



CHRIST'S CHURCH  
CATHEDRAL  
HAMILTON ONTARIO

SUNG EUCHARIST  
EIGHTH SUNDAY AFTER PENTECOST

JULY 14, 2024

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

Prelude and Fugue in C

Vincent Lübeck

WORDS OF WELCOME

OPENING HYMN

O Worship the King

CP#380

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

1 O worship the King, all glorious above;  
O gratefully sing his power and his love;  
Our shield and defender, the Ancient of Days,  
pavilioned in splendour and girded with praise.

2 O tell of his might, O sing of his grace,  
whose robe is the light, whose canopy space;  
his chariots of wrath  
the deep thunderclouds form,  
and dark is his path on the wings of the storm.

3 The earth with its store of wonders untold,  
Almighty, thy power hath founded of old,  
hath stablished it fast by a changeless decree,  
and round it hath cast, like a mantle, the sea.

4 Thy bountiful care what tongue can recite?  
It breathes in the air, it shines in the light;  
it streams from the hills,  
it descends to the plain,  
and sweetly distils in the dew and the rain.

5 Frail children of dust, and feeble as frail,  
in thee do we trust, nor find thee to fail;  
thy mercies how tender, how firm to the end,  
our maker, defender, redeemer, and friend.

6 O measureless, Might, ineffable Love,  
while angels delight to hymn thee above,  
the humbler creation, though feeble their lays,  
with true adoration shall sing to thy praise.

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.

God of the prophets, whose word cuts through the webs of power and holds the tyrant to account: be with all who raise their voice against oppression and misrule, who are imprisoned and abused for freedom’s sake; help us to stand and speak with them and witness to your kingdom now; through Jesus Christ, the name above all others. **Amen.**

## The Proclamation of the Word

#### THE FIRST READING

2 Samuel 6.1-5,12b-19

*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 Second Book of Samuel.

David again gathered all the chosen men of Israel, thirty thousand. David and all the people with him set out and went from Baale-Judah to bring up from there the ark of God, which is called by the name of the Lord of hosts who is enthroned on the cherubim. They carried the ark of God on a new cart and brought it out of the house of Abinadab, which was on the hill. Uzzah and Ahio, the sons of Abinadab, were driving the new cart with the ark of God, and Ahio went in front of the ark. David and all the house of Israel were dancing before the Lord with all their might, with songs and lyres and harps and tambourines and castanets and cymbals.

David went and brought up the ark of God from the house of Obed-Edom to the city of David with rejoicing, and when those who bore the ark of the Lord had gone six paces, he sacrificed an ox and a fatted calf. David danced before the Lord with all his might; David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting and with the sound of the trumpet.

As the ark of the Lord came into the city of David, Michal daughter of Saul looked out of the window and saw King David leaping and dancing before the Lord, and she despised him in her heart.

They brought in the ark of the Lord and set it in its place, inside the tent that David had pitched for it, and David offered burnt offerings and offerings of well-being before the Lord. When David had finished offering the burnt offerings and the offerings of well-being, he blessed the people in the name of the Lord of hosts and distributed food among all the people, the whole multitude of Israel, both men and women, to each a cake of bread, a portion of meat, and a cake of raisins. Then all the people went back to their homes.

The Word of the Lord.

**Thanks be to God.**

## THE PSALM

Psalm 24

*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 The earth is the Lord's and all that is in it, \*  
the world and all who dwell therein.

2 For it is God who founded it upon the seas \*  
and made it firm upon the rivers of the deep. *[Refrain]*

3 "Who can ascend the hill of the Lord \*  
and who can stand in the holy place of God?"

4 "Those who have clean hands and a pure heart, \*  
who have not pledged themselves to falsehood, nor sworn by what is a fraud. *[Refrain]*

5 They shall receive a blessing from the Lord \*  
and a just reward from the God of their salvation."

6 Such is the generation of those who seek you, \*  
of those who seek your face, O God of Jacob. *[Refrain]*

7 Lift up your heads, O gates;  
lift them high, O everlasting doors; \*  
and the One who reigns in glory shall come in. *[Refrain]*

8 “Who is this glorious One?” \*  
“The Lord, strong and mighty,  
the Lord, mighty in battle.” [Refrain]

9 Lift up your heads, O gates;  
lift them high, O everlasting doors; \*  
and the One who reigns in glory shall come in. [Refrain]

10 “Who is this glorious One?” \*  
“The Lord of hosts,  
the Lord who reigns in glory.” [Refrain]

## THE SECOND READING

Ephesians 1.3-14

*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 Letter to the Ephesians.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God’s own people, to the praise of his glory.

The Word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION

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

A. Gregory Murray

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

The image shows a musical staff with a treble clef and a key signature of one flat (B-flat). The melody consists of quarter notes and eighth notes. The lyrics 'Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!' are written below the staff, with hyphens indicating syllables that span across notes.

The word is very near you; \*  
it is in your mouth and in your heart, so that you can do it.

## THE HOLY GOSPEL

Mark 6.14-29

*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 Mark.

**Glory to you Lord Jesus Christ.**

King Herod heard of what was happening, for Jesus's name had become known. Some were saying, "John the baptizer has been raised from the dead, and for this reason these powers are at work in him." But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." But when Herod heard of it, he said, "John, whom I beheaded, has been raised."

For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. For John had been telling Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed, and yet he liked to listen to him. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. When his daughter Herodias came in and danced, she pleased Herod and his guests, and the king said to the girl, "Ask me for whatever you wish, and I will give it." And he swore to her, "Whatever you ask me, I will give you, even half of my kingdom." She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer." Immediately she rushed back to the king and requested, "I want you to give me at once the head of John

the Baptist on a platter.” The king was deeply grieved, yet out of regard for his oaths and for the guests, he did not want to refuse her. Immediately the king sent a soldier of the guard with orders to bring John’s head. He went and beheaded him in the prison, brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. When his disciples heard about it, they came and took his body and laid it in a tomb.

The Gospel of Christ.

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

## 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 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 neighbour 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.*





1 I come with joy, a child of God,  
 forgiven, loved, and free,  
 the life of Jesus to recall,  
 in love laid down for me.

2 I come with Christians far and near  
 to find, as all are fed,  
 the new community of love  
 in Christ's communion bread.

3 As Christ breaks bread and bids us share,  
 each proud division ends.  
 The love that made us makes us one,  
 and strangers now are friends.

4 The spirit of the risen Christ,  
 unseen but ever near,  
 is in such friendship better known,  
 alive among us here.

5 Together met, together bound,  
 by all that God has done,  
 we'll go with joy, to give the world  
 the love that makes us one.

## PRAYER OVER THE GIFTS

Let us pray.

Father, your word creates in us a yearning for your kingdom. Receive all we offer you this day, and keep us in your peace; for the sake 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.

**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.

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

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

The gifts of God for the People of God.

**Thanks be to God.**

1 My life flows on in endless song;  
 above earth's lamentation  
 I hear the sweet though far-off hymn  
 that hails a new creation:  
 through all the tumult and the strife  
 I hear the music ringing;  
 it finds an echo in my soul—  
 how can I keep from singing?

2 What though my joys and comforts die?  
 The Lord my Saviour liveth;  
 what though the darkness gather round!  
 Songs in the night he giveth:  
 no storm can shake my inmost calm  
 while to that refuge clinging:  
 since Christ is Lord of heaven and earth,  
 how can I keep from singing?

3 I lift mine eyes; the cloud grows thin;  
 I see the blue above it;  
 and day by day this pathway smoothes  
 since first I learned to love it:  
 the peace of Christ makes fresh my heart,  
 a fountain ever springing:  
 all things are mine since I am his—  
 how can I keep from singing?

—text by Robert Lowry

## The Sending Forth of the Community

### PRAYER AFTER COMMUNION

Let us pray.

Living God, in this sacrament we have shared in your eternal kingdom. May we who taste this mystery forever serve you in faith, hope, and love. We ask this 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

Once to All, to Every Nation

CP#587

1 Once to all, to every nation  
comes the moment to decide,  
in the strife of truth with falsehood,  
for the good or evil side:  
some great cause, God's new Messiah,  
offering each the bloom or blight;  
and the choice goes by forever  
'twixt that darkness and that light.

2 By the light of burning martyrs,  
Christ, thy bleeding feet we track,  
toiling up new Calvaries ever  
with the cross that turns not back.  
New occasions teach new duties;  
time makes ancient good uncouth;  
they must upward still and onward  
who would keep abreast of truth.

3 Though the cause of evil prosper,  
yet 'tis truth alone is strong;  
though her portion be the scaffold,  
and upon the throne be wrong,  
yet that scaffold sways the future,  
and, behind the dim unknown,  
standeth God within the shadow,  
keeping watch above his own.

## THE DISMISSAL

Go in peace to love and serve the Lord.

**Thanks be to God.**

## POSTLUDE

Postlude in D

Healey Willan

## PERMISSIONS

**Acknowledgements: Cover Image** David dancing before the Ark, oil painting by Pieter van Lint (1650), photograph in the public domain; downloaded on 6/21/2024 from [commons.m.wikimedia.org/wiki/File:1650\\_Pieter\\_van\\_Lint,\\_Überführung\\_der\\_Bundeslade.jpg](https://commons.m.wikimedia.org/wiki/File:1650_Pieter_van_Lint,_Überführung_der_Bundeslade.jpg). **Rubrics** adapted from the Washington National Cathedral Orders of Service, April 30, 2023. **Alternative Collect** is taken from *Prayers for an Inclusive Church* (2009). **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; Psalm response set to music and Psalm tone adapted from Gregorian tones by Bruce Burbidge. **Invitation to Confession, Introduction to the Peace and Blessing** are taken from *Common Worship: Times and Seasons*: [churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/churchs-year/times-and-seasons-2](http://churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/churchs-year/times-and-seasons-2), accessed on 5/28/2024. **Sanctus** from *Community Mass* by Richard Proulx, *Common Praise* #732. **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

### **CANTOR**

Richard Cunningham

### **PIANO/ORGAN**

Bruce Cross

### **GREETERS**

Sue Crowe Connolly & Roseann Barry

### **LECTORS**

Richard Cunningham and John Watts

### **INTERCESSOR**

Susanne Prue

### **COMMUNION MINISTER**

Sandy Darling

### **VERGER**

Michael Fitzpatrick

### **HOSPITALITY HOSTS**

Team Veronica

### **SOUND & LIVESTREAM**

Turner Shaw

### **SERVER**

Michael Hobbins



CHRIST'S CHURCH  
CATHEDRAL  
HAMILTON ONTARIO

## Weekly Worship

### Sunday (Summer Schedule)

10:00am - Sung Eucharist in person and on YouTube

### Tuesday

*Morning Prayer will resume on August 20*

### Wednesday

*Morning Prayer via Zoom will resume on August 21*

11:30am - Holy Eucharist in person

### Thursday

*Morning Prayer will resume on August 22*

### Friday

12:15pm - Litany of Reconciliation in Bishopsgate

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