

Communion (Matthew 2:20)

TAKE the Child and His Mother, and go into the land of Israel: for they are dead who sought the life of the Child.

Postcommunion

BY THE working of this Mystery, O Lord, may our vices be removed, and our just desires fulfilled. Through our Lord ...

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THERE IS ONLY one day within the Christmas Octave (*i.e.* the 30th of December) which is not a Saint's Feast. During the Octaves of the Epiphany, Easter and Pentecost, the Church is so absorbed in the respective mysteries that she puts off everything that could share her attention; whereas during this of Christmas, there is only one day which does not celebrate the memory of some glorious Saint, and our Infant Jesus is surrounded by a choir of heroes who loved and served him. Thus the Church, or, more correctly, God—for God is the first author of the cycle of the year—shows us how the Incarnate Word, who came to save mankind, desires to give mankind confidence by this his adorable familiarity.

We have already shown that the Birth of our Lord took place on a Sunday, the Day on which, in the beginning of the world, God created Light. We shall find, later on, that his Resurrection also was on a Sunday. This the first day of creation, and the first of the week, was consecrated by the old Pagans to the Sun; with us Christians, it is most sacred and holy, on account of the two risings of our divine Sun of Justice—his Birth and his Resurrection. Whilst the solemnity of Easter is always kept on a Sunday, that of Christmas falls by turns on each of the days of the week—we have already had this difference

TOLE púerum et matrem ejus, et vade in terram Israël: defuncti sunt enim qui quærébant ánimam púeri.

PER HUIUS, Dómine, operatióem mystérii, et vicia nostra purgéntur, et justa desidéria compleántur. Per Dóminum ...

explained to us by the Holy Fathers: but the mystery of Jesus' Birth is more aptly and strongly expressed, when its anniversary falls on a Sunday. Other years, when the coincidence does not happen, the Faithful will at least be led by their Christian instincts, to give special honor to the day *within the Octave* which falls on the Sunday. The Church has honored it with a proper Mass and Office...

The passage of the Gospel selected for this Mass, though bearing on the Divine Infancy, yet gives us, we may almost say prematurely, the terrible prophecy of Simeon regarding the dear Babe of Bethlehem. The heart of Mary, that was overflowing with joy at the miraculous Birth of her Child, is here made to feel the sword spoken of by the venerable Priest of the temple. Her Son, then, is to be but *a sign that shall be contradicted!* The mystery of man's adoption by God is to cost this Child of hers his life! We that are the Redeemed in his Blood, we may not yet dwell on the fatigues and the Passion and the Death of our Emmanuel: the time will come for that. At Present we are forbidden to think of him other than as the sweet Child that is born to us, the source of all our happiness by his having come among us.

*Commentary from The Liturgical Year
by Dom Prosper Guéranger (1805-1875)*



Proper Prayers of the Mass in the Extraordinary Form

Sunday in the Octave of the Nativity

Introit (Wisdom 18:14–15)

DUM MÉDIUM siléntium tenérent ómnia, et nox in suo cursu médium iter habéret, omnípotens sermo tuus, Dómine, de cœlis a regálibus sédibus venit. *Ps. 92:11.* Dóminus regnávit, decór-em indútus est: indútus est Dóminus fortitúdinem, et præcínxit se. *V.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen. — Dum médium ...

WHILE ALL things were in quiet silence and the night was in the midst of her course, Thy almighty Word, O Lord, leaped down from heaven from Thy royal throne. *Psalms.* The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — While all ...

Collect

OMNÍPOTENS sempitérne Deus, dirige actus nostros in beneplácito tuo: ut in nómine dilécti Filii tui mereámur bonis opéribus abundáre: Qui tecum ...

O ALMIGHTY and everlasting God, direct our actions according to Thy good pleasure; that in the Name of Thy beloved Son we may deserve to abound in good works: Who livest and reignest ...

Epistle (Galatians 4:1–7)

FRATRES: Quanto témpore heres párvulus est, nihil differt a servo cum sit dóminus ómnium: sed sub tutóribus et actóribus est usque ad præfínitum tempus a patre: ita et nos cum essémus párvuli, sub elementis mundi erámus serviéntes. At ubi venit plenitúdo témporis, misit Deus Fílium suum, factum ex muliere, factum sub lege, ut

BRETHREN, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fullness of the time was come, God sent His Son, made of a woman, made under the law, that He

might redeem them who were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son: and if a son, an heir also through God.

Gradual (Psalm 44:3,2)

THOU ART beautiful above the sons of men: grace is poured abroad in Thy lips. *Ÿ*. My heart hath uttered a good word, I speak my words to the king: my tongue is the pen of a scrivener, that writeth swiftly. **Alleluia, alleluia.** *Ÿ*. The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded himself with might. Alleluia.

Gospel (Luke 2:33–40)

AT THAT TIME Joseph and Mary the Mother of Jesus were wondering at those things which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: Behold, this child is set for the fall, and for the resurrection of many in Israel: and for a sign which shall be contradicted: and thine own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had liveth with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and

eos, qui sub lege erant, redimeret, ut adoptionem filiorum reciperemus. Quoniam autem estis filii, misit Deus spiritum Filii sui in corda vestra, clamantem: Abba, Pater. Itaque jam non est servus, sed filius: quod si filius, et heres per Deum.

SPECIOSUS forma prae filiis hominum: diffusa est gratia in labiis tuis. *Ÿ*. Eructavit cor meum verbum bonum, dico ego opera mea regi: lingua mea calamus scribae velociter scribentis. **Alleluia, alleluia.** *Ÿ*. Dominus regnavit, decorem induit: induit Dominus fortitudinem, et praecinxit se virtute. Alleluia.

IN ILLO TEMPORE: Erat Joseph et Maria mater Jesu, mirantes super his quae dicebantur de illo. Et benedixit illis Simeon et dixit ad Mariam matrem ejus: Ecce positus est hic in ruinam et in resurrectionem multorum in Israel: et in signum cui contradicetur: et tuam ipsius animam pertransibit gladius, ut revelentur ex multis cordibus cogitationes. Et erat Anna prophetissa, filia Phanuel, de tribu Aser: haec processerat in diebus multis, et vixerat cum viro suo annis septem a virginitate sua. Et haec vidua usque ad annos octoginta quatuor: quae non discedebat de templo, jejuniis et obsecrationibus

serviens nocte ac die. Et haec, ipsa hora superveniens, confitebatur Domino: et loquebatur de illo omnibus, qui exspectabant redemptionem Israel. Et ut perfecterunt omnia secundum legem Domini, reversi sunt in Galileam in civitatem suam Nazareth. Puer autem crescebat, et confortabatur, plenus sapientia: et gratia Dei erat in illo. — *Credo.*

Offertory (Psalm 92:1, 2)

DEUS FIRMAVIT orbem terrae, qui non commovebitur: parata sedes tua, Deus, ex tunc, a saeculo tu es.

CONCEDE, quaesumus, omnipotens Deus: ut oculis tuae majestatis munus oblatum, et gratiam nobis pia devotionis obtineat, et effectum beatae perennitatis acquirat. Per Dominum ...

VERE DIGNUM et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeternae Deus: Quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus sine fine dicentes: — *Sanctus.*

prayers serving night and day. Now she, at the same hour, coming in, confessed to the Lord: and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee to their city, Nazareth. And the Child grew and waxed strong, full of wisdom: and the grace of God was in Him. — *Credo.*

GOD HATH established the world, which shall not be moved: Thy throne, O God, is prepared from of old: Thou art from everlasting.

Secret

GRANT, we beseech Thee, almighty God, that the offering made in the sight of Thy Majesty may obtain for us the grace of loving devotion, and the reward of a blessed eternity. Through our Lord ...

Preface of the Nativity

IT IS TRULY meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: for through the Mystery of the Word made flesh, new radiance from Thy glory hath so shone on the eye of the soul that the recognition of our God made visible draweth us to love what is invisible. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of the heavenly army we sing a hymn to Thy glory, evermore saying: — *Sanctus.*