

Sung Eucharist Modern Rite

The Book of Alternative Services

13 September 2020

Fifteenth Sunday after Pentecost

9:15am



St. George's Cathedral, Kingston

Setting: *New Plainsong, Hurd*

Prelude: *Elegy, G. Thalben-Ball (1896-1987)*

The Gathering of the Community

All stand. The presiding celebrant greets the community

Celebrant The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit, be with you all.

People **And also with you.**

The following prayer may be said.

Celebrant Almighty God,
All to you all hearts are open, all desires known,
and from you no secrets are hidden.
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.

Kyrie Eleison

May be sung in three-fold, six-fold, or nine-fold form.

**Kyrie eleison. Christe eleison. Kyrie
eleison.**

Or **Lord, have mercy. Christ, have mercy.
Lord, have mercy.**

The Collect of the Day

Celebrant Let us pray.

The community may pray silently. The celebrant then sings or says the collect, after which the people respond, Amen.

The Proclamation of the Word

The Readings (Mike Bowen)

A first reading as appointed.

Reader A reading from the Book of Exodus (14:19-31)

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.

At the conclusion of the passage, the reader says,

The word of the Lord.

People **Thanks be to God.**

Silence may be kept. Then shall follow a psalm as appointed.

Psalm 114

Hallelujah! When Israel came out of Egypt, the house of Jacob from a people of strange speech,

2 Judah became the sanctuary of the Lord and Israel the dominion of God.

3 The sea beheld it and fled; Jordan turned and went back.

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

5 What ailed you, O sea, that you fled? O Jordan, that you turned back?

6 You mountains, that you skipped like rams? You little hills like young sheep?

7 Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob,

8 who turned the hard rock into a pool of water and flint-stone into a flowing spring.

Reader A reading from the letter of Paul to the Romans (14:1-12)

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.

At the conclusion of the passage, the reader says,

The word of the Lord.

People **Thanks be to God.**

All stand for the Gospel.

Reader The Lord be with you.

People **And also with you.**

Reader The Holy Gospel of our Lord Jesus Christ according to Matthew

People **Glory to you, Lord Jesus Christ.**

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.'

The Gospel of Christ.

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

Sermon – The Rt Rev'd Michael Oulton

The Apostles' Creed

The celebrant may invite the people, in these or similar words, to join in the recitation of the creed.

Celebrant Let us confess the faith of our baptism,
as we say,

All **I believe in God,
the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again
to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

The Prayers of the People (Peter Gower)

A deacon or lay member of the community leads the Prayers of the People after the following model. Intercession or thanksgiving may be offered for
the Church
the Queen and all in authority the world
the local community those in need
the departed.

Confession and Absolution

The following prayers may be used here if the Penitential Rite was not used before the Gathering of the Community, or if penitential intercessions were not used in the Prayers of the People.

The people are invited to confession in these or similar words.

Celebrant Dear friends in Christ,
God is steadfast in love and infinite in mercy;
he welcomes sinners
and invites them to his table. Let us confess our sins,
confident in God's forgiveness.

Silence is kept.

Celebrant Most merciful God,
All **we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.**

Celebrant 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.

People **Amen.**

The Peace

All stand, and the presiding celebrant addresses the people.

The peace of the Lord be always with you.

People **And also with you.**

Offertory Hymn (please stay seated while the Cantors sing)

Now the green blade riseth from the buried grain,
wheat that in dark earth many days has lain;
love lives again, that with the dead has been:
Love is come again like wheat that springeth green.

2

In the grave they laid him, Love whom men had slain,
thinking that never he would wake again,
Laid in the earth like grain that sleeps unseen:
Love is come again like wheat that springeth green.

3

Forth he came at Easter, like the risen grain,
he who for three days in the grave had lain,
quick from the dead the risen Lord is seen:
Love is come again like wheat that springeth green.

4

When our hearts are wintry, grieving, or in pain,
thy touch can call us back to life again,
fields of our hearts that dead and bare have been:
Love is come again like wheat that springeth green.

Noel Nouvelet

Old French Melody (1875-1958)

J.M.C. Crum (1872-1952)

The Celebration of the Eucharist

Eucharistic Prayer 1

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

Celebrant 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.

All **Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory. Hosanna in the highest.
Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

Celebrant 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.

All **Christ has died. Christ is risen.
Christ will come again.**

Celebrant 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.

People **Amen.**

The Lord's Prayer

Celebrant As our Saviour taught us, let us pray,

All **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

The celebrant breaks the consecrated bread for distribution, and may say one of the following:

Celebrant "I am the bread of life," says the Lord. "Whoever comes to me will
never be hungry; whoever believes in me will never thirst."

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

The Communion

The celebrant invites the people to share in communion and may say,

The gifts of God for the People of God.
People **Thanks be to God.**

The celebrant and people then receive communion. The sacrament is given with the following words.

The body of Christ (given for you).

The communicant responds each time, Amen.

Prayer after Communion

Celebrant Let us pray.

Standing, the community prays in silence. The celebrant may say the Prayer after Communion appointed for the day. At the conclusion of the prayer the congregation says, Amen.

Then the following doxology may be said.

Celebrant Glory to God,

All **whose power, working in us, can do infinitely more
than we can ask or imagine.
Glory to God from generation to generation, in the Church and in
Christ Jesus,
for ever and ever. Amen.**

Dismissal

The celebrant may bless the people. The deacon, or other leader, dismisses the people, saying in these or similar words,

Go forth in the name of Christ.
People **Thanks be to God.**

Postlude: *Nimrod* from *Enigma Variations*, E. Elgar (1857-1934) arr W. Harris (1883-1973)

**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
Interim Director of Music: Brad Barbeau
Cantors: Tania Fifield, Tom Harris**