



CHRIST'S CHURCH  
CATHEDRAL  
HAMILTON ONTARIO

## SUNG EUCHARIST FIFTH SUNDAY AFTER PENTECOST

JULY 13, 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

Where Charity and Love Prevail (CP#487)

Lucius Chapin

Where charity and love prevail,  
there God is ever found;  
brought here together by Christ's love,  
by love are we thus bound.

Let strife among us be unknown,  
let all contention cease;  
be his the glory that we seek,  
be ours his holy peace.

With grateful joy and holy fear  
his charity we learn;  
let us with heart and mind and strength  
now love him in return.

Let us recall that in our midst  
dwells God's begotten Son;  
as members of his body joined,  
we are in him made one.

Forgive we now each other's faults  
as we our faults confess;  
and let us love each other well  
in Christian holiness.

Love can exclude no race or creed  
if honoured be God's name;  
our common life embraces all  
whose Father is the same.

### WORDS OF WELCOME

#### OPENING HYMN

Sister, Let Me Be Your Servant

CP#500

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

1 Sister, let me be your servant,  
let me be as Christ to you;  
pray that I may have the grace to  
let you be my servant too.

4 I will weep when you are weeping;  
when you laugh I'll laugh with you,  
I will share your joy and sorrow  
till we've seen this journey through.

2 We are pilgrims on a journey,  
fellow travellers on the road;  
we are here to help each other  
walk the mile and bear the load.

5 When we sing to God in heaven,  
we shall find such harmony,  
born of all we've known together  
of Christ's love and agony.

3 I will hold the Christ-light for you  
in the nighttime of your fear;  
I will hold my hand out to you,  
speak the peace you long to hear.

6 Brother, let me be your servant,  
let me be as Christ to you;  
pray that I may have the grace to  
let you be my servant too.

## 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.

Compassionate God, whose love demands our all: reveal to us our wounds and give us grace to know our neighbour who tends us with foreign hands; through Jesus Christ, the merciful one. **Amen.**

# The Proclamation of the Word

## THE FIRST READING

Amos 7.7-17

*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 Amos.

This is what the Lord God showed me: the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand. And the Lord said to me, “Amos, what do you see?” And I said, “A plumb line.” Then the Lord said,

“See, I am setting a plumb line  
in the midst of my people Israel;  
I will spare them no longer;  
the high places of Isaac shall be made desolate,

and the sanctuaries of Israel shall be laid waste,  
and I will rise against the house of Jeroboam with the sword.”

Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, “Amos has conspired against you in the very centre of the house of Israel; the land is not able to bear all his words. For thus Amos has said,

‘Jeroboam shall die by the sword,  
and Israel must go into exile  
away from his land.’ ”

And Amaziah said to Amos, “O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there, but never again prophesy at Bethel, for it is the king’s sanctuary, and it is a temple of the kingdom.”

Then Amos answered Amaziah, “I am no prophet nor a prophet’s son, but I am a herdsman and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, ‘Go, prophesy to my people Israel.’

“Now therefore hear the word of the Lord.  
You say, ‘Do not prophesy against Israel,  
and do not preach against the house of Isaac.’

Therefore thus says the Lord:

Your wife shall become a prostitute in the city,  
and your sons and your daughters shall fall by the sword,  
and your land shall be parceled out by line;  
you yourself shall die in an unclean land,  
and Israel shall surely go into exile away from its land.”

Holy Wisdom, Holy Word.

**Thanks be to God.**

## THE PSALM

Psalm 82

*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 God stands in the council of heaven \*  
and gives judgement in the midst of the gods:  
2 "How long will you judge unjustly, \*  
and show favour to the wicked? *[Repeat Refrain]*

3 Save the weak and the orphan; \*  
defend the humble and needy;  
4 Rescue the weak and the poor; \*  
deliver them from the power of the wicked. *[Repeat Refrain]*

5 They do not know, neither do they understand; they go about in darkness; \*  
all the foundations of the earth are shaken.  
6 Now I say to you, 'You are gods, \*  
and all of you children of the Most High; *[Repeat Refrain]*

7 nevertheless, you shall die like mortals, \*  
and fall like any prince.' "  
8 Arise, O God, and rule the earth, \*  
for you shall take all nations for your own. *[Repeat Refrain]*

## THE SECOND READING

Colossians 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 Letter to the Colossians.

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

To the saints and faithful brothers and sisters in Christ in Colossae:

Grace to you and peace from God our Father.

In our prayers for you we always thank God, the Father of our Lord Jesus Christ, for we have heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. You have heard of this hope before in the word of the truth, the gospel that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God. This you learned from Epaphras, our beloved fellow servant. He is a faithful minister of Christ on our behalf, and he has made known to us your love in the Spirit.

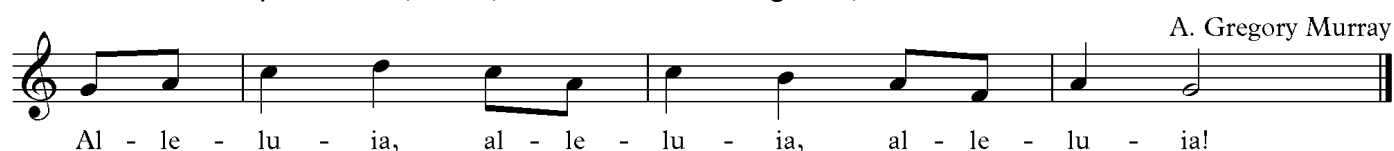
For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding, so that you may walk worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God. May you be made strong with all the strength that comes from his glorious power, so that you may have all endurance and patience, joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

Holy Wisdom, Holy Word.  
**Thanks be to God.**

## GOSPEL ACCLAMATION

Cf. John 6.63,68

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



The words you have spoken are spirit and life, O Lord; you have the words of eternal life.

## THE HOLY GOSPEL

Luke 10.25-37

*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.**

An expert in the law stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind and your neighbour as yourself." And he said to him, "You have given the right answer; do this, and you will live."

But wanting to vindicate himself, he asked Jesus, "And who is my neighbour?" Jesus replied, "A man was going down from Jerusalem to Jericho and fell into the hands of robbers, who stripped him, beat him, and took off, leaving him half dead. Now by chance a priest was going

down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came upon him, and when he saw him he was moved with compassion. He went to him and bandaged his wounds, treating them with oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him, and when I come back I will repay you whatever more you spend.' Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

The Gospel of Christ.

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

## THE SERMON

The Reverend Canon Dr. Sharyn Hall

*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.*



## OFFERTORY HYMN

O God, Unseen Yet Ever Near

CP#52

1 O God, unseen yet ever near,  
your presence may we feel;  
and thus, inspired with holy fear,  
around your table kneel.

3 We come, obedient to your word,  
to feast on heavenly food,  
to eat the body of the Lord,  
and drink his precious blood.

2 Here may your faithful people know  
the blessings of your love,  
the streams that through the desert flow,  
the manna from above.

4 O living Bread, enduring Vine,  
your words we shall obey,  
and go, renewed with strength divine,  
rejoicing on our way.

## 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.**

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.

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.

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.**

She sits like a bird, brooding on the waters,  
hovering on the chaos of the world's first day;  
she sighs and she sings, mothering creation,  
waiting to give birth to all the Word will say.

She wings over earth, resting where she wishes,  
lighting close at hand or soaring through the skies;  
she nests in the womb, welcoming each wonder,  
nourishing potential hidden to our eyes.

She dances in fire, startling her spectators,  
waking tongues of ecstasy where dumbness reigned;  
she weans and inspires all whose hearts are open,  
nor can she be captured, silenced or restrained.

For she is the Spirit, one with God in essence,  
gifted by the Saviour in eternal love;  
she is the key opening the scriptures,  
enemy of apathy and heavenly dove.

## **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

For the Fruit of All Creation

CP#259

1 For the fruit of all creation,  
thanks be to God;  
gifts bestowed on every nation,  
thanks be to God.  
For the ploughing, sowing, reaping,  
silent growth while we are sleeping,  
Future needs in earth's safekeeping,  
thanks be to God.

2 In the just reward of labour,  
God's will is done.  
In the help we give our neighbour,  
God's will is done.  
In our worldwide task of caring  
for the hungry and despairing,  
in the harvests we are sharing,  
God's will is done.

3 For the harvests of the Spirit,  
thanks be to God.  
For the good we all inherit,  
thanks be to God.  
For the wonders that astound us,  
for the truths that still confound us,  
most of all, that love has found us,  
thanks be to God.

## THE DISMISSAL

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

## POSTLUDE

Prelude and Fugue in C minor

JS Bach

## PERMISSIONS

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## **PARTICIPANTS**

### **PRESIDER AND PREACHER**

The Reverend Monica Romig Green

### **PREACHER**

The Reverend Canon Dr. Sharyn Hall

### **CANTORS**

Jeni Darling and Sue Crowe Connolly

### **PIANO**

Bruce Burbidge

### **GREETERS**

Willow Braun-Jackson and Susanne Prue

### **LECTORS**

Friedrich Liu and Peter Macdonald

### **INTERCESSOR**

Sue Crowe Connolly

### **COMMUNION MINISTERS**

Sister Heather and Peter Macdonald

### **HOSPITALITY HOSTS**

Roseann Barry and Catherine Leckey

### **VERGER**

Michael Fitzpatrick

### **SOUND & LIVESTREAM**

Turner Shaw

### **HEAD SERVER**

Randy Woods



CHRIST'S CHURCH  
CATHEDRAL  
HAMILTON ONTARIO

## **Summer at the Cathedral**

### **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 12:15  
Art Crawl – August 8 – 7:00-10:00pm