



# SUNDAY EUCCHARIST WITH PRAYER FOR SPIRITUAL COMMUNION

THE FIFTH SUNDAY OF  
EASTER

MAY 2, 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

Scherzetto (Pièces en style libre)

Louis Vierne (1870-1937)

### WORDS OF WELCOME

### SENTENCE

I am the vine, you are the branches, says the Lord. Those who abide in me, and I in them, bear much fruit.

*John 15.5*

### 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 FIFTH 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, you give us the Son as the vine, apart from whom we cannot live. Nourish our life in his resurrection, so that we bear the fruit of love and know the fullness of your joy; through Jesus Christ, our Saviour and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

# The Proclamation of the Word

## THE FIRST READING

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

1 John 4: 7-21

Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

This is how we know that we live in him and he in us: He has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Saviour of the world. If anyone acknowledges that Jesus is the Son of God, God lives in them and they in God. And so we know and rely on the love God has for us.

God is love. Whoever lives in love lives in God, and God in them. This is how love is made complete among us so that we will have confidence on the day of judgment: In this world we are like Jesus. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.

We love because he first loved us. Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen. And he has given us this command: Anyone who loves God must also love their brother and sister.

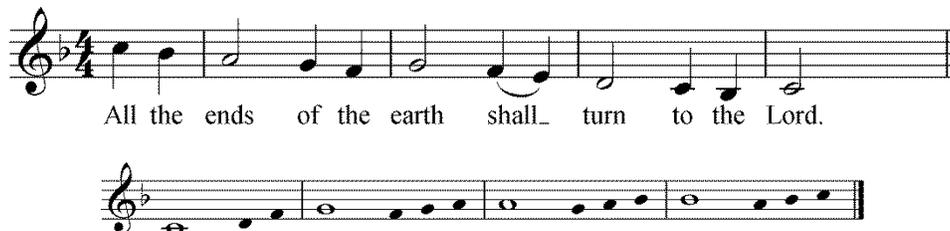
The Word of the Lord

**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 22: 24-30



My praise is of you in the great **ass**-embly;(1)  
I will perform my vows in the presence of **those** who worship you. (2)  
The poor shall eat and **be** satisfied, (1)  
and those who seek you shall praise you: "May your heart **live** forever!"(2)  
All the ends of the earth shall remember and turn to **you**, O God, (3)  
and all the families of the nations shall **bow** before you. (4)

REFRAIN



For sovereignty belongs **to** you;  
 you rule o-**ver** the nations.  
 To you alone all who sleep in the earth bow **down** in worship;  
 all who go down to the dust **fall** before you.

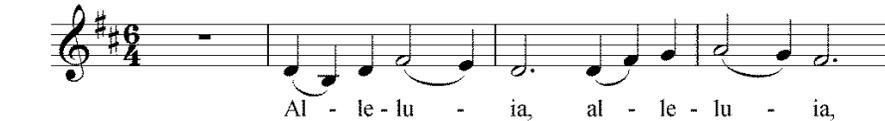


All the ends of the earth shall turn to the Lord.

My soul shall live for you; my descendants **shall** serve you.  
 they shall be known as **yours** forever.  
 They shall come and make known to a people **yet** unborn  
 the saving deeds that **you** have done.

REFRAIN

THE GOSPEL ACCLAMATION (sung by all)



Al - le - lu - ia, al - le - lu - ia,



al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*I am the way, the truth and the life, says the Lord;  
 no one comes to the Father except through 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 15: 1-8*

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 true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

“I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

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 325 AD and confirmed in 381 AD, 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](http://www.cathedralhamilton.ca)*

### OFFERTORY HYMN

TEXT: George Herbert (1595-1633)

MUSIC: Ralph Vaughan Williams (1872-1958). THE CALL



Come, my Way, my Truth, my Life: such a  
Come, my Light, my Feast, my Strength: such a  
Come, my Joy, my Love, my Heart: such a

way as gives us breath, such a truth as ends all  
light as shows a feast, such a feast as mends in  
joy as none can move, such a love as none can

strife, such a life as kill - - - eth death.  
length, such a strength as makes his guest.  
part, such a heart as joys in love.

## PRAYER OVER THE GIFTS

Gracious God,  
you show us your way  
and give us your divine life.  
May everything we do  
be directed by the knowledge of your truth.  
We ask this in the name of Jesus Christ the risen 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 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.**

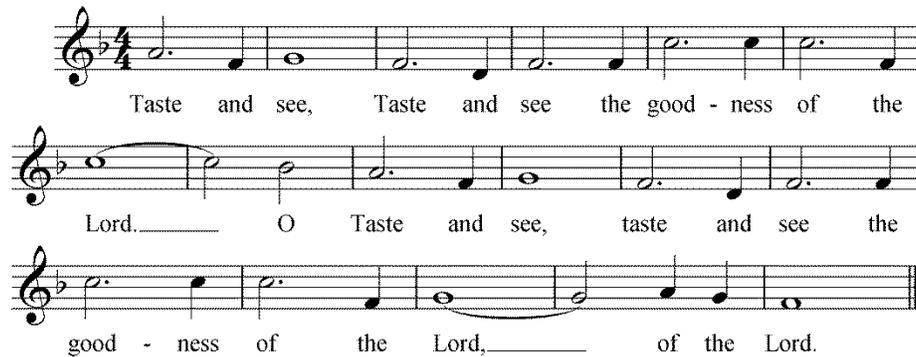
**Give us today our daily bread.**

**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

SOLO - O Rest in the Lord (*Elijah*)

Felix Mendelssohn (1809-1847)

*O rest in the Lord, wait patiently for Him,  
And He shall give thee thy heart's desires.  
Commit thy way unto Him, and trust in Him,  
And fret not thyself because of evil-doers.*

#### PRAYER AFTER COMMUNION

God of love,  
in this eucharist we have heard your truth  
and shared in your life.  
May we always walk in your way,  
in the name of Jesus Christ the 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.

**Thanks be to God. Alleluia.**

## POSTLUDE

Fugue in c

Felix Mendelssohn (1809-1847)

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## PARTICIPANTS

### PRESIDER AND PREACHER

*The Very Rev. Dr. Tim Dobbin*

*Rector, Christ's Church Cathedral and Dean of Niagara*

### LECTOR AND SOLOIST

*Anne Kae*

### ORGAN

*Michael Bloss*

*Cathedral Director of Music*

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