



PRAY



FAST



GIVE

FIFTH SUNDAY IN LENT

SUNDAY EUCHARIST

MARCH 21, 2021

CHRIST'S CHURCH CATHEDRAL, HAMILTON

The Gathering of the Community

We begin our worship as a gathered community by praising God in song. To encourage this gathering, we center ourselves to celebrate the sacred mysteries with the singing of a short musical meditation.

A RECOGNITION OF THE MINISTRY OF DR. DAN TATARNIC

CENTERING MUSIC

HYMN – O God Be Gracious to Me

TEXT: Ian Robertson Pitt-Watson (1923-1995)
MUSIC: Melody and Bass by Orlando Gibbons (1583-1625)

TUNE: Song 24



O God, be gra-cious to me in your love, and in your
A-gainst you, Lord, you on - ly have I sinned, and what to
Take hys - sop, sprin - kle me and make me clean, wash me and
Turn now your face, Lord God, from my mis - deeds, and blot out
Drive me not from your pres - ence, gra - cious Lord, nor keep your



mer - cy par - don my mis - deeds; wash me from guilt and cleanse me
you is hate - ful have I done; I own your right - eous - ness in
make me whit - er than the snow; fill me with glad - ness and re -
all the sins that sul - ly me; cre - ate a clean and con - trite
Ho - ly Spi - rit far from me; re - store my soul with your sal -



from my sin, for well I know the e - vil I have done.
char - ging me, I know you to be just should you con - demn.
joic - ing, Lord, and let my bro - ken frame know joy once more.
heart in me, re - new my soul in faith - ful - ness and love.
va - tion's joy, and with a wil - ling spi - rit streng - then me.

GREETING

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 Episcopal worship to this day.

Almighty God,

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,

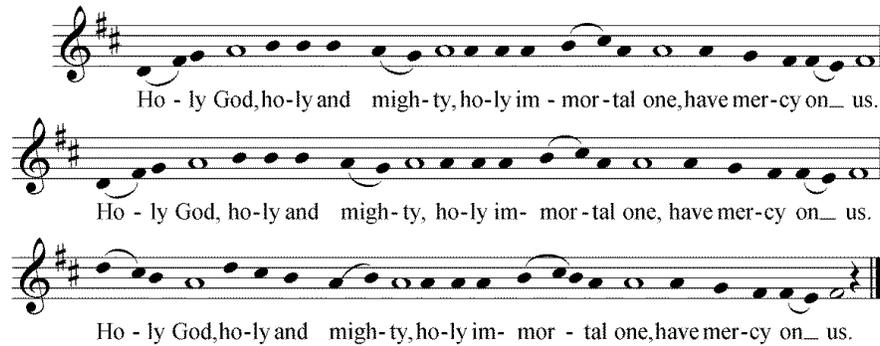
that we may perfectly love you,

and worthily magnify your holy name;

through Christ our Lord.

Amen.

THE TRISAGION



Ho - ly God, ho-ly and migh-ty, ho-ly im - mor - tal one, have mer-cy on_ us.

Ho - ly God, ho-ly and migh-ty, ho-ly im - mor - tal one, have mer-cy on_ us.

Ho - ly God, ho-ly and migh-ty, ho-ly im - mor - tal one, have mer-cy on_ us.

THE COLLECT

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you

And also with you.

Let us pray

God of glory,
your revelation through Jesus Christ calls into your covenant of love.
Enable us now to reflect your love,
so that barriers erected by sin may be broken down,
and all people may be drawn to you;
through him who lives and reigns with you and the Holy Spirit,
now and for ever.

Amen.

The Proclamation of the Word

THE READING

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

Hebrews 5: 5-10

In the same way, Christ did not take on himself the glory of becoming a high priest. But God said to him,

“You are my Son; today I have become your Father.”

And he says in another place,

“You are a priest forever, in the order of Melchizedek.”

During the days of Jesus’ life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Son though he was, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him and was designated by God to be high priest in the order of Melchizedek.

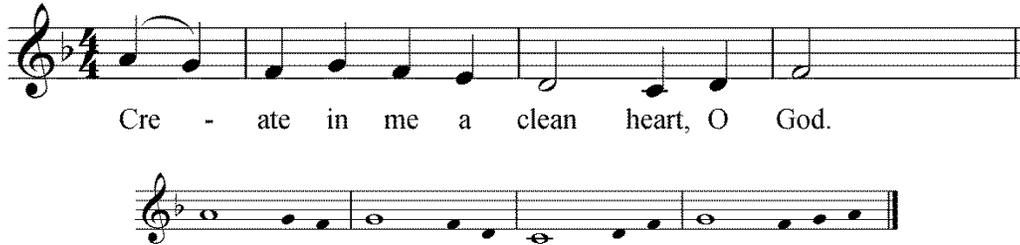
The Word of the Lord

Thanks be to God

THE PSALM

Psalm 51: 1-13

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



Have mercy on me, O God, according to your lov-**ing** kindness;
in your great compassion blot out my **off**-ences.
Wash me through and through from **my** wickedness
and cleanse me **from** my sin.

REFRAIN

For I know my **trans**-gressions,
and my sin is ever **be**-fore me.
Against you only have **I** sinned
and done what is evil **in** your sight.

REFRAIN

And so you are justified when **you** speak
and upright in **your** judgement.
Indeed, I have been wicked from **my** birth,
a sinner from my **mo**-ther's womb.

REFRAIN

For behold, you look for truth deep **with**-in me,
and will make me understand wis-**dom** secretly.
Purge me from my sin, and I shall **be** pure;
wash me, and I shall be **clean** indeed.

REFRAIN

Make me hear of joy **and** gladness,
that the body you have broken may **re**-jice.
Hide your face from **my** sins
and blot out all **my** iniquities.

REFRAIN

THE LENT PROSE

The Lent prose, unique to this liturgical season, 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.”



*Innocent, captive, taken unresisting; falsely accused and for us sinners sentenced,
save us we pray you, Jesu our Redeemer.*

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.

John 12: 20-33

The Lord be with you.

And also with you

The Holy Gospel of our Saviour Jesus Christ according to John.

Glory to you Lord Jesus Christ.

Now there were some Greeks among those who went up to worship at the festival. They came to Philip, who was from Bethsaida in Galilee, with a request. “Sir,” they said, “we would like to see Jesus.” Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

Jesus replied, “The hour has come for the Son of Man to be glorified. Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

“Now my soul is troubled, and what shall I say? ‘Father, save me from this hour?’ No, it was for this very reason I came to this hour. Father, glorify your name!”

Then a voice came from heaven, “I have glorified it, and will glorify it again.” The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

Jesus said, “This voice was for your benefit, not mine. Now is the time for judgment on this world; now the prince of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to show the kind of death he was going to die.

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

The Very Rev. Dr. Tim Dobbin
Rector, Christ's Church Cathedral and 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 APOSTLES' CREED

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

**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.**

“JESUS WEPT”

A RITE TO MARK THE FIRST ANNIVERSARY OF THE
GLOBAL CORONAVIRUS PANDEMIC DECLARATION.

During this past week we marked the first anniversary of the declaration of the COVID-19 pandemic by the World Health Organization. Over the past year, many have suffered pain and loss, and all of us have faced hardship or disruption. Yet, we also have experienced God's presence in new and meaningful ways, witnessing the resiliency of God's people when we trust in this presence. Therefore, our testimony is that, in the midst of darkness, uncertainty, and fear, we are not alone.

As we mark this day, we weep with those who mourn and suffer and serve. Yet, we also look forward in confidence, trusting God's power to heal and deliver the creation he called into life and continues to love.

The Presider introduces a time of silence, saying,

In silence we wait; in darkness you come to us. Bring us your light.

In silence we wait; in darkness you come to us. Bring us your light.

After a time of silence is observed, a bell sounds.

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.

Let us join our voices with the One who is gentle and humble, lifting our hearts to God, praying, Hear us as we pray, God of grace and mercy.

Hear us as we pray, God of grace and mercy.

For the sick and suffering, particularly those afflicted by the COVID-19 virus; that God will bring them to wholeness, and restore them to those who love them,

let us lift our hearts to God:

Hear us as we pray, God of grace and mercy.

For all who care for patients and their loved ones; that God will give them strength for their service, and wisdom to seek help when they are in need,

let us lift our hearts to God:

Hear us as we pray, God of grace and mercy.

For the fragile elderly, those struggling with fear, people vulnerable in health, and all enduring isolation in this time of pandemic; that they may know the warm embrace of God's compassion, let us lift our hearts to God:
Hear us as we pray, God of grace and mercy.

For decision-makers at all levels of government and community health care; that they will be gifted with wisdom and courage for the wellbeing of those whom they are called to serve,
let us lift our hearts to God:
Hear us as we pray, God of grace and mercy.

For all those who have died, and for mourners who must grieve their loss apart from loved ones; that the time will come when we may gather once again to sing "Alleluia" over the graves our beloved,
let us lift our hearts to God:
Hear us as we pray, God of grace and mercy.

In our parish cycle of prayer we pray for Dale and Brian, Fred and Sharyn, and Michael and Tom. We are asked to remember in our prayers Judy, Susan, Eric, Jim, Susan, Linda, Paul, Margit, Pam Blackwood, Pat, Nikki, Anthony, David, Brian, Rob and family, Ross and family, Peter, Janet, Jennifer, Kelly, Roderick, John and Pam. In the silence to follow, I invite you to add your own prayers and intercessions...
let us lift our hearts to God:
Hear us as we pray, God of grace and mercy.

The Presider concludes the Prayers of the People, saying,

God of grace and compassion,
you shoulder our burdens and ease our heavy hearts.
As we mark the first anniversary
of the declaration of the pandemic by the World Health Organization,
be comfort for those who grieve,
strength for those who falter,
and eternal rest for those who have died.

Buttress our hearts and wills,
spark our imaginations,
and kindle hope in our depths,
that we may trust, follow, and love you,
for our wellbeing and the sake of the world.

This we ask in the name of Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

Amen.

CONFESSION OF SIN 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.

The sacrifice of God is a broken spirit; a broken and contrite heart God will not despise. Let us come to the Lord, who is full of compassion, and acknowledge our transgressions in penitence and faith

Most merciful God,
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.

Almighty God have mercy upon you, pardon and deliver from all your sins,
confirm and strengthen you in goodness,
and keep you in eternal life; through Jesus Christ our Lord. **Amen.**

THE PEACE

Since we are justified by faith,
we have peace with God through our Lord Jesus Christ
who has given us access to his grace.

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 considering an online donation at www.cathedralhamilton.ca

MUSIC AT THE OFFERTORY

Duet: Miserere mei

Pierre de la Rue (1452-1518)

*Miserere mei Domine
quoniam clamavi tota die:
laetifica animam servi tui,
quoniam suavis et mitis es.*

*Have mercy on me, O Lord,
for I have cried all the day.
Gladden the soul of your servant,
for You are sweet and mild..*

PRAYER OVER THE GIFTS

Eternal God,
your only Son suffered death upon the cross
to bring the world salvation.
Accept the praise and thanksgiving
we offer you this day,
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 up to God

Let us give thanks to the Living God
It is right to give our thanks and praise.

And now we give you thanks
because each year you give us this joyful season
when we prepare to celebrate the paschal mystery
with mind and heart renewed.
You give us a spirit of loving reverence for you
and of willing service to our neighbour.
As we recall the saving acts that give new life in Christ,
you bring the image of your Son to perfection within our hearts.
Now with all creation we raise our voices to proclaim the glory of your name...

Lutheran service IX

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, heav-en and earth are full of your glo- ry. Ho - san - na in the high- est, 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.

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 our hope.

All: Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.

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.

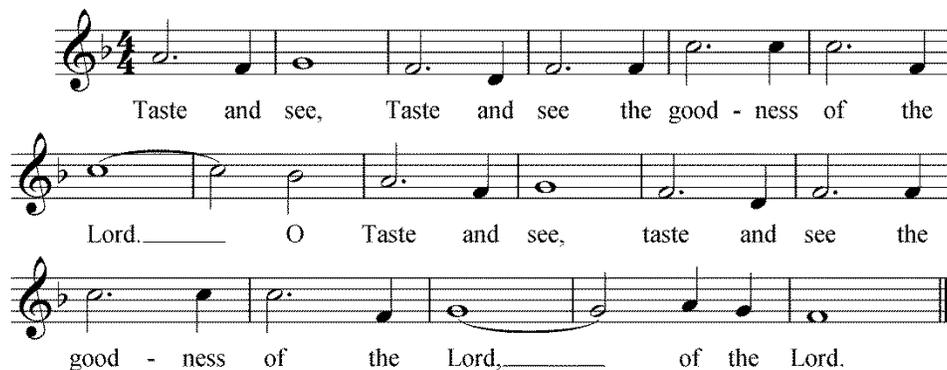
Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all glory is yours, almighty Father, now and for ever. **Amen.**

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.

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.

FRACTION SENTENCES



Taste and see, Taste and see the good - ness of the
Lord. O Taste and see, taste and see the
good - ness of the Lord, of the Lord.

We break this bread,
Communion in Christ's body once broken.
Let your Church be the wheat which bears its fruit in dying.
**If we have died with him, we shall live with him;
if we hold firm, we shall reign with him.**

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, 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.

Silence is kept during which time the congregation prays the prayer of reception on the screen.

MUSIC AT COMMUNION

Lamb of God

Lutheran service IX

Lamb of God, you take a-way the sin of the world; have mer-cy on us. Lamb of God, you take a-way the sin of the world; have mer-cy on us. Lamb of God, you take a-way the sin of the world; grant us... peace, grant us peace.

PRAYER AFTER COMMUNION

Merciful God,
you have called us to your table and fed us with the bread of life.
Draw us and all people to your Son,
our Saviour Jesus Christ.

Amen.

THE BLESSING

Christ give you grace to grow in holiness,
to deny yourselves, take up your cross, and follow him;
and the blessing of God Almighty, Father, Son and Holy Spirit be upon you this day and forever.

Amen.

THE DISMISSAL

Go in peace to love and serve the Lord
Thanks be to God

CLOSING SONG

Thomas Troeger, 1994.



For - ev - er in the heart there springs a hun - ger ne - ver
True Bread of Hea - ven, Life Di - vine, E - ter - nal Man - na,
Let Christ be prais'd for ev - er - more who makes us rich when
touched by things, and if un - met, this in - ward need goes
Ho - ly Sign, our need of you in - cites our quest, your
we are poor, who sees the tatt - ered, beg - ging soul be -
prow - ling as in - cess - ant greed: we reach and reach for
pres - ence brings our search to rest: the hol - low, hun - gry
neath the cloak of class and role, who hears the heart's un -
more and more while with each gain we seem but
heart is filled and all its grasp - ing mo - tions
spo - ken groan and meets our need as if his
poor. We work to earn what can't be bought, through
stilled, our quench - less thirst is sa - tis - fied, and
own, to whom all thirst and hun - ger yield, the
pray'r and faith it must be sought.
ev - ery need and want sup - plied.
bread whose taste is truth re - vealed.

THE SERVICE ENDS IN SILENCE.

PARTICIPANTS

PRESIDER AND PREACHER

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

CANTORS

John Janisse and Richard Cunningham

ORGAN

Michael Bloss
Cathedral Director of Music

ACKNOWLEDGEMENTS/PERMISSIONS

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.

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