



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

CHORAL EUCHARIST
SECOND SUNDAY OF EASTER
LOW SUNDAY
APRIL 7, 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 Adagio from Organ Symphony #5 Charles-Marie Widor

WORDS OF WELCOME

PROCESSIONAL HYMN Come, Ye Faithful, Raise the Strain CP#215
We begin our worship together in community by praising God in song.

1 Come, ye faithful raise the strain
of triumphant gladness;
God hath ransomed Israel
into joy from sadness;
loosed from Pharaoh's bitter yoke
Jacob's sons and daughters;
led them with unmoistened foot
through the Red Sea waters.

2 'Tis the spring of souls today;
Christ hath burst his prison,
and from three days' sleep in death
as a sun hath risen.
All the winter of our sins,
long and dark, is flying
from that Light, to whom we give
laud and praise undying.

3 Now the queen of seasons, bright
with the day of splendour,
with the royal feast of feasts,
comes its joy to render;
comes to glad Jerusalem,
who with true affection
welcomes in unwearied strains
Jesus' resurrection!

4 Neither might the gates of death,
nor the tomb's dark portal,
nor the watchers, nor the seal,
hold thee as a mortal;
but today amidst the twelve
thou dost stand, bestowing
that thy peace which evermore
passeth human knowing.

5 Alleluia now we cry
to our King immortal,
who triumphant burst the bars
of the tomb's dark portal
alleluia, with the Son
God the Father praising;
alleluia yet again
to the Spirit raising.

THE OPENING ACCLAMATION

Alleluia! Christ is risen!

The Lord is risen indeed. Alleluia!

May God's grace and peace be with you.

May God 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.

Risen Christ, for whom no door is locked, no entrance barred: open the doors of our hearts, so that we may seek the good of others and walk the joyful road of sacrifice and peace, to the praise of God, the Source of all life. **Amen.**

The Proclamation of the Word

THE FIRST READING

Acts 4.32-35

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.

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles’ feet, and it was distributed to each as any had need.

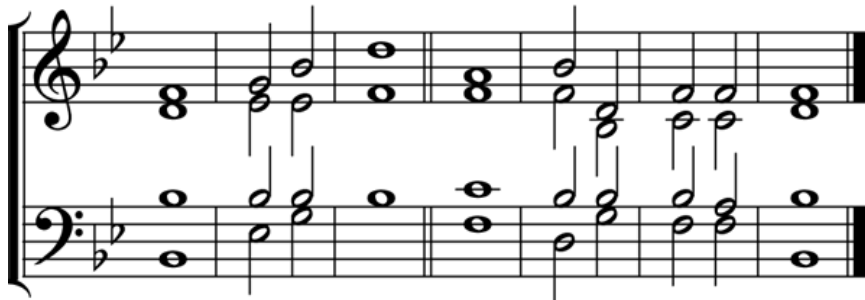
The Word of the Lord.

Thanks be to God.

THE PSALM

Psalm 133

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



1 Oh how good and / pleasant • it / is, *
when kindred / live to/gether • in / unity!

2 It is like fine oil upon the head that runs down up/on the / beard, *
upon the beard of Aaron, and runs down upon the / collar / of his / robe.

3 It is like the dew of Hermon that falls upon the / hills of / Zion. *
For there the Lord has ordained the blessing: / life for / ever/more.

THE SECOND READING

1 John 1.1 – 2.2

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 the First Letter of John.

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life—this life was revealed, and we have seen it and testify to it and declare to you the eternal life that was with the Father and was revealed to us—what we have seen and heard we also declare to you so that you also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete.

This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the

light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

The Word of the Lord.
Thanks be to God.

GRADUAL HYMN Our Wars and Tumults Now Must Cease SNC#55 (vv1-3)

1 Our wars and tumults now must cease:
victorious life and love and peace
already reign! Let joy increase! Alleluia!

2 From death's grim harvest and decree
Jesus' arising sets us free.
Now earth joins heaven's harmony. Alleluia!

3 By your deep wounds, O Jesus, bring
your people freed from death's dread sting,
that we may ever live to sing: Alleluia!

THE HOLY GOSPEL

John 20.19-31

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 it was evening on that day, the first day of the week, and the doors were locked where the disciples were, for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them,

“Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands and put my finger in the mark of the nails and my hand in his side, I will not believe.”

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.” Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” Thomas answered him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”

Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written so that you may continue to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

GRADUAL HYMN

Our Wars and Tumults Now Must Cease SNC#55 (vv4-5)

4 Christ closed the gates of hell and fear;
behold! Now heav'n's wide halls appear!
Rejoice and sing for all to hear: Alleluia!

5 Christ rose the third day to proclaim
heav'n's life for all, for all to claim.
Let people shout this great refrain: Alleluia!

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 Sermon is followed by a period of silence for reflection.

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

The Lamb's High Banquet Called to Share

CP#214

1 The Lamb's high banquet called to share,
arrayed in garments white and fair,
the Red Sea past, we long to sing
to Jesus our triumphant king.

2 Upon the altar of the cross,
his body hath redeemed our loss;
and, tasting of his precious blood,
our life is hid with him in God.

3 Protected in the paschal night
from the destroying angel's might,
in triumph went the ransomed free
from Pharaoh's cruel tyranny.

4 Now Christ our passover is slain,
the Lamb of God without a stain;
his flesh, the true unleavened bread,
is freely offered in our stead.

5 O all-sufficient Sacrifice,
beneath thee hell defeated lies;
thy captive people are set free,
and endless life restored in thee.

6 We hymn thee rising from the grave,
from death returning, strong to save;
thine own right hand the tyrant chains,
and paradise for us regains.

7 All praise be thine, O risen Lord,
from death to endless life restored;
all praise to God the Father be
and Holy Ghost eternally.

PRAYER OVER THE GIFTS

Let us pray.

God of grace, you have freed us from our sins and made us a kingdom in your Son Jesus Christ our Lord. Accept all we offer you this day, and strengthen us in the new life you have given us, through 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 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 children; 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

Musical notation for the hymn "Lamb of God". The first line shows the melody for "Lamb of God, you take a-way the sin of the". The second line shows the melody for "world: have mer-cy on us. world: grant us peace." with first and second endings marked "1-2" and "3." respectively.

MUSIC AT COMMUNION

This Joyful Eastertide

arr. Charles Wood

1 This joyful Eastertide
away with sin and sorrow!
My love, the Crucified,
hath sprung to life this morrow.

Refrain:

Had Christ, that once was slain,
ne'er burst his three-day prison,
our faith had been in vain:
but now hath Christ arisen!

2 Death's flood hath lost its chill
since Jesus crossed the river.
Lover of souls, from ill
my passing soul deliver. *[Refrain]*

3 My flesh in hope shall rest
and for a season slumber
till trump from east to west
shall wake the dead in number. *[Refrain]*

—text by G.R. Woodward

The Sending Forth of the Community

PRAYER AFTER COMMUNION

Let us pray.

Father, we have seen with our eyes and touched with our hands the bread of life. Strengthen our faith that we may grow in love for you and for each other; through 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 God's 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

Christ the Lord Is Risen Today

CP#206

1 Christ the Lord is risen today, alleluia!
earth and heaven in chorus say, alleluia!
Raise your joys and triumphs high; alleluia!
sing, ye heavens, and earth reply; alleluia!

3 Lives again our glorious King, alleluia!
Where, O death, is now thy sting? Alleluia!
Once he died our souls to save, alleluia!
Where's thy victory, boasting grave? Alleluia!

2 Love's redeeming work is done, alleluia!
fought the fight, the battle won, alleluia!
Death in vain forbids him rise, alleluia!
Christ has opened paradise, alleluia!

4 Soar we now where Christ has led, alleluia!
following our exalted head, alleluia!
Made like him, like him we rise, alleluia!
Ours the cross, the grave, the skies, alleluia!

5 Hail, the Lord of earth and heaven, alleluia!
Praise to thee by both be given, alleluia!
Thee we greet triumphant now, alleluia!
Hail the Resurrection thou, alleluia!

THE DISMISSAL

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

Thanks be to God. Alleluia, alleluia!

POSTLUDE

Tocatta from Organ Symphony #5

Charles-Marie Widor

PERMISSIONS

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Dr. Matthew Green

ASSISTANT CURATE

The Reverend Monica Romig Green

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