



SUNDAY
EUCCHARIST WITH
PRAYER FOR
SPIRITUAL
COMMUNION

THE FOURTH SUNDAY OF
EASTER

APRIL 25, 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**.*

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

Prélude sur le nom d'Alain Op. 7

Maurice Duruflé (1902-1986)

WORDS OF WELCOME

SENTENCE

I am the good shepherd, says the Lord: I know my own and my own know me.

John 10.14

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 FOURTH SUNDAY OF EASTER

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.

O God of peace, who brought again from the dead our Lord Jesus Christ,
that great shepherd of the sheep,
by the blood of the eternal covenant, make us perfect in every good work to do your will,
and work in us that which is well-pleasing in your sight;
through Jesus Christ our Lord.

Amen.

The Proclamation of the Word

THE FIRST READING

This reading, taken from the New Testament, is from the epistles.

1 John 3: 16-24

See what great love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is. All who have this hope in him purify themselves, just as he is pure.

Everyone who sins breaks the law; in fact, sin is lawlessness. But you know that he appeared so that he might take away our sins. And in him is no sin. No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him.

Dear children, do not let anyone lead you astray. The one who does what is right is righteous, just as he is righteous.

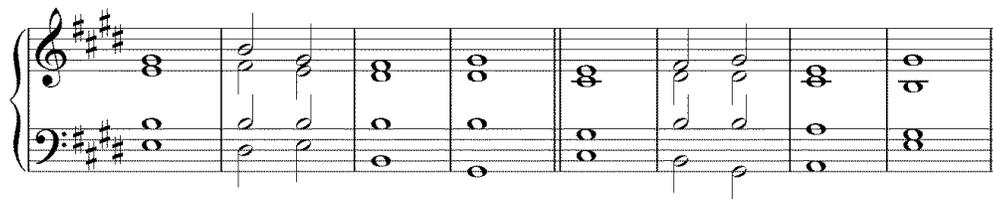
The Word of the Lord

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.

Psalm 23



- 1 O God, / you are ● my / Shep- / herd;*
I / shall not / be in / want.
- 2 You make me lie / down in / green / pastures*
and / lead me ● be- / side still / waters
- 3 --- / You re- / vive my / soul*
and guide me along right pathways / for your / name's / sake.
- 4 Though I walk through the valley of the shadow of death / I shall / fear no / evil;*
for you are with me; your rod and your / staff they / comfort / me.
- 5 You spread a table before me in the presence of / those who / trouble / me;*
you have anointed my head with oil, and my / cup is / running / over.
- 6 Surely goodness and mercy shall follow me all the / days of / my / life,*
and I will dwell in your / house, O / God for / ever.

THE GOSPEL ACCLAMATION (sung by all)



*I am the Good Shepherd, says the Lord
I know my sheep, and mine know me.*

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 10: 11-18

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

“I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired hand and cares nothing for the sheep.

“I am the good shepherd; I know my sheep and my sheep know me— just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.”

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.

Lord, hear us.

Lord, graciously 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.

Christ our Passover has been sacrificed for us. Let us therefore rejoice by putting away all malice and evil and confessing our sins with a sincere and true heart.

1 Corinthians 5: 7 and 8

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

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

The risen Christ came and stood among his disciples and said, "Peace be with you." Then were they glad when they saw the Lord. Alleluia.

The peace of the Lord be always with you
And also with you.

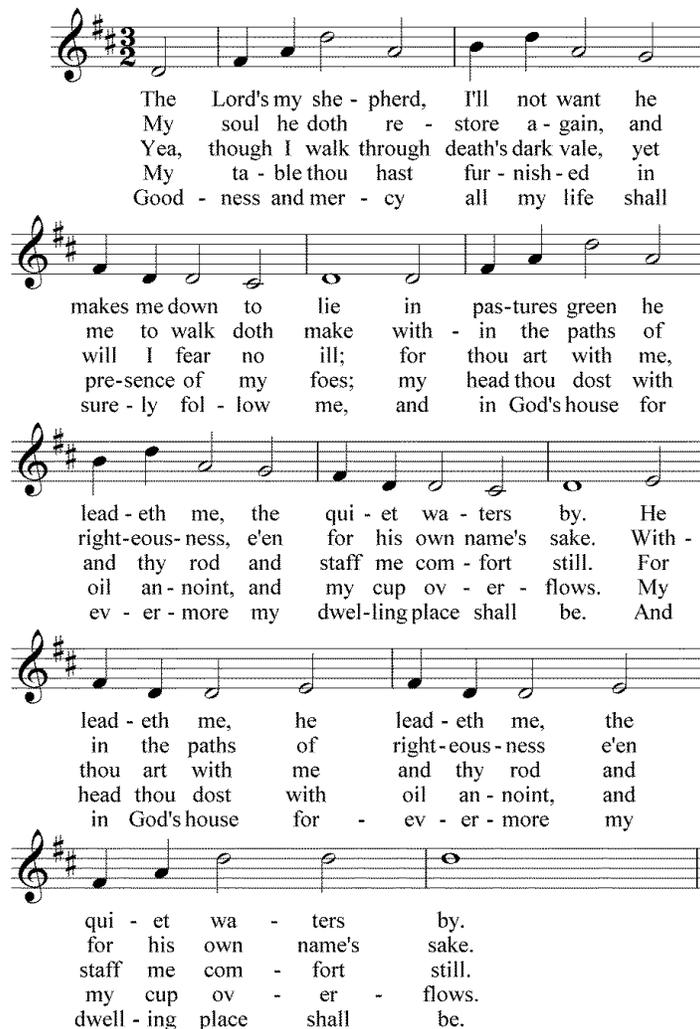
The Celebration of the Eucharist

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



The Lord's my she - pherd, I'll not want he
My soul he doth re - store a - gain, and
Yea, though I walk through death's dark vale, yet
My ta - ble thou hast fur - nish - ed in
Good - ness and mer - cy all my life shall

makes me down to lie in pas - tures green he
me to walk doth make with - in the paths of
will I fear no ill; for thou art with me,
pre - sence of my foes; my head thou dost with
sure - ly fol - low me, and in God's house for

lead - eth me, the qui - et wa - ters by. He
right - eous - ness, e'en for his own name's sake. With -
and thy rod and staff me com - fort still. For
oil an - noint, and my cup ov - er - flows. My
ev - er - more my dwell - ing place shall be. And

lead - eth me, he lead - eth me, the
in the paths of right - eous - ness e'en
thou art with me and thy rod and
head thou dost with oil an - noint, and
in God's house for - ev - er - more my

qui - et wa - ters by.
for his own name's sake.
staff me com - fort still.
my cup ov - er - flows.
dwell - ing place shall be.

PRAYER OVER THE GIFTS

God of loving care,
you spread before us the table of life,
and give us the cup of salvation to drink.
Keep us always in the fold of your Son Jesus Christ,
our Saviour and our shepherd.

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."

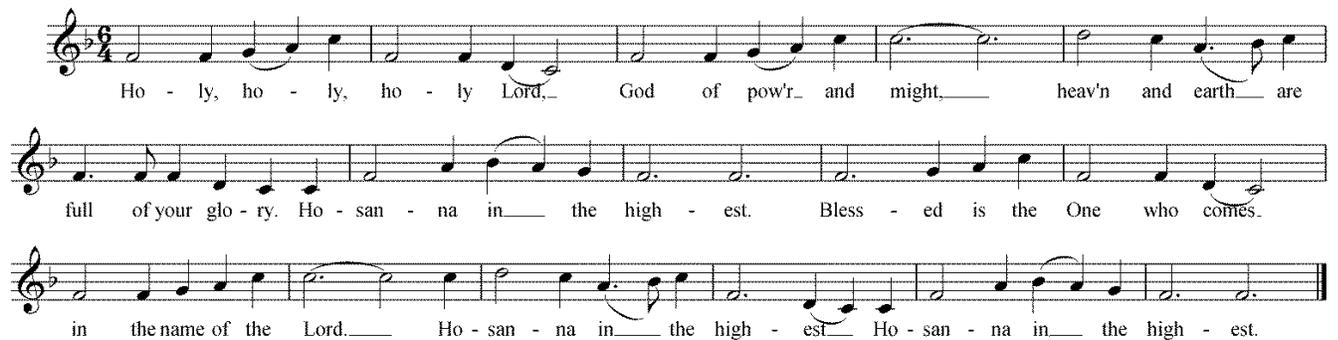
The Lord be with you
And also with you

Lift up your hearts in adoration
We lift them up to God

Let us give thanks to the Lord our 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 for the glorious resurrection of your Son
Jesus Christ our Lord; for he is the true paschal lamb
who has taken away the sin of the world.
By his death he destroyed death, and by his rising to life again
he has won for us eternal life.

Therefore, joining our voices
with the whole company of heaven,
we 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. 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.

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

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.

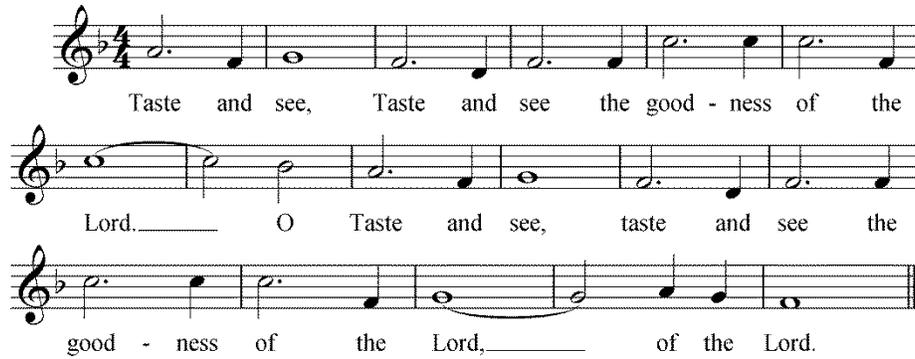
Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial, and deliver us from evil.

For the kingdom, the power, and the glory are yours,

now and for ever. Amen.

THE FRACTION ANTHEM



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.

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

Adorn yourself, my soul, with gladness

Johannes Brahms

PRAYER AFTER COMMUNION

God of steadfast love,
watch over the Church redeemed by the blood of your Son.
May we who share in these holy mysteries
come safely to your eternal kingdom,
where there is one flock and one shepherd.
We ask this in the name of Jesus Christ the risen Lord.

Amen.

THE BLESSING

God the Father,
by whose love Christ was raised from the dead,
open to you who believe the gates of everlasting life.

Amen.

God the Son,
who in bursting from the grave has won a glorious victory,
give you joy as you share the Easter faith.

Amen.

God the Holy Spirit,
who filled the disciples with the life of the risen Lord,
empower you and fill you with Christ's peace.

Amen

THE DISMISSAL

We are raised to new life with Christ
Go in his peace. Alleluia. Alleluia. Alleluia.
Thanks be to God. Alleluia. Alleluia. Alleluia

POSTLUDE

Fugue sur le nom d'Alain Op. 7

Maurice Duruflé (1902-1986)

PARTICIPANTS

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*Rev. Canon J Lefebvre
Honorary Assistant, Christ's Church Cathedral*

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

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