



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

SUNG EUCHARIST
THE BIRTH OF OUR LORD
DECEMBER 25, 2025
10:00AM



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

Medley of Christmas Carols

WORDS OF WELCOME

PROCESSIONAL HYMN

Once in Royal David's City

CP#123

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

1 Once in Royal David's city
stood a lowly cattle shed,
where a mother laid her baby
in a manger for his bed.
Mary was that mother mild,
Jesus Christ her little child.

2 He came down to earth from heaven
who is God and Lord of all,
and his shelter was a stable,
and his cradle was a stall.
With the poor and mean and lowly
lived on earth our Saviour holy.

3 Not in that poor lowly stable,
with the oxen standing by,
we shall see him, but in heaven,
set at God's right hand on high,
when, like stars, his children crowned
all in white shall gather round.

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.

1 Glory to God on high,
and peace to all on earth.
We worship you, we give you thanks,
our heavenly King.
We give you praise,
almighty God and Father blessed
in glory bright.

2 Our Saviour, Jesus Christ,
the Father's only Son,
the sacrificial Lamb,
who saves the world from sin,
have mercy Lord.
Beside the Father's hand enthroned,
now hear our prayer.

3 You only are the Lord.
You only are most high.
You only are the holy one,
Lord Jesus Christ.
And now you reign
with Father and with Spirit one
in glorious light.

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.

Almighty God, you wonderfully created and yet more wonderfully restored our human nature. May we share the divine life of your Son Jesus Christ, who humbled himself to share our humanity, and now lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Proclamation of the Word

THE FIRST READING

Isaiah 52.7-10

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 Prophet Isaiah.

How beautiful upon the mountains
are the feet of the messenger who announces peace,
who brings good news,

who announces salvation,
who says to Zion, "Your God reigns."
Listen! Your sentinels lift up their voices;
together they shout for joy,
for in plain sight they see
the return of the Lord to Zion.
Break forth; shout together for joy,
you ruins of Jerusalem,
for the Lord has comforted his people;
he has redeemed Jerusalem.
The Lord has bared his holy arm
before the eyes of all the nations,
and all the ends of the earth shall see
the salvation of our God.

The Word of the Lord.
Thanks be to God.

THE PSALM

Psalm 98

The psalms are prayers Jesus used covering all moods of humanity's relationship with God and one another.

- 1 Sing a new song to the Lord, who has done marvellous things, *
whose mighty hand and holy arm have won the victory.
- 2 O Lord, you have made known the victory; *
you have openly shown your righteousness in the sight of the nations.
- 3 You remember your mercy and faithfulness to the house of Israel, *
and all the ends of the earth have seen your victory, O God.
- 4 Shout with joy to the Lord, all you lands; *
lift up your voice, rejoice and sing.
- 5 Sing to the Lord with the harp, *
with the harp and the voice of song.
- 6 With trumpets and the sound of the horn *
shout with joy before our sovereign, the Lord.
- 7 Let the sea make a noise and all that is in it, *
the lands and those who dwell therein.
- 8 Let the rivers clap their hands, *
and let the hills ring out with joy before the Lord, who is coming to judge the earth.
- 9 In righteousness shall God judge the world *
and the peoples with equity.

THE SECOND READING

Hebrews 1.1-4

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 Letter to the Hebrews.

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

The Word of the Lord.

Thanks be to God.

GRADUAL HYMN

See Amid the Winter's Snow

CP#148 (vv 1-3)

1 See amid the winter's snow,
Born for us on earth below,
See the tender Lamb appears,
Promised from eternal years!

Refrain

Hail thou ever blessed morn!
Hail, redemption's happy dawn!
Sing through all Jerusalem:
Christ is born in Bethlehem.

2 Lo, within a manger lies
he who built the starry skies,
who enthroned in height sublime
sits amid the cherubim. *[Refrain]*

3 Say, ye holy shepherds, say
what your joyful news today;
wherefore have ye left your sheep
on lonely mountain steep? *[Refrain]*

THE HOLY GOSPEL

John 1.1-14

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.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overtake it.

There was a man sent from God whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him, yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

GRADUAL HYMN

See Amid the Winter's Snow

CP#148 (vv 4-5)

4 "As we watched at dead of night,
lo we saw a wondrous light;
angels, singing 'Peace on earth'
told us of the Saviour's birth

Refrain

Hail thou ever blessed morn!
Hail, redemption's happy dawn!
Sing through all Jerusalem:
Christ is born in Bethlehem.

5 Sacred infant, all divine,
what a mighty love was thine,
thus to come from highest bliss
down to such a world as this! *[Refrain]*

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 Sermon is followed by a period of silence for reflection.



Annunciation

Even if I don't see it again—nor ever feel it
I know it is—and that if once it hailed me
it ever does—

And so it is myself I want to turn in that
direction
not as towards a place, but it was a tilting
within myself,

as one turns a mirror to flash the light to where
it isn't—I was blinded like that—and swam
in what shone at me

only able to endure it by being no one and so
specifically myself I thought I'd die
from being loved like that.

—Marie Howe



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 the light of the world has come to dispel the darkness of our hearts. Let us turn to the light and confess our sins.

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.

Unto us a child is born, unto us a son is given, and his name shall be called the Prince of Peace.

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

In the Bleak Midwinter

CP#122

1 In the bleak midwinter,
frosty wind made moan
earth stood hard as iron,
water like a stone;
snow had fallen, snow on snow,
snow on snow,
in the bleak midwinter,
long ago.

2 Our God, heaven cannot hold him,
nor earth sustain;
heaven and earth shall flee away
when he comes to reign.
In the bleak midwinter
a stable place sufficed
the Lord God almighty,
Jesus Christ.

3 Angels and archangels
may have gathered there;
cherubim and seraphim
thronged the air;
but his mother only
in her maiden bliss,
worshipped the beloved
with a kiss.

4 What can I give him,
poor as I am?
If I were a shepherd,
I would bring a lamb;
if I were a wise man,
I would do my part;
yet what can I give him—
give my heart.

PRAYER OVER THE GIFTS

Let us pray.

Generous Creator, in faith and joy we celebrate the birth of your Son. Increase our understanding and our love of the riches you have revealed in him, who is Lord now and for ever. **Amen.**

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Lord, who in the mystery of his incarnation was made perfect man of the flesh of the Virgin Mary his mother; in him we have seen a new and radiant vision of your glory. Therefore with all the angels of heaven, we lift our voices and sing our joyful hymn of praise to proclaim the glory of your name:

CP#735



Ho - ly, ho - ly, ho - ly Lord, God of power and might,
 hea-ven and earth are full, full of your glo - ry. Ho-
 -san - na in the high - est, 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, 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 we proclaim the mystery of faith.

Christ has died. Christ is risen. Christ will come again.

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 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 forever. **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 the bread of life, and that life is the light of the world.

God here among us, light in the midst of us, bring us to light and life.

THE COMMUNION

The gifts of God for the People of God.

Thanks be to God.

COMMUNION HYMN

Away in a Manger

CP#126

1 Away in a manger, no crib for a bed,
the little Lord Jesus laid down his sweet head.
The stars in the bright sky looked down where he lay;
the little Lord Jesus asleep on the hay.

2 The cattle are lowing, the baby awakes,
but little Lord Jesus, no crying he makes.
I love you, Lord Jesus—look down from on high
and stay by my side until morning is nigh.

3 Be near me, Lord Jesus; I ask you to stay
close by me forever and love me, I pray.
Bless all the dear children in your tender care,
and fit us for heaven to live with you there.

The Sending Forth of the Community

PRAYER AFTER COMMUNION

Let us pray.

Source of truth and joy, may we who have received the gift of divine life always follow the way of your Son. This we ask 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

May the Father, who has loved the eternal Son from before the foundation of the world, shed that love upon you his children. **Amen.**

May Christ, who by his incarnation gathered into one things earthly and heavenly, fill you with joy and peace. **Amen.**

May the Holy Spirit, by whose overshadowing Mary became the God-bearer, give you grace to carry the good news of Christ. **Amen.**

And the blessing of God, Father, Son and Holy Spirit be with you and all those whom you love and care for, this day and forever. **Amen.**

CLOSING HYMN

Hark! The Herald Angels Sing

CP#138

1 Hark! The herald angels sing,
"Glory to the new-born King,
peace on earth, and mercy mild,
God and sinners reconciled."
Joyful, all ye nations, rise,

join the triumph of the skies;
with the angelic hosts proclaim,
"Christ is born in Bethlehem!"
Hark! the herald angels sing,
"Glory to the newborn King."

2 Christ, by highest heaven adored;
Christ, the everlasting Lord;
late in time behold him come,
offspring of a virgin's womb.
Veiled in flesh the Godhead see;
hail, the incarnate Deity,
pleased as one of us to dwell,
Jesus, our Emmanuel!
Hark! the herald angels sing,
"Glory to the newborn King."

3 Hail, the heaven-born Prince of Peace!
Hail, the Sun of Righteousness!
Light and life to all he brings,
risen with healing in his wings,
Mild he lays his glory by,
born that we no more may die,
born to raise each child of earth,
born to give us second birth.
Hark! the herald angels sing,
"Glory to the newborn King."

THE DISMISSAL

Go in peace. Proclaim the Word made flesh.
Glory, thanks and praise to God.

POSTLUDE

'Jesus, My Joy'

JS Bach

PERMISSIONS

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The Very Reverend Dr. Tim Dobbin

ASSISTING CLERGY

The Reverend Monica Romig Green

DIRECTOR OF MUSIC MINISTRIES

Bruce Burbidge

CANTOR

Richard Cunningham

GREETERS

Ivan Twinomugisha and Janina Vanderpost

LECTORS

Pat Barton and Jim Newman

INTERCESSOR

Wendy Newman

COMMUNION MINISTERS

Janina Vanderpost, Wendy Newman and Jim Newman

VERGER

Michael Fitzpatrick

SOUND and LIVESTREAM

Jiawei Zhang

HEAD SERVER

Randy Woods

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The flowers in the Cathedral are given to the glory of God and in loving memory of:

<i>Carol A. Spence</i>	<i>John and Ella Williams</i>	<i>Rev. Jody Medicoff</i>
<i>William and Bessie Spence</i>	<i>Tony and Margaret Hunt</i>	<i>Rev. Douglas E. and Beatrice Noel</i>
<i>John and Margaret Beatty</i>	<i>Susan Hunt</i>	<i>George and Edna Down</i>
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<i>Edith and William Lyall</i>	<i>In memory of the loved ones of Anne Harvey/Peter Wall</i>	<i>Ruth and Fred Newman</i>
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<i>Deborah Gaddis</i>	<i>James McIntyre</i>	<i>Plus other anonymous donations for loved ones now passed</i>
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