



THIRD SUNDAY OF LENT

SUNDAY EUCHARIST

MARCH 7, 2021

CHRIST'S CHURCH CATHEDRAL, HAMILTON

The Gathering of the Community

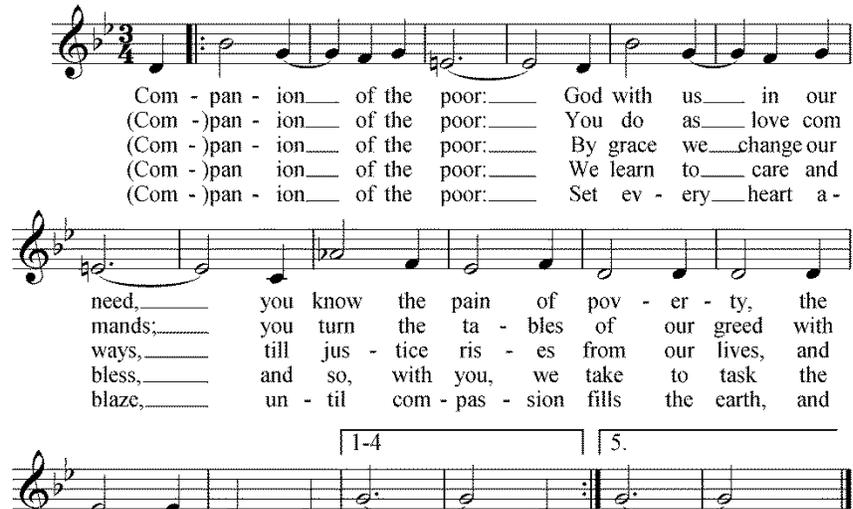
We begin our worship as a gathered community by praising God in song. To encourage this gathering, we center ourselves to celebrate the sacred mysteries with the singing of a short musical meditation.

CENTERING MUSIC

HYMN – Companion of the poor

Words: Daniel Charles Damon , 2002

Music: Daniel Charles Damon, 2000 (Hawk Springs)



Com - pan - ion of the poor: God with us in our
(Com -)pan - ion of the poor: You do as love com
(Com -)pan - ion of the poor: By grace we change our
(Com -)pan - ion of the poor: We learn to care and
(Com -)pan - ion of the poor: Set ev - ery heart a -
need, you know the pain of pov - er - ty, the
mands: you turn the ta - bles of our greed with
ways, till jus - tice ris - es from our lives, and
bless, and so, with you, we take to task the
blaze, un - til com - pas - sion fills the earth, and

1-4 5.

cry that has no creed. Com -
strong, de - ter - mined hands. Com -
mer - cy fills our days. Com -
sys - tems that op - press. Com -
ev - ry song is _____ praise.

GREETING

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

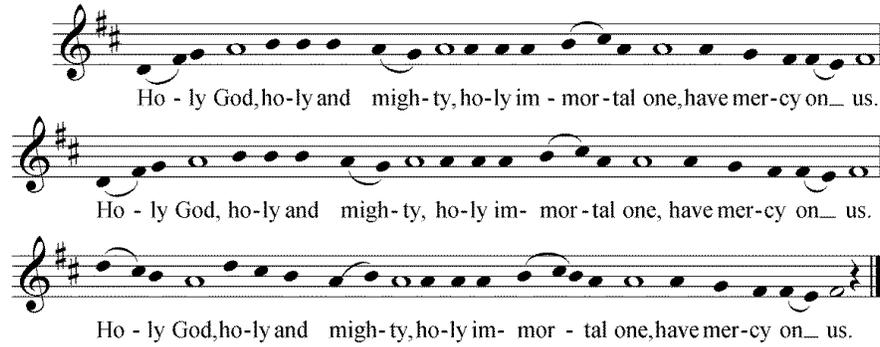
This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,

**to you all hearts are open,
all desires known,
and from you no secrets are hidden.
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 TRISAGION



Ho - ly God, ho-ly and migh- ty, ho-ly im - mor - tal one, have mer- cy on_ us.

Ho - ly God, ho-ly and migh- ty, ho-ly im- mor - tal one, have mer- cy on_ us.

Ho - ly God, ho-ly and migh- ty, ho-ly im- mor - tal one, have mer- cy on_ us.

THE COLLECT

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you

And also with you.

Let us pray

Father of mercy,
alone we have no power in ourselves to help ourselves.
When we are discouraged by our weakness,
strengthen us to follow Christ,
our pattern and our hope;
who lives and reigns with you and the Holy Spirit,
one God, now and forever.

Amen.

The Proclamation of the Word

THE READING

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

1 Corinthians 1: 18-25

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written:

“I will destroy the wisdom of the wise;
the intelligence of the intelligent I will frustrate.”

Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe. Jews demand signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

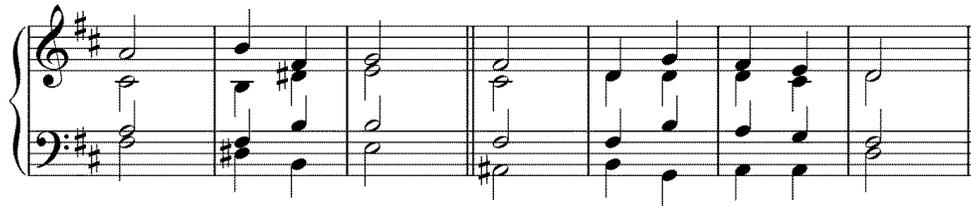
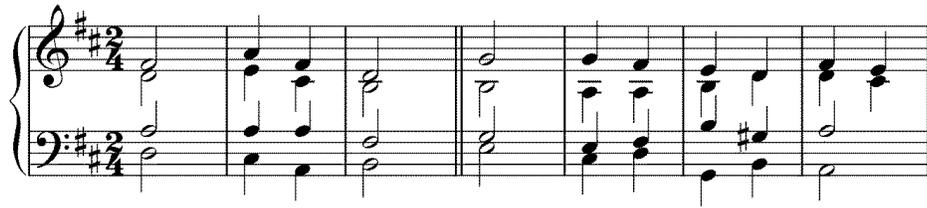
The Word of the Lord

Thanks be to God

THE PSALM

Psalm 19: 1-11

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another. Please join with the Cantor in the singing of the Refrain



- 1 The heavens declare your / glory, ● O/ God,
and the firmament / shows your / handi-/work.
- 2 One day tells its tale / to a- / nother,
and one night imparts / know-ledge/ to a-/ nother.
- 3 Although they have no / words or/ language,
and their/ voices / are not / heard,
- 4 Their sound has gone out /into ● all / lands,
and their message /to the / ends of ● the / world.
- 5 In the deep you have set a pavilion / for the/ sun;
it comes forth like a bridegroom out of his chamber,
and rejoices like a/ champion ● to/ run its / course.
- 6 It goes from the uttermost edge of the heavens
and runs about to the/ end of it ● a-/gain;
nothing is hidden / from its / burning / heat.
- 7 The law of God is perfect and re-/ vives the / soul;
the testimony of our God is sure and gives/ wis-dom/ to the/ innocent.
- 8 The statutes of our God are just and re-/joice the/ heart;
the commandment of God is / clear and ● gives / light to ● the/ eyes.
- 9 The fear of God is clean and en-/dures for-/ever;
the judgements of our God are true and/ righteous / all to-/gether.
- 10 More to be desired are they than gold, more than/ much fine/ gold,
sweeter far than honey, than/ hon-ey/ in the/ comb.
- 11 **2nd** By them also is your /servant ● en-/lightened,
and in keeping them / there is / great re-/ward.

THE LENT PROSE

The Lent prose, unique to this liturgical season, moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”



*God we implore you, in your glory seated: bow down and hearken to your weeping children:
pity and pardon all our grievous trespasses.*

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 2: 13-22

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.

When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. To those who sold doves he said, “Get these out of here! Stop turning my Father’s house into a market!” His disciples remembered that it is written: “Zeal for your house will consume me.”

The Jews then responded to him, “What sign can you show us to prove your authority to do all this?”

Jesus answered them, “Destroy this temple, and I will raise it again in three days.”

They replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days?” But the temple he had spoken of was his body. After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken.

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

The Very 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 APOSTLES' CREED

Let us confess the faith of our baptism, as we say,

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our
Lord. He was conceived by the power of the
Holy Spirit and born of the Virgin Mary. He
suffered under Pontius Pilate, was crucified,**

**died, and was buried. He descended to the
dead. On the third day he rose again. He
ascended into heaven, and is seated at the
right hand of the Father. He will come again
to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic
Church, the communion of saints, the
forgiveness of sins, the resurrection of the
body, and the life everlasting. 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.

To make us his new creation, Christ the Lord
gave us the waters of rebirth and spread the
table of his body and his word. Let us call
upon him and say:

Lord, renew us in your grace
Lord, renew us in your grace.

Jesus, meek and humble of heart, clothe us with
compassion, kindness and humility – make us
want to be patient with everyone

Lord, renew us in your grace.

Teach us to be true neighbours to all in trouble
and distress – and so imitate you, the Good
Samaritan.

Lord, renew us in your grace.

For those preparing for baptism and
confirmation...

and for their teachers and sponsors,
Lord, renew us in your grace.

For a spirit of respect and reconciliation
amongst the nations,

For the poor, the persecuted, the sick, and all
who suffer ...

for refugees, prisoners, and all in danger peace in
the world ...

Lord, renew us in your grace.

God our Father,
in your love and goodness
you have taught us to come close to you in
penitence with prayer, fasting and generosity;
accept our Lenten discipline, and when we fall
by our weakness, raise us up by your unfailing
mercy; through Jesus Christ our Lord.

Amen.

CONFESSION OF SIN 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 sacrifice of God is a broken spirit; a broken and contrite heart God will not despise. Let us come to the Lord, who is full of compassion, and acknowledge our transgressions in penitence and faith

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.

Almighty God have mercy upon you, pardon and deliver you from all your sins,
confirm and strengthen you in goodness,
and keep you in eternal life; through Jesus Christ our Lord. **Amen.**

THE PEACE

Since we are justified by faith, we have peace with God through our Lord Jesus Christ who has given us access to his grace.

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 considering an online donation at www.cathedralhamilton.ca

MUSIC AT THE OFFERTORY

Duet: You are Love

Gabrael StClair

*You are Love.
You are Wisdom,
O My Lord*

PRAYER OVER THE GIFTS

Gracious God,
we know your power to triumph over weakness.
May we who ask forgiveness
be ready to forgive one another,
in the name of Jesus 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
We lift them up to God

Let us give thanks to the Living God
It is right to give our thanks and praise.

And now we give you thanks
because each year you give us this joyful season
when we prepare to celebrate the paschal mystery
with mind and heart renewed.

You give us a spirit of loving reverence for you
and of willing service to our neighbour.

As we recall the saving acts that give new life in Christ,
you bring the image of your Son to perfection within our hearts.

Now with all creation we raise our voices to proclaim the glory of your name...

Lutheran service IX

Ho - ly, ho - ly, ho - ly Lord, God of
pow-er and might, heav-en and earth are full of your
glo-ry. Ho - san - na in the high- est, 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.

Holy God, source of life and goodness, all creation rightly gives you praise. In the fullness of time, you sent your Son Jesus Christ, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He healed the sick and ate and drank with outcasts and sinners; he opened the eyes of the blind and proclaimed the good news of your kingdom to the poor and to those in need. In all things he fulfilled your gracious will.

On the night he freely gave himself to death, 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."

Gracious God, his perfect sacrifice destroys the power of sin and death; by raising him to life you give us life for evermore

Therefore we proclaim our hope.

All: Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.

Recalling his death, proclaiming his resurrection, and looking for his coming again in glory, we offer you, Father, this bread and this cup. Send your Holy Spirit upon us and upon these gifts, that all who eat and drink at this table may be one body and one holy people, a living sacrifice in Jesus Christ, our Lord.

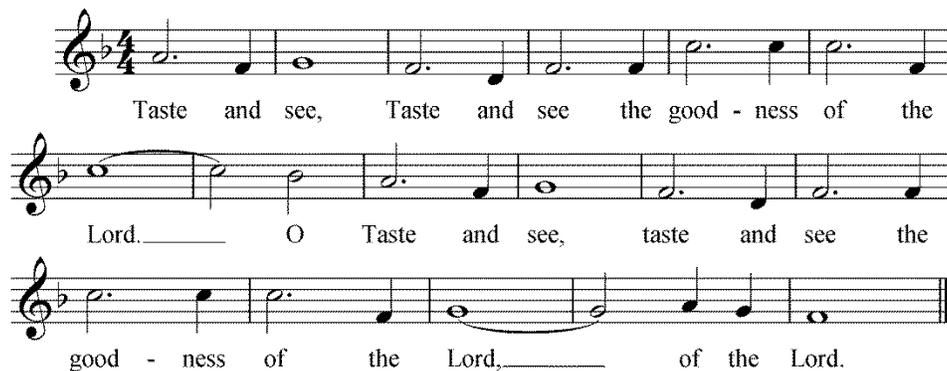
Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all glory is yours, almighty Father, now and for ever. **Amen.**

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.

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.

FRACTION SENTENCES



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.

We break this bread,
Communion in Christ's body once broken.
Let your Church be the wheat which bears its fruit in dying.
**If we have died with him, we shall live with him;
if we hold firm, we shall reign with him.**

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, 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.

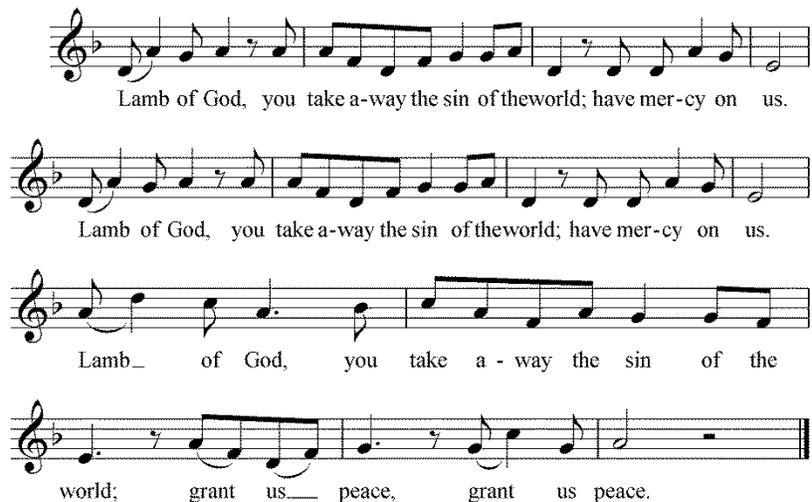
I invite you in the silence of your own hearts to make your own act of Communion with Christ.

Silence is kept during which time the congregation prays the prayer of reception on the screen.

MUSIC AT COMMUNION

Lamb of God

Lutheran service IX



Lamb of God, you take a-way the sin of the world; have mer-cy on us.

Lamb of God, you take a-way the sin of the world; have mer-cy on us.

Lamb_ of God, you take a - way the sin of the

world; grant us_ peace, grant us peace.

PRAYER AFTER COMMUNION

God of mercy and forgiveness,
may we who share this sacrament
live together in unity and peace,
in the name of Jesus Christ the Lord.

Amen.

THE BLESSING

Christ give you grace to grow in holiness,
to deny yourselves, take up your cross, and follow him;
and the blessing of God Almighty, Father, Son and Holy Spirit be upon you this day and forever.

Amen.

THE DISMISSAL

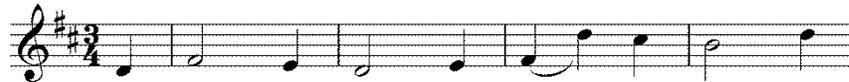
Go in peace to love and serve the Lord

Thanks be to God

CLOSING SONG

TEXT: Rosamon Eleanor Herklots (1905-1987)

MUSIC: from *Christian Vespers*, 1832, Charles Hutcheson (1792-1860). STRACATHRO.



For - give our sins as we___ for - give, you
How can your par - don reach___ and bless the
In bla - zing light your cross___ re - veals the
Lord, cleanse the depths with - in___ our souls, and



taught us Lord to pray; but you a - lone___ can
un - for - giv - ing heart that broods on wrongs, and
truth___ we dim - ly knew: what tri - vial debts___ are
bid___ re - sent - ment cease. Then, bound to all___ in



grant___ us grace to live___ the words we say.
will___ not let old bit - ter - ness de - part?
owed___ to us, how great___ our debt to you!
bonds___ of love, our lives___ will spread your peace.

THE SERVICE ENDS IN SILENCE.

PARTICIPANTS

PRESIDER

*The Rev. Dr. Dan Tatarnic
Associate Priest, Christ's Church Cathedral*

PREACHER

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

CANTORS

Jeremy Ludwig and Richard Cunningham

ORGAN

*Michael Bloss
Cathedral Director of Music*

ACKNOWLEDGEMENTS/PERMISSIONS

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.

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