



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

CHORAL EUCHARIST
THIRD SUNDAY AFTER PENTECOST
JUNE 14, 2026
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

Adagio from Toccata in C

JS Bach

WORDS OF WELCOME

PROCESSIONAL HYMN

New Every Morning Is the Love

CP#7 (omit vv4,5)

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

1 New every morning is the love
our wakening and uprising prove;
through sleep and darkness safely brought,
restored to life and power and thought.

3 If on our daily course our mind
be set to hallow all we find,
new treasures still of countless price
God will provide for sacrifice.

2 New mercies, each returning day,
hover around us while we pray;
new perils past, new sins forgiven,
new thoughts of God, new hopes of heaven.

6 Only, O Lord, in thy dear love
fit us for perfect rest above;
and help us, this and every day,
to live more nearly as we pray.

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



Glo - ry to
God in the high - est, and peace to God's people on earth. Lord God,
heavenly King, Al - migh - ty God and Fa - ther, we wor - ship
you, we give you thanks, we praise you for your glor - ry. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, you
take a - way the sin of the world, have mer - cy on us; you are
seated at the right hand of the Fa - ther, re - ceive our prayer.
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 - ly Spi - rit,
in the glo - ry of God the Fa - ther. A - men.

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 of love, in your compassion you reach out to the lost and helpless. Continue this work through us, so that your reign of justice and peace may increase; through Jesus Christ, the Lord of the harvest. **Amen.**

The Proclamation of the Word

THE FIRST READING

Genesis 18.1-15

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 Genesis.

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them and bowed down to the ground. He said, "My lord, if I find favour with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared and set it before them, and he stood by them under the tree while they ate.

They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I be fruitful?" The Lord said to Abraham, "Why did Sarah laugh and say, 'Shall I indeed bear a child, now that I am old?' Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son." But Sarah denied, saying, "I did not laugh," for she was afraid. He said, "Yes, you did laugh."

Holy Wisdom, Holy Word.

Thanks be to God.

THE PSALM

Psalm 116.1,10-17

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



- 1 I love the Lord who has heard the voice of my / suppli/cation, *
who has listened to / me when/ever · I / called.
- 10 How shall I re/pay you · O / Lord *
for all the good things / you have / done for / me?
- 11 I will lift up the / cup of · sal/vation *
and / call up/on your / name.
- 12 I will fulfil my / vows to · the / Lord *
in the / presence · of / all the / people.
- 13 Precious in your / sight O / Lord *
is the / death of / all your / servants.
- 14 O Lord, / I am · your / servant; *
I am your servant and the child of your handmaid;
you have / freed me / from my / bonds.
- 15 I will offer you the sacri/fice of / thanksgiving *
and call up/on the / name of · the / Lord.
- 16 I will fulfil my / vows to · the / Lord *
in the presence of / all the / people · of / God.
- 17 [2nd part] In the courts of the / house of · the / Lord, *
in the midst of you O Je/rusa·lem. / Halle/lujah!

THE SECOND READING

Romans 5.1-8

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 Romans.

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand, and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our afflictions, knowing that affliction produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

Holy Wisdom, Holy Word.

Thanks be to God.

GRADUAL HYMN

Father of Heaven, Whose Love

CP#616 (vv1-2)

1 Father of heaven, whose love profound
a ransom for our souls hath found,
before thy throne we sinners bend;
to us thy pardoning love extend.

2 Almighty Son, incarnate Word,
our prophet, priest, redeemer, Lord,
before thy throne we sinners bend;
to us thy saving grace extend.

THE HOLY GOSPEL

Matthew 9.35 – 10.8

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 Matthew.

Glory to you Lord Jesus Christ.

Jesus went about all the cities and villages, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness. When he saw the crowds, he had compassion for them because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest."

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus and Thaddaeus; Simon the Cananaean and Judas Iscariot, the one who betrayed him.

These twelve Jesus sent out with the following instructions: “Do not take a road leading to gentiles, and do not enter a Samaritan town, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick; raise the dead; cleanse those with a skin disease; cast out demons. You received without payment; give without payment.

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

GRADUAL HYMN

Father of Heaven, Whose Love

CP#616 (vv3-4)

3 Eternal Spirit, by whose breath
the soul is raised from sin and death,
before thy throne we sinners bend;
to us thy quickening power extend.

4 Thrice holy! Father, Spirit, Son;
mysterious Godhead, Three-in-One,
before thy throne we sinners bend;
grace, pardon, life to us extend.

THE SERMON

The Reverend Monica Romig Green

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

He Comes to Us As One Unknown

CP#456

1 He comes to us as one unknown,
a breath unseen, unheard;
as though within a heart of stone,
or shriveled seed in darkness sown,
a pulse of being stirred.

3 He comes to us in sound of seas,
the ocean's fume and foam;
yet small and still upon the breeze,
a wind that stirs the tops of trees,
a voice to call us home.

2 He comes when souls in silence lie
and thoughts of day depart;
half-seen upon the inward eye,
a falling star across the sky
of night within the heart.

4 He comes in love as once he came
by flesh and blood and birth;
to bear within our mortal frame
a life, a death, a saving Name,
for every child of earth.

5 He comes in truth when faith is grown;
believed, obeyed, adored:
the Christ in all the Scriptures shown,
as yet unseen, but not unknown,
our Saviour and our Lord.

PRAYER OVER THE GIFTS

Let us pray.

God of reconciliation and forgiveness, the saving work of Christ has made our peace with you. May that work grow toward its perfection in all we offer you this day. We ask this in his name. **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 power and
might, hea - ven and earth are full of your glo - ry. Ho - san - na



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

The gifts of God for the People of God.

Thanks be to God.

LAMB OF GOD

Lamb of God, you take a - way the sin

of the world, have mer - cy on us. grant us peace.

MUSIC AT COMMUNION

Lord, for Thy Tender Mercy's Sake

Richard Farrant

Lord, for thy tender mercy's sake, lay not our sins to our charge, but forgive that is past, and give us grace to amend our sinful lives; to decline from sin and incline to virtue, that we may walk with a perfect heart before thee now and evermore.

The Sending Forth of the Community

PRAYER AFTER COMMUNION

Let us pray.

Holy and blessed God, as you give us the body and blood of your Son, guide us with your Holy Spirit, that we may honour you not only with our lips but also in our lives. This we ask 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

Crown Him with Many Crowns

CP#378

1 Crown him with many crowns,
the Lamb upon his throne:
hark, how the heavenly anthem drowns
all music but its own!
Awake, my soul, and sing
of him who died for thee,
and hail him as thy matchless King
through all eternity.

2 Crown him the Lord of life,
who triumphed o'er the grave,
and rose victorious in the strife
for those he came to save.
His glories now we sing
who died and rose on high,
who died eternal life to bring,
and lives that death may die.

3 Crown him the Lord of peace,
whose power a sceptre sways
from pole to pole, that wars may cease,
absorbed in prayer and praise.
His reign shall know no end;
and round his pierced feet
fair flowers of paradise extend
their fragrance ever sweet.

4 Crown him the Lord of love;
behold his hands and side,
rich wounds yet visible above,
in beauty glorified.
All hail, Redeemer, hail!
for thou hast died for me;
thy praise shall never, never fail
throughout eternity.

THE DISMISSAL

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

POSTLUDE

Fugue in A

JS Bach

ACKNOWLEDGEMENTS

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PARTICIPANTS

PRESIDER AND PREACHER

The Reverend Monica Romig Green

THE CHOIR OF CHRIST'S CHURCH CATHEDRAL

DIRECTOR OF MUSIC MINISTRIES

Bruce Burbidge

GREETERS

Winfred Mbugua, Lexi Franks and Cater Sloan

LECTORS

Roseann Barry and Jeni Darling

INTERCESSOR

Taylor Webb

COMMUNION MINISTERS

Sandra Cross, Tom McLeod and Janina Vanderpost

HOSPITALITY

Hilary McLeod, Winfred Mbugua, Roseann Barry and Lexi Franks

LITURGICAL TEAM ON DUTY

St Thomas

WARDEN ON DUTY

Tom McLeod

VERGER

Michael Fitzpatrick

SOUND & LIVESTREAM

Jiawei Zhang

HEAD SERVER

Randy Woods