

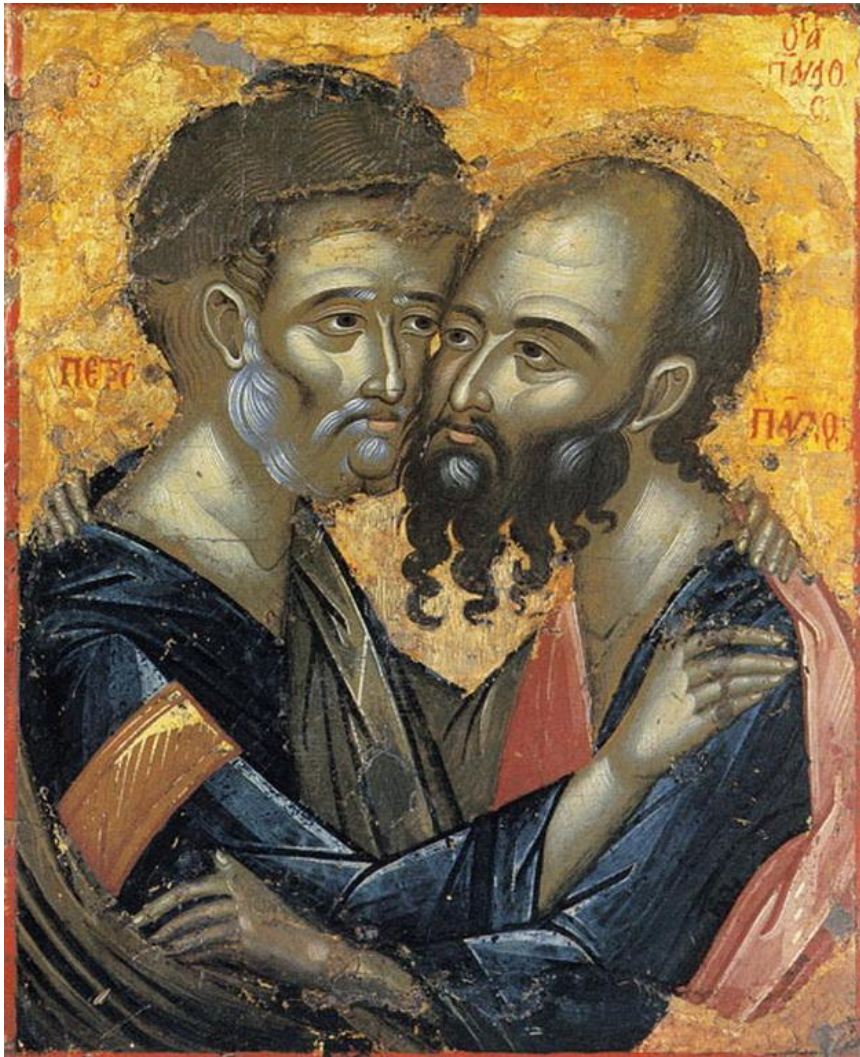


CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

CHORAL EUCHARIST SAINTS PETER AND PAUL

JUNE 29, 2025

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

Elegy

George Thalben-Ball

WORDS OF WELCOME

PROCESSIONAL HYMN

To the Name of Our Salvation

CP#377

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

1 To the name of our salvation,
laud and honour let us pay,
which for many a generation
hid in God's foreknowledge lay,
but with holy exultation
we may sing aloud today.

3 'Tis the name that whoso preaches
speaks like music to the ear;
who in prayer this name beseeches
finds its comfort ever near;
who its perfect wisdom reaches,
heavenly joy possesses here.

2 Jesus is the name we treasure,
name beyond what words can tell;
name of gladness, name of pleasure,
ear and heart delighting well;
name of sweetness passing measure,
saving us from sin and hell.

4 Jesus is the name exalted
over every other name;
in this name, whene'er assaulted,
we can put our foes to shame:
strength to them who else had halted,
eyes to blind and feet to lame.

5 Therefore we in love adoring,
this most blessed name revere,
holy Jesus, thee imploring
so to write it in us here
that, hereafter heavenward soaring,
we may sing with angels there.

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,
hea - venly 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
seat - ed 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,



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.

Almighty God, your blessed apostles Peter and Paul glorified you in their death as in their life. Grant that your Church, inspired by their teaching and example, and made one by your Spirit, may ever stand firm upon the one foundation, Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Proclamation of the Word

THE FIRST READING

Ezekiel 34.11-16

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 Ezekiel.

Thus says the Lord God: I myself will search for my sheep and will sort them out. As shepherds sort out their flocks when they are among scattered sheep, so I will sort out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strays, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

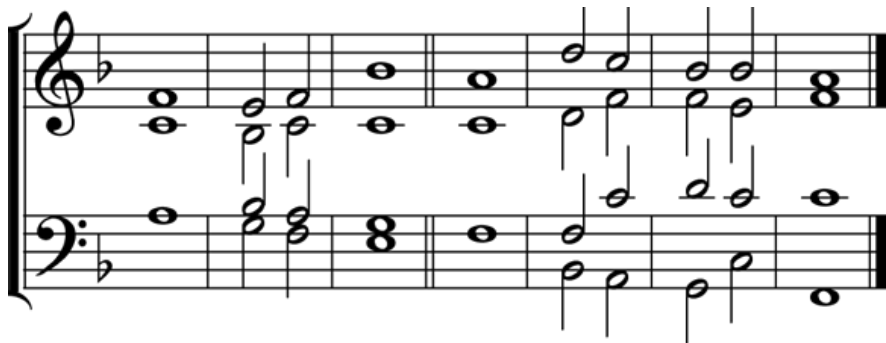
Holy Wisdom, Holy Word.

Thanks be to God.

THE PSALM

Psalm 87

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



- 1 On the / holy / mountain * →
 stands the / city / God has / founded;
- 2 the Lord loves the / gates of / Zion →
 more than / all the / dwellings · of / Jacob.
- 3 Glorious things are / spoken · of / you, *
 O / city / of our / God.
- 4 I count Egypt and Babylon among / those who / know me; *
 behold Philistia, Tyre and Ethiopia: in / Zion / were they / born.
- 5 Of Zion it shall be said, “Everyone was / born in / there, *
 and the / Most High / shall sus/tain it.”
- 6 The Lord will record as the peoples / are en/rolled, *
 “These / al/so were / born there.”
- 7 The singers and the / dancers · will / say, *
 “All my / fresh springs / are in / you.”

THE SECOND READING

2 Timothy 4.1-8

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 Second Letter to Timothy.

In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message;

be persistent whether the time is favourable or unfavourable; convince, rebuke, and encourage with the utmost patience in teaching. For the time is coming when people will not put up with sound teaching, but, having their ears tickled, they will accumulate for themselves teachers to suit their own desires and will turn away from listening to the truth and wander away to myths. As for you, be sober in everything, endure suffering, do the work of an evangelist, carry out your ministry fully.

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight; I have finished the race; I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

Holy Wisdom, Holy Word.

Thanks be to God.

GRADUAL HYMN

O Thou Who Camest from Above

CP#624 (vv1-2)

1 O thou who camest from above,
the pure celestial fire to impart,
kindle a flame of sacred love
on the mean altar of my heart.

2 There let it for thy glory burn
with inextinguishable blaze,
and trembling to its source return
in humble prayer and fervent praise.

THE HOLY GOSPEL

John 21.15-19

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 John.

Glory to you Lord Jesus Christ.

When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my

sheep.” He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.” (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, “Follow me.”

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

GRADUAL HYMN

O Thou Who Camest from Above

CP#624 (vv3-4)

3 Jesus confirm my heart’s desire
to work and speak and think for thee;
still let me guard the holy fire,
and still stir up thy gift in me.

4 Ready for all thy perfect will,
my acts of faith and love repeat,
till death thy endless mercies seal
and make the sacrifice complete.

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

By All Your Saints Still Striving

CP#283

1 By all your saints still striving,
for all your saints at rest,
your holy name, O Jesus,
for evermore be blessed.
You rose, our king victorious,
that they might wear the crown
and ever shine in splendour
reflected from your throne.

2 We praise you for Saint Peter;
we praise you for Saint Paul.
They taught both Jew and Gentile
that Christ is all in all.
To cross and sword they yielded
and saw the kingdom come:
O God, your two apostles
won life through martyrdom.

3 Then let us praise the Father
and worship God the Son
and sing to God the Spirit,
eternal Three-in-One,
till all the ransomed number
who stand before the throne,
ascribe all power and glory
and praise to God alone.

PRAYER OVER THE GIFTS

Let us pray.

Almighty God, receive all we offer you on this feast of the apostles. Help us to know our own weakness and to rejoice in your saving power, 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.

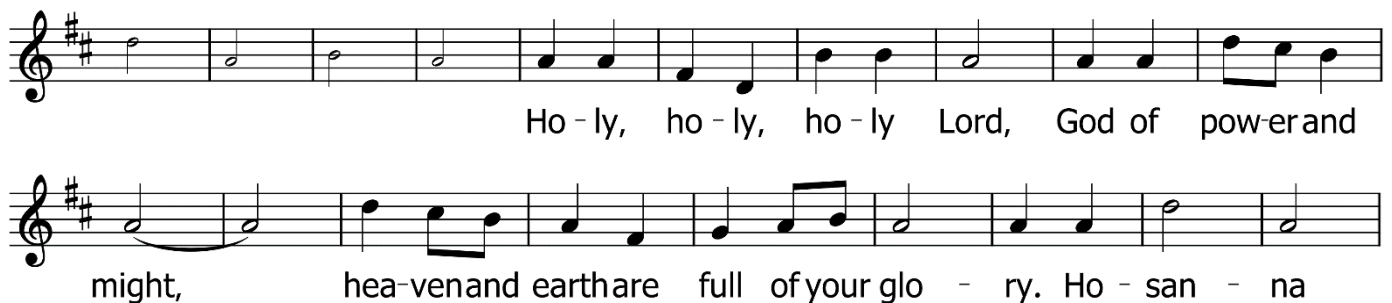
Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Lord, who after his resurrection sent forth apostles to preach the gospel and to teach all nations, and promised to be with them always, even to the end of the ages. Therefore with angels and archangels and all your holy people, we raise our voices to proclaim the glory of your name.





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 sons and daughters; 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

To receive communion, please come forward to the altar rail or 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.

LAMB OF GOD

Lamb of God, you take a - way the sin

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

Hail, true Body, born of the Virgin Mary, who truly suffered, sacrificed on the cross for humanity! Your side was pierced, and water and blood flowed. May we have a foretaste of you in the trial of death. O clement, kind Jesu, Son of Mary, have mercy on me. Amen.

The Sending Forth of the Community

PRAYER AFTER COMMUNION

Let us pray.

Heavenly Father, renew the life of your Church by the power of this sacrament. May the breaking of bread and the teaching of the apostles keep us united in your love, 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

Christ, who has nourished us with himself the living bread, make you one in praise and love, and raise you up at the last day; and the blessing of God almighty, Father, Son and Holy Spirit, come down upon you and all whom you love, and remain with you for ever. **Amen.**

CLOSING HYMN

O Praise Ye the Lord

CP#330

1 O praise ye the Lord! Give praise in the height;
rejoice in God's Word, ye angels of light;
ye heavens, adore him by whom ye were made,
and worship before him in brightness arrayed.

2 O praise ye the Lord! Give praise upon earth;
in tuneful accord, give thanks for new birth;
praise God who hath brought you all grace from above,
praise God who hath taught you the pathways of love.

3 O praise ye the Lord, all things that give sound;
each jubilant chord re-echo around;
loud organs, God's glory proclaim in deep tone,
and sweet harp, the story of what God hath done.

4 O praise ye the Lord! Thanksgiving and song
be ever outpoured all ages along;
for love in creation, for heavens restored,
for grace of salvation, O praise ye the Lord!

THE DISMISSAL

Go forth into the world, rejoicing in the power of the Spirit.
Thanks be to God.

POSTLUDE

Placare Christe servulis

Marcel Dupré

PERMISSIONS

Acknowledgements: **Cover Image** of an icon of the Apostles Peter and Paul by Konstantinos Paleokapas (1640) in Karakallou Monastery, Mount Athos, Greece. Digital image downloaded from commons.wikimedia.org/wiki/File:Konstantinos_Paleokapas_Saint_Peter_and_Paul.png on 6/17/2025 made available under Creative Commons licence CC-BY-SA 4.0. **Rubrics** adapted from the Washington National Cathedral Orders of Service, April 30, 2023. **Alternative Collect** from *Prayers for an Inclusive Church* (2009) alt. **Gloria, Sanctus and Agnus Dei** from the *New People's Mass* by Dom Gregory Murray, OSB. **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. Chant by Jonathan Battishill. **Introduction to the Peace and Final Blessing** are taken from *Common Worship: Times and Seasons* churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/holy-communion-service accessed on 6/17/2025. **Music and sung texts** are reproduced in accordance with the terms of One License # A-707055.

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PARTICIPANTS

PRESIDER

The Reverend Canon J. Lefebvre

PREACHER

The Reverend Monica Romig Green

THE CHOIR OF CHRIST'S CHURCH CATHEDRAL

DIRECTOR OF MUSIC MINISTRIES

Bruce Burbidge

GREETERS

Robert James and Elizabeth Wensley

LECTORS

Yvonne Mills and Jeni Darling

INTERCESSOR

Robert Cross

COMMUNION MINISTERS

Tim McLeod, Helaine Guthrie and Elizabeth Wensley

HOSPITALITY

Hilary McLeod, Helaine Guthrie and Judith Johnston

WARDEN ON DUTY

Brian Kreps

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
Taizé Prayer Service – July 6 at 4:00pm

Wednesdays

Holy Eucharist at 11:30am

Thursdays

Discovery Bible Study at 11:30am

Fridays

Litany of Reconciliation in Bishopsgate at 12:15
Art Crawl – July 11 and August 8 - 7:00-10:00pm