



SUNDAY EUCCHARIST with Prayer for SPIRITUAL COMMUNION

fifteenth Sunday after
pentecost

season of creation

September 5, 2021

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**.*

The Season of Creation

Christians around the world are invited to give particular attention to praying and caring for God's creation as part of the global Season of Creation, observed from September 1st to October 4th every year. General Synod 2019 passed a resolution adopting the Season of Creation in the Anglican Church of Canada as a time of prayer, education, and action and encouraging dioceses and parishes to participate. Resources and events related to Season of Creation may be found on the national church website to help you plan.

The Season of Creation is not a liturgical season like Advent or Easter but rather a time of intentional prayer and reflection.

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
Organ: A Gaelic Blessing

John Rutter

WORDS OF WELCOME

SENTENCE

Jesus preached the gospel of the kingdom and healed every infirmity among the people.

Matthew 4.23

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*)

William Mathias, 1980

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 FIFTEENTH 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.

God of power and compassion,
in Christ you reveal your will to heal and to save.
Open our ears to your redeeming word
and move our hearts by the strength of your love,
so that our every word and work may proclaim Jesus as Messiah,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Amen

THE COLLECT FOR CREATION

God of unchangeable power,
when you fashioned the world the morning stars sang together
and the host of heaven shouted for joy;
open our eyes to the wonders of creation
and teach us to see all things for good,
to the honour of your glorious name;
through Jesus Christ our Lord.

Amen.

The Proclamation of the Word

THE FIRST READING

This reading is taken from the Epistles.

James 2: 10-16

For whoever keeps the whole law but fails in one point has become accountable for all of it. For the one who said, “You shall not commit adultery,” also said, “You shall not murder.” Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that?

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.



Those who trust in God are like **Mount Zion**, (1)
 which cannot be moved, but stands fast for **ev-er** (2)
 The hills stand about **Je-rusalem** (3)
 as you, O God, stand round about **your** people (3)
 from this time forth for ever-**more**. (4)

REFRAIN

The sceptre of **the** wicked (1)
 shall not hold sway over the land allotted to **the** just (2)
 so that the just shall not put their hands to **e-vil** (4)

REFRAIN

Show your goodness, O God to those who **are** good (1)
 and to those who are true **of** heart. (2)
 As for those who turn aside to crook-**ed** ways (3)
 God will lead them away with **the** evildoers (3)
 but peace be upon **Is-rael** (4)

REFRAIN

THE GOSPEL ACCLAMATION (refrain sung by all)



*God was reconciling the world to himself in Christ
 and entrusting to us the message of salvation.*

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.

The Lord be with you.

And also with you

The Holy Gospel of our Saviour Jesus Christ according to Mark

Glory to you, Lord Jesus Christ

From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." But she answered him, "Sir, even the dogs under the table eat the children's crumbs." Then he said to her, "For saying that, you may go—the demon has left your daughter." So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

*The Very Rev. Dr. Tim Dobbin
Rector, Christ's Church Cathedral; Dean of Niagara*

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 325AD and confirmed in 381AD, the Nicene Creed is said at the Holy Eucharist, particularly on special feast days, declaring our loving trust in the Triune God and exploring the relationship between the three "persons" of God – the Creator/Father, Jesus the Christ/Son, and the Holy Spirit..

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. Please respond as directed by the Intercessor.

God, our Creator,
In your mercy, hear us.

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.

Let us confess our forgetfulness of the needs of the poor, and repent of the ways in which we waste the resources of the world.

We confess our sin, and the sins of our society, in the misuse of God's creation. God our Creator, we are sorry for the times when we have used your gifts carelessly, and acted ungratefully. Hear our prayer, and in your mercy:

Forgive us and help us.

We enjoy the fruits of the harvest, but sometimes forget that you have given them to us. God our Creator, in your mercy:

Forgive us and help us.

We belong to a people who are full and satisfied, but ignore the cry of the hungry.
God our Creator, in your mercy:

Forgive us and help us.

We are thoughtless, and do not care enough for the world you have made.
God our Creator, in your mercy:

Forgive us and help us.

We store up goods for ourselves alone, as if there were no God and no heaven.
God our Creator, in your mercy:

Forgive us and help us.

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

You shall go out in joy and be led back in peace;
the mountains and the hills before you shall burst into song,
and all the trees of the field shall clap their hands.

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 online at www.cathedralhamilton.ca

OFFERTORY HYMN **Above the Moon Earth Rises**

TEXT: Thomas H. Troeger (b. 1945)

MUSIC: Irish folk melody (*The Maids of Mourne Shore*) arr. John Bell (b. 1949). SALLEY GARDENS



A - bove the moon earth ris - es, a sun - lit mos - sy stone, a
The mos sy stone is griev - ing its tears are bit - ter rain, the
O lis - ten to the sigh - ing of wa - ter sky and land, and
A death if hearts now har - den, a birth if we re - pent and
gar - den that God priz - es where life has rich - ly grown, an
gar - den is un - leav - ing and all its har - vestswane, the
hear the Spi - rit cry - ing, the fu - ture is at hand: the
tend and keep the gar - den as God has al - ways meant: to
em - er - ald se - lec - ted for us to guard with care an
em - er - ald is clou - ded its lus - tre dims and fades, the
moss and gar - den thinn - ing por - tend a death or birth, the
sow with - out a - bus - ing the soil where life is grown, to
isle in space pro - tec - ted by one thin reef of air.
isle of life is shrou - ded in thick and stag - nant haze.
end or new be - ginn - ing for all that lives on earth.
reap with - out our bruise - ing the sun - lit mos - sy stone.

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.

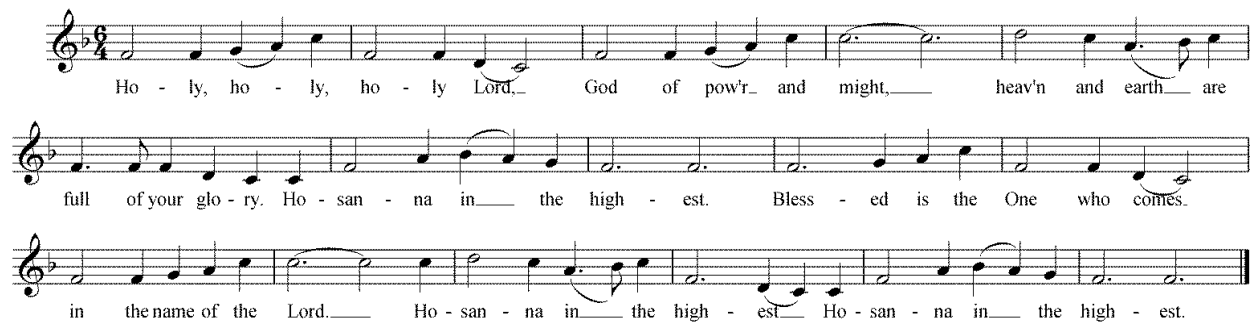
Let us give thanks to the Lord, our God of all of Creation.

It is right to give God thanks and praise.

God of power and might, you spoke the Word and all that is in heaven and on the earth, all things, came to be. Your Spirit hovered over the primal elements, and you brought forth life in forms innumerable, including this our fragile earth, and we amongst its inhabitants.

As our past is in you, so our hope for the future rests with you. As we have turned from your way, so we turn again to the warmth of your love. Through you all things are brought to new life.

And now we give you thanks for the glories of your creation given into our care, and for the opportunities we have to share that richness with all your people. And so with the wonders of creation and the songs of praise of all your creatures both in heaven and on earth we praise you now and forever saying:



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. Bless - ed is the One who comes.
in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est.

In the night that Jesus was betrayed, he took bread, work of human hands, gift of our earth, and gave thanks to God. He broke the bread to speak to us of the breaking of his body upon the cross. He gave it to his friends and said: Take and eat, for this is my body which is given for you. Do this in remembrance of me.

He took the wine, work of human hands, gift of our earth, and gave thanks to God, Creator. He poured out the wine to speak to us of the pouring out of his blood. He gave it to his friends saying: This is my blood of the new covenant, shed for you and for all creation for the forgiveness of sins. Every time you drink of the wine, do this in remembrance of me.

So we proclaim the mystery of faith.

Christ has died.

Christ is risen.

Christ will come again.

Therefore God, we who seek your reconciliation; we who need reconciliation one with another; we who hope for reconciliation with all creation, draw close to this mystery. In being broken, spilt and buried, life sprang forth again. In the breaking, there is an opening up; in the spilling, there are the roots of sharing; in death and burial, there is the seed of the new life to come.

As we look in our world, in our lives, and in our hearts, for his second coming, keep us close to this vision that we have seen. Through the giving in the bread and wine, reconcile us to our world and give us the broken oneness, the spilt unity, and the buried resurrection by which we can restore your creation and fulfil your will.

Send upon us, and upon all your creation, the life giving Spirit who first moved upon the waters of the deep. Stir in us the creative and redeem the destructive. Unite us with you through the body and blood of your Son, your Word made flesh as your Word has made flesh.

By whom, and with whom and in whom, in the unity of your Creative Spirit, with all that has been, is, and will be in your universe, we stand before you and worship you, God of all, in songs of everlasting praise, Blessing and honour and glory and power be yours for ever and 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 forever.**

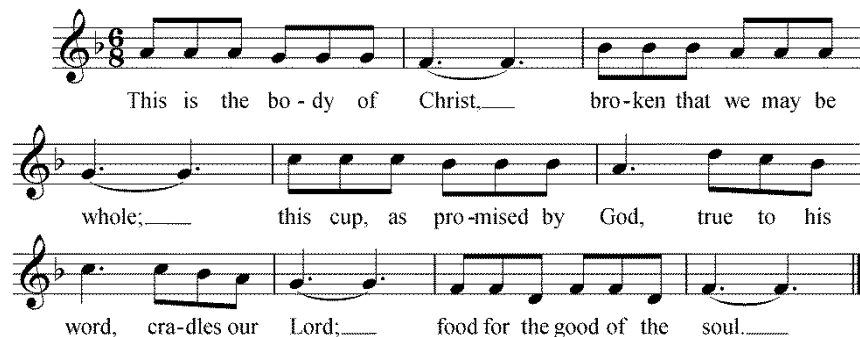
Amen.

THE BREAKING OF THE BREAD

“I am the bread of life” says the Lord.
“Whoever comes to me will never be hungry;
who believes in me will never thirst.”

Taste and see that the Lord is good; happy are they who trust in him!

FRACTION ANTHEM



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.

Dear friends, I invite you in this moment,
wherever you may be, to receive Christ,
in communion with the saints,
and the gathering of God's people,
unseen and yet present with us now.

Many are made one

We receive you Lord Jesus Christ,
We welcome your presence in us,
And together proclaim our love for you; With our hearts, minds, our souls and our strength,
With the saints we worship you, With the angels we adore you,
With your whole Church, we proclaim your reign,
Come to us, though many, and make us one in you

Amen.

I invite you in the silence of your own hearts to make your own act of Communion with Christ.

*Come Lord Jesus and make in my heart your dwelling place and home.
I seek to love you with all my heart, mind, soul and strength, and so through your presence
of bread and wine
I receive you afresh and praise you for you are my God.
As you fill me, so may my love for you and for all your people,
rise and overflow,
that with joy and thanksgiving
I may serve you in the world you love. Amen.*

MUSIC AT COMMUNION

Organ: Rondo in e minor

Anon.

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

God the Father, who created the world, give you grace to be wise stewards of his creation.

Amen

God the Son, who redeemed the world, inspire you to go out as labourers into his harvest.

Amen

God the Holy Spirit, whose breath fills the whole creation, help you to bear his fruits of love, joy and peace

Amen

and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

Amen.

THE DISMISSAL

Tend the earth,
care for God's good creation,
and bring forth the fruits of righteousness.
Go in peace to love and serve the Lord.

In the name of Christ.

Amen.

POSTLUDE

Organ: Toccata in a minor

T. Price

PARTICIPANTS

PRESIDER AND PREACHER

The Very Rev. Dr. Tim Dobbin
Rector, Christ's Church Cathedral, Dean of Niagara

LECTOR AND CANTOR

Anne Kae

ORGAN

Trevor Price
Cathedral Assistant Organist

PERMISSIONS

Biblical Texts taken from the *New Revised Standard Version Bible*, Copyright 1989. Used by permission. Collect for the Fifteenth Sunday from *Opening Prayers (1997)*. Collect for creation *From A New Zealand Prayer Book*, p. 569. Psalm adapted from *In the Midst of the Congregation* by George Black, ABC Publishing. Gospel Acclamation from *The Cantor's Book of Gospel Acclamations*, by Robert Bastiani GIA Publications. Prayers of the People *adapted from New Patterns for Worship*, © The Archbishops' Council 2002. *From the Church of England's Common Worship website*. Used by permission. OneLicense.net #A-707055