



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

CHORAL EUCHARIST
SECOND SUNDAY AFTER PENTECOST

JUNE 7, 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

Prayer to Our Lady

Léon Boëllmann

WORDS OF WELCOME

PROCESSIONAL HYMN

All People That on Earth Do Dwell

CP#349

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

1 All people that on earth do dwell,
sing to the Lord with cheerful voice,
him serve with mirth, his praise forth tell;
come ye before him and rejoice.

3 O enter then his gates with praise,
approach with joy his courts unto;
praise, laud, and bless his name always,
for it is seemly so to do.

2 Know that the Lord is God indeed;
without our aid he did us make;
we are his folk, he doth us feed,
and for his sheep he doth us take.

4 For why, the Lord our God is good;
his mercy is forever sure;
his truth at all times firmly stood,
and shall from age to age endure.

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,
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 mercy, Jesus broke bread with Matthew and called him to the way of discipleship. May we follow in that same spirit of obedience; through the One in whom we are called.
Amen.

The Proclamation of the Word

THE FIRST READING

Genesis 12.1-9

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.

Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse, and in you all the families of the earth shall be blessed.”

So Abram went, as the Lord had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother’s son Lot and all the possessions that they had gathered and the persons whom they had acquired in Haran, and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the Lord, who had appeared to him. From there he moved on to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east, and there he built an altar to the Lord and invoked the name of the Lord. And Abram journeyed on by stages toward the Negeb.

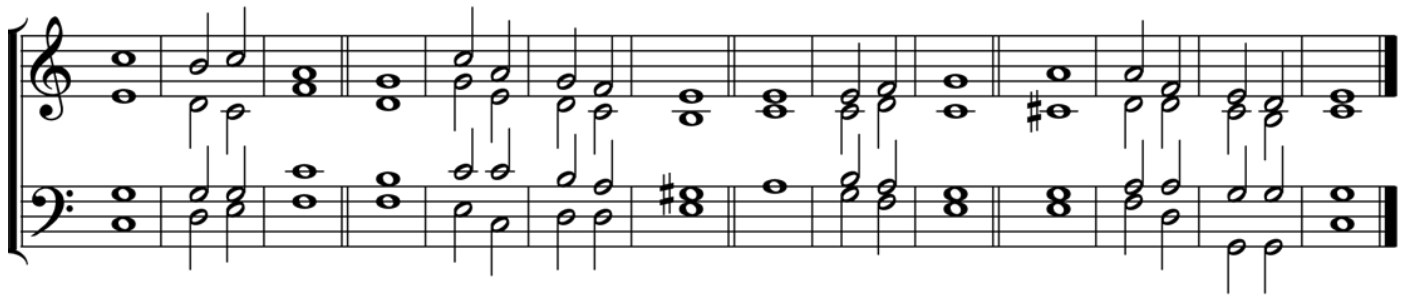
Holy Wisdom, Holy Word.

Thanks be to God.

THE PSALM

Psalm 33.1-12

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



- 1 Rejoice in the / Lord you / righteous; *
it is / good for · the / just to · sing / praises.
- 2 Praise the Lord / with the / harp; *
play to God up/on the / psalt'ry · and / lyre.
- 3 Sing for / God a · new / song; *
sound a fanfare with all your / skill up/on the / trumpet.
- 4 For the word of the / Lord is / right, *
and all the / works of / God are / sure.
- 5 God loves righteous/ness and / justice; *
the loving-kindness of the / Lord fills / all the / earth.
- 6 By the word of the Lord were the / heavens / made, *
by the breath of God's mouth / all the / heav'nly / hosts.
- 7 God gathers up the waters of the ocean as / in a / water-skin, *
and stores / up the / depths of · the / sea.
- 8 Let all the earth / fear the / Lord; *
let all who dwell in the world / stand in / awe of / God.
- 9 For God spoke and it / came to / pass; *
God com/manded · and / it stood / fast.
- 10 The Lord brings the will of the / nations · to / naught, *
thwarting the de/signs of / all the / peoples.
- 11 But the will of the Lord stands / fast for / ever, *
and the designs of God's / heart from / age to / age.
- 12 Happy is the nation whose / God is · the / Lord, *
happy the people / chosen · to / be God's / own.

THE SECOND READING

Romans 4.13-25

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.

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law, neither is there transgression.

For this reason the promise depends on faith, in order that it may rest on grace, so that it may be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (who is the father of all of us, as it is written, "I have made you the father of many nations"), in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), and the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore "it was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over for our trespasses and was raised for our justification.

Holy Wisdom, Holy Word.

Thanks be to God.

GRADUAL HYMN

Lord, Be Thy Word My Guide

CP#480 (v1)

1 Lord, be thy word my guide;
in it may I rejoice:
thy glory be my aim,
thy holy will my choice.

THE HOLY GOSPEL

Matthew 9.9-13,18-26

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.

As Jesus was walking along, he saw a man called Matthew sitting at the tax-collection station, and he said to him, "Follow me." And he got up and followed him.

And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with Jesus and his disciples. When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, not sacrifice.' For I have not come to call the righteous but sinners."

While he was saying these things to them, suddenly a leader came in and knelt before him, saying, "My daughter has just died, but come and lay your hand on her, and she will live." And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from a flow of blood for twelve years came up behind him and touched the fringe of his cloak, for she was saying to herself, "If I only touch his cloak, I will be made well." Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And the woman was made well from that moment. When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, he said, "Go away, for the girl is not dead but sleeping." And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread through all of that district.

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

2 Thy promises my hope,
thy providence my guard,
thine arm my strong support,
thyself my great reward.

THE SERMON

Dr. Matthew 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

O for a Thousand Tongues to Sing

CP#306

1 O for a thousand tongues to sing
my dear Redeemer's praise,
the glories of my God and King,
the triumphs of his grace.

3 He speaks, and, listening to his voice,
new life the dead receive,
the mournful broken hearts rejoice,
the humble poor believe.

2 Jesus! The name that charms our fears,
that bids our sorrows cease;
'tis music in the sinner's ears,
'tis life, and health, and peace.

4 Hear him, ye deaf, ye voiceless ones,
your loosened tongues employ;
ye blind, behold your Saviour come,
and leap, ye lame, for joy!

5 My gracious Master and my God,
assist me to proclaim,
to spread through all the earth abroad
the honours of thy name.

PRAYER OVER THE GIFTS

Let us pray.

Merciful God and Father, in Adam's fall we were born to death; in the new Adam we are reborn to life. In all we offer you this day may we share a taste of your eternal kingdom. We ask this in the name 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 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.

MUSIC AT COMMUNION

Ave verum corpus

Healey Willan

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

The Sending Forth of the Community

PRAYER AFTER COMMUNION

Let us pray.

O God, we have shared in the mysteries of the body and blood of Christ. Nourish us by this feast, that we may live the risen life and serve you faithfully in the world. 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

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

Lord, You Give the Great Commission CP#433 (omit v4)

1 Lord, you give the great commission:
"Heal the sick and preach the word."
Lest the church neglect its mission
and the gospel go unheard,
help us witness to your purpose
with renewed integrity:
with the Spirit's gifts empower us
for the work of ministry.

2 Lord, you call us to your service:
"In my name baptize and teach."
That the world may trust your promise,
life abundant meant for each,
give us all new fervour, draw us
closer in community;
with the Spirit's gifts empower us
for the work of ministry.

3 Lord, you make the common holy:
"This my body, this my blood."
Let your priests, for earth's true glory,
daily lift life heavenward,
asking that the world around us
share your children's liberty;
with the Spirit's gifts empower us
for the work of ministry.

5 Lord, you bless with words assuring:
"I am with you to the end."
Faith and hope and love restoring,
may we serve as you intend,
and, amid the cares that claim us,
hold in mind eternity;
with the Spirit's gifts empower us
for the work of ministry.

THE DISMISSAL

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

POSTLUDE

Gothic Menuet

Léon Boëllmann

PERMISSIONS

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PARTICIPANTS

PRESIDER

The Very Reverend Dr. Tim Dobbin

PREACHER

Dr. Matthew Green

THE CHOIR OF CHRIST'S CHURCH CATHEDRAL

DIRECTOR OF MUSIC MINISTRIES

Bruce Burbidge

GREETERS

Nancy Corman and Sandra Cross

LECTORS

Rena Woods and Parami Dissanayake

INTERCESSOR

Colin Campbell

COMMUNION MINISTERS

Louise van Woelderen, Rosa Brilhante and Matthew Green

HOSPITALITY

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