



SUNDAY
EUCCHARIST WITH
PRAYER FOR
SPIRITUAL
COMMUNION

THE SEVENTH SUNDAY OF
EASTER
JERUSALEM SUNDAY

MAY 16, 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

Pastorale (*movement 3*)

J.S. Bach (1685-1750)

WORDS OF WELCOME

SENTENCE

I will not leave you desolate, says the Lord; I will come to you.

John 14.18

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 SEVENTH 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.

Almighty God,
you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven.
Mercifully give us faith to know that, as he promised,
he abides with us on earth to the end of time;
who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

Amen.

The Proclamation of the Word

THE FIRST READING

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

1 John 5: 9-13

If we receive human testimony, the testimony of God is greater; for this is the testimony of God that he has testified to his Son. Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing in the testimony that God has given concerning his Son. And this is the testimony: God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life.

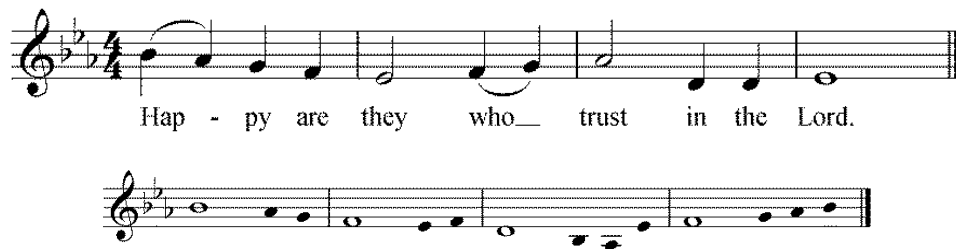
The Word of the Lord

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 1



They are happy who have not walked in the counsel of **the** wicked,
nor lingered in the way of sinners, nor sat in the seats of **the** scornful!
Their delight is in your **law**, O God,
and they meditate on it **day** and night.

REFRAIN

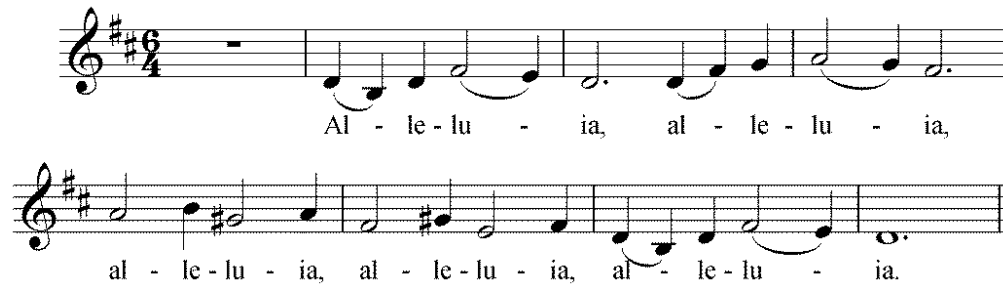
They are like trees planted by streams **of** water,(1)
bearing fruit in due season, with leaves that do **not** wither, (1)
everything they do **shall** prosper, (2)
It is not so **with** the wicked (3)
they are like chaff which the wind **blows** away. (4).

REFRAIN

Therefore the wicked shall not stand upright when judge-**ment** comes,
nor the sinner in the council of **the** righteous.
For God knows the way **of** the righteous,
but the way of the **wicked** is doomed.

REFRAIN

THE GOSPEL ACCLAMATION (sung by all)



*I will not leave you orphans, says the Lord.
I will come back to you and your hearts will rejoice.*

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 17: 6-19

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 have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

*The Rev. Canon J Lefebvre
Honorary Assistant*

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

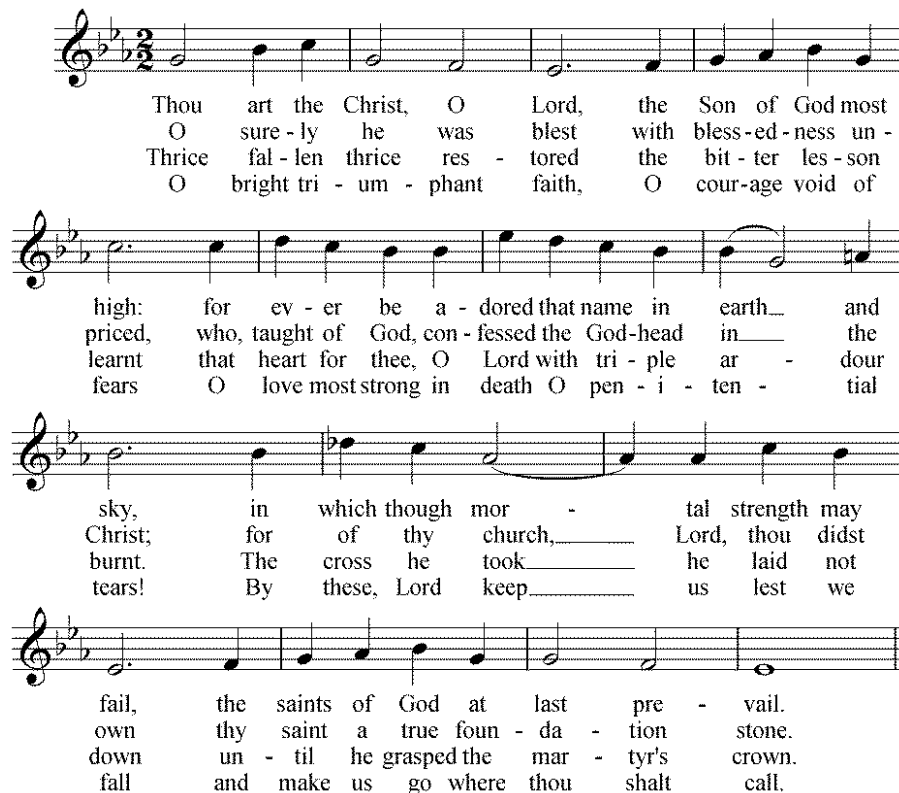
Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory we gratefully offer back some of what God has given us, symbolically in the elements, and in our 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 – Thou Art the Christ

TEXT: William Walsam How (1823-1867)

MUSIC: John Ireland (1879-1962). LOVE UNKNOWN



Thou art the Christ, O Lord, the Son of God most
O sure - ly he was blest with bless - ed - ness un -
Thrice fal - len thrice res - tored the bit - ter les - son
O bright tri - um - phant faith, O cour - age void of

high: for ev - er be a - dored that name in earth_ and
priced, who, taught of God, con - fessed the God - head in_ the
learnt that heart for thee, O Lord with tri - ple ar - dour
fears O love most strong in death O pen - i - ten - tial

sky, in which though mor - tal strength may
Christ; for of thy church, Lord, thou didst
burnt. The cross he took he laid not
tears! By these, Lord keep us lest we

fail, the saints of God at last pre - vail.
own thy saint a true foun - da - tion stone.
down un - til he grasped the mar - tyr's crown.
fall and make us go where thou shalt call.

PRAYER OVER THE GIFTS

Source of all joy,
receive our sacrifice of praise and thanksgiving.
Keep us in the love of Christ
and bring us to the vision of his glory;
through the same Jesus Christ our 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.**

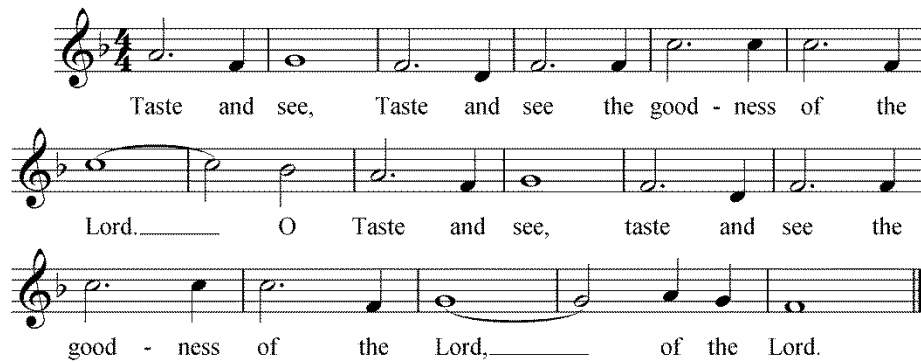
THE BREAKING OF THE BREAD

Lord, we died with you on the cross.
Now we are raised to new life.

We were buried in your tomb.
Now we share in your resurrection.

Live in us, that we may live in you.

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

DUET – Et Misericordia (*from Magnificat*)

J.S. Bach

Et misericordia a progenie in progenies timentibus eum.
and his mercy [continues] from generation to generation for those who fear him.

PRAYER AFTER COMMUNION

Eternal God,
may we who share Christ's banquet be one with him as he is one with you.
We ask this in the name of Jesus Christ, the risen and ascended 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

Pastorale (*movement 4*)

J.S. Bach

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Rector, Christ's Church Cathedral and Dean of Niagara

PREACHER

The Rev. Canon J. Lefebvre
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