

The O R D E R for the
Administration of
HOLY COMMUNION

13 September 2020
Fifteenth Sunday after Pentecost
8:00am



St. George's Cathedral, Kingston

OUR Father who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. *Amen.*

THE COLLECT.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

OUR Lord Jesus Christ said: Hear O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

People. Lord, have mercy upon us, and write both these thy laws in our hearts, we beseech thee.

Then may be sung or said.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Priest shall say:

The Lord be with you;
People. And with thy spirit.
Let us pray.

Then may follow this Collect for the Queen.

ALMIGHTY God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen servant **ELIZABETH**, our Queen and Governor, that she, knowing whose minister she is, may above all things seek thy honour and glory: and that we and all her subjects, duly considering whose authority she hath, may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through **Jesus Christ** our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Then shall be said **THE COLLECT OF THE DAY**, together with any other Collects appointed to be said.

God of love, you brought your people out of slavery with a mighty hand. Deliver us from our captivity to self-interest and our indifference to the gifts of others, so that we may be ready to love as you have loved us; through **Jesus Christ** our Lord. **Amen**

The first lesson is written in the 14th chapter of the book of Exodus beginning at the 19th verse.

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The **LORD** drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Isra-elites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the **LORD** in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, 'Let us flee from the Israelites, for the **LORD** is fighting for them against Egypt.' Then the **LORD** said to Moses, 'Stretch out your hand over the sea, so that the water may come back upon the Egyp-tians, upon their chariots and chariot drivers.' So Moses stretched out his hand over the sea, and at dawn the sea re-turned to its normal depth. As the Egyptians fled before it, the **LORD** tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the LORD saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the LORD did against the Egyptians. So the people feared the LORD and believed in the LORD and in his servant Moses.

Here endeth the Lesson

Psalm 114 *In exitsu Israel*

When Israel came out of Egypt, / and the house of Jacob from among the strange people,

2 Judah was his sanctuary, / and Israel his dominion.

3 The sea saw that, and fled; / Jordan was driven back.

4 The mountains skipped like rams, / and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest, / and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams, / and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the LORD: / at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water, / and the flint-stone into a springing well.

The second lesson is written in the 14th chapter of the letter of Paul to the Romans beginning at the first verse.

Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgement on those who eat; for God has welcomed them. Who are you to pass judgement on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgement on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgement seat of God. For it is written,

'As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.'

So then, each of us will be accountable to God.

Here endeth the Lesson

The Holy Gospel is written in the 18th chapter of the Gospel according to Matthew beginning at the 21st verse.

Then shall the people sing or say:

Glory be to thee, O Lord.

Then Peter came and said to him, ‘Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?’ Jesus said to him, ‘Not seven times, but, I tell you, seventy-seven times.

‘For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, “Have patience with me, and I will pay you everything.” And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow-slaves who owed him a hundred denarii; and seizing him by the throat, he said, “Pay what you owe.” Then his fellow-slave fell down and pleaded with him, “Have patience with me, and I will pay you.” But he refused; then he went and threw him into prison until he should pay the debt. When his fellow-slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, “You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow-slave, as I had mercy on you?” And in anger his lord handed him over to be tortured until he should pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.’

And after the reading of the Gospel they shall sing or say:

Praise be to thee, O Christ.

Then shall be sung or said this Creed by the Priest and people. It may, however, at the discretion of the Minister, be omitted on weekdays which are not Holy-days.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth,
And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all worlds; God, of God; Light, of Light; Very God, of very God; Begotten, not made; Being of one substance with the Father; Through whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He

suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, The Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe One, Holy, Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

The Sermon - The Rt Rev'd Michael Oulton

THE OFFERTORY

Then shall one of the Ministers ask the prayers of the people, using always either the first or the last of the following Biddings, together with one or more others if so desired; and he may provide short periods for silent prayer.

Let us pray for Christ's holy Catholic Church.

Let us pray for peace on earth and for the unity of all Christian people.

Let us pray for our missionaries at home and abroad.

Let us remember before God those of our brethren who have departed this life and are at rest.

Let us pray for the whole state of Christ's Church militant here in earth.

Then the Priest shall say THE INTERCESSION.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all men: We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers,

which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also to lead all nations in the way of righteousness; and so to guide and direct their governors and rulers, that thy people may enjoy the blessings of freedom and peace: And grant unto thy servant ELIZABETH our Queen, and to all that are put in authority under her, that they may truly and impartially administer justice, to the maintenance of thy true religion and virtue.

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, and specially to thy servant Michael our Bishop, that they may both by their life and doctrine set forth thy true and living Word, and rightly and duly administer thy holy Sacraments: Prosper, we pray thee, all those who proclaim the Gospel of thy kingdom among the nations: And to all thy people give thy heavenly grace, and specially to this congregation here present, that, with meek heart and due reverence, they may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, *especially those for whom our prayers are desired.*

We remember before thee, O Lord, all thy servants departed this life in thy faith and fear: and we bless thy holy Name for all who in life and death have glorified thee; beseeching thee to give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall the Priest or one of the Ministers say:

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made by all those that are minded to receive the holy Communion, both Priest and people humbly kneeling.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

Then shall the Priest (or the Bishop if he be present) stand up, and turning himself to the people, pronounce this Absolution:

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Then shall the Priest say:

Hear what comfortable words our Saviour Christ saith unto all that truly
turn to him.

COME unto me all that labour and are heavy laden, and I will refresh you.
St Matthew 11. 28.

God so loved the world, that he gave his only-begotten Son, to the end that
all that believe in him should not perish, but have eternal life.

St John 3. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus
came into the world to save sinners.

1 Timothy 1. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the
righteous; and he is the propitiation for our sins.

1 St John 2. 1, 2.

The Priest shall then proceed with the holy Eucharist in

THANKSGIVING AND CONSECRATION

as follows:

THE Lord be with you;
People. And with thy spirit.

Priest. Lift up your hearts;

People. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God;

People. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say:

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, Creator and Preserver of all things.

Here shall follow the Proper Preface, if there be any specially appointed, or else immediately shall be said or sung:

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

HOLY, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. *Priest and People.*

Either here, or immediately before the Communion, the Priest and people may say or sing:

BLESSED is he that cometh in the Name of the Lord: Hosanna in the highest.

Then shall the Priest proceed with the Prayer of Consecration and the Breaking of the Bread before the people.

BLESSING and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood; who, in the same night that he was betrayed, took Bread; and, when he had given thanks, he brake it; and gave it to his disciples, saying, Take, eat; this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all, of this; for this is my Blood of the new Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded; And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion; And we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, world without end.

And all the people shall answer:

Amen.

After a short period of silence the Priest shall say:

THE peace of the Lord be always with you;
People. And with thy spirit.

Then shall the Priest kneel down at the Lord's Table, and shall, together with all that shall receive the Communion, humbly say this prayer following:

WE do not presume to come to this thy Table, O merciful Lord,
Trusting in our own righteousness, But in thy manifold and great
mercies. We are not worthy So much as to gather up the crumbs under thy
Table. But thou art the same Lord, Whose property is always to have
mercy: Grant us therefore, gracious Lord, So to eat the Flesh of thy dear
Son Jesus Christ, And to drink his Blood, That our sinful bodies may be
made clean by his Body, And our souls washed through his most precious
Blood, And that we may evermore dwell in him, And he in us. *Amen.*

Then shall the Priest first receive

THE COMMUNION

in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, as he delivers the Bread, he shall say:

THE Body of our Lord Jesus Christ, which was given for thee, preserve
thy body and soul unto everlasting life: Take and eat this in
remembrance that Christ died for thee, and feed on him in thy heart by
faith with thanksgiving.

And the Minister that delivers the Cup shall likewise say:

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve
thy body and soul unto everlasting life: Drink this in remembrance
that Christ's Blood was shed for thee, and be thankful.

In the Communion time, Hymns or Anthems such as the following may be used:

O LAMB of God, that takest away the sin of the world, have mercy upon us.

O Lamb of God, that takest away the sin of the world, have mercy upon us.

O Lamb of God, that takest away the sin of the world, grant us thy peace.

When all have communicated, then shall the Priest say the Lord's Prayer, the people repeating with him every petition.

Let us pray.

O UR Father who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Then shall the Priest say

A LMIGHTY and everliving God, we most heartily thank thee that thou dost graciously feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; assuring us thereby of thy favour and goodness towards us; and that we are living members of his mystical body, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. And although we are unworthy, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences;

through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall be said or sung Gloria in Excelsis. On a weekday which is not a festival it may be omitted.

GLORY be to God on high, and in earth peace, good will towards men. **G**We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Priest (or the Bishop if he be present) shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

The flowers at the high altar today are given to the glory of God in loving memory of Dorothy Soares and Kathleen Loiten, sisters of Vilma Gordon

Interim Dean: The Ven. David Selzer