



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

CHORAL EUCHARIST

FIFTH SUNDAY AFTER PENTECOST

JUNE 28, 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 Prelude on 'Dear Christians, One and All, Rejoice' JS Bach

WORDS OF WELCOME

PROCESSIONAL HYMN Jesus Shall Reign Where'er the Sun CP#383

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

1 Jesus shall reign where'er the sun
doth its successive journeys run;
his kingdom stretch from shore to shore,
till moons shall wax and wane no more.

3 Blessings abound where'er he reigns;
the prisoners leap to lose their chains;
the weary find eternal rest,
and all who suffer want are blest.

2 People and realms of every tongue
dwell on his love with sweetest song,
and infant voices shall proclaim
their early blessings on his name.

4 Let every creature rise and bring
peculiar honours to our King,
angels descend with songs again,
and earth repeat the loud Amen.

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.

Welcoming God, make us apostles of your generous love, so that we might offer hospitality that challenges the world with your gift of eternal life, made known in Jesus Christ, who offered himself for us. **Amen.**

The Proclamation of the Word

THE FIRST READING

Genesis 22.1-14

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.

God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him and his son Isaac; he cut the wood for the burnt offering and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. And the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." And the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac and laid him on the altar on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and

offered it up as a burnt offering instead of his son. So Abraham called that place “The Lord will provide,” as it is said to this day, “On the mount of the Lord it shall be provided.”

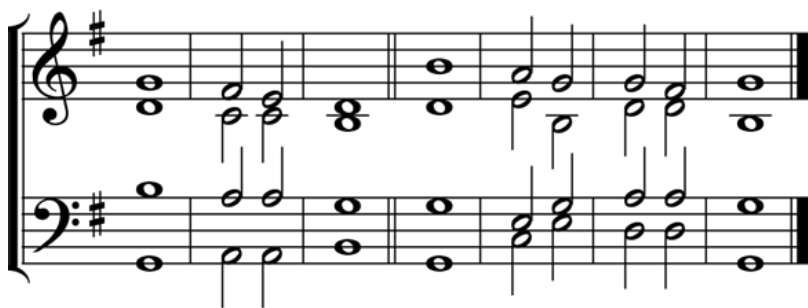
Holy Wisdom, Holy Word.

Thanks be to God.

THE PSALM

Psalm 13

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



- 1 How long, O Lord? Will you for/get me · for / ever? *
How long will you / hide your / face from / me?
- 2 How long shall I have perplexity in my mind and grief in my heart / day · after / day? *
How long shall my / ene·my / triumph / over me?
- 3 Look upon me and answer me O / Lord my / God; *
give light to my eyes / lest I / sleep in / death;
- 4 lest my enemy say, “I have pre/vailed · over / this one,” *
and my foes re/joice that / I have / fallen.
- 5 But I put my / trust in · your / mercy; *
my heart is joyful be/cause of · your / saving / help.
- 6 I will sing to the Lord who has / dealt with · me / richly; *
I will praise the / name of · the / Lord Most / High.

THE SECOND READING

Romans 6.12-23

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.

Do not let sin reign in your mortal bodies, so that you obey their desires. No longer present your members to sin as instruments of unrighteousness, but present yourselves to God as

those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that, if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you who were slaves of sin have become obedient from the heart to the form of teaching to which you were entrusted and that you, having been set free from sin, have become enslaved to righteousness. I am speaking in human terms because of your limitations. For just as you once presented your members as slaves to impurity and lawlessness, leading to even more lawlessness, so now present your members as slaves to righteousness, leading to sanctification.

When you were slaves of sin, you were free in regard to righteousness. So what fruit did you then gain from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the fruit you have leads to sanctification, and the end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Holy Wisdom, Holy Word.

Thanks be to God.

GRADUAL HYMN

Take My Life, and Let It Be

CP#435 (vv1-3)

1 Take my life, and let it be
consecrated, Lord, to thee;
take my moments and my days,
let them flow in ceaseless praise.

2 Take my hands, and let them move
at the impulse of thy love;
take my feet, and let them be
swift and purposeful for thee.

3 Take my lips, and let them be
filled with messages from thee;
take my intellect, and use
every power as thou shalt choose.

THE HOLY GOSPEL

Matthew 10.40-42

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 said to the twelve, "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward, and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous, and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward."

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

GRADUAL HYMN

Take My Life, and Let It Be

CP#435 (vv4-5)

4 Take my will, and make it thine;
it shall be no longer mine;
take my heart, it is thine own;
it shall be thy royal throne.

5 Take my love: my Lord, I pour
at thy feet its treasure store;
take myself, and I will be
ever, only, all for thee.

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 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

Alleluia! Sing to Jesus

CP#374

1 Alleluia! Sing to Jesus!
His the sceptre, his the throne;
alleluia! his the triumph,
his the victory alone.
Hark! The songs of peaceful Zion
thunder like a mighty flood;
Jesus, out of every nation,
hath redeemed us by his blood.

2 Alleluia! Not as orphans
are we left in sorrow now;
alleluia! he is near us,
faith believes, nor questions how.
Though the cloud from sight received him,
when the forty days were o'er,
shall our hearts forget his promise,
"I am with you evermore"?

3 Alleluia! Bread of heaven,
thou on earth our food, our stay;
alleluia! here the sinful
flee to thee from day to day;
Intercessor, Friend of sinners,
earth's Redeemer, plead for me,
where the songs of all the sinless
sweep across the crystal sea.

4 Alleluia! King eternal,
thee the Lord of lords we own;
alleluia! born of Mary,
earth thy footstool, heaven thy throne.
Thou within the veil hast entered,
robed in flesh, our great high priest;
Thou on earth both priest and victim
in the eucharistic feast.

5 Alleluia! Sing to Jesus!
His the sceptre, his the throne;
alleluia! his the triumph,
his the victory alone.
Hark! The songs of peaceful Zion
thunder like a mighty flood;
Jesus, out of every nation
hath redeemed us by his blood.

PRAYER OVER THE GIFTS

Let us pray.

God of wisdom, receive all we offer you this day. Enrich our lives with the gifts of your Spirit, that we may follow the way of our Lord Jesus Christ, and serve one another in freedom. 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
in the high - est. Blest is the One who comes in the name
of the Lord. 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 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.

O praise the Lord, all ye heathen, praise him all ye nations. For his merciful kindness is evermore towards us: and the truth of the Lord endureth for ever and ever. Amen.

The Sending Forth of the Community

PRAYER AFTER COMMUNION

Let us pray.

God of power, we are nourished by the riches of your grace. Raise us to new life in your Son Jesus Christ and fit us for his eternal kingdom, that all the world may call him Lord. We ask this in his name. **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

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

POSTLUDE

Toccatà in D minor

JS Bach

Please note that from next week, July 5, until September 6 inclusive, there will be only one Sunday service at 10:00am.

PERMISSIONS

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PARTICIPANTS

PRESIDER AND PREACHER

The Very Reverend Dr. Tim Dobbin

THE CHOIR OF CHRIST'S CHURCH CATHEDRAL

DIRECTOR OF MUSIC MINISTRIES

Bruce Burbidge

GREETERS

Sally Braun-Jackson and Sandra Cross

LECTORS

Brian Kreps and Peter Macdonald

INTERCESSOR

Sr. Margaret Hayward

COMMUNION MINISTERS

Sr. Heather Broadwell, Friedrich Liu and Peter Macdonald

HOSPITALITY

St Andrew's Team

LITURGICAL TEAM ON DUTY

St Andrew

WARDEN ON DUTY

Sandra Cross

VERGER

Michael Fitzpatrick

SOUND & LIVESTREAM

Turner Shaw

HEAD SERVER

Randy Woods