



THE ORDER OF MORNING PRAYER

From the *Book of Common Prayer, 1962.*

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 of Canada is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The Minister shall read aloud one or more of these Sentences of the Scriptures that follow.

Trinity Sunday. God is love; and those that abideth in love abideth in God and God in them. 1 John 4.16

Of Worship. The LORD is in his holy temple: let all the earth keep silence before him. Habakkuk 2. 20.



Opening Hymn:

DEARLY beloved, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy.

And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render

thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul.

Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace.

A general Confession to be said of the whole Congregation with the Minister, all kneeling.

ALMIGHTY and most merciful God, We have erred and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto all in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing: the people still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that one may turn from his wickedness, and live, hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins.

He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel.

Wherefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

The people shall answer here, and at the end of all other prayers:

Amen.

The Lord's Prayer, said together

OUR Father who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Minister. O Lord, open thou our lips;

People. And our mouth shall show forth thy praise.

Minister. O God, make speed to save us;

People. O Lord, make haste to help us.

Here, all standing up, the Minister shall say:

GLORY be to the Father, and to the Son, and to the Holy Ghost;

People. As it was in the beginning, is now, and ever shall be, world without end.

Amen.

Minister. Praise ye the Lord;

People. The Lord's Name be praised.

VENITE EXULTEMUS DOMINO. PSALM 95 (*said responsively by the **bold** verse*)

O COME, let us sing unto the LORD: / **let us heartily rejoice in the strength of our salvation.**

Let us come before his presence with thanksgiving, / **and show ourselves glad in him with psalms.**

For the LORD is a great God, / **and a great King above all gods.**

In his hand are all the corners of the earth: / **and the strength of the hills is his also.**

The sea is his, and he made it: / **and his hands prepared the dry land.**

O COME, let us worship, and fall down, / **and kneel before the LORD our Maker.**
For he is the Lord our God; / **and we are the people of his pasture, and the sheep of his hand.**

TO-DAY, O that ye would hear his voice: / **‘Harden not your hearts as in the Provocation, and as in the day of Temptation in the wilderness;**
When your fathers tempted me, / **proved me, and saw my works.**
Forty years long was I grieved with that generation, and said, / **“It is a people that do err in their hearts, for they have not known my ways”;**
Unto whom I swear in my wrath, / **that they should not enter into my rest.’**

GLORY be to the Father, and to the Son, / **and to the Holy Ghost;**
As it was in the beginning, is now, and ever shall be, / world without end. Amen.

Psalm 29

Having heard Isaiah’s transformative vision, we respond by singing Psalm 29, which praises the Lord, that is YHWH, with phrases that appear to have been adapted by the Israelites from the worship of the Canaanite weather deity Baal. The psalm moves from the image of a storm god to one who blesses the people with peace. Thus the psalm parallels the movement of Isaiah 6.

Ascribe to the Lord, you heavenly beings, ascribe to the Lord glory and strength.

Ascribe to the Lord the glory due the divine name; worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters; the God of glory thunders; the Lord is upon the mighty waters.

The voice of the Lord is a powerful voice; the voice of the Lord is a voice of splendour.

The voice of the Lord breaks the cedar trees; the Lord breaks the cedars of Lebanon, and makes Lebanon skip like a calf, and Mount Hermon like a young wild ox.

The voice of the Lord splits the flames of fire; the voice of the Lord shakes the wilderness; the Lord shakes the wilderness of Kadesh.

The voice of the Lord makes the oak trees writhe and strips the forests bare. And in the temple of the Lord all are crying, "Glory!"

The Lord sits enthroned above the flood; the Lord sits enthroned as sovereign for evermore.

The Lord shall give strength to this people; the Lord shall give this people the blessing of peace

First Lesson: Isaiah 6:1-8

On Trinity Sunday, Isaiah's vision calls us to experience the overpowering presence of the almighty God. If our language about God has not left us speechless, it has not worked well to articulate divine power and mercy. Christians have seen in the triple "Holy" an oblique reference to the Trinity (see Rev. 4:8). Like Isaiah, we encounter God in worship, and like Isaiah, we are sent.

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!" Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: "Now that this has touched your lips, your guilt has departed and your sin is blotted out." Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And I said, "Here am I; send me!"

Second Lesson: Romans 8:12-17

This passage from Paul contains early trinitarian theology. God is addressed as Abba, which probably meant "Papa." Christ "the Son" ensures our adoption as sons and daughters. The Spirit enlivens our prayers. For Paul, we are already dead and have been made alive in Christ.

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.

Gradual Hymn:

Gospel: John 3:1-17

On Trinity Sunday, Jesus' conversation with Nicodemus presents us with John's language for the triune God: God; the Son, who is the only begotten one; and the Spirit, of whom the believers are born. This is expansive imagery of God: the Spirit of God as a womb amplifies the language of God as the Father of the Son.

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."

BENEDICTUS. ST LUKE 1:68 *(said responsively by the bold verse)*

BLESSED be the Lord God of Israel; / **for he hath visited and redeemed his people;**

And hath raised up a mighty salvation for us, / **in the house of his servant David;**

As he spake by the mouth of his holy Prophets, / **which have been since the world began;**

That we should be saved from our enemies, / **and from the hands of all that hate us;**

To perform the mercy promised to our forefathers, / **and to remember his holy covenant;**

To perform the oath which he sware to our forefather Abraham, / **that he would grant us**

That we being delivered out of the hands of our enemies / **might serve him without fear,**

In holiness and righteousness before him, / **all the days of our life.**

AND thou, child, shalt be called the Prophet of the Highest: / **for thou shalt go before the face of the Lord to prepare his ways;**

To give knowledge of salvation unto his people / **for the remission of their sins;**

Through the tender mercy of our God; / **whereby the day-spring from on high hath visited us;**

To give light to them that sit in darkness, and in the shadow of death, / **and to guide our feet into the way of peace.**

GLORY be to the Father, and to the Son, / **and to the Holy Ghost;**

As it was in the beginning, is now, and ever shall be, / world without end. Amen.

Then shall be said the Confession of the Faith, called the Apostles' Creed.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

And after the Creed these prayers following, all devoutly kneeling, the Minister first pronouncing:

The Lord be with you;

People. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Then the Priest standing up shall say:

O Lord, show thy mercy upon us;
People. And grant us thy salvation.
Priest. O Lord, save the Queen;
People. And mercifully hear us when we call upon thee.
Priest. Endue thy Ministers with righteousness;
People. And make thy chosen people joyful.
Priest. O Lord, save thy people;
People. And bless thine inheritance.
Priest. Give peace in our time, O Lord;
People. And evermore mightily defend us.
Priest. O God, make clean our hearts within us;
People. And take not thy Holy Spirit from us.

Collect of the Day

Enfolding God, Trinity of love,
you are our source, our goal, our life:
may we be born again in you,
no more to live alone and unconnected,
but, sharing the Spirit's breath,
be carried to your heart;
through Jesus Christ, who lifts us up. Amen.
Prayers for an Inclusive Church (2009) alt.

The Second Collect, for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen.

The Third Collect, for Grace.

O LORD our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. Amen.

Offertory Hymn: I the Lord of Sea and Sky

The Sermon: The Right Revd. Sandra Fyfe, Bishop of Nova Scotia and PEI

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift: Send down upon our Bishops and Clergy; Archbishop of Canterbury Justin Welby; Archbishop Linda Nicholls, Primate; Archbishop Mark MacDonald, Indigenous Bishop, Archbishop David Edwards Metropolitan and Bishop Sandra Fyfe, Bishop of Nova Scotia and PEI, and in our Diocesan Cycle of Prayer St. James', Armdale, Nova Scotia Rev. Katie Taylor-Flynn (Regional Dean), St. George's, Halifax, Nova Scotia, Fr. Nicholas Hatt, Fr. Canon Peter Harris, Honorary Assistant, St. Margaret of Scotland, Halifax, Nova Scotia Rev. Marian Conrad, Priest-in-Charge, and Michael and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

A Prayer for all Conditions of People

Christ Church Prayer List: Mary Sargeant, Dorothy & Don Sawler, Kathleen Sawler, Joan Schofield, Joyce Were, Jason & Edie Schroeder

O GOD, the Creator and Preserver of all humankind, we humbly beseech thee for all sorts and conditions of people; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those, who are any ways afflicted or distressed in mind, body, or estate: Joan Halsey , Glen, Nancy, Les, Rick , Melba, Shelia Jollimore, Edith, Bob, Christine, Susan, Shelagh, Bev & John Zinck, Faye & Brud Thornham, Allan, Ross, Kenzie and Residents of the Admiral, Oakwood, Oceanview, Parkland, and all in Care Homes, that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. Amen.

A General Thanksgiving, to be said together.

ALMIGHTY God, Father of all mercies, We thine unworthy servants do give thee most humble and hearty thanks For all thy goodness and loving-kindness To us and to all. We bless thee for our creation, preservation, and all the blessings of this life; But above all for thine inestimable love In the redemption of the world by our Lord Jesus Christ; For the means of grace, And for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, That our hearts may be unfeignedly thankful, And that we show forth thy praise, Not only with our lips, but in our lives; By giving up ourselves to thy service, And by walking before thee in holiness and righteousness all our days; Through Jesus Christ our Lord, To whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

A Prayer of Saint Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Corinthians 13:14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Closing Hymn:

Directory of Parish Officers

Bishop of Nova Scotia and Prince Edward Island

The Right Rev'd Sandra Fyfe

Rector

The Rev. Dr. Kyle Wagner, BA, MDiv, DMin

Pastoral Visitor

The Rev. Bonnie Baird, BJ, MDiv

Parish Administrator

John Gallant

Music Leadership

Tessa Short, John MacDonald

Sexton

Andrew Smith

Honorary Assistants

The Rev. Canon Dr. Jody Clarke
(Theologian in Residence)

The. Rev. Canon David Greenwood

Lay Reader

Vanessa Turner

Wardens

Steve Smith, Don Murray, Cathy Connors

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