



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

SUNG EUCHARIST
TENTH SUNDAY AFTER PENTECOST
AUGUST 17, 2025

10:00AM



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

Chaconne in E minor

Dietrich Buxtehude

WORDS OF WELCOME

OPENING HYMN

Bright the Vision that Delighted

CP#326

We begin our worship together in community by praising God in song.

1 Bright the vision that delighted
once the sight of Judah's seer;
sweet the countless tongues united
to entrance the prophet's ear.

4 Heaven is still with glory ringing;
earth takes up the angel's cry,
"Holy, holy, holy," singing,
"Lord of hosts, the Lord most high."

2 Round the Lord, in glory seated,
cherubim and seraphim
filled the temple, and repeated
each to each the alternate hymn:

5 With his seraph train before him,
with his holy church below,
thus unite we to adore him;
bid we thus our anthem flow:

3 "Lord, thy glory fills the heaven;
earth is with its fullness stored;
unto thee be glory given,
holy, holy, holy Lord."

6 "Lord, thy glory fills the heaven;
earth is with its fullness stored;
unto thee be glory given,
holy, holy, holy Lord."

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.

THE COLLECT OF THE DAY

The collect is the prayer appointed for each Sunday 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.

Judge eternal, you love justice and hate oppression. Give us courage to stand with all victims of bloodshed and greed; and give us fire to proclaim your burning gospel for the sake of Jesus, the pioneer and perfecter of our faith. **Amen.**

The Proclamation of the Word

THE FIRST READING

Isaiah 5.1-7

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

A reading from the Book of the Prophet Isaiah.

I will sing for my beloved
my love song concerning his vineyard:
My beloved had a vineyard
on a very fertile hill.
He dug it and cleared it of stones
and planted it with choice vines;
he built a watchtower in the midst of it
and hewed out a wine vat in it;
he expected it to yield grapes,
but it yielded rotten grapes.

And now, inhabitants of Jerusalem
and people of Judah,
judge between me
and my vineyard.
What more was there to do for my vineyard
that I have not done in it?

When I expected it to yield grapes,
why did it yield rotten grapes?

And now I will tell you
what I will do to my vineyard.
I will remove its hedge,
and it shall be devoured;
I will break down its wall,
and it shall be trampled down.
I will make it a wasteland;
it shall not be pruned or hoed,
and it shall be overgrown with briars and thorns;
I will also command the clouds
that they rain no rain upon it.

For the vineyard of the Lord of hosts
is the house of Israel,
and the people of Judah
are his cherished garden;
he expected justice
but saw bloodshed;
righteousness
but heard a cry!

Holy Wisdom, Holy Word.
Thanks be to God.

THE PSALM

Psalm 80.1-2,8-18

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

Please repeat the Refrain after the Cantor and after each verse.



1 Hear, O Shepherd of Israel, leading Joseph like a flock; *
shine forth, you that are enthroned upon the cherubim.
2 In the presence of Ephraim, Benjamin, and Manasseh, *
stir up your strength and come to help us. *[Repeat Refrain]*

8 You have brought a vine out of Egypt; *

you cast out the nations and planted it.

9 You prepared the ground for it; *

it took root and filled the land. *[Repeat Refrain]*

10 The mountains were covered by its shadow *

and the towering cedar trees by its boughs.

11 You stretched out its tendrils to the sea *

and its branches to the river. *[Repeat Refrain]*

12 Why have you broken down its wall, *

so that all who pass by pluck off its grapes?

13 The wild boar of the forest has ravaged it, *

and the beasts of the field have grazed upon it. *[Repeat Refrain]*

14 Turn now, O God of hosts, *

look down from heaven;

15 behold and tend this vine; *

preserve what your strong hand has planted. *[Repeat Refrain]*

16 They burn it with fire like rubbish; *

at the rebuke of your countenance let them perish.

17 Let your hand be upon the one at your side in honour, *

the one you have made so strong for yourself. *[Repeat Refrain]*

18 And so will we never turn away from you; *

give us life, that we may call upon your name.

19 Restore us, O Lord God of hosts; *

show the light of your countenance, and we shall be saved. *[Repeat Refrain]*

THE SECOND READING

Hebrews 11.29 – 12.2

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 the Letter to the Hebrews.

By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned. By faith the walls of Jericho fell after they had been encircled for seven days. By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace.

And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched the power of fire, escaped the

edge of the sword, were made strong out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging and even chains and imprisonment. They were stoned to death; they were sawn in two; they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented—of whom the world was not worthy. They wandered in deserts and mountains and in caves and holes in the ground.

Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Holy Wisdom, Holy Word.
Thanks be to God.

GOSPEL ACCLAMATION

John 10.27

Please stand and repeat the refrain after the Cantor and again after the verse:



My sheep hear my voice, says the Lord; I know them and they follow me.

THE HOLY GOSPEL

Luke 12.49-56

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.

Jesus said to the people, "I have come to cast fire upon the earth, and how I wish it were already ablaze! I have a baptism with which to be baptized, and what constraint I am under until it is completed! Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on five in one household will be divided, three against two and two against three; they will be divided:

father against son

and son against father,

mother against daughter

and daughter against mother,

mother-in-law against her daughter-in-law

and daughter-in-law against mother-in-law."

He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain,' and so it happens. And when you see the south wind blowing, you say, 'There will be scorching heat,' and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?"

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

THE SERMON

The Reverend Canon Dr. Ian Mobsby

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 Sermon is followed by a period of silence for reflection.

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.

Jesus said: Before you offer your gift, go and be reconciled. As siblings in God's family, we come together to ask our Father for 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.

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

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

At the Lamb's High Feast We Sing

CP#207

1 At the Lamb's high feast we sing
praise to our victorious King,
who hath washed us in the tide
flowing from his pierced side;
praise we him, whose love divine
gives his sacred blood for wine,
gives his body for the feast,
Christ the victim, Christ the priest.

2 Where the paschal blood is poured,
death's dark angel sheathes his sword;
Israel's hosts triumphant go
through the wave that drowns the foe.
Praise we Christ, whose blood was shed,
paschal victim, paschal bread;
with sincerity and love
eat we manna from above.

3 Mighty victim from on high,
hell's fierce powers beneath thee lie;
death is broken in the fight,
thou has brought us life and light.
Now no more can death appal,
now no more the grave enthrall!
Thou has opened paradise,
and in thee thy saints shall rise.

4 This, our gift of Easter joy,
sin alone can now destroy;
from sin's power do thou set free
souls new-born, O Lord, in thee.
Hymns of glory, songs of praise,
Father, unto thee we raise;
risen Lord, all praise to thee,
with the Spirit ever be.

PRAYER OVER THE GIFTS

Let us pray.

Loving God and Father, you have adopted us to be your heirs. Accept all we offer you this day and give us grace to live as faithful children. We ask this in the name of 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.

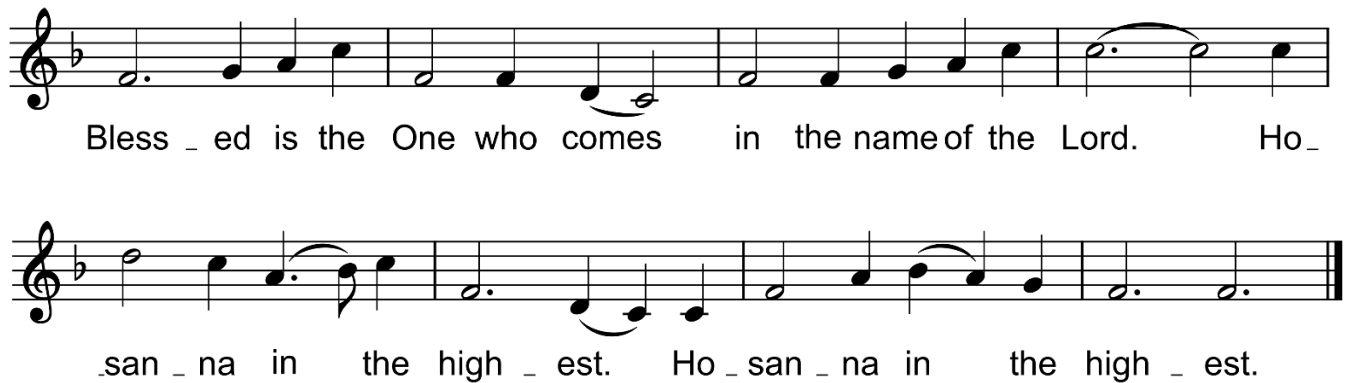
We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is indeed right that we should praise you, gracious God, for you created all things. You formed us in your own image: in diversity of genders you created us. When we turned away from you in sin, you did not cease to care for us, but opened a path of salvation for all people. You made a covenant with Israel, and through your servants Abraham and Sarah gave the promise of a blessing to all nations. Through Moses you led your people from bondage into freedom; through the prophets you renewed your promise of salvation. Therefore, with them, and with all your saints who have served you in every age, we give thanks and raise our voices to proclaim the glory of your name.





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 the mystery of faith.

Christ has died. Christ is risen. Christ will come again.

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.

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 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.

MUSIC AT COMMUNION Love Bade Me Welcome Ralph Vaughan Williams

Love bade me welcome; yet my soul drew back,
 Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
 From my first entrance in,
Drew nearer to me, sweetly questioning
 If I lack'd anything.

'A guest,' I answer'd, 'worthy to be here:'
 Love said, 'You shall be he.'
'I, the unkind, ungrateful? Ah, my dear,
 I cannot look on Thee.'
Love took my hand and smiling did reply,
 'Who made the eyes but I?'

'Truth, Lord; but I have marr'd them: let my shame
 Go where it doth deserve.'
'And know you not,' says Love, 'Who bore the blame?'
 'My dear, then I will serve.'
'You must sit down,' says Love, 'and taste my meat.'
 So I did sit and eat.

The Sending Forth of the Community

PRAYER AFTER COMMUNION

Let us pray.

Eternal God, we have received a token of your promise. May we who have been nourished by holy things live as faithful heirs of your promised kingdom, in the name of Jesus Christ our 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

Guide Me, O Thou Great Jehovah

CP#565

1 Guide me, O thou great Jehovah,
pilgrim through this barren land.
I am weak, but thou art mighty;
hold me with thy powerful hand.
Bread of heaven, bread of heaven,
feed me till I want no more,
feed me till I want no more.

2 Open now the crystal fountain
whence the healing stream doth flow;
let the fire and cloudy pillar
lead me all my journey through.
Strong deliverer, strong deliverer,
be thou still my strength and shield,
be thou still my strength and shield.

3 When I tread the verge of Jordan,
bid my anxious fears subside;
death of death, and hell's destruction,
land me safe on Canaan's side:
songs of praises, songs of praises,
I will ever give to thee,
I will ever give to thee.

THE DISMISSAL

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

POSTLUDE

Marche-Sortie in G

Théodore Dubois

PERMISSIONS

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PARTICIPANTS

PRESIDER

The Very Reverend Dr. Tim Dobbin

PREACHER

The Reverend Canon Dr. Ian Mobsby

CANTOR

Taylor Webb

ORGAN/PIANO

Bruce Cross

GREETERS

Rosemary Brilhante and Matthew Green

LECTORS

Richard Cunningham and Mark Burley

INTERCESSOR

Colin Campbell

COMMUNION MINISTERS

Louise van Woelderen and Riena Woods

HOSPITALITY HOSTS

Veronica Team

WARDEN ON DUTY

Elizabeth Wensley

VERGER

Michael Fitzpatrick

SOUND & LIVESTREAM

Jiawei Zhang

SERVER

John Bradley



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

Summer at the Cathedral

Schedule till the end of August

Sundays

One Service – Sung Eucharist at 10:00am
Cathedral Oasis with Labyrinth every week 12:00-1:30pm

Wednesdays

Holy Eucharist at 11:30am

Thursdays

Discovery Bible Study at 11:30am

Fridays

Litany of Reconciliation in Bishopsgate at 12:15pm