

**The Ninth Sunday after Pentecost**  
**August 10, 2025**

**THE HYMNS**

<b>Opening Hymn:</b>	<i>"Judge Eternal, Throned in Splendour"</i>	CP-594
<b>Gradual Hymn:</b>	<i>"For All the Saints"</i>	CP-276
<b>Offertory Hymn:</b>	<i>"God Whose Giving Knows No Ending"</i>	CP-601
<b>Communion Hymns:</b>	<i>"Wind Upon the Waters"</i>	CP-408
	<i>"Holy Spirit Come to Us" (SaNC-161)</i>	See page 3
<b>Closing Hymn:</b>	<i>"The Church of Christ"</i>	CP-584

**THE COLLECT OF THE DAY**

Celebrant: Let us pray:

**All:** **Watchful God, kindle a new flame in our complacent hearts and take from our hands the burden of worthless things, so that we may be ready to receive a greater gift: the love of Jesus Christ, our Servant King. Amen.<sup>i</sup>**

**THE READINGS<sup>ii</sup>**

**First Reading:** (Isaiah 1:1,10-20) Read by Sandra

Judah, the southern kingdom, has been invaded by the Assyrian army. Isaiah interprets Judah's woes as God's judgment on her rulers and people. Jerusalem, as yet still free, is likened to Sodom and Gomorrah. These cities were annihilated earlier by God for the depravity of their inhabitants, but there is a difference: God cares for Jerusalem.

The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear the word of the Lord, you rulers of Sodom! Listen to the teaching of our God, you people of Gomorrah! What to me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls or of lambs or of goats.

When you come to appear before me, who asked this from your hand? Trample my courts no more! Bringing offerings is futile; incense is an abomination to me. New moon and Sabbath and calling of convocation— I cannot endure solemn assemblies with iniquity. Your new moons and your

appointed festivals my soul hates; they have become a burden to me; I am weary of bearing them. When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean; remove your evil deeds from before my eyes; cease to do evil; learn to do good; seek justice; rescue the oppressed; defend the orphan; plead for the widow.

Come now, let us argue it out, says the Lord: If your sins are like scarlet, will they become like snow? If they are red like crimson, will they become like wool? If you are willing and obedient, you shall eat the good of the land, but if you refuse and rebel, you shall be devoured by the sword, for the mouth of the Lord has spoken.

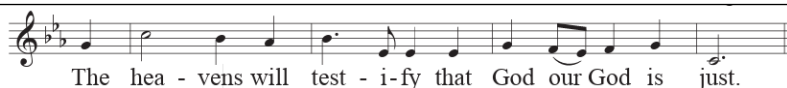
Hear what the Spirit is saying to God's People.

**All:** **Thanks be to God!**

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**Psalm 50:1-8, 22-23<sup>iii</sup>** - Cantors: Andy or Pauline

*The cantor sings the refrain first, then everyone repeats it the second time. The cantor sings the verses.*



**Refrain: The heavens will testify that God our God is just.**

The God of gods, the Holy One, has spoken;  
and has called the earth from the rising of the sun to its setting.  
Out of Zion, perfect in its beauty, God is revealed in glory. **[Refrain]**

Our God will come and will not keep silence,  
will come with a devouring flame and a mighty tempest round about.  
God calls the heavens and the earth from above to witness the judgment of the people. **[Refrain]**

"Gather before me my loyal followers,  
those who have made a covenant with me and sealed it with sacrifice."  
Let the heavens declare the rightness of God's cause; who is the judge of all. **[Refrain]**

Hear, O my people, and I will speak: "O Israel, I will bear witness against you; for I am God, your God.  
I do not accuse you because of your sacrifices; your offerings are always before me. **[Refrain]**

Consider this well, you who forget God, lest I rend you and there be none to deliver you.  
Whoever offers me the sacrifice of thanksgiving honours me;  
but to those who keep in my way, will I show the salvation of God." **[Refrain]**

**Second Reading:** (Hebrews 11:1-3, 8-16) Read by Graham

Faith gives substance to our hopes and convinces us of the realities we do not see. The author gives his readers examples of Old Testament figures who had great faith. They trusted in God in spite of lacking the promises Christ has made to us.

Now faith is the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible.

By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance, and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city

that has foundations, whose architect and builder is God. By faith, with Sarah's involvement, he received power of procreation, even though he was too old, because he considered him faithful who had promised. Therefore from one person, and this one as good as dead, descendants were born, "as many as the stars of heaven and as the innumerable grains of sand by the seashore."

All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, for people who speak in this way make it clear that they are seeking a homeland. If they had been thinking of the land that they had left behind, they would have had opportunity to return. But as it is, they desire a better homeland, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

Hear what the Spirit is saying to God's People.

**All: Thanks be to God!**

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**Gospel Reading:** (Luke 12:32-40)

Reader: The Lord be with you.

**All: And also with you.**

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

**All: Glory to you, Lord Jesus Christ.**

Having told the story of the farmer who allowed wealth to completely obliterate God from his life, Jesus has said that striving for the kingdom is much more important than acquisition of material goods. Now he gives two examples of this striving: first, selling possessions to ensure that one's focus is on the kingdom of heaven, and second, that we should be ready for his return.

"Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.

"Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. If he comes during the middle of the night or near dawn and finds them so, blessed are those slaves.

"But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, for the Son of Man is coming at an hour you do not expect."

The Gospel of Christ

**All: Praise to You, Lord Jesus Christ.**

HOLY SPIRIT

## 161 Holy Spirit, Come to Us/*Veni Sancte Spiritus*

The musical score is written for a four-part setting (Soprano, Alto, Tenor, Bass) in G major (one sharp). It consists of two systems. The first system contains the main text: "Ho-ly Spir-it, come to us, kin-dle in us the fire of your love." and "Ve-ni San-cte Spir-i-tus, tu-i a-mo-ris i-gnem ac-cen-de." The second system contains a repeat of the first line: "Ho-ly Spir-it, come to us. Ho-ly Spir-it, come to us." and "Ve-ni San-cte Spir-i-tus, ve-ni San-cte Spir-i-tus." The melody is simple and hymn-like, with the Soprano and Tenor parts often moving in parallel motion. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

# ST STEPHEN THE MARTYR ANGLICAN CHURCH

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**THANK YOU** to our choir members, our readers, our tech support, and to our other volunteer servers this Sunday: our Zoom host Barb, Parish host Sandra, our Greeter Judy, Janet our Lay Administrator; Sara our Sacristan; Prayer leader: Val; our Offering caretaker: Dawn; Altar Guild: Josie and Roxie. Coffee: Rick and Man

**TERRITORIAL ACKNOWLEDGEMENT:** WE ACKNOWLEDGE THAT ST. STEPHEN THE MARTYR IS LOCATED ON THE UNCEDED LANDS OF THE COAST SALISH PEOPLES, ON THE SHARED TRADITIONAL TERRITORY OF SK̓W̓X̓W̓Ú7MESH (SQUAMISH), TSLEIL-WAUTUTH, X̓w̓M̓Ə̓K̓w̓Ə̓Y̓Ə̓M (MUSQUEAM) AND KWIKWETLEM FIRST NATIONS.

## Notes from the bulletin insert

<sup>i</sup> The Collect is from “Prayers for an Inclusive Church (2009) alt

<sup>ii</sup> The notes on the readings are from the Revised Common Lectionary Commentary, at the [montreal.anglican.org](http://montreal.anglican.org) site [Link](#), written by Chris Haslam.

<sup>iii</sup> The Psalms are taken from the George Black Psalter at the Church of the Redeemer website, Anglican Church of Canada. <https://theredeemer.ca/music/george-black-psalter/>