



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

CHORAL EUCHARIST
SEVENTEENTH SUNDAY AFTER PENTECOST
OCTOBER 5, 2025
10:30AM



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**.*

Territorial Acknowledgement

We acknowledge that we gather today on the lands occupied by the Haudenosaunee and Anishinaabe nations at the time of the creation of the "Dish with One Spoon" wampum agreement. We honour and respect these nations and commit ourselves to walk together gently upon this land.



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 on 'Be Merciful, Lord Jesus Christ' JS Bach

WORDS OF WELCOME

PROCESSIONAL HYMN Come, Thou Font of Every Blessing CP#354
We begin our worship together in community by praising God in song.

1 Come, thou Fount of every blessing,
tune my heart to sing thy grace;
streams of mercy, never ceasing,
call for songs of loudest praise.
Teach me some melodious measure,
sung by flaming tongues above;
O the vast, the boundless treasure
of my God's unchanging love.

2 Here I make faith's affirmation:
thus far by thy help I've come,
and I hope, by thy compassion,
safely to arrive at home.
Jesus sought me when a stranger,
wandering from the fold of God;
he, to rescue me from danger,
interposed his precious blood.

3 O to grace how great a debtor
daily I'm constrained to be!
Let thy goodness, like a fetter,
bind my wandering heart to thee.
Prone to wander, Lord, I feel it,
prone to leave the God I love;
take my heart, O take and seal it,
seal it for thy courts above.

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 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.

GLORIA

Refrain - *Repeat after Cantor and after each verse*

Glo-ry to God in the high - est and peace to God's peo - ple on earth.

Verse sung by Choir

verse sung by Choir



Lord God, hea - ven - ly King, al - might - ty God and Fa - ther, we



 wor - ship you, we give you thanks, we praise you for your glo - ry. **Refrain.**

Verse sung by Choir

verse sung by Choir

Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God,

you take - way the sin of the world, have mer - cy up - on us;

you are seated at the right hand of the Fa - ther, re - ceive our prayer.

Organ Interlude

Verse sung by Choir

Refrain.

6 *verse sung by Choir*



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 -



THE COLLECT OF THE DAY

The Collect is the prayer appointed for each day that “collects” or brings out the theme of the day or season of the Church year. It summarizes God’s attributes as shown in the scriptures for the day.

Let us pray.

God, you weep with those who are oppressed, with those who are uprooted from their homeland and with those who are without shelter or security. Grant that your faithful love may reach out through us, so that your healing mercy may rise like the dawn. We ask this through Jesus Christ, your Son. **Amen.**

The Proclamation of the Word

THE FIRST READING

Lamentations 1.1-6

This reading is typically from the Hebrew Scriptures, which Jesus knew and which he often referred to and quoted from.

A reading from the Book of Lamentations.

How lonely sits the city
that once was full of people!
How like a widow she has become,
she that was great among the nations!
She that was a princess among the provinces
has become subject to forced labour.

She weeps bitterly in the night,
with tears on her cheeks;
among all her lovers,
she has no one to comfort her;
all her friends have dealt treacherously with her;
they have become her enemies.

Judah has gone into exile with suffering
and hard servitude;
she lives now among the nations;
she finds no resting place;
her pursuers have all overtaken her
in the midst of her distress.

The roads to Zion mourn,
for no one comes to the festivals;
all her gates are desolate;
her priests groan;
her young girls grieve,
and her lot is bitter.

Her foes have become the masters;
her enemies prosper
because the Lord has made her suffer
for the multitude of her transgressions;
her children have gone away,
captives before the foe.

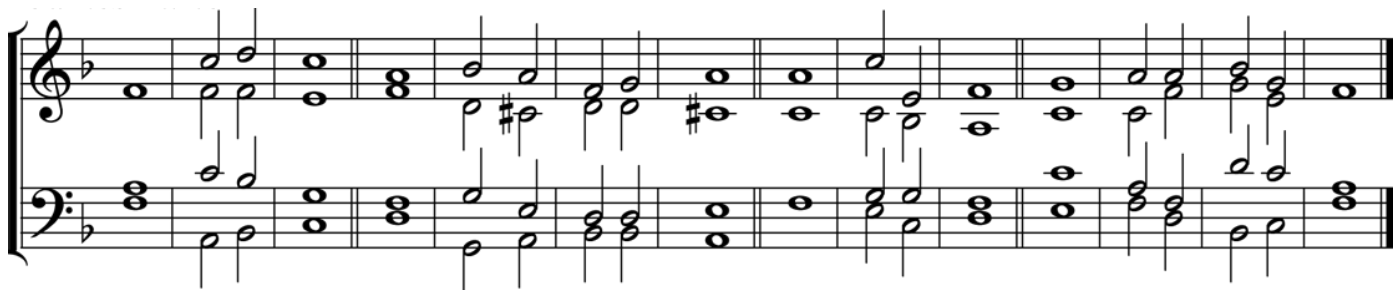
From daughter Zion has departed
all her majesty.
Her princes have become like stags
that find no pasture;
they fled without strength
before the pursuer.

Holy Wisdom, Holy Word.
Thanks be to God.

THE CANTICLE

Lamentations 3.19-26

The Book of Lamentations is poetry from the Hebrew Scriptures akin to the psalms. Jesus used and referred to these texts which cover every mood of our relationship with God and one another.



- 19 The thought of my affliction / and my / homelessness *
is / wormwood / and / gall!
- 20 My soul con/tinual·ly / thinks of it, *
and / is bowed / down with/in me.
- 21 But this I / call to / mind, *
and / therefore / I have / hope:
- 22 The steadfast love of the Lord / never / ceases, *
his mercies / never / come to · an / end;
- 23 they are new / every / morning; *
how / great / is your / faithfulness.
- 24 "The Lord is my portion," / says my / soul, *
"therefore / I will / hope in / him."
- 25 The Lord is good to / those who / wait for him, *
and / to the / soul that / seeks him.
- 26 It is good that / one should · wait / quietly *
for the sal/vation / of the / Lord.

THE SECOND READING

2 Timothy 1.1-14

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 of John.

A reading from Paul's Second Letter to Timothy.

Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus,

To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day. Recalling your tears, I long to see you so that I may be filled with joy. I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands, for God did not give us a spirit of cowardice but rather a spirit of power and of love and of self-discipline.

Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, in the power of God, who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace, and this grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Saviour Jesus Christ, who abolished death and brought life and immortality to light through the gospel. For this gospel I was appointed a herald and an apostle and a teacher, and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day the deposit I have entrusted to him. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good deposit entrusted to you, with the help of the Holy Spirit living in us.

Holy Wisdom, Holy Word.

Thanks be to God.

GRADUAL HYMN

How Shall They Hear the Word of God

CP#449 (vv1-2)

1 How shall they hear the word of God
unless the truth is told?

How shall the sinful be set free,
the sorrowful consoled?

To all who speak the truth today
impart your Spirit, Lord, we pray.

2 How shall they call to God for help
unless they have believed?

How shall the poor be given hope,
the prisoner reprieved?

To those who help the blind to see,
give light and love and clarity.

THE HOLY GOSPEL

Luke 17.5-10

This reading is 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.

The Lord be with you.

And also with you.

The Holy Gospel of our Lord Jesus Christ according to Luke.

Glory to you, Lord Jesus Christ.

The apostles said to the Lord, "Increase our faith!" The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

"Who among you would say to your slave who has just come in from plowing or tending sheep in the field, 'Come here at once and take your place at the table'? Would you not rather say to him, 'Prepare supper for me; put on your apron and serve me while I eat and drink; later you may eat and drink'? Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, say, 'We are worthless slaves; we have done only what we ought to have done!' "

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

GRADUAL HYMN

How Shall They Hear the Word of God

CP#449 (v3)

3 How shall the gospel be proclaimed
that sinners may repent?

How shall the world find peace at last
if heralds are not sent?

So send us, Lord, for we rejoice
to speak of Christ with life and voice.

THE SERMON

The Dean

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 325AD and confirmed in 381AD, 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, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. 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, who with the Father and the Son is worshipped and glorified, who 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.

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 presider invites the people to confession.

Dear friends in Christ, God is steadfast in love and infinite in mercy, welcoming sinners and inviting them to this table. Let us confess our sins, confident in God's 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

The community stands for the Peace.

May the God of peace make you perfect and holy, that you may be kept safe and blameless in spirit, soul and body, for the coming of our Lord Jesus Christ.

The peace of the Lord be always with you.

And also with you.

The Celebration of the Eucharist

THE OFFERTORY

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. Donations to the mission of the Cathedral can be made via PayPal, using the QR code here.



OFFERTORY HYMN

King of Love, O Christ, We Crown You

CP#451

1 King of love, O Christ, we crown you
Lord of thought and Lord of will,
each demand of your high challenge
Dedicated to fulfil;
we with you by grace co-workers,
till, where human foot has trod,
peoples, kings, dominions, races,
own the empire of our God.

2 King of life, you have created
wheat in golden harvest spread:
make your servants strong to serve you
by the gift of daily bread.
Feed us with your body broken,
with your blood outpoured sustain,
that our souls divinely strengthened
may the life eternal gain.

3 King of mercy, you have saved us
from the haunting sense of loss,
nailing in your vast compassion
sin's indictment to the cross.
Those who love, by your sore anguish,
from the past you cleanse and free,
breathing words of absolution
throned and reigning from the tree.

4 King triumphant, King victorious,
take your throne our hearts within,
lest the might of fierce temptation
snare us into deadly sin.
By the Spirit's rich anointing,
grant us strength life's race to run,
till the power of sin be vanquished,
till the prize of God be won.

PRAYER OVER THE GIFTS

Let us pray.

God of truth, receive all we offer you this day. Make us worthy servants, strong to follow in the pattern of our Lord and Saviour Jesus Christ. **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.

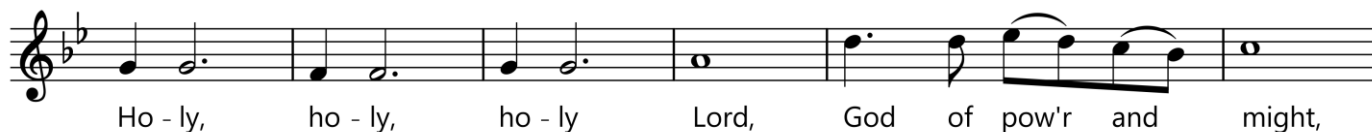
Lift up your hearts.

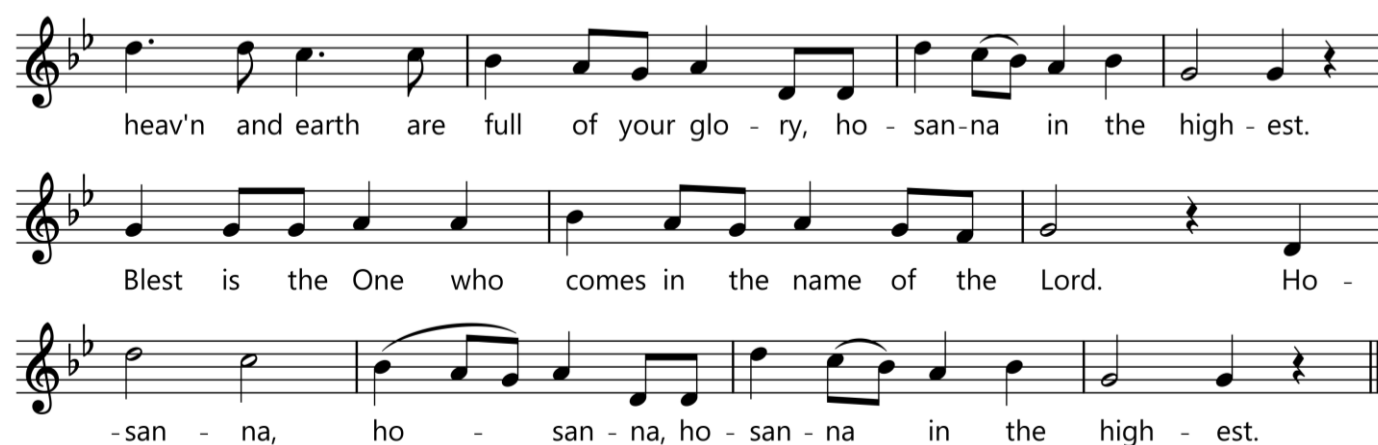
We lift them to the Lord.

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; you are the source of light and life for all your creation, you made us in your own image, and call us to new life in Jesus Christ our Saviour. Therefore we praise you, joining our voices to proclaim the glory of your name.





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 children; 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 forever. Amen.

THE BREAKING OF THE BREAD

We break this bread to share in the body of Christ.

We, being many, are one body, for we all share in the one bread.

THE COMMUNION

To receive communion, please come forward to the altar rail or to the standing station. To receive a blessing instead of communion, please cross your arms over your chest. Gluten free wafers are available if requested.

The gifts of God for the People of God.

Thanks be to God.

LAMB OF GOD

Je - sus, Lamb of God have mer-cy on

us. Je - sus, bear - er of our sin, have mer-cy on us.

Je - sus, Re - deem - er of the world, give us your peace.

O Sacred Feast, wherein Christ is received, the memory of his Passion is renewed in us, our souls are filled with grace, and the pledge of everlasting glory is given to us. Alleluya.

The Sending Forth of the Community

PRAYER AFTER COMMUNION

Let us pray.

Almighty God, may we who have been strengthened by this eucharist remain in your steadfast love, and show in our lives the saving mystery that we celebrate. This we ask in the name of Jesus Christ the Lord. **Amen.**

Glory to God,
whose power working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.

ANNOUNCEMENTS

THE BLESSING

The God of all grace, who called you to 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.**

CLOSING HYMN

To God Be the Glory

CP#371

1 To God be the glory, who great things has done!
God so loved the world, freely sending the Son,
who yielded his life an atonement for sin,
and opened the life-gate that all may go in.

Refrain

Praise the Lord! Praise the Lord! Let the earth hear God's voice.
Praise the Lord! Praise the Lord! Let the people rejoice!
O come to the Father through Jesus the Son,
and give God the glory, who great things has done!

2 O perfect redemption, the purchase of blood,
to every believer the promise of God:
that when the offender, repenting, believes,
through Jesus' atonement, God's pardon receives. [Refrain]

3 Great things God has taught us, great things God has done,
and great our rejoicing through Jesus the Son;
but purer and higher and greater will be
our wonder, our gladness when Jesus we see! [Refrain]

THE DISMISSAL

Go in peace to love and serve the Lord.
Thanks be to God.

POSTLUDE

Fugue in G minor

JS Bach

PERMISSIONS

Acknowledgements: Cover Image of St Paul consecrating St Timothy as bishop, painting by Ludwig Glöttle in St Rupert Cathedral, Salzburg, Austria. Digital image in the public domain by Francisco Lecaros, downloaded from catholicmagazine.news/st-timothy-a-biography-written-by-god-himself/ on 10/1/2025. **Rubrics** adapted from the Washington National Cathedral Orders of Service, April 30, 2023. **Alternative Collect** from *Revised Common Lectionary Prayers* (2002) alt. **Gloria, Sanctus and Agnus Dei** from the *Mass of St Andrew* by Richard Birney Smith, copyright © 1975, used by permission. **Scripture quotations** are taken from the *New Revised Standard Version Updated Edition*. Copyright © 2021 National Council of Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide. **Psalms** are taken from 'A Liturgical Psalter: The Psalter of *The Book of Alternative Services* Emended for Contemporary Liturgical Use' by authority of General Synod, 2016. Chant by James Turle. **Introduction to the Peace and Final Blessing** taken from *Common Worship: Times and Seasons* churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/holy-communion-service accessed on 6/17/2025. **Music and sung texts** are reproduced in accordance with the terms of One License # A-707055.

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PARTICIPANTS

PRESIDER AND PREACHER

The Very Reverend Dr. Tim Dobbin

THE CHOIR OF CHRIST'S CHURCH CATHEDRAL

DIRECTOR OF MUSIC MINISTRIES

Bruce Burbidge

GREETERS

Sally Braun-Jackson and Kim Johnston

LECTORS

Peter McDonald and Sister Margaret Hayward

INTERCESSOR

Brian Kreps

COMMUNION MINISTERS

Friederich Liu, Sandra Cross and Tom McLeod

HOSPITALITY

Catherine Leckey, Joan Martin, Sue Crowe Connolly and Roseann Barry

WARDEN ON DUTY

Sandra Cross

VERGER

Michael Fitzpatrick

SOUND & LIVESTREAM

Jiawei Zhang

HEAD SERVER

Randy Woods