



SUNDAY EUCHARIST WITH PRAYER FOR SPIRITUAL COMMUNION

FOURTH SUNDAY AFTER
PENTECOST AND
NATIONAL INDIGENOUS
DAY OF PRAYER

JUNE 20, 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

Flûtes (from Suite sur le deuxième ton)

L.N. Clérambault (1676-1749)

WORDS OF WELCOME

SENTENCE

The heavens are telling the glory of God; and the firmament proclaims God's handiwork. *Psalm 19:1*

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 NATIONAL INDIGENOUS DAY OF PRAYER

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.

Creator God,
from you every family in heaven and earth takes its name.
You have rooted and grounded us in your covenant love,
and empowered us by your Spirit to speak the truth in love,
and to walk in your way towards justice and wholeness.
Mercifully grant that your people, journeying together in partnership,
may be strengthened and guided to help one another to grow into the full stature of Christ,
who is our light and our life.

Amen.

The Proclamation of the Word

THE FIRST READING

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

Isaiah 40: 25-31

To whom then will you compare me,
or who is my equal? says the Holy One.
Lift up your eyes on high and see:
Who created these?
He who brings out their host and numbers them,
calling them all by name;
because he is great in strength,
mighty in power,
not one is missing.

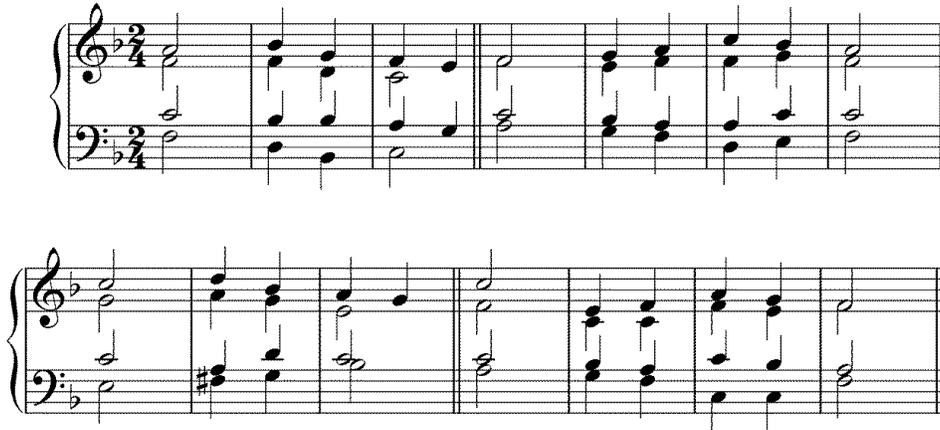
Why do you say, O Jacob,
and speak, O Israel,
"My way is hidden from the LORD,
and my right is disregarded by my God"?
Have you not known? Have you not heard?
The LORD is the everlasting God,
the Creator of the ends of the earth.
He does not faint or grow weary;
his understanding is unsearchable.
He gives power to the faint,
and strengthens the powerless.
Even youths will faint and be weary,
and the young will fall exhausted;
but those who wait for the LORD shall renew their strength,
they shall mount up with wings like eagles,
they shall run and not be weary,
they shall walk and not faint.

The Word of the Lord
Thanks be to God.

THE PSALM

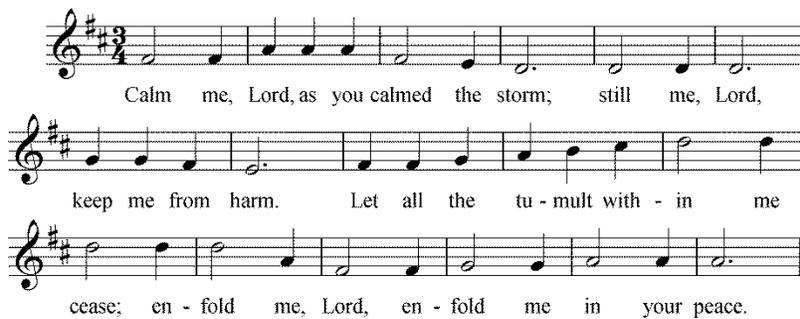
The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalm 133



- 1 Oh, how good and / pleasant • it / is,*
when families / live to- / gether • in / unity!
- 2 It is like fine oil u- / pon the / head*
that runs / down u- / pon the / beard,
- 3 Upon the / beard of / Aaron,*
and runs down upon the / collar / of his / robe.
- 4 It is like the / dew of / Hermon*
that falls u- / pon the / hills of / Zion.
- 5 **2nd** For there God has or- / dained the / blessing:*
--- / life for / ev-er- / more.

THE GRADUAL SONG (sung by all)



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 1: 1-18

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

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

*The 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 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.

We Pray:
Come, Holy Spirit, Come

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.

The weight of grief bears heavily upon us
but it is a load we need not bear alone.
Let us offer our burden to Jesus,
Lord of life and death, of the present and of the future.

We bring before you, Lord,
our confusion in the face of shock, our despair in the face of tragedy,
our helplessness in the face of death.

Lift from us our burden,
and in your power, renew us.

We bring before you, Lord,
the tears of sorrow, the cries for help,
the vulnerability of pain.

Lift from us our burden,
and in your power, renew us.

We bring before you, Lord,
our sense of frustration, our feeling of powerlessness,
our fears for the future.

Lift from us our burden,
and in your power, renew us.

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 – Light of the minds that know him

TEXT: Timothy Dudley-Smith (based on a prayer of Augustine of Hippo), 1976
MUSIC: Keith Landis, 1993. CAVANAUGH

Light of the minds that know him, may Christ be light to
Life of the souls that love him, may Christ be ours in-
Strength of the wills that serve him, may Christ be strength to
May it be ours to know him that we may tru - ly

mine! My sun in ris - en splen dour, my light of
deed! The liv - ing bread from hea - ven on whom our
me, who stilled the storm and tem - pest who calmed the
love, and lov - ing ful - ly serve him as serve the

— truth di - vine, my guide in doubt and dark - ness my
— spi - rits feed, who died for love of sin - ners to
— toss - ing sea; his Spi - rit's power to move me, his
— saints a - bove, till in that home of glo - ry with

true and liv - ing way, my clear light ev - er
bear our guil - ty load and make of life's breif
will to mas - ter mine, his cross to car - ry
fade - less splen - dour bright, we serve in per - fect

shin - ing, my dawn of hea - ven's day
jour - ney a new Em - ma - us road
dai - ly and con - quer in his sign
free - dom our Strength, our Life, our Light

PRAYER OVER THE GIFTS

Creator,
you bless us with many good gifts returned to you from your creation.
Feed us with the Bread of Life,
your Son 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

We lift them up to God

Let us give thanks to the Lord our God

It is right to give our thanks and praise.

It is right indeed to give you thanks most loving God,
through Jesus Christ, our Redeemer,
the first born from the dead,
the pioneer of our salvation,
who is with us always,
one of us, yet from the heart of God.

For with your whole created universe,
we praise you for your unfailing gift of life.
We thank you that you make us human
and stay with us
even when we turn from you to sin.

**God's love is shown to us:
while we were yet sinners,
Christ died for us.**

In that love, dear God, righteous and strong to save,
you came among us in Jesus Christ, our crucified and living Lord.
You make all things new.
In Christ's suffering and cross you reveal your glory and reconcile all peoples to yourself,
their true and living God.
In your mercy you are now our God.

Through Christ you gather us, new-born in your Spirit, a people after your own heart.
We entrust ourselves to you, for you alone do justice to all people, living and departed.

**Now is the acceptable time,
now is the day of salvation.**

Therefore with saints and martyrs,
 apostles and prophets,
 with all the redeemed,
 joyfully we praise you and sing:

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.
 Bles - sed is the One who
 comes in the name of the Lord. Ho - san - na in the high - est.

All glory to you, Giver of life sufficient and full for all creation.
 Accept our praises, living God, for Jesus Christ, the one perfect offering for the world,
 who in the night that he was betrayed, took bread,
 and when he had given thanks, broke it, gave it to his disciples, and said:
 Take, eat, this is my body
 which is given for you;
 do this to remember me.

After supper he took the cup; 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, to forgive sin.
 Do this as often as you drink it to remember me.

Therefore, God of all creation, in the suffering and death of Jesus our redeemer,
 we meet you in your glory.
 We lift up the cup of salvation and call upon your name.
 Here and now, with this bread and wine, we celebrate your great acts of liberation,
 ever present and living in Jesus Christ, crucified and risen,
 who was and is and is to come.

Amen! Come Lord Jesus.

May Christ ascended in majesty be our new and living way, our access to you, Father,
 and source of all new life.
 In Christ we offer ourselves to do your will.

Empower our celebration with your Holy Spirit, feed us with your life, fire us with your love,
 confront us with your justice, and make us one in the body of Christ
 with all who share your gifts of love.

Through Christ,
in the power of the Holy Spirit,
with all who stand before you
in earth and heaven,
we worship you, Creator God.

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

Communion service - Mathias

Je - sus, Lamb of God: have mer - cy on us.

Je - sus bear-er of our sins: have mer - cy on us.

Je - sus re-deem-er of the world: give us your 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

SOLO – Et in spiritum Sanctum (*from Mass in b*)

J.S. Bach

*Et in Spiritum Sanctum Dominum,
et vivificantem, qui ex Patre Filioque procedit,
qui cum Patre et Filio simul adoratur,
et conglorificatur, qui locutus est per Prophetas.
Et unam sanctam catholicam et apostolicam Ecclesiam.*

*And I believe in the Holy Spirit, the Lord, the giver of
Life, who proceeds from the Father and the Son; with the
Father and the Son He is worshipped and glorified. He has
spoken through the prophets. I believe in one holy catholic
and apostolic Church*

PRAYER AFTER COMMUNION

Great Creator,
you have fed us with bread from heaven.
Continue to renew us in your truth,
to give light to our minds, strength to our bodies,
and seal us with your Holy Spirit. We ask this in Christ's name.

Amen.

THE BLESSING

Neither death nor life can separate us from the love of God.

Amen. Thanks be to God.

God the Father, by whose glory Christ was raised from the dead,
strengthen you to walk with him in his risen life;
and the blessing of God almighty,
the Father, the Son and the Holy Spirit
be among you and remain with you forever.

Amen

THE DISMISSAL

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

Thanks be to God.

POSTLUDE

Offertoire sur les grands jeux (from Suite sur le deuxième ton)

L.N. Clérambault

PARTICIPANTS

PRESIDER

The Rev. Canon J Lefebvre

Honorary assistant, Christ's Church Cathedral, Hamilton

PREACHER

The Very Rev. Dr. Tim Dobbin

Rector, Christ's Church Cathedral and Dean of Niagara

LECTOR AND CANTOR

Jeremy Ludwig

ORGAN

Michael Bloss

Cathedral Director of Music

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