding and forgiveness for mistakes I have made and for expectations unmet.

With deep joy, I recall how we have striven to be faithful disciples of Jesus together, as people who have been called to life and compelled to love. I delight in whom we have been to one another and what we have been able to accomplish together in the Spirit. I acknowledge with regret those things which might have been done and yet remain undone. Please know, however, that as I leave, I am sustained by memories of extraordinary examples of faithfulness, giftedness, dedication, courage and generosity, gifts you freely offered during our ministry partnership. Please also know of my confidence that the Spirit of God continues to accompany you and call forth such gifts for your future ministry adventures in this place of community, compassion and hope.

The People:

We receive your thankfulness, and we offer our genuine forgiveness for any failures, and our heartfelt thanks for all accomplishments in our renewed mission and ministry.

We now acknowledge your departure from this ministry partnership and we accept that you now leave us as our Rector-in-the-Interim. We express our gratitude for your time among us and ask for your forgiveness for our shortcomings. Your influence will not leave us, even though you depart from us as our Rector-in-the-Interim.

Rector-in-the-Interim:

I gladly receive your gratitude and extend forgiveness where it is needed, trusting that our time together, and our parting, are pleasing to our loving God and to the Christ we are called to serve.

Congregational Leader:

Do you, the members and friends of Christ's Church Cathedral, now release Canon Terry as Rector-in-the-Interim? Do you offer your encouragement and support Canon Terry in his continuing work as diocesan Director of Human Resources and his upcoming parish ministry at St. Paul's, Westdale.

The People: We do with God's help.

Congregational Representative:

Do you, Canon Terry, release Christ's Church Cathedral from turning to you and depending on you?

Rector-in-the-Interim: I do, with God's help.

Congregational Leader: Let us pray.

All:

O God, whose everlasting love for us all is trustworthy, help each of us to trust the future which rests in your care. The time when we were together here in your name saw our laughter and tears, our hopes and disappointments. Guide us as we hold close these cherished memories, but now move in new directions, until that time to come when we are completely one with you, and with each other. In the name of Jesus the Christ, we pray. Amen.

Congregational Leader:

Go now, Canon Terry, surrounded by our love and led by the promises of God, the presence of Jesus Christ, and the guidance of the Holy Spirit. Amen.

THE BLESSING

THE DISMISSAL

Go in peace to love and serve the Lord

Thanks be to God

POSTLUDE

Puer natus in Bethlehem (A Child is born in Bethlehem) BWV 603

Johann Sebastian Bach

PARTICIPANTS

PRESIDER AND PREACHER

*The Rev. Canon Terry DeForest
Rector-in-the-Interim
Christ's Church Cathedral*

ASSISTING CLERGY

*Rev. Dr. Dan Tatarnic
Associate Priest
Christ's Church Cathedral*

VOCALIST AND LECTOR

Jeremy Ludwig

ORGAN

*Michael Bloss
Cathedral Director of Music*

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CHRISTMAS FLOWERS 2020

The flowers in the Cathedral are given to the glory of God and in loving memory of:

*The Reverend Douglas E. &
Beatrice Noel
George & Edna Down
Edith Marie Down
Ingrid Down
The Reverend Robert & Ruth
Gallagher
David Lubrick
Steve Varey
Loved Ones of Paula Esteves
Jack Dougherty
Elsie & Walter Dougherty
Edith & William Lyall
Katharine Greenfield*

*Thomas & Lillian Delsey
The Reverend Canon Desmond
Fleming
Irene & Walter Bloss
Loved Ones of Gwen Peer &
Andrew Denhurst
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Joe DoRego
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Ben & Shirley Cunningham
Family & Friends of John &
Anne-Louise Watts
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