



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

CHORAL EUCHARIST
EASTER SUNDAY
THE SUNDAY OF THE RESURRECTION
MARCH 31, 2024
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

Voluntary in G

John Stanley

WORDS OF WELCOME

PROCESSIONAL HYMN

Jesus Christ Is Risen Today

CP#203

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

1 Jesus Christ is risen today, alleluia!
our triumphant holy day, alleluia!
who did once, upon the cross, alleluia!
suffer to redeem our loss. Alleluia!

2 Hymns of praise then let us sing, alleluia!
unto Christ our heavenly King, alleluia!
who endured the cross and grave, alleluia!
sinners to redeem and save. Alleluia!

3 But the pains which he endured, alleluia!
our salvation have procured; alleluia!
now above the sky he's king, alleluia!
where the angels ever sing. Alleluia!

THE OPENING ACCLAMATION

Alleluia! Christ is risen!

The Lord is risen indeed. Alleluia!

May his grace and peace be with you.

May he fill our hearts with joy.

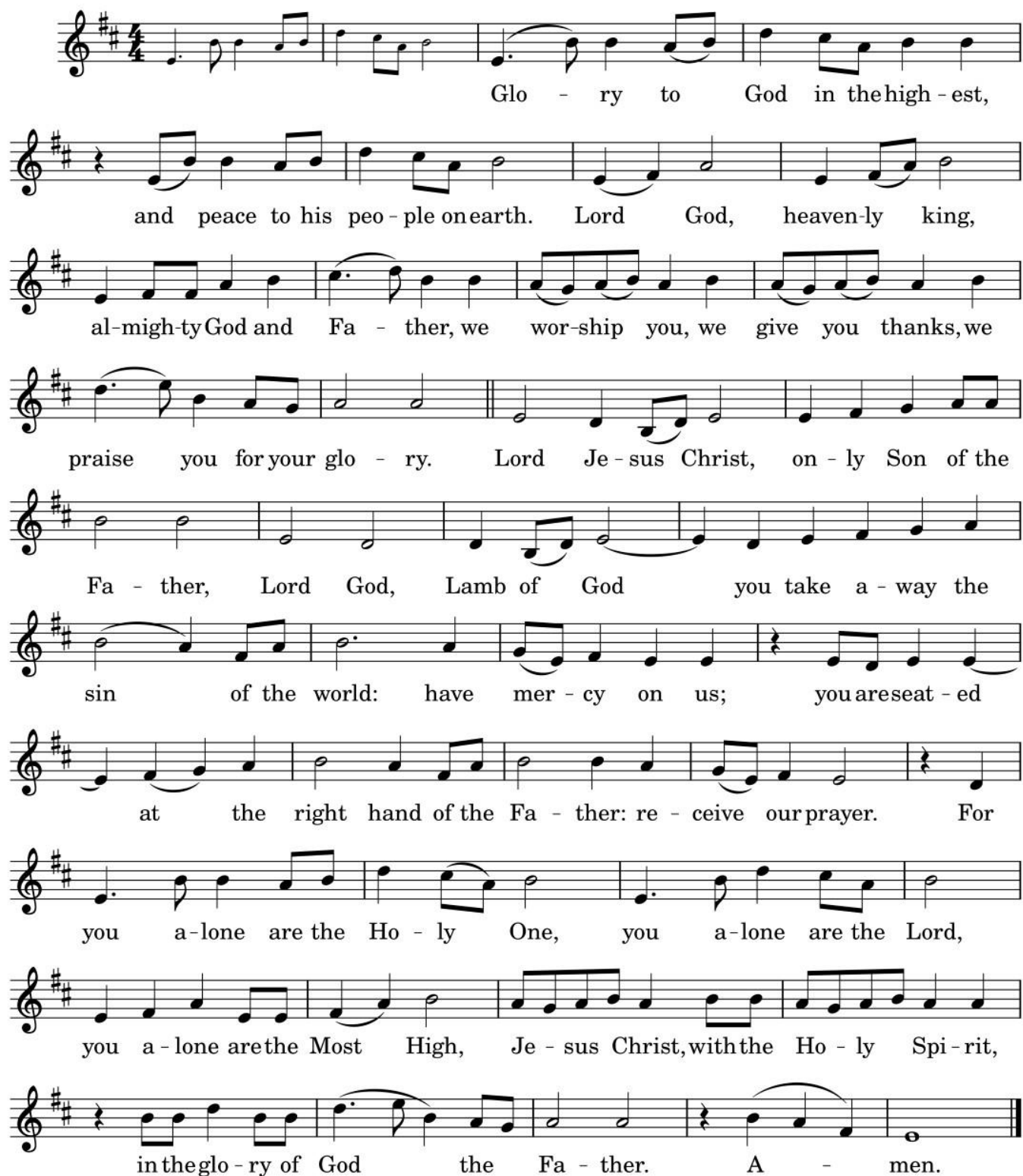
THE COLLECT FOR PURITY

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 his peo - ple on earth. Lord God, heaven - ly king,
al - migh - ty God and Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - 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 Sunday 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.

Love divine, in raising Christ to new life you open the path of salvation to all peoples. Send us out with the joy of Mary Magdalene to proclaim that we have seen the Lord, so that all the world may celebrate with you the banquet of your peace. **Amen.**

The Proclamation of the Word

THE FIRST READING

Acts 10.34-43

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted, but during Eastertide it is normally from the Acts of the Apostles, which recounts the story of the Christian community after Jesus’ resurrection.

A reading from the Acts of the Apostles.

Peter began to speak to the Gentiles: “I truly understand that God shows no partiality, but in every people anyone who fears him and practices righteousness is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree, but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

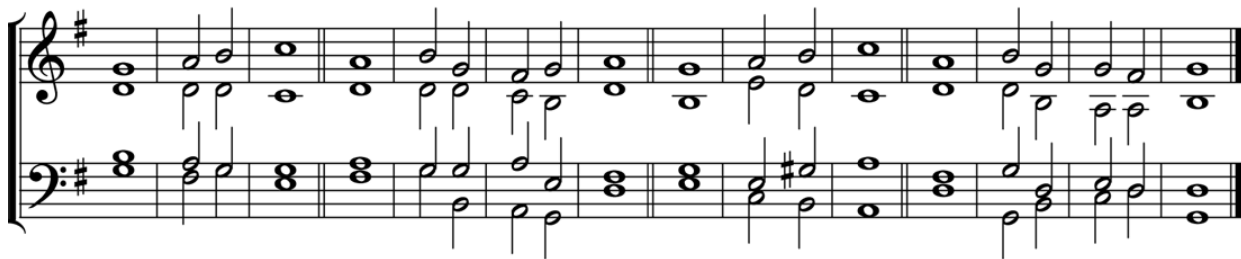
The Word of the Lord.

Thanks be to God.

THE PSALM

Psalm 118.1-2,14-24

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



- 1 O give thanks to the Lord, for / he is / good; *
his / mercy • en/dures for / ever.
- 2 Let Israel / now pro/claim, *
'His / mercy • en/dures for / ever.'
- 14 The Lord is my / strength and • my / song, *
and he has be/cöme / my / salvation.
- 15 Joyful / shouts of • sal/vation *
sound / from the / tents of • the / righteous:
- 16 (2nd part) 'The right hand of the Lord does mighty deeds;
the right hand of the Lord / raises / up; *
the right hand of the / Lord does / mighty / deeds.'
- 17 I shall not / die, but / live *
and de/clare the / works • of the / Lord.
- 18 The Lord has / punished • me / sorely, *
but he has not / given • me / over • to / death.
- 19 Open to me the / gates of / righteousness, *
that I may / enter • and give / thanks to • the / Lord.
- 20 This is the / gate of • the / Lord; *
the / righteous • shall / enter / through it.
- 21 I will give thanks to you, for / you have / answered me *
and have be/cöme / my sal/vation.
- 22 The stone which the / builders • re/jected *
has be/come the / chiëf / cornerstone.
- 23 This is the / Lörd's / doing, *
and it is / marvel•lous / in our / eyes.
- 24 This is the day that the / Lord has / made; *
we will re/jöice / and be / glad in it.

THE SECOND READING

1 Corinthians 15.1-11

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 First Letter to the Corinthians.

Now I want you to understand, brothers and sisters, the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures and that he was buried and that he was raised on the third day in accordance with the scriptures and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them, though it was not I but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you believed.

The Word of the Lord.

Thanks be to God.

GRADUAL HYMN

The Day of Resurrection

CP#205 (vv1-2)

1 The day of resurrection! Earth, tell it out abroad;
the passover of gladness, the passover of God!
From death to life eternal, from earth unto the sky,
our Christ hath brought us over, with hymns of victory.

2 Our hearts be pure from evil, that we may see aright
the Lord in rays eternal of resurrection light;
and, listening to his accents, may hear so calm and plain
his own "All hail!" and, hearing, may raise the victor strain.

THE HOLY GOSPEL

John 20.1-18

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.

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus's head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed, for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb, and she saw two angels in white sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). Jesus said to her, "Do not touch me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.' " Mary Magdalene went and announced to the disciples, "I have seen the Lord," and she told them that he had said these things to her.

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

GRADUAL HYMN

The Day of Resurrection

CP#205 (vv3)

3 Now let the heavens be joyful, let earth her song begin,
the round world keep high triumph, and all that is therein.
Let all things seen and unseen their notes in gladness blend,
for Christ the Lord is risen, our joy that hath no end.

THE SERMON

The Right Reverend Dr. Susan Bell

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.

Christ our Passover lamb has been sacrificed for us. Let us therefore rejoice by putting away all malice and evil and confessing our sins with a sincere and true heart.

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 neighbour 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.

The risen Christ came and stood among his disciples and said, 'Peace be with you.' Then were they glad when they saw the Lord. Alleluia. 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

At the Lamb's High Feast We Sing

CP#207

1 At the Lamb's high feast we sing
praise to our victorious King,
who hath washed us in the tide
flowing from his pierced side;
praise we him, whose love divine
gives his sacred blood for wine,
gives his body for the feast,
Christ the victim, Christ the priest.

3 Mighty victim from on high,
hell's fierce powers beneath thee lie;
death is broken in the fight,
thou has brought us life and light.
Now no more can death appal,
now no more the grave enthrall!
Thou hast opened paradise,
and in thee thy saints shall rise.

2 Where the paschal blood is poured,
death's dark angel sheathes his sword;
Israel's hosts triumphant go
through the wave that drowns the foe.
Praise we Christ, whose blood was shed,
paschal victim, paschal bread;
with sincerity and love
eat we manna from above.

4 This, our gift of Easter joy,
sin alone can now destroy;
from sin's power do thou set free
souls new-born, O Lord, in thee.
Hymns of glory, songs of praise,
Father, unto thee we raise;
risen Lord, all praise to thee,
with the Spirit ever be.

PRAYER OVER THE GIFTS

Let us pray.

God of mercy and compassion, your Word calls us home to faith and love. Accept all we offer you this day, 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.

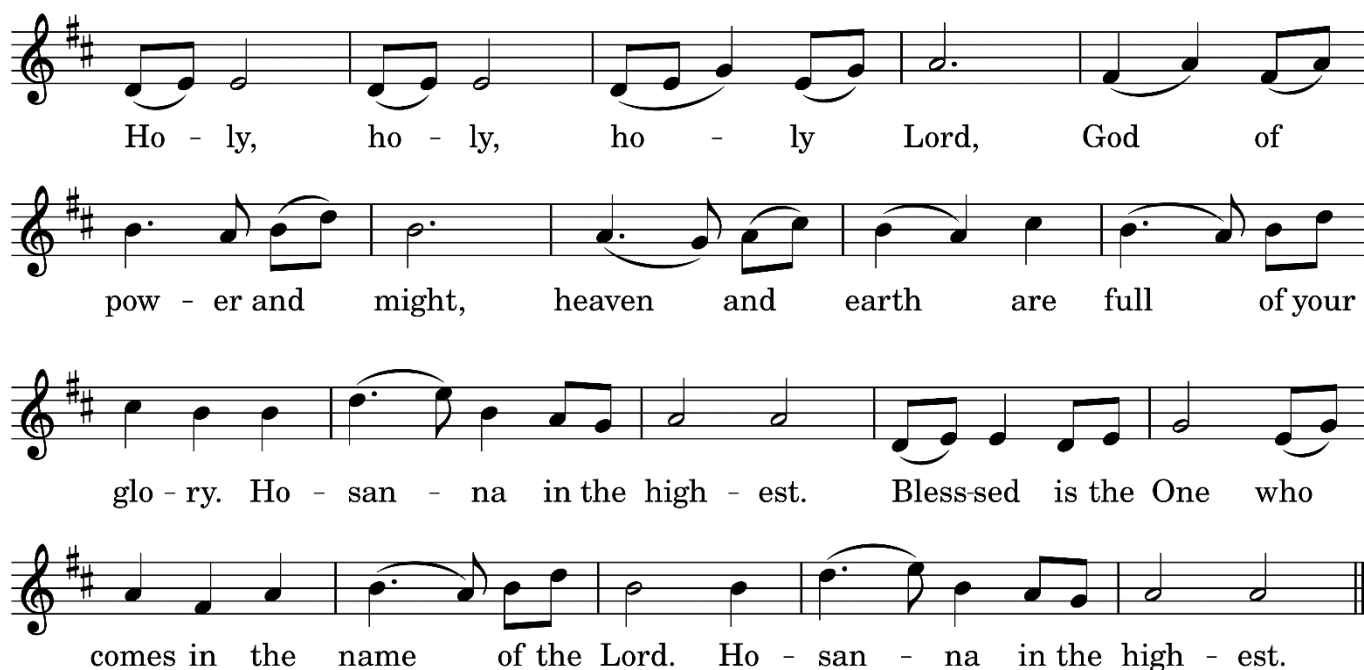
We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true paschal lamb who has taken away the sin of the world. By his death he destroyed death, and by his rising to life again he has won for us eternal life.

Therefore, joining our voices with the whole company of heaven, we sing our joyful hymn of praise to proclaim the glory of your name.



Ho - ly, ho - ly, ho - ly Lord, God of
pow - er and might, heaven and earth are full of your
glo - ry. Ho - san - na in the high - est. Bless - ed is the One who
comes in the name of the Lord. Ho - san - na in the high - est.

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

Lord, we died with you on the cross.

Now we are raised to new life.

We were buried in your tomb.
Now we share in your resurrection.

Live in us, that we may live in you.

THE COMMUNION

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. world: grant us peace.

MUSIC AT COMMUNION

Christ the Lord is Risen Again

John Rutter

Christ the Lord is risen again,
Christ has broken every chain!
Hark, the angels shout for joy,
singing evermore on high, alleluia!

He who gave for us his life,
who for us endured the strife,
is our paschal lamb today!
we too sing for joy, and say alleluia!

He who bore all pain and loss
comfortless upon the cross
lives in glory now on high,
pleads for us, and hears our cry. Alleluia!

Now he bids us tell abroad
how the lost may be restored,
how the penitent forgiven,
how we too may enter heaven. Alleluia!

Thou, our paschal lamb indeed,
Christ, today thy people feed!
Take our sins and guilt away,
that we all may sing for ay, alleluia!

The Sending Forth of the Community

PRAYER AFTER COMMUNION

Let us pray.

God of life, bring us to the glory of the resurrection promised in this Easter sacrament. We ask this in the name of Jesus Christ the risen 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 peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the eternal covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, Father, Son and Holy Spirit be upon you this day and forever. **Amen.**

CLOSING HYMN

Ye Choirs of New Jerusalem

CP#216

1 Ye choirs of new Jerusalem,
your sweetest notes employ,
the paschal victory to hymn
in strains of holy joy.

3 Devouring depths of hell their prey
at his command restore;
his ransomed hosts pursue their way
where Jesus goes before.

2 For Judah's Lion bursts his chains,
crushing the serpent's head;
and cries aloud through death's domains
to wake the imprisoned dead.

4 Triumphant in his glory now
to him all power is given;
to him in one communion bow
all saints in earth and heaven.

5 All glory to the Father be,
all glory to the Son,
all glory, Holy Ghost to thee,
while endless ages run.

THE DISMISSAL

Go in peace to love and serve the Lord. Alleluia!

Thanks be to God. Alleluia!

POSTLUDE

Sonata in D major (with Ryan Baker, trumpet)

Henry Purcell

PERMISSIONS

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Easter Memorial Flowers

*Easter flowers are given to the glory of God, in celebration
of the Resurrection of Jesus Christ, and in loving memory of:*

Carol A. Spence	William and Kate Barton
William and Bessie Spence	Franklin and Stephanie Wright
John and Margaret Beatty	Loved ones of Gwen and Andrew
Iris and Dennis Hill	Lilian and John Calvert
Iris and Douglas Mitten	Myrtle and Carl Stickle
Bishop Walter Bagnall	Bruce Stickle
Bishop Walter Asbil	Pat and Joe Crowe
Stephen F. Varey	Olga and Ray Connolly
The Venerable Dr. Steve Hopkins	James McIntyre
The Reverend Frank C. and Evelyn Musson	Marg and Bill McIntyre
Sharon Worrall	The Reverend Jody Medicoff
Glenn Worrall	Lincoln and Lesline Mercury
Craig Worrall	Jim and Ethel Williams
Albert L. and Mabel Andrews	John and Ella Williams
Albert P. and Patricia Andrews	Toni, Maggi and Susan Hunt
John and Margaret Maclennan	The Reverend Canon Eric C. Mills
The Reverend Robert E. and Ruth Gallagher	Court family loved ones
David Lubrick	Mills family loved ones
The Reverend Douglas and Beatrice Noel	Thanksgiving to God
George and Edna Down	Jeffrey Barry
Edith Marie Down	Percy and Dorothy Wall
Tom Hallett	Bob and Dorothy Harvey
Katharine Greenfield	Leah and Jack Ramsey
Jack Dougherty	Bob Catterton
Elsie and Walter Dougherty	Gwen Romig
Edith and William Lyall	Deborah Gaddis
The Venerable Robert Leckey	Fr. Richard Avery
Donna and George Leshchuk	

PARTICIPANTS

PRESIDER AND PREACHER

The Right Reverend Dr. Susan Bell

ASSISTING CLERGY

The Very Reverend Dr. Tim Dobbin and The Reverend Canon J. Lefebvre

ASSISTANT CURATE

The Reverend Monica Romig Green

THE CHOIR OF CHRIST'S CHURCH CATHEDRAL

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Bruce Burbidge (organ) and Ryan Baker (trumpet)

LECTORS

Robert Cross and Michael Hobbins

INTERCESSOR

Taylor Webb

COMMUNION MINISTERS

Kerry Lubrick and David Savage

VERGER

Michael Fitzpatrick

GREETERS

Laura Smiley and Jasmine Christiansen

HOSPITALITY HOSTS

Helaine Guther, Robert James, Sandra Cross and David Savage

SOUND & LIVESTREAM

Turner Shaw

SERVERS

Randy Woods, Theodore MacGillivray & Michael Hobbins



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

Regular Weekly Worship

Sunday

8:30am - Holy Eucharist in person

10:30am - Choral Eucharist in person and on YouTube

Tuesday

8:30am - Morning Prayer in person

Wednesday

8:30am - Morning Prayer via Zoom followed by coffee and conversation

11:30am - Holy Eucharist in person

Thursday

8:30am - Morning Prayer in person

Friday

12:15pm - Litany of Reconciliation in Bishopsgate

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