



SUNDAY EUCCHARIST WITH PRAYER FOR SPIRITUAL COMMUNION

THIRD SUNDAY AFTER
PENTECOST

JUNE 13, 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**.*

A Prayer for the Power of the Spirit among the People of God

God of all power and love, we give thanks for your unfailing presence and the hope you provide in times of uncertainty and loss. Send your Holy Spirit to enkindle in us your holy fire. Revive us to live as Christ's body in the world: a people who pray, worship, learn, break bread, share life, heal neighbors, bear good news, seek justice, rest and grow in the Spirit. Wherever and however we gather, unite us in common prayer and send us in common mission, that we and the whole creation might be restored and renewed, through Jesus Christ our Lord. Amen

The church-wide leadership of The Episcopal Church and the Evangelical Lutheran Church in America (2020)

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
Prelude in A BWV 536,1

J.S. Bach

WORDS OF WELCOME

SENTENCE

Quietly accept the message planted in your hearts; it can bring you salvation.

James 1.21

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 THIRD SUNDAY AFTER PENTECOST

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.

Creating God, you make all things new.
Plant seeds of confidence and gladness in our hearts,
so that, trusting your word,
we may live no longer for ourselves but for him who died and was raised for us,
Jesus Christ our Lord.

Amen.

The Proclamation of the Word

THE FIRST READING

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

2 Corinthians 5: 6-17

So we are always confident; even though we know that while we are at home in the body we are away from the Lord— for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.

Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences. We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may be able to answer those who boast in outward appearance and not in the heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

The Word of the Lord

Thanks be to God.

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.

Mark 4: 26-34

The Lord be with you.

And also with you

The Holy Gospel of our Saviour Jesus Christ according to Mark
Glory to you, Lord Jesus Christ

He also said, "The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come."

He also said, "With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

*Dr. Rob Jones
Ordinand*

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 Intersessor.

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.

Jesus said: Before you offer your gift, go and be reconciled. As brothers and sisters in God's family, we come together to ask our Father for forgiveness.

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

Christ is our peace.

He has reconciled us to God

in one body by the cross.

We meet in his name and share his peace.

The peace of the Lord be always with you.

And also with you.

The Celebration of the Eucharist

THE OFFERTORY

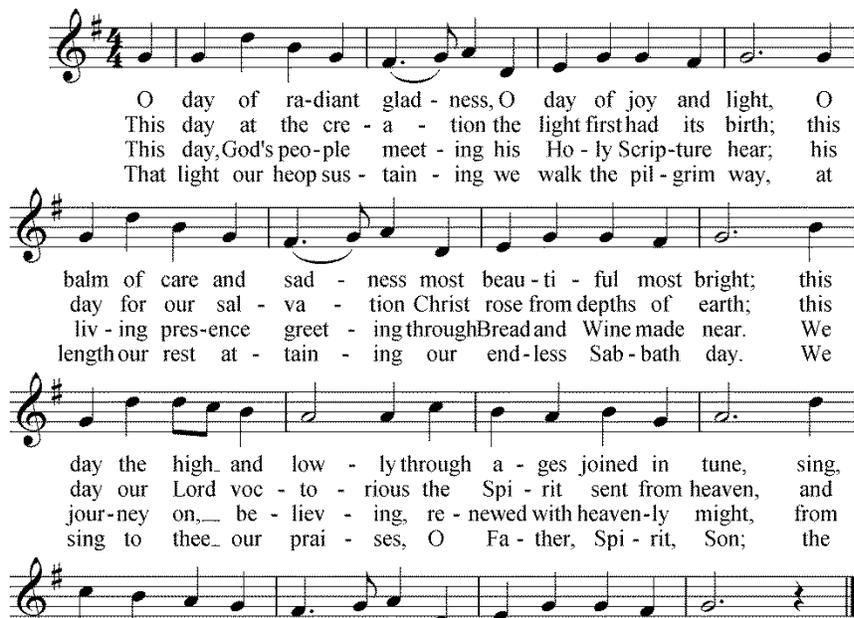
Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory we gratefully offer back some of what God has given us, symbolically in the elements, and in our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

TEXT: Christopher Wordsworth (1807-1885)

MUSIC: German folk song. ES FLOG EIN KLEINES WALDVOEGELEIN



O day of ra-diant glad-ness, O day of joy and light, O
This day at the cre-a-tion the light first had its birth; this
This day, God's peo-ple meet-ing his Ho-ly Scrip-ture hear; his
That light our heop sus-tain-ing we walk the pil-grim way, at
balm of care and sad-ness most beau-ti-ful most bright; this
day for our sal-va-tion Christ rose from depths of earth; this
liv-ing pres-ence greet-ing through Bread and Wine made near. We
length our rest at-tain-ing our end-less Sab-bath day. We
day the high and low-ly through a-ges joined in tune, sing,
day our Lord voc-to-rious the Spi-rit sent from heaven, and
jour-ney on, be-liev-ing, re-newed with heaven-ly might, from
sing to thee, our prai-ses, O Fa-ther, Spi-rit, Son; the
"Ho-ly, ho-ly, ho-ly," to the great God Tri-une.
thus this day most glo-rious a tri-ple light was given.
grace more grace re-ceiv-ing on this blest day of light.
Church her voice up-rai-es to thee, blest Three in One.

PRAYER OVER THE GIFTS

God of reconciliation and forgiveness,
the saving work of Christ has made our peace with you.
May that work grow toward its perfection
in all we offer you this day.
We ask this in his name.

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;
by water and the Holy Spirit
you have made us a holy people
in Jesus Christ our Lord;
you renew that mystery in bread and wine and nourish us,
to show forth your glory in all the world.
Therefore with angels and archangels,
and with all the holy people
who have served you in every age,
we raise our voices
to proclaim the glory of your name.

SANCTUS –

Mass of the Quiet Hour – George Oldroyd

*Holy, holy, holy Lord God of hosts.
Heaven and earth are full of thy glory.
Glory be to Thee, O Lord most High.
Blessed is he that cometh in the name of the Lord:
Hosanna in the highest.*

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

“I am the bread of life” says the Lord.
“Whoever comes to me will never be hungry;
who believes in me will never thirst.”

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

LAMB OF GOD

Mass of the Quiet Hour – George Oldroyd

*O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, grant us thy peace.*

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

MOTET: O sacrum convivium

Olivier Messiaen

*O sacrum convivium, in quo Christus sumitur;
recolitur memoria passionis ejus;
mens impletur gratia;
et futurae gloriae nobis pignus datur.
(Alleluia)*

*O sacred banquet, wherein Christ is received;
the memorial of his passion is renewed;
the soul is filled with grace;
and a pledge of future glory is given to us.
(Alleluia)*

PRAYER AFTER COMMUNION

Holy and blessed God,
as you give us the body and blood of your Son,
guide us with your Holy Spirit,
that we may honour you not only with our lips
but also in our lives.
This we ask in the name of Jesus Christ our Lord.

Amen.

THE BLESSING

The God of all grace, who called you to his eternal glory in Christ Jesus, establish, strengthen and settle you in the faith; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

Amen

THE DISMISSAL

Go forth into the world rejoicing in the power of the Spirit.

Thanks be to God.

POSTLUDE

Fugue in A BWV 536,2

J.S. Bach

PARTICIPANTS

PRESIDER

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

PREACHER

Dr. Rob Jones
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LECTOR

Jeremy Ludwig

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