



SUNDAY  
EUCCHARIST WITH  
PRAYER FOR  
SPIRITUAL  
COMMUNION

THE FIRST WEEK AFTER  
PENTECOST:  
TRINITY SUNDAY

MAY 30, 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

"St Anne" Prelude in E-flat

J.S. Bach (1685-1750)

### WORDS OF WELCOME

### SENTENCE

Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.

*Isaiah 6.3*

### 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 TRINITY SUNDAY

*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.

Father, we praise you: through your Word and Holy Spirit you created all things.  
You reveal your salvation in all the world by sending to us Jesus Christ,  
the Word made flesh.

Through your Holy Spirit you give us a share in your life and love.

Fill us with the vision of your glory,

that we may always serve and praise you, Father, Son, and Holy Spirit,  
one God, for ever and ever

**Amen.**

## The Proclamation of the Word

### THE FIRST READING

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

*Romans 8: 12-17*

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

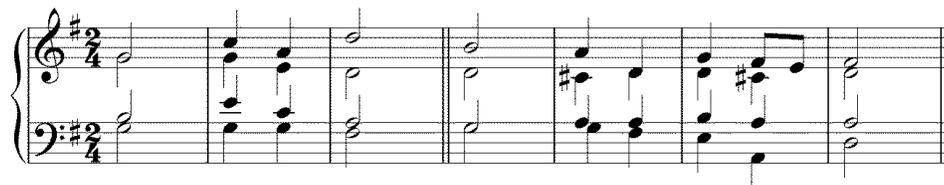
The Word of the Lord

**Thanks be to God.**

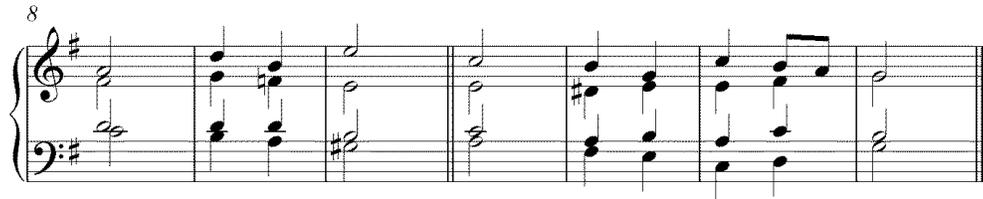
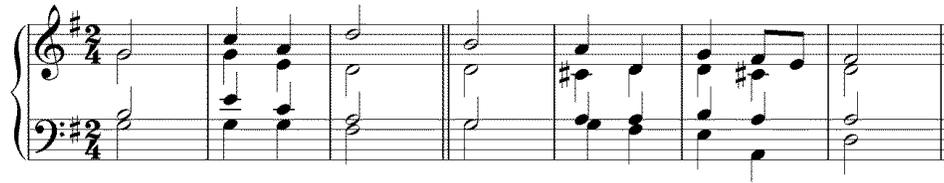
### THE PSALM

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

*Psalm 29*



- 1 Ascribe to the / Holy One, ● you / gods:  
ascribe to the / Holy ● One / glory ● and / strength.
- 2 Ascribe to God all glory; and / bless God’s / name;  
worship God / in the / beauty ● of / holiness.



3 The voice of the Holy One is upon the waters; the God of / glo-ry / thunders:  
God is u- / pon the / migh-ty / waters.

4 The voice of God is a / power-ful / voice;  
the voice of God / is a / voice of / splendour.

5 The voice of the Holy One / breaks the / cedar trees;  
God / breaks the / cedars • of / Lebanon.

6 God makes Lebanon / skip • like a / calf,  
and Mount Hermon / like a / young wild / ox.

7 The voice of the Holy One splits the flames of fire:  
the voice of God / shakes the / wilderness;  
God shakes the / wil-der- / ness of / Kadesh.

8 The voice of the Holy One makes the / oak trees / writhe  
and / strips the / for-ests / bare.

9 **2nd** And in the temple / of the / Holy One  
---/all are / cry-ing / “Glory!”

10 The Holy One, God, sits enthroned a-/bove the / flood;  
the Holy One, God, sits enthroned, / reigning • for / ev-er- / more.

11 The Holy One shall give / strength to • all / people;  
God shall give the / people • the / blessing • of / peace.

THE GOSPEL ACCLAMATION (sung by all)



*Glory to the Father, the Son, and the Holy Spirit; to God who is, who was, and who is to come  
Alleluia.*

## 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 3: 1-17*

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**

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things?

"Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

The Gospel of Christ

**Praise to you, Lord Jesus Christ.**

## THE SERMON

*The Right Reverend Ralph Spence  
Former Bishop 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 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.*

God the Father forgives us in Christ and heals us by the Holy Spirit.  
Let us therefore put away all anger and bitterness,  
    all slander and malice,  
and confess our sins to God our redeemer.

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

Peace to you from God our heavenly Father.  
Peace from his Son Jesus Christ who is our peace.  
Peace from the Holy Spirit, the life-giver.

The peace of the triune God 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 – Eternal God, Your Love's Tremendous Glory

TEXT: Alan Gaunt (b. 1935)

MUSIC: Richard Runciman Terry (1865-1938). HIGHWOOD



E - ter - nal God, your love's tre - men - dous glo - ry  
E - ter - nal Son of God, u - nique - ly pre - cious,  
E - ter - nal Spi - rit with us like a moth - er,  
Love's trin - i - ty self per - fect self sus - tain - ing;  
We ask you now, com - plete your i - mage in us;  
cas - cades through life in o - ver - flow - ing grace, to tell cre -  
in you, de - sert - ed, scorned, and cru - ci - fied, God's love has  
em - brac - ing us in love se - rene and pure: you nur - ture  
love which com - mands, en - a - bles and o - beys: you give your  
this love of yours our source and guide and goal. May love in  
a - tion's mean - ing in the sto - ry  
fath - omed sin and death's deep dark - ness,  
strength to fol - low Christ our bro - ther,  
self in bound - less joy cre - a - ting,  
us seek love and serve love's pur - pose,  
— of love e - volv - ing love from time and space.  
— and flawed hu - man - i - ty is glo - ri - fied.  
— as full - grown chil - dren, con - fi - dent and sure.  
— one vast in - creas - ing har - mon - y of praise.  
— till we as - cend with Christ and find love whole.

## PRAYER OVER THE GIFTS

Living God, receive all we offer you this day.

Grant that hearing your word and responding to your Spirit, we may share in your divine life.

We ask this in the name of Jesus Christ the 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, because, in the mystery you disclose to us, you reveal your glory as the glory of  
your Son and the Holy Spirit:  
three persons equal in majesty, undivided in splendour,  
yet one Lord, one God, ever to be adored in your everlasting glory.

Therefore with all the company of heaven we raise our voices 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.  
Bles-sed is the One who  
comes in the name of the Lord. 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.**

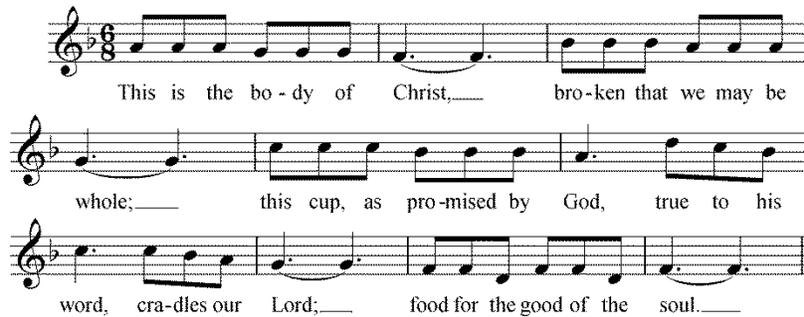
## THE BREAKING OF THE BREAD

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



This is the bo - dy of Christ,\_\_\_ bro - ken that we may be  
whole;\_\_\_ this cup, as pro - mised by God, true to his  
word, cra - dles our Lord;\_\_\_ food for the good of the soul. \_\_\_

## 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: Qui sedes (*Mass in b*)

J.S. Bach

*Qui sedes ad dexteram Patris,  
miserere nobis.*

*You who sit at the right hand of the Father,  
have mercy on us.*

## PRAYER AFTER COMMUNION

Almighty and eternal God,  
may we who have received this eucharist worship you in all we do,  
and proclaim the glory of your majesty.  
We ask this in the name of Jesus Christ the Lord

**Amen.**

## THE BLESSING

God the Father,  
who first loved us and made us accepted in the beloved Son,  
bless you.

**Amen.**

God the Son,  
who loved us and washed us from our sins in his own blood,  
bless you.

**Amen.**

God the Holy Spirit,  
who sheds abroad the love of God in our hearts,  
bless you.

**Amen.**

The blessing of the one true God,  
to whom be all love and all glory for time and for eternity,  
come down upon you and remain with you always.

**Amen.**

## THE DISMISSAL

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

**Thanks be to God. Alleluia.**

## POSTLUDE

“St. Anne” Fugue in E-flat

J.S. Bach

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## **PARTICIPANTS**

### **PRESIDER**

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

### **PREACHER**

*The Right Rev R. Ralph Spence*  
*Former Bishop of Niagara*

### **CANTOR AND LECTOR**

*Anne Kae*

### **ORGAN**

*Michael Bloss*  
*Cathedral Director of Music*

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